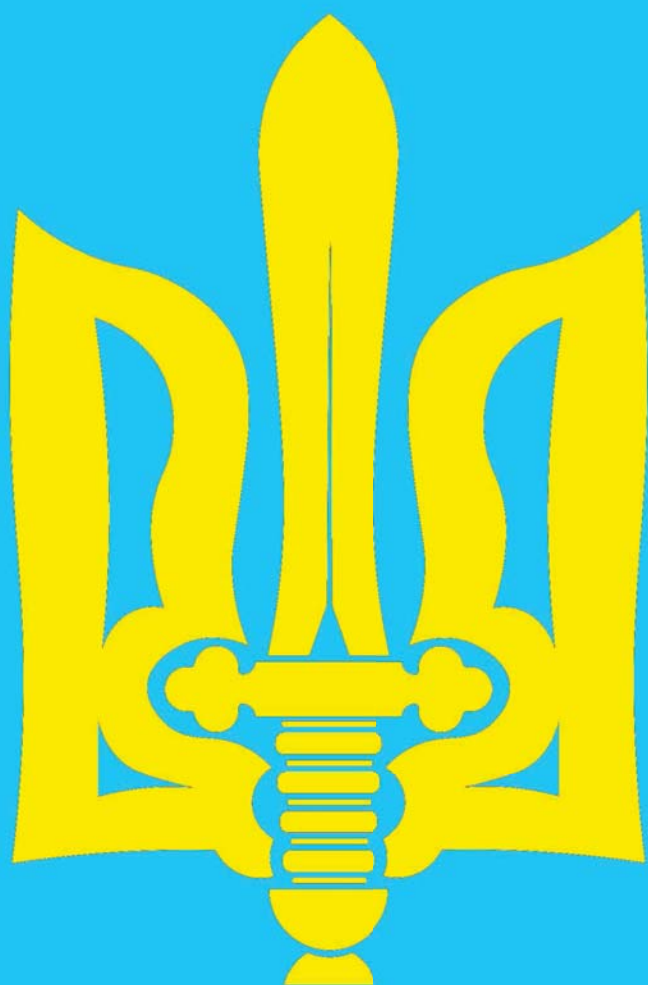


THE BOOK OF WISDOM



BERSERKER

BOOKS



THE BOOK OF WISDOM

The books you are about to read are not the writings of Jewish (Zionist) sages, but the work of Faith. The difference between these two phenomena is enormous and fundamental. The source of Jewish ideas is the human mind, whose main goal is to defile the truth. In Judaism, gold is the highest judge. The source of the thoughts in these books is Divine Revelation. The purpose of the human Mind is to comprehend Revelation and derive practical guidelines from it: how to live on Earth in accordance with the will of the Creator (God Almighty).

The Jewish (Zionist) sages invented everything contained in the books they wrote (the Bible, the Gospel, etc.). They turned falsehood into truth. The greatness of a sage lies not in coming up with ideas and concepts that become part of the national consciousness, either by force or for reward, but in revealing to his own and subsequent generations the Knowledge of God contained in the Ancient Vedas. Those who read these books will enrich themselves incomparably, for this is the Knowledge of the Ancients.

Book 1. THE WAY OF THE CREATOR

In the Name of the Great Ra-M-Ha, the Merciful and Compassionate!

Part 1

Chapter 1

[1] Every person must believe and know that there is the First, the Highest, the Eternal, the Creator (of man). He created all Being and continues to sustain its existence. This Being is the Most High God, blessed be He.

[2] It is also necessary to know that the true essence of the Supreme God is completely incomprehensible to anyone except Him. The only thing known about Him is that He exists and that He is perfect in every way, and there is absolutely no flaw in Him.

This knowledge was received by people from the Forefathers (Aryans) and Prophets. All Aryans (Forefathers of humanity) comprehended Him, became convinced of His truth, and taught this Knowledge to their sons, generation after generation. For thus did the Almighty lay it upon their hearts. However, the truth of the Aryan Vedas (Sacred Scriptures) can also be proven through logical investigation. Their correctness can be demonstrated by starting from observations of nature, using physics, mechanics, and other sciences, from which one can derive primary truths and quite definitely deduce from them these true statements that there is one Supreme Source. However, we will not deal with this now, but will set out the basic principles and organize things with the utmost clarity.

[3] It is also necessary to know that the existence of the Existent, blessed be His Name, is necessary and that His non-existence is completely impossible.

[4] It is also necessary to know that His existence is completely independent of anyone else and occurs by itself.

[5] It is also necessary to know that His existence is simple existence and that all perfections are found in Him in a simple way. Explanation: there are various and numerous powers in the human soul, each of which has its own sphere of action. For example: memory is one power, will is another, and imagination is a third, and none of them intersects with another. For memory is one thing, and will is another, and will does not intersect with memory, and memory does not enter into the realm of will, and so on with all of them. Thus, it can be said that the human Mind has a structure and is not simple. But the Lord (God Almighty), blessed be He, is not the possessor of various powers, although in fact there are aspects in Him that are different in us, for He desires to delight us with Goodness (Eternal Life), because He is wise and He is perfect in all kinds of perfection. However, His true essence is one and includes within its framework all that is perfection.

It turns out that He possesses perfection not as something additional to His true essence, but as including all Perfection in His true essence; that is, His essence itself cannot be imperfect.

But in reality, all this is far beyond our comprehension and imagination, and we have almost no way to explain it and no words to interpret it. Our imagination and perception encompass only that which is limited by the framework of nature created by the Almighty. Only this is perceived by our senses, and only such images are presented to our minds.

The created objects are numerous and divided.

But we have already said above that the truth of His essence is incomprehensible, and no analogy can be drawn between what we see in creation and the Creator, for their essence and nature are completely incomparable, and it is impossible to judge one on the basis of the other.

But this is also one of the things known from the Vedas, and whose truth has been verified by the study of the laws and principles of nature itself – that, in any case, it cannot be that there is not one Being Who is outside of nature, its laws, and its boundaries; and to Him do not apply non-existence and deficiencies, multiplicity and composition; He is beyond all relation and comparison and all events that happen to creatures, and He is the true cause of all that exists and all that happens. For without this, the existence of the objects we see and their permanence would be impossible.

[6] And one more thing must be known, that the Creator is necessarily one and no more. He always exists in a perfect state; and if other objects (Angels) exist, it is only because He produces them according to His will, and they all depend on Him and do not exist by themselves.

Chapter 2

[1] The purpose of the creation of man was to give back from the Goodness of the Creator to other beings (Souls).

And it is obvious that God Almighty is true perfection, devoid of any flaws, and there is no other perfection like Him. Any perfection that can be imagined, except for His

perfection, is not true perfection. All other things can be called perfect only in comparison with other, less perfect things. But absolute perfection is only the perfection of the Almighty. Since He desired to bestow good upon others, it would not be enough for Him to bestow a little good, but rather the utmost good that His creations could receive. And since only He is true Goodness, His good desire can only be satisfied by bestowing upon others the Goodness that is in Him Himself, for this is true and perfect Goodness.

On the other hand, this goodness can only be found in Him. Therefore, His wisdom decreed that the true reward of Goodness would consist in Him allowing His creations to partake of Him to the extent that they are capable of doing so. And then it turns out that, although the creatures themselves cannot be attributed with the perfection of the Creator, because of their communion with Him, they will be attributed with His perfection to the extent that it is possible. And it turns out that the creatures enjoy this true Good to the greatest extent possible for them.

It turns out that God's plan in Creation (Yavi) is to create those who will enjoy His Goodness in the way that is possible for them.

[2] But His Wisdom has decreed that in order for this Good to be perfect, the one who enjoys it must be the owner of this Good; that is, the one who acquires this Good himself, and not the one to whom this Good accompanies by chance.

And understand that this is called a certain likeness, as far as possible, to the perfection of the Most High. For the Most High is perfect in Himself, and from the truth of His essence, perfection and the absence of defects are obligatory in Him.

Of course, there can be no one else but God in whom the truth of His essence would in itself require perfection and the absence of flaws. But for any creation to resemble Him even slightly, it must at least acquire perfection on its own, not necessarily from its essence, and eliminate any flaws that might be present in the creation. Therefore, the Creator created aspects of perfection and imperfection, and created man, in whom both possibilities were equally present. The Almighty gave man the means by which he would acquire perfection and eliminate flaws. And then it would be possible to say that this man resembled his Creator, and he would be worthy to join Him and enjoy His Goodness (Eternal Life).

[3] And so, in addition to the fact that a person who has attained perfection becomes worthy of joining his Creator by becoming like Him, through the attainment of perfection, this creation continues to join the Creator, so that, in the end, the attainment of perfection and joining the Almighty become one and the same.

The reason for this is that His essence is true perfection. Therefore, everything that is perfection owes this only to Him, like a branch to its root, for although it does not attain the perfection of the Root, it is its offspring and continuation. And understand that true perfection is His essence, and any deficiency is nothing but a concealment of His Goodness and a hiding of His Light. It turns out that the illumination (revelation) of His Light and His closeness are the root and cause of all perfection, and the concealment of His Light

— the root and cause of every deficiency, and according to the degree of concealment of the Light, there will be a degree of deficiency resulting from this concealment.

And the aforementioned creation (man), standing in equilibrium between perfection and deficiencies, which are the products of illumination and concealment

of the Light, in strengthening himself in perfections and acquiring them within himself, is as it were connected with the Creator, since He is the Root and Source of perfections. And to the extent that man multiplies perfections, he multiplies his connection with Him and his communion with Him. And when he reaches the limit of acquiring perfection, he will reach the ultimate connection with Him and communion with Him and will find himself attached to Him, enjoying His Goodness and perfecting himself in Him, and he himself is the possessor of his Goodness and perfection (Immortality).

[4] In order for all this to be possible, there must be various factors of perfection and imperfection. The aforementioned creation (man) must have the ability and opportunity to acquire perfection and eliminate imperfections, and there must be means for him to acquire this perfection. For all this, there must necessarily be various and numerous degrees of Faith in Creation and diverse relationships between them.

And the person destined for this great task-bringing people closer to the Almighty--will be called the main one in Creation (Yavi), while all other objects will be nothing more than contributors to his success and achievement of the Goal in some way or another. Therefore, they will be called secondary in relation to this aforementioned primary creation.

[5] Truly, this primary creation is man. All other creations, both lower and higher than him, exist only for him. And all of them, in all their numerous and various aspects with which they should be endowed, exist in order to create a suitable environment for man. This is explained in more detail below.

Reason and all good qualities are the spheres of perfection in which man must improve himself, while materiality and bad qualities are the aforementioned elements of imperfection in which man is placed in order to acquire perfection.

Chapter 3

[1] Man is the very creature that was created to attach himself to the Most High. Man is placed between perfection and imperfection, and he is capable of acquiring perfection.

However, it is necessary that this acquisition of perfection be of his own choice and desire, for if he were forced to choose perfection in his actions in any case, he would not truly be called the possessor of his perfection, and the Higher Purpose would not be fulfilled. Therefore, it was necessary to make this dependent on his choice, so that his inclination toward both sides would be balanced and he would not be forced to choose one of them. And so that he would have the power of choice--to consciously and of his own free will choose the side he wants, as well as the ability to acquire the side he wants. Therefore, man was created with a good beginning (EGO--altruism) and an evil beginning (ego--egoism). And he has the free choice to lean toward the side he desires.

[2] In order to arrange this matter in the best possible way, the Higher Wisdom decided that man should be composed of two opposites, namely: a rational pure Soul (EGO) and an earthly selfish body (ego), each of which naturally leans toward its own side. The body (ego) leans toward materiality, and the Soul (EGO) toward Spirituality.

Thus, there is a constant struggle between the body and the Soul. If the Soul prevails, it will elevate itself and elevate the body with it, and such a person will achieve the perfection that is destined for them; but if they allow materiality to prevail within them, the body will descend and the Soul will descend with it, and such a person will be unworthy of perfection and will be rejected by the Higher Powers. But even this person has the opportunity to humble his materiality before his Mind (Soul) and attain perfection, as we have mentioned.

[3] The Almighty, in His goodness, has decreed that there should be a limit to the effort required of a person to attain perfection. And when he completes his work and reaches his level of perfection, he will rest in his enjoyment for ever and ever. Therefore, two periods have been established for man: the first is the time of labor, and the second is the time of receiving the reward.

But the measure of good exceeds the measure of evil: man has a set time for working on himself – as much as the Supreme Wisdom deemed appropriate for that person. But the reward is endless, and man continues to enjoy the perfection he has acquired forever.

[4] Since the periods of working on oneself and receiving rewards are different, it follows that a person's status and all events happening to them should be different in these two periods. For all the time spent working on oneself, it is necessary for a person to be in such a state that everything necessary for this work on oneself could exist. Explanation: it is necessary that there be a conflict between the Mind (EGO) and matter (ego) within him, and that there be nothing that would prevent matter from ruling and doing what it should, and nothing that would prevent the Mind from ruling and acting at its own discretion. There should be nothing that would lead to an excessive strengthening of matter, and nothing that would lead to an excessive strengthening of Reason. For, although on the one hand it seems better for Reason to be stronger than matter, in light of the True Purpose of man and what God desires of him – to attain perfection through his own efforts

– this is not good.

And during the period of receiving the reward, a person should be in the opposite position. For any power of matter at that time will only obscure the Soul and prevent it from attaching itself to the Creator. Therefore, it is necessary that only the Soul reigns at that time, and matter completely follows it, without hindering it at all.

And so three worlds were created: this world, Yavi; the world of good, Prav; and the world of evil, Nav. The place and natural laws of this world are such as befits a person who is always working; and the place and laws of the world to come are such as befits a person who is receiving reward or punishment.

[5] And here is what else you need to know: the original state of the human race is not what we see and recognize it as now, for a great change has taken place in it. As a result of human sin, both man and the world have changed from their original state. The details of this change and its consequences are numerous.

It turns out that there are two sides to the conversation about the human race.

[6] At the moment of its creation, man is exactly in the position mentioned above. He was composed of two opposite parts

– the soul and the body; there are two phenomena in the world – good and evil – and he stands at an equal distance from both, ready to attach himself to whichever one he wants.

A person should choose goodness and ensure that the Soul (EGO) overpowers the body (ego), and the Mind overpowers matter (mind), and then he will immediately become perfect and will be perfect forever.

[7] It is necessary to know that although we do not feel any other action of the Soul in the body except vitality and understanding, it is in the nature of the Soul to purify the body itself and its matter and elevate them step by step until the body becomes worthy to accompany Her in the enjoyment of perfection.

Indeed, if a person did not sin, he would achieve that his Soul would gradually purify the body to the necessary level, and it would be worthy, together with the Soul, of eternal enjoyment (Paradise Bliss).

[8] But since man sinned, all this underwent a great change. At the beginning, there were just enough flaws in Creation for man to remain in the aforementioned balanced state and to have the opportunity to achieve perfection through his own efforts. But because of sins, flaws were added and multiplied in man himself and in all of Creation (Yavi), and correction became even more difficult than it had been before.

That is, at first it was easy for a person to get rid of the flaw inherent in him and achieve perfection. For the Supreme Wisdom arranged everything in the best and most just way. Since the only cause of evil and deficiency in man was that it was inherent in him at the time of his creation, by distancing himself from evil and turning to good, he would immediately get rid of his deficiency and attain perfection.

But after sin, perfection disappeared more than before, and shortcomings multiplied, and man himself became the cause of his own evil. And now it is not so easy for him to get rid of shortcomings and acquire perfection, as it was when he was not the cause of his shortcomings, but was originally created that way (with shortcomings). Therefore, now, in order to achieve perfection, man needs to make a double effort. For it is necessary that man and the world (Yavi) first return to the position they were in before sin. And subsequently, man will be able to rise from this position to the perfection to which he ought to ascend.

[9] And, in addition to all this, the Righteous Judge has decreed that from now on, neither man nor the world will be able to achieve perfection while in their corrupted form, that is, in the form they have now, in which evil has multiplied. But they will be forced to go through destruction, namely: death for man and destruction for all other realities corrupted along with him.

The soul can purify the body only after it first breaks free from its dependence on it (the ego), and the body (egoism) dies and is destroyed. Then a new building will be constructed, and the soul will enter it and purify it. Likewise, the entire current form of the world will be destroyed, and it will take on a different form, one befitting perfection.

Therefore, it is decreed that a person will die and come back to life (in the Spiritual world), and this is the resurrection of the dead. And it is decreed that the world will be destroyed and renewed, and the Sages said about this: "The world has existed for 26,000 years, and it will be destroyed," and at the end of the years, the Holy One, blessed be He, will renew His world.

[10] Thus, the time of true retribution, that is, the aforementioned time of receiving reward or punishment, takes place after resurrection in the Spiritual world. A righteous person will enjoy it with his soul and body, since his body has been purified by the soul and prepared by it to enjoy that Goodness.

However, the people there will differ. The rank and exaltation of each will be determined according to the measure of his labor in the world of service and according to what he strove to achieve in terms of perfection. For as this happens, the Soul itself will shine forth and illuminate the body and purify it, and both will acquire value and

significance and will be worthy to approach God, to be illuminated by His Light (Ingliä) and to enjoy His true Goodness (Immortality).

[11] And since death is prepared for man, it follows that this union (of Soul and body) must be separated for a certain time, and after that – reunited again. During this separation, there must be a place for the Soul and for the body, corresponding to the purpose of this separation. It is necessary for the body to return to its foundation, for its structure to decompose and its form to be destroyed. Since the body was created from dust, it will return to it, as the Blessed One said to man: "For you are dust, and to dust you shall return."

For souls with good deeds, the world of Prav has been prepared, where all pure souls will enter after leaving their bodies, and will remain there forever and receive the Good that has been prepared for them. And all this time (eternity) these Souls will dwell in dignity and enjoyment, similar to what will be given to them afterwards, during the aforementioned true reward. For the level of reward in the world of Prav will, of course, be measured according to a person's deeds, as will the level of ascent through the steps of Faith (Knowledge of God).

But the true reward, intended for those who deserve it, will be attained by the Soul only after resurrection.

[12] In addition to the fact that the world of Prav is the abode of righteous Souls, there is an additional great benefit for the Souls themselves.

It has been decreed that a person can only achieve perfection (the world of God) after death, even if his deeds made him worthy of perfection during his lifetime. If a person was not worthy of perfection during his lifetime, he would never achieve it, because the time for acquiring perfection is only in this world, before death.

It also follows from this ruling that as long as the Soul remains in the body in this world, which contains evil (for evil cannot be eliminated from this world until the end), the Soul will also be dark and dull.

And although through the good deeds that a person does, the Soul acquires perfection and dignity (Light), this cannot be revealed. The Soul cannot shine with the Radiance that it should shine with according to the dignity (Light) that it actually possesses. All this remains hidden in its essence until the time when it is given to reveal itself. But this delay is not on the part of the Soul (Mind), but on the part of the body (mind), and the person himself loses out because of this, since he does not receive the purification that he should have received all this time.

However, the Soul also loses out, because it is closed in on itself and cannot radiate its Radiance; and also because it does not perform the action that befits it – the purification of the body. And if it did perform this action, it would greatly improve itself because of it, since the function of perfection is to do good and improve others. Furthermore, purification of the body is an action befitting the Soul by its nature and law, for this is what it was created for. And every creation is perfected when it performs what the Creator has decreed for it to do, and this creation lacks perfection as long as it does not perform what the Creator has prescribed for it.

But when the Soul leaves the body and moves into the world of Prav, it opens up and shines with its Radiance, which befits it according to its deeds. And by comprehending everything during its stay in the world of Prav, the Soul is strengthened after having weakened in the body, and becomes more prepared for what it must do during the resurrection. Thus, when it returns to the Light (Ingliä), it will be able to perform the action befitting it, namely, the aforementioned purification.

[13] And it is necessary to know that even now, when the Soul enters the mortal body, despite the fact that it has not yet attained perfection through its deeds, it is at a high level of perfection and, from the point of view of its own merits and Radiance, is capable of giving such great purification to a person that he would go beyond the boundaries of the human race.

But the Creator's decree stops Her, hides Her power, and diminishes Her Radiance so that She cannot do this. She will remain in the body, closed within Herself to the extent necessary according to the Higher intention, and will act only according to the measure and order desired by the Wisdom of the Most High.

As a result of the good deeds that the Soul constantly performs, it should reveal itself and shine, as we mentioned, and then the body would receive purification from it. But according to the decree explained above, it can only reveal itself in the world of Prav.

But when the Soul returns to the Light (Ingliia) after resurrection, it will not diminish or hide, but will enter into Him (Paradise) in all its Radiance and in all its power, and then immediately purify the body (ego) with a great purification. And a person will not need the gradual maturation that children need now, but immediately at that moment the Soul will shine in him and immediately purify him with a great purification.

This does not mean that a resurrected person will not continue to ascend. But the fact is that when the Soul enters the body, a person becomes worthy and exalted, and his body (egoism) immediately undergoes its first purification and rises above everything that was in his first life (before his birth into the world of Yavi).

The level of this purification will depend on all the good deeds that the person has already done. This purification will place the person on the level of Faith, where he belongs among the worthy and enjoys perfection (Good). And after that, the Soul will continue to ascend depending on the initial level of Faith (Knowledge of God) to which the person was placed.

Chapter 4

[1] There are two circumstances that distinguish a person's position in this world: the properties of the person themselves, their parts and structure, and the place in which they are placed with everything that accompanies them.

[2] The person himself, as we have already mentioned, is composed of two opposites: the Soul (EGO) and the body (ego). And we see with our own eyes that materiality is primary in him, and its manifestations in him are very strong. After all, immediately after birth, a person is almost entirely material (egoistic), and the Mind (altruism) barely functions in him. And as he grows up, the Mind will strengthen or weaken in each person in its own way.

But even when a person becomes an adult, materialism does not cease to rule over him and draw him to its side. But if he grows up in Wisdom, studies Her (Faith) and strengthens himself in Her ways, he will try to conquer his nature, will not let go of the reins of his passions, and will try to walk in the ways of Reason.

The inner meaning of these things we see is that in reality, matter and its essence are by nature murky and dark, and this reality is very distant and opposite to what is necessary for those who are close to God and who partake of His Light (Ingliya).

And although the Soul itself is pure and sublime, when it enters the material body and becomes attached to it, it finds itself separated and pushed away from its natural state to its opposite. It is confined in this position by force of coercion, and can only escape from it if it overcomes this force. And since the Lord, blessed be He, has decreed that this union of Soul and body will never be separated—that is, that the separation of death is only temporary, until the resurrection, but after that the Soul must return to the Light and they will exist together forever and ever—it is necessary for the Soul to strive, strengthen itself (fast) and constantly weaken the power of the darkness of materiality (ego) until the body becomes unclouded. And then the body will be able to ascend with it and receive the Higher Light, instead of the Soul being humiliated and saddened in Navi. However, as long as a person is in this world, matter (ego) is strong in him, as mentioned. And since matter is murky and dark, a person is in great darkness, and he is very far from his destiny – communion with the Most High. And a person must direct his efforts toward strengthening his Soul against the power of matter, improving his condition, and elevating himself to the level of Faith that befits him.

[3] The place where man finds himself is also material and dark. And man's occupation in this world can be nothing other than a material and physical occupation, since everything in this world is material and physical. Moreover, human nature and the structure of the human body compel us to engage in this activity. After all, we cannot survive without food, drink, and other natural necessities, and we cannot satisfy these needs without a home and property (land).

It turns out that from the perspective of the human body, the world in which he finds himself, and his activities, he is immersed in materiality and plunged into its darkness. It will take a lot of hard work and effort for him to rise to a more purified position, being by nature doomed to this materiality.

[4] But it was the Creator's profound intention to arrange things in such a way that man, even when forced to be immersed in materiality, could achieve perfection and elevation to purity and height from matter and bodily activity itself. And, conversely, the descent will become his ascent, and from there he will acquire dignity and glory unlike any other, for he will turn darkness into Light and cause the impenetrable darkness to shine.

This is because the Almighty has established boundaries and rules for man in his use of the world and creation, and the intention that he should have in mind when doing so. When a person acts within those boundaries and rules and with the intention commanded by the Creator, then that bodily and physical action will in itself produce perfection, and with its help, perfection will increase in a person and virtues will multiply, and he will rise from his lowly position and rise above it.

The Supreme Wisdom took into account all the shortcomings inherent in human nature and all the aspects of excellence and true virtue necessary for him to be worthy of communing with the Most High and enjoying His Goodness.

Accordingly, rules and boundaries were established for man, the observance of which would strengthen in him all that is necessary for true dignity and remove all that distances him from God. And if it had not been established that man would die, then with the help of these actions, the Soul would be strengthened and the darkness of the body weakened. Thus, the body

would be purified once and for all, and the Soul would ascend, joining the Most High.

But since death has been decreed, it does not happen all at once (in one birth). However, in any case, the Soul itself is strengthened, and the body, although not actually purified, is potentially purified, and a person acquires the status of potential perfection, which will become a reality in due course.

[5] These orders and boundaries are the commandments of the Most High: prescriptive and prohibitive.

Each of them is aimed at acquiring and strengthening in a person one of the stages of true excellence (Faith) and at eliminating one of the aspects of darkness and shortcomings. This happens through the fulfillment of a specific prescriptive commandment and the Law.

The details of all commandments, and the details of each commandment individually, are based on the truth of reality and the essence of man in all his qualities, and on the true aspects of the required perfection. Each commandment has its own conditions and boundaries necessary for the perfection of man.

The Supreme Wisdom, which knows all this in truth and knows the nature of creatures and their proper use, took all this into account and included everything necessary in the commandments of God, which He commanded people in the Vedas.

[6] The root of all Wisdom is that a person should always turn to his Creator, so that he may know and understand that he was created only to attach himself to the Creator, and was placed in this world only to conquer his evil nature and submit himself to the Creator by the power of the Mind, which opposes material desires and inclinations. A person must control all their actions to achieve this goal, without deviating anywhere.

[7] Everything that a person does can be divided into two categories. The first is

what he does because it was commanded to him by the Creator, and the second — what he does out of necessity. That is, the first part is the whole set of commandments (the Vedas), and the second is the use of this world by man to achieve the Higher Goal (Immortality).

The purpose of a person's fulfillment of the commandments is known: to fulfill the Creator's commandment and carry out His will. By doing so, a person fulfills the Will of the Creator in two ways, one following the other. First, he fulfills His will by doing what the Almighty has commanded him to do, and he does it. Second, with the help of this commandment, he perfects himself in one of the stages of perfection (Faith), which is the product of this commandment. And thus the Will of the Almighty is fulfilled, for He desires that man perfect himself and attain enjoyment of His goodness. And what a person uses from this world for their needs must, first and foremost, not go beyond the boundaries of the Creator's Will. That is, there should be nothing in it that God has prevented and forbidden, but only what is necessary to sustain life in the best possible way. And this should not be a consequence of material inclinations and a passion for excess, but rather a preparation of the body for its use by the Soul in the service of the Creator, so that no obstacles arise for it due to the unpreparedness and weakness of the body.

And when a person uses the world in this way, the use itself will produce perfection, and the person will acquire true elevation through this use, just as he acquires it by observing all the commandments. For it is also a commandment to preserve the body and prepare it appropriately so that we may

serve the Creator with it, using the world for this purpose as necessary.

It turns out that we elevate ourselves through such actions, and the world itself is elevated as a result, being an assistant to man in serving the Almighty, blessed be His Name.

[8] What a person must strengthen within himself is love for the Creator and fear of Him. To do this, he must reflect on His great exaltation and the lowliness of man, bow down before Him, and be ashamed before His exaltation. Let a person passionately desire to be one of His sons, to be glorified by His praise, and to admire His greatness. For love and fear of God are powerful means that bring a person closer to his Creator, purify the darkness of matter, ignite the Radiance of the Soul, and raise a person from elevation to elevation until he reaches closeness to the Creator.

[9] God has given us one means that rises above all other means of bringing man closer to Him. This is the study of the Sacred Texts (Vedas).

The study of the Vedas is divided into two categories: the first is recitation and study, and the second is knowledge.

The Almighty, in His goodness, desired and compiled a collection of sayings (prayers) for people, as His Wisdom decreed, and passed it on to people. And this is

- the Books of Faith (the Aryan Vedas), followed by the Books of the Prophets (the Sages). The nature of these sayings is such that whoever utters them in holiness and purity, with the right intention—to fulfill the Will of the Almighty

- the highest and greatest perfection (Spirituality) will increase in him. And whoever strives to understand and comprehend what He has conveyed to us from the explanations of these sayings will acquire—in proportion to his efforts—even greater perfection. And even more so, if he works hard to comprehend the hidden part of these words and their mysteries, then each thing from them that he understands will establish and strengthen in his Soul (the 3rd) step of Faith from the highest (8-9) steps of Knowing God: elevation and true perfection. In all these things, a person not only acquires dignity and perfection for himself, but also elevates and perfects all creation, in general and in particular; and especially – with the help of Faith.

[10] But the cause of all human states, both darkness and enlightenment, is the revelation or concealment of the Light of the Most High. For in everything that the Lord, blessed be He, radiates His Radiance, purity increases, and in those whom His Radiance reaches, perfection increases; the measure of Radiance is the measure of the perfection and purity that comes from Him. When it is hidden, the opposite occurs. The Lord, blessed be He, always shines upon those who draw near to Him, and He never withholds goodness on His part. But those who do not draw near to Him will lack Light, and the obstacle is on the part of the recipient, not on the part of the Most High.

And the Highest Wisdom has decreed that by fulfilling the commandments, a person will ascend to a certain step of Faith each time. As a result, he will reach a certain step of Light corresponding to his level of knowledge. Light will give rise to a certain degree of perfection (Faith) in a person, which is a derivative of Light.

And the opposite of this is sins. Any action related to them, which, God forbid, a person commits, will distance him from the Almighty by a certain step of Faith, and a certain level of concealment of His Light and concealment of Him will be added, and a certain step of imperfection, which is a product of this level of concealment, will be strengthened in a person.

[11] From everything we have said above, it follows that the true purpose of the commandments is to turn to the Creator in order to come closer to Him and perceive His Light. And abstaining from sins is to avoid distancing oneself from Him, and this is their true purpose.

Chapter 5

[1] All of Creation (the 3 Worlds) is divided into two parts—the material (Ya) and the spiritual (the worlds of Puri and Navi). The material realm is that which can be perceived by our senses. It is divided into higher actions (altruism) and lower desires (egoism). The spiritual realm is divided into higher and lower spheres (worlds). The higher spheres are the Heavenly spheres (the worlds of Puri) and their Luminaries. The lower spheres are everything that is in the space of the lower sphere (the world of Navi), namely: fire, heat, hunger, thirst, and all the sinful Souls contained therein.

Spiritual entities are non-physical creatures that cannot be perceived by our senses. They, in turn, are divided into two categories: Souls and transcendent entities (Angels).

Souls are a type of spiritual creature that is predestined to enter the Light (Ingilia), remain within it, connect with it through a strong bond, and perform various actions within it at different moments in time.

Transcendent entities are a type of spiritual being that is not destined to enter the body. They are divided into two categories: the first is called the Higher Powers (Archangels), the second is Angels (Gods), which are also subdivided into various and numerous levels (God's knowledge), and they have natural laws according to their level and degree of Faith, so that in fact we can call them different types of one class – the class of Angels (Gods: Aranas, Arlegis, and Legis).

However, there is one type of creature that is, as it were, intermediate between the spiritual and the material. These creatures are not perceptible to our senses and are not limited by the boundaries of matter as we perceive it and its laws, and from this point of view, they can be conditionally called Spiritual. But their essence is different from that of Angels (Gods of Prav), although they are similar to Angels in some respects. These creatures have their own particular laws and special boundaries according to their True Essence. This species is called the evil species (the dark essences of Navi). But it is also divided into separate types (Koshchei, Dark Legions, and demons).

Only the human race is different and separate, being composed of two completely different parts of creation – the Higher Soul (EGO) and the lower body (ego), which we do not find in any other creature.

Here we must be careful not to make a mistake and think that animals are similar to humans in this respect. For the soul of an animal is nothing more than a material object, one of the most subtle in materiality. The animal soul is also present in humans in their animal aspect.

But in addition to this, humans have a Higher Soul – a special kind of creation, and It is completely different from the body and very distant from it. It entered the body and connected with it by order of the Creator for the purpose mentioned in the previous chapters.

[2] We are familiar with material creations, and their natural laws are well known. But it is impossible for us to describe Spiritual creations properly, since they are beyond our imagination; and we will speak of Spiritual objects and phenomena only according to the tradition that is in our hands.

One of the great principles we possess states that everything in the lower worlds corresponds to transcendent forces (Higher Forces) above. Every object and process in our world develops from these Forces and emerges from them in a chain of transmission (the stages of Faith) established by Higher Wisdom. Thus, these Forces (Gods of Prav) are the roots of the lower objects (people), which, in turn, are the branches and offspring of these Forces; and they are connected to each other like links in a chain.

Each object or process in our world is assigned rulers from the aforementioned kind of Angels (Gods Prav). Their duty is to support the existence of life or the process of ascension through the steps of Faith (Great Ra-M-Ha) in the earthly world (Yavi), each in their own way, and to bring about changes in it according to the Higher decree.

[3] The basis of the essence of the world (Yavi) and its true state lies in these Higher Powers (Gods of Prav). Everything that exists in our physical world is the creation of the Higher Powers. This is true both in relation to what was in material objects from the beginning and in relation to the changes that occur over time.

The Higher Powers (Ancient Gods) were created in the beginning, established in a certain order, and limited by certain boundaries. What later developed from these Forces according to the Law of Development (Faith) established by the Creator (Great Ra-M-Ha) corresponds to these Forces, their order, and their boundaries. Thus, everything that happens in the earthly (Yavi) and lower worlds (Navi) stems from the processes taking place in these Forces. But the essence, position, order, and all other aspects of these Forces correspond to their true nature; and the essence, position, order, and everything else in Spiritual objects descend and are transferred from the Forces to those who correspond to Their true (Divine) nature.

[4] According to this principle, the beginning of all that exists is Above, in the Higher Forces (the Gods of Prav), and the end is below (in Navi).

However, there is one exception to this rule: everything that concerns human choice. The Creator wanted humans to have the opportunity to freely choose between good and evil, and therefore made them independent in this regard from anyone else. Conversely, the Almighty gave humans the power to be the driving force behind changing the world itself (Yavi) and its creations according to what they choose of their own free will.

It turns out that there are two opposing general influences in the world: one is forced natural, and the other is elective; one is top-down, and the other is bottom-up.

Compulsory influence is that which the lower receive from the Higher forces; it is top-down, while elective influence is the result of human free will.

And what a person directly influences can be nothing other than material objects, because a person is material and his actions are material. But because of the connection and union that exist between the Higher Forces and material bodies, an influence on the material body will also have an effect on the Higher Force above it.

It turns out that this influence – from the bottom up – is opposite to the aforementioned natural influence.

However, it is important to know that not all of a person's actions are the result of free choice. This is true only for some of their actions, while others are caused by a Higher Decree and serve to reward or punish the person. However, what happens to them as a result of the Decree from Above is similar to all other processes in the world (Yavi), which move from the bottom up. And what

happens on the part of a person's choice has an impact from above to below.

[5] And the Creator has established that everything related to a person's choice will affect the Higher Forces to a certain degree. That is, not only a person's actions will affect Them, but also his speech and even his thoughts. But the measure of influence and its level will only be within the limits that the Higher Wisdom has decreed and limited.

[6] However, elective influence will inevitably be followed by coercive influence. For since the Higher Powers have been influenced by man, they, in turn, will exert a natural influence on the lower objects subordinate to them.

And there are numerous specific laws in all this, befitting Creation, as established by the Higher Wisdom in the depths of its plan (the Last Judgment). Both the achievement of influence from man to the Higher Forces and the achievement of influence from these Forces to creations (people) depend on many factors. And according to these profound mysteries, all spheres of His governance turn in everything that was and will be.

[7] And since the Higher Wisdom has established that there should be good and evil (duality) in the world (Yavi), it is necessary that good should begin in the root forces (Above), and evil from demons, and from both of them an influence extends to the physical world (Yavi).

His Wisdom established transcendent forces (Higher Forces) – the roots of creations – in a certain order and gave them certain properties. This order and these properties are such that creations can be either corrected or corrupted. Namely, they can be in either a good or a bad state.

The essence of a good state lies in their readiness to receive His Light (Ingliya), and He will shine upon them; while a bad state lies in their lack of this readiness, and the Light will be hidden from them.

The result of the "soundness" (harmony) of these Forces is goodness in our world.

The "malfunction" (imbalance) of these Forces, on the other hand, generates evil in our world.

[8] And it is necessary to know that the cause of all good in every place, that is, both in the Forces and in their creations (people), is His Radiance, and the cause of evil in any place is the concealment of His Radiance.

With regard to good, the Lord (the Great Ra-M-Ha), blessed be He, will be called the direct cause in general and in particular. But with regard to evil, we do not describe Him as the direct cause, for "the Holy One, blessed be He, does not associate Himself with evil."

But the concealment of His Light and the hiding of His Holy Scriptures (the Aryan Vedas) will be considered the root of evil, for this is the real cause of evil in our world, and this is due to the lack of faith in God among the Jews (Judas – the betrayer of the Prophet of God Almighty, JudasISM translates as: Judah – Truth of the Earthly World [ISM]).

However, in order to realize the details (stages of Faith) of this reality, Almighty God, for whom there are no obstacles or boundaries, created a private Root (good) and a source of evil (the Jews). The purpose of this source of evil is to produce detailed aspects of evil, according to what the Supreme Wisdom deemed necessary for the desirable state of man and the world (Yavi).

But the root of evil is a combination of various forces from which all aspects of evil in all its forms develop. This can apply to both the Soul and the body, in all their parts according to their division. And the combination of all these forces can act or remain inactive, completely or partially, after His Light is hidden and concealed. For as it is concealed, power is given to the combination of these forces or their parts to act.

When the forces of evil grow stronger and rule (the time of Darkness), the power of good is depleted and the state of the Higher Forces – the Roots of creation – deteriorates; they and their branches are weakened. And when the forces of evil are conquered and their power and action are taken away, good will be strengthened and the Roots of creation will be corrected, they will be brought into good working order and will be strengthened together with their branches. Thus, everything we have mentioned regarding the aspects of good and evil, the opposition of Mind and matter, correction and corruption.

[9] There are many different levels of dark forces and the results of their influence. In general terms, the results of their influence are called: impurity, darkness and filth, or profanity, ignorance, unawareness, etc. And the results of the Radiance of the Most High are called: Holiness (Immortality) and Purity of the Soul, Light (Ingliia), Goodness, etc. All this is in general; these classes themselves are divided into many types and particulars. And around them revolves all the governance with which the Lord, blessed be He, governs His world (Yavi). And for all these things there are watchers from the race of Angels (Gods of Prav) to implement this governance, down to the level of matter (Yavi), for the good. They are the children of the Creator, the executors of His word. For He so desired and established that His decrees be carried out through the Angels, according to how He appointed Them and what He authorized Them to do.

Part Two

Chapter 1

[1] It is well known that all creations, both higher and lower, were created because the Supreme Wisdom saw in them a necessity and benefit for the Supreme Purpose of creation. And all their natural laws were established by the Supreme Wisdom so that they would best correspond to the intention with which they were created. And for the same reason that creations were created, it is necessary that they continue to exist as long as they are useful to the whole of Creation, as we have mentioned. And therefore, the Lord, blessed be He, who created all these creations, will not fail to watch over them and maintain their existence in the state He desires.

[2] The Ancient Vedas (Charters of Light) say that the beginning of all creations is the Supreme God, the Great Ra-M-Ha, and from His Light, the Ingli, all material objects develop. And material things in all their details correspond to what is transferred to them from the Higher Light in all its aspects, and there is nothing big or small in material things that does not have a cause and root in some aspect of Light (everything consists of Light, including the nucleus of an atom). And the Lord, blessed be He, supervises all Creation in the order of creation, namely, first over the transcendental forces and over everything that develops from them, as it is; and He also supervises the Angels appointed by Him over the realities (worlds), as mentioned in the Vedas, supporting their existence and their functions and continuously giving them strength to perform their actions.

[3] However, since the human race is different from all other species in that it is given the choice and opportunity to acquire perfection or imperfection,

and in this respect it is active and influential, rather than influenced, therefore the supervision of man must differ from the supervision of other species, for it is necessary to supervise and oversee the details of his actions, rewarding him according to his ways and the fruit of his actions. It turns out that all his actions and their results are subject to supervision, and after that, in turn, he is supervised according to the results of each of these actions and is rewarded measure for measure, according to the Law of Karma, as mentioned in the Vedas. This is not the case for any species other than humans. Representatives of other species do not act on their own, but are influenced. They exist only to support the existence of the species as a whole, according to what is laid down in its spiritual roots. Providence will support the existence of this Root and its branches according to the nature and law of this Root. But over the human race, whose representatives are active and influential, as we have mentioned, detailed supervision is necessary according to what their actions will entail, no more and no less.

Chapter 2

[1] It has already been said that the purpose of the creation of the human race is that it may be worthy of and attain the True Good—communion with God—in the Future World (Eternal Life). Thus, the end of all human wanderings is Bliss in the Future World.

But the Highest Wisdom has decreed that it is necessary and proper for man to first dwell in this world, bound and limited by the natural laws of this world. And this will be a real and worthy preparation for achieving the desired goal. And according to this principle, the Highest Wisdom established all aspects of this world so that they would serve as preparation for what will come later in the Spiritual world, which is the Highest Goal.

[2] This preparation revolves around two poles: one is individual and the other is general. The individual pole is a matter of a person acquiring perfection through their actions, and the general pole is the preparation of the entire human race as a whole for the Spiritual world.

And the explanation for this question is as follows. Since the human race was created with both good and evil tendencies and freedom of choice, it is possible that some individuals will be good and some will be bad. And in the end, the bad must be rejected, and the good must be gathered together, and they will be made into one community, which is destined for the Future World and the True Good that can be attained in it.

[3] The law of free will necessitates the possibility that some parts of the human race will be good and some will be bad. This same law necessitates the same possibility in the actions of each individual person. It is possible that all the actions of an individual will be good, or all bad, or perhaps some will be good and some bad. And this is one of the reasons delaying the aforementioned gathering of the perfect. For the same person may have both good and bad sides; to take into account only some of them and discard the rest, even if those taken into account constitute the majority, would be an unjust judgment. For, according to justice, all actions must be rewarded, both great and small, whether many or few.

Therefore, the Highest Wisdom has decided to divide the reward — both reward and punishment — into two periods and two places, that is, that all deeds

will be divided into a majority and a minority. And the majority will be judged separately, in a place and at a time appropriate to them, and the minority will be judged separately, in a place and at a time appropriate to them.

However, true retribution and its main part will be in the future, in the Spiritual world, and the reward for the deserving person will be Eternal Life and communion with the Blessed for ever and ever, and the punishment will be rejection from the True Good (Paradise) and the disappearance of His Light. And the Judgment will be according to the majority of deeds. But for the good deeds of the wicked and for the bad deeds of the righteous, as a minority, there exists this world with its successes and misfortunes. In it, the villain will receive retribution for the minority of merits he has in the form of successes in this world; and the righteous will receive punishment for their sins in the form of suffering. Thus, the Judgment will acquire overall integrity, and what is appropriate for this perfect state will remain for the Future World. Namely, only the righteous will remain, without any villains among them, and they (the righteous) themselves will have no obstacles (i.e., sins) to future enjoyment; and the villains will be rejected and disappear without any claims remaining.

[4] And the Blessed One, in His goodness, decided to multiply the chances of the sons of men to achieve their goal: that there should be another kind of purification for those who are capable of purification, that is, for those in whom evil has greatly increased, but not so much that their sentence would be complete destruction. This purification is a set of punishments, the most well-known of which is torment in Hell (Fire). The idea is to punish the sinner for his sins in such a way that after receiving punishment, he will no longer have a "debt" for the bad deeds he has committed, and he will then be able to receive true reward for his remaining good deeds.

It turns out that, thanks to these punishments, very few will actually be destroyed, for they will be only those in whom evil has grown so strong that it is impossible in any way to find a place for them to remain in True Reward and Eternal Delight.

Thus, the Court is divided into three parts. Its main part is in the Spiritual World after resurrection, as mentioned; but deeds for which reward or punishment should be given earlier will be rewarded in this world (Yavi) and in the Spiritual World. The details of this Judgment are known only to the True Judge, for He knows the true essence of human deeds and their consequences in all their aspects and particulars; He knows which of them should be rewarded at one time and in one way, and which at another time and in another way. We know only the general outlines of this administration: what it is based on and what it revolves around. As already explained, the purpose of all this is to gather an Assembly of the perfect, who will be worthy of eternal communion with God, blessed be He; and in order for this to be concluded properly, all these preliminary things were necessary to prepare for the completion, as we have mentioned.

[5] If we delve deeper into this question, we will see that, in addition to being defined (punishment for sins) by the Law of Karma and justice, it is also based on human nature.

We have already explained that good deeds strengthen perfection and excellence in the human soul and body. On the other hand, bad deeds strengthen turbidity and imperfection in a person – all this corresponds exactly to the deeds themselves: no more and no less.

A righteous person greatly increases the Radiance and superiority over ignorance (ego) within himself. But, on the other hand, there may be some admixture of

darkness and turbidity in him because of his bad deeds. And as long as this admixture is in him, he is not ready and not worthy to commune with God. And so, in His supreme goodness, He decreed that there should be purification for man: suffering. The nature of suffering is to remove this cloudiness from man so that he remains pure and clear, ready to receive good at the appropriate time. The amount of suffering necessary for the purification of a person depends on the degree of cloudiness that a person has acquired through his deeds. And it is possible that physical suffering alone will not be able to remove the cloudiness from a person, and he will need mental suffering. There are many details in all this, and it is impossible for the human mind to comprehend them all.

[6] Complete villains are those in whom, as a result of their evil deeds, such great turbidity and such great Darkness have taken root that they have truly been destroyed in Soul and body and have become unworthy in any way to cling to the Blessed One. And it is possible that there are a few good deeds in their hands. However, these are deeds which, when placed on the scales of the Almighty's justice, cannot tip the scales in the direction of true good for those who committed them, either in terms of their quantity or their quality. For if they outweighed the bad, these people would no longer be considered complete villains, but would be among those who are purifying themselves to a state of readiness for good.

But in order to avoid injustice, if good deeds remain unrewarded, it was established that they would be rewarded in this world, as we mentioned. And it turns out that this merit dries up and proves unable to strengthen any true dignity in the villain.

[7] But there is another very important detail in this matter. In the future Assembly of the Perfect, which was mentioned, it is not meant that everyone will be on the same level of Faith and will attain the same Knowledge (Knowledge of God). But the fact is that the Highest Wisdom has measured how far the last edge can reach, that is, the smallest measure in the communion with the Blessed One and the enjoyment of His perfection. And accordingly, it has been established that anyone whose deeds reach this minimum measure will be counted among this Assembly and will be among those who remain forever to enjoy Him. But those who do not attain purification will be completely rejected by God and destroyed in the Fire. And the greater a person's merits, the greater and more exalted he will be in this Assembly.

The depth of the Creator's plan is that a person will be the complete owner of his Good, both in general and in particular. That is, not only will he be worthy of Good only after achieving it through his own labor, but even the particular share that will be given to him will correspond exactly to his deeds.

It turns out that a person will occupy precisely that level of Faith which he has chosen and placed himself on. And there will be higher and lower, great and small in this Assembly, but only the person himself will be the cause of his elevation or humiliation, so that he will have no claims whatsoever against another.

[8] There is another important aspect of the Judgment of a person's actions: it is necessary to judge which of them will lead to the elevation of a person in the aforementioned Assembly of the perfect, and it is necessary to determine the extent of this elevation. For there are actions which, according to the Highest precise and righteous law, will not bring a person elevation in the Spiritual world, but will be repaid in this world. And then such a person will remain among the lowly in Eternity, among the small in that Assembly. They are somewhat reminiscent of the villains mentioned above, who receive their reward in this

world and are destroyed in the Future world, but they differ from them in one major way. This difference is that for complete villains, all the power of their good deeds is embodied in the reward of this world, and they do not reach Eternity (Svarog) at all. The righteous, on the other hand, are led to Eternity by their actions, and even if they have to go through a very great spiritual purification, they still have a share in the Spiritual world (Pravi). But because of the corruption of their deeds, the commandments they have fulfilled make it possible for them to receive the small share we have mentioned, and many of their merits are rewarded in this world. And if, according to the Law, it were to be that they would be rewarded for these merits in the Spiritual world, and not in this world, then these people would be on one of the highest steps of Faith in the Assembly of the Perfect.

[9] Everything said so far clarifies the problem of the suffering of the righteous and the serenity of the wicked in this world. We also see that the punishment of Souls is part of the preparation for true retribution in the Future (Spiritual) world. However, the good received by the righteous in this world has a different origin.

Everything in this world (Yavi) corresponds to the general preparation of all humanity as a whole for the Future (Spiritual) world. But the preparation of each person individually follows a different path.

Chapter 3

[1] We have already discussed that the service to God entrusted to man depends on the fact that good and evil have been created in the world, and man is placed between them in order to choose good.

But the categories of good, like the categories of evil, are very numerous. After all, every good quality belongs to good, and vice versa – every bad quality belongs to evil. For example, pride belongs to the category of evil, and modesty to the category of good; mercy belongs to the category of good, and cruelty to the opposite category; moderation and contentment with one's lot belong to the category of good, and the opposite quality to the category of evil; and so on with all other details of qualities.

The Supreme Wisdom measured all the details of the qualities that should be possible in human nature according to the main Purpose, produced all these qualities in all their aspects, their causes and consequences and everything that accompanies them, and established their possibility in man.

However, for all these things to take place, various states of people were necessary to serve as a test for them. These states must create space for the manifestation of all the details of the categories of evil and for man to overcome them in order to adhere to good qualities.

For example, if all people were equal—there were no rich or poor—then there would be no place in man for either mercy or cruelty. But now, since they exist, the rich will be tested by their wealth: will they show cruelty to the poor who need them, or will they pity them? And the poor will also be tested: will they be content with what they have and thank the Almighty, or will they do the opposite? And wealth will also be a test for the rich: whether he will become proud because of it, whether he will pursue the vanities of the world, abandoning the service of the Creator, may He be blessed, or whether, with all his wealth, he will be humble and submissive and despise the vanity of this world, choosing Faith (the Great Ra-M-Ha) and service. And so it is in all other matters.

The Supreme Wisdom divided all these aspects among the representatives of the human race, as it deemed appropriate and worthy in the depths of its plan. It turns out that each person has a special share in

trial and war with evil, and this is his purpose and his burden in this world. He must endure this trial as it is. His deeds will be judged by the justice of the Almighty, according to the burden that was actually given to man in all its aspects, with utmost precision. This is similar to the servants of a king, who are all under his command, and all of them together must perform the service of his kingdom: he gives each of them a certain part of the work, so that through their joint efforts, all the necessary parts of the work will be completed. And each of the voluntary servants is responsible for performing the part of the service that has been assigned to him, and according to how he performs the task entrusted to him, so shall the King reward him.

But the measure of this division and His ways are beyond our comprehension. Only the Highest Wisdom, exalted above all minds, has measured them and established them in the most perfect way.

[2] All objects in this world are attracted and projected in a chain: from their existence in transcendental forces to their existence in materiality, as explained above. Therefore, the root of all details of human experience lies in transcendental forces, according to their corresponding realities of soundness and corruption, as described above. And according to their condition there, they are judged and determined to spread and be realized in materiality in their corresponding objects. And this division encompasses all the details of existence according to their levels of Faith.

The Supreme Wisdom took into account all these details of the test and, according to their true essence, established what is most appropriate and worthy, and this is clear according to the principles we have discussed.

[3] According to this principle, the fortunes and misfortunes of this world exist so that a person may be tested with a certain amount of trials that the Highest Wisdom has deemed appropriate for that person.

[4] But there is another reason for good fortune and misfortune, based on judgment and retribution. The Supreme Judge has decreed that one of the consequences of a person's actions will be help from the Blessed One—to make it easier for him to achieve perfection and save him from stumbling blocks, as it is said: "He will preserve the steps of His pious ones."

But, of course, there are also many stages (details) in this. For there may be a person who, according to the deeds he has already done, will be entitled by law to a small amount of help from the Creator, and another who will be deemed to receive a great deal of help from Him and will be greatly facilitated in achieving perfection, and a third who will be granted the greatest amount of help.

And vice versa: there may be one who, according to the Law, is not entitled to help from Heaven, but it will not be difficult for him to achieve perfection, and another, who will face multiplied obstacles according to the verdict, and will need great effort and diligence to achieve perfection, and a third – a complete villain, before whom all doors of correction will be closed, and in his villainy he will be rejected. And there are many details and details of details in all this.

It turns out that perhaps a person will be honored and given good fortune in this world to help him in his service, so that it will be easy for him to achieve the desired perfection without overcoming obstacles. Or perhaps he will be punished for his deeds with losses and misfortunes that will stand before him like a wall, separating him from perfection, so that it will require great effort and hard work on his part to overcome this obstacle, strengthen himself in all his cares, and still achieve perfection.

The opposite of this is the villain. It is possible that he will be granted good fortune in order to open before him the gates of destruction, into which he will be cast; or it is possible that he will be granted misfortune in order to prevent him from carrying out the evil deeds he has planned. This may happen when the Supreme Ruler decides that, for some reason, these evil deeds should not be carried out.

The Creator does all this in His wonderful Wisdom, according to what is best for all His creations, and He judges all creations according to their true state. That is, for example, the situation of one who does not experience difficulties, and nevertheless is careless in his duties, is not the same as the situation of one who does not perform the task entrusted to him, being constrained and under pressure. Their judgment will not be the same, but each will be judged according to what he truly is: whether he acts out of error or malice, under duress or of his own free will. And He knows the true state of all things, actions and thoughts, and judges them according to the truth.

[5] From this principle arises another consequence in the realm of suffering. For it is possible that there may be a righteous person who has sins to his name, or an average (ordinary) person who has an equal share of sins and good deeds, and it will be decreed to awaken them to repentance. Then suffering will be sent to them from Heaven so that they may pay attention to their actions and analyze them. But this suffering is not the suffering of atonement mentioned above, the purpose of which is to atone for sins in this world, but the suffering of awakening, to awaken the heart to repentance. For punishments are created only for cases where there is no repentance; but the Most High desires that man should not sin, and if he sins, he should repent, and if he does not repent, he should be purified by punishments so that he does not perish. And therefore, suffering will come first to awaken them, and if a person is not awakened by it, then he will be punished with the suffering of purification, and the Prophet said about this: "And He will open their ears to instruction, and tell them to turn away from evil."

[6] And it is necessary to know that a limit has been set for the wicked, how long they will be allowed to do evil in their bad choices. And when they reach this limit, they will not be delayed at all, and they (the wicked) will perish from the face of the Earth.

And until that time, it is possible that the wicked man will continue to prosper for the reason mentioned above: to open the gates of destruction for him. And the Sages said about this: "For those who come to defile themselves, the gates of Hell are opened." But when he reaches this limit, he will attain destruction and perish in his sins, and then the wrath of the Most High will be kindled, and destruction will fall upon the villain, in which he will be destroyed.

[7] It is also necessary to know that the Higher Providence takes into account all circumstances related to every detail: both what precedes it and what follows it. The impact of each element on the whole community is calculated, and the way each element relates to others in the structure of Creation as a whole is taken into account.

In the Court, each person's level and position is taken into account in relation to what preceded them, what will follow them, and what they are currently connected to. And after all this is taken into account, their share of service to God and trials will be determined, as we mentioned above, and they will be given a burden (trials) to serve before the Creator.

But this applies only to the Court in this world. This means that a person will be assigned his share of service to God, namely, what position he will occupy in this world. And this position will correspond to his burden (trials).

But in the Future (Spiritual) world, a person is judged only by his deeds, according to the position he was in, and the Prophet said about this: "The son shall not bear the sin of the father."

So, for example, if a person is honored with greatness and wealth, his children will be born rich, and if circumstances do not change, they will remain rich and noble, and vice versa.

It turns out that this wealth came to the children only because they were the sons of those fathers.

But the true essence of the matter is that a person bestows upon his children the things listed by the Sages. And it is possible that a person will be born with goodness from the fact that his father already has it, and it is also possible that, due to his father's merit, goodness will come to him at some point, or vice versa. On the other hand, it is possible that salvation or goodness will be decreed for him because of the offspring that will come from him in the future. It is also possible that goodness or evil will be decreed for a person in this world because of the place where he lives or because of his surroundings.

[8] And, in addition to all this, there is another aspect that follows from the two aforementioned aspects of governance: individual and general.

When the Supreme Wisdom looked at everything necessary to correct the type from which the aforementioned Assembly of the Perfect would be composed, it saw that it was very appropriate for one part of the people to be in a position to help the other part and to reward them with good.

That is, not only those who achieve perfection on their own will be among those who enter the Assembly of the inhabitants of the Future (Spiritual) world. But also those whose deeds allow them to enjoy perfection while being dependent on another, more worthy than themselves, will enter this community. However, they will be on the lowest level of Faith – the level of dependence on another.

It turns out that only those who are unworthy of enjoying either on their own or while depending on another will be rejected from perfection; and it turns out that salvation is great, and those who enjoy will multiply. However, those who enjoy themselves and allow others to enjoy themselves will, of course, be the greatest in this Assembly, and they will be the leaders, while those who are forced to depend on them will be subordinate to them and need them.

And in order to make room for this great correction, the Higher Wisdom initially connected people with one another. The Sages said about this: "All people are responsible for one another." And because of this, it turns out that we are all connected with one another and do not isolate ourselves. And the measure of good always exceeds, and if they are punished for each other's sins, then all the more they will help each other with their merits.

According to this principle, it is established that a righteous person may suffer misfortune and suffering, and this will be the atonement for his generation. And it is the duty of the righteous to accept with love the sufferings that befall him for the benefit of his generation, as he would accept with love the sufferings that would befall him himself. By this he repays his generation, which he atones for, and he himself is greatly exalted and becomes one of the leaders in the assembly of the inhabitants of the Future World, as mentioned.

In this category of suffering, there is another type that is higher than the one mentioned above. For the type mentioned above consists in the righteous person being beaten for his generation, which was worthy of great punishment and close to destruction or death, and he atones for them with his suffering, saves them in this world, and also helps them in the World to Come.

But there are also sufferings that are given to the most pious, who have already attained their own perfection. Their purpose is to help the entire aggregate of the Spheres of Governance attain the end-perfection. The explanation of this matter is as follows. According to the first order established for the governance of the world and its transformations, man had to endure minor suffering so that he and the whole world together with him could attain perfection. This circumstance arises and stems from the concealment of the Light of the Most High and His concealment, which is one of the fundamental foundations of human existence, as we mentioned in the Vedas (The Book of Radiance - ZoAR).

Moreover, when the damage to the world multiplied due to the great and powerful sins that were committed in it, the concealment and hiding of goodness multiplied even more: the world and its inhabitants found themselves in a lowly and evil position, and now it is necessary that through the transformations that His wonderful Wisdom arranges in the world, its elements achieve correction.

And one of the foundations of these transformations is that people receive punishments commensurate with their wickedness until the Attribute of Justice is satisfied.

And the Lord, blessed be He, has decreed that perfect and significant people will be able to atone for the sins of others, as we have mentioned, and the Attribute of Justice will strike them instead of striking the whole world. But since they themselves are perfect and worthy of good and suffer only for others, the Attribute of Justice will certainly be satisfied with a small measure of punishment for them, instead of a great punishment for sinners. And, moreover, because of this, their merits increase and their (spiritual) power multiplies, which further increases their ability to correct what has been distorted by others. Namely, they will correct not only their own generation, but all the damage done to the world since sinners appeared in it until now.

And, of course, after that, they will be in the Assembly of the perfect, the first of the first and the closest to the Blessed One.

[9] Everything we have discussed so far from the perspective of justice can also be explained from the perspective of the true order of reality. For because of the sins in people and in the world, filth multiplies and intensifies, which leads to the concealment of His Light, which will be increasingly hidden. And as this filth is removed and creatures are cleansed of it, His Light will gradually be revealed again.

Suffering purifies the filth in man and in the community. With the help of the suffering of the righteous, this filth is scraped off and removed from all of Creation as a whole, and, step by step, the world approaches perfection.

[10] There is another principle in the governance of this world. The Supreme Wisdom has established that salvation should be multiplied by the fact that the same Soul will come into the world several times in different bodies and thus be able to correct in one life what it has spoiled in another, or complete what it has not yet completed.

But at the end of all the Soul's reincarnations, at the Last Judgment, it will be judged according to everything that happened to it in all its reincarnations and in all the situations in which it found itself.

And it is possible that certain events in the life of a person whose Soul is reincarnating will occur as a result of his actions in a previous incarnation. And this person's position in the world will be determined accordingly, and in accordance with the position established for him, a burden will be placed on him, as we mentioned above.

The Court of the Blessed One judges each person as they are, in all aspects, that is, in all details of their situation. In the Future World, which is true goodness, no one will be blamed for something they truly did not do. But in this world, they will be given a burden and a purpose measured out by the Highest Wisdom, and their deeds will be judged accordingly.

The details of the aspects of the transmigration of Souls (reincarnation) are numerous. A person will be judged according to what he represents in this transmigration and what was in the previous one – all according to the true and direct Law (karma). It is said about this: "The Rock, His work is perfect, for all His ways are truth, God is faithful, and there is no injustice in Him; He is righteous and upright."

Creations do not possess knowledge capable of comprehending His thoughts and the depth of His plan. Along with other general principles, we know only this general principle: that one of the sources of what happens to people in this world is the transmigration of souls, which occurs according to the laws and rules that the Creator has established for the perfection of all humanity.

[11] According to all that we have explained, there are various, successive causes in this world for the good and bad events that happen to people.

But it is not the case that every event that occurs follows from all of these causes. Rather, each of these causes gives rise to certain events in this world: some events arise from one cause, and others from another.

But the Supreme Wisdom, which knows everything and constantly observes everything that is necessary for the correction of all creation, weighs all these things together in the depths of its plan and, according to this, governs the world in all its details.

For in reality, it is impossible for all these causes to always produce their effects in equal measure, since one of them will often negate another. For example, it is possible that, according to the merits of his fathers, a certain person deserves wealth, according to his personal actions – poverty, and according to the general distribution – either wealth or poverty. And even according to his own actions: if a person does one thing, it will be decided that some good will come to him, and for another action it will be decided that he will be deprived of this good.

But Supreme Wisdom weighs and decides everything in the best way possible, and sends each person situations that are the products of various combinations of these causes. That is, each event is generated by its own group of causes, but no event can happen to a person that is not a consequence of one of the above-mentioned causes. Still, it is impossible for a person to know all the details, and we already know a lot if we know the rules (laws) of all these things according to their types.

[12] But it should be known that there are two types of events that happen to people: one type is purposeful events, and the second is intermediate events. Targeted events are those that are decreed for a person as due to him for one of the aforementioned reasons, and intermediate events are those that happen to him so that through them another event that is due to him may happen. The Prophet said about this: "I will thank You, Lord, for You were angry with me," which, according to the Sages, refers to a man whose cow broke its leg and fell, and he found a treasure under it. Or, through an intermediate event, a person will avoid an accident that should not befall him, as in the example of a man who was late for a ship, and the ship sank in the sea. These intermediate events may

happen to the person himself, or they may be for the needs of another person, so that through them good or evil may happen to him. Just as Supreme Wisdom measures out what a person must experience, it also measures out the means by which this will happen. So everything is set with the utmost precision to achieve true good.

Chapter 4

[1] One of the profound concepts in His management of the world is the concept of the status of the Rus (RUS) and other peoples. From the point of view of human nature, all people seem completely identical, but from the point of view of Faith (Knowledge of God), they are very different and separated from each other like two completely different species.

[2] The first people (Aryans) before sin were in an unusually exalted state compared to what man is today, and we have already explained this issue. In this state, humanity occupied a very honorable position of Faith, befitting its exalted eternal dignity. And if people had not sinned, they would have perfected themselves and ascended, passing from level (step) to level (step) of God's Knowledge.

And in that blessed state, it was fitting for the first people (Aryans) to produce a certain number of descendants. This number was measured by the Wisdom of the Creator, according to the truth of what is fitting for the perfection of those who enjoy His Goodness. And all these future generations would enjoy that Goodness together with the Angels (Aryans). The Almighty also decreed that all generations that the Aryans were to produce would be divided into separate levels of God's Knowledge. That is, there would be primary and secondary ones among them, "roots" and "branches," originating from one another in a certain order, like trees and their branches; and the number of "trees" and the number of "branches" were measured with extreme precision.

But, having sinned, people descended to a very low level of Faith, and a great measure of darkness and confusion entered into them, and the entire human race fell from its high level of Faith and occupied a very low level of Faith, unworthy of the Exalted and Eternal Level originally intended for it. Man became only capable of a much lower level of Faith, and in this capacity he begot offspring in the world, all at the aforementioned low level of Knowledge of God.

However, despite all this, from the perspective of its true Root, the human race did not lose the Higher aspect of those aspects it possessed at the moment of committing sin. Man was not rejected by the Higher Ones completely, to the extent that he cannot return to the Higher level of Faith, but he is currently at the lowest level of Faith, possessing the potential to rise to the Higher level of Faith – Immortality.

The Lord has given man a choice: the opportunity to strengthen himself and try to raise himself from the lowly step of Faith and ascend to the Highest step. He has given them the time that the Highest Wisdom has deemed appropriate for this effort, just as it now deems it appropriate for us to attain perfection and the level of Faith in the assembly of the possessors of the Future World, as mentioned above. For every effort must have a limit.

[3] And the Highest Wisdom deemed it appropriate to divide this effort between the "roots" and the "branches." That is, so that first there would be time for the effort of

"root" offspring (Rus), and then for those belonging to the "branches." For then the entire human race would have a chance to return to its original position and correct the corruption that had appeared in it. And according to the order of governance, it was necessary that first the "roots" and heads of human offspring be strengthened on the corrected level of Faith, and then not only they, but also their "branches" would be on it, for branches always follow the root.

The time for this effort for the "roots" was limited, and those of the Great Race who would be worthy of the opening of the gates of Heavenly Asgard and who would be able to achieve this – to prepare themselves properly – would be able to become one of the good and precious "roots." Then he would be prepared for the exalted level of Faith that befits a person in a good, rather than a corrupt state. This person would also achieve what would be given to him to produce descendants worthy of him, that is, those who already occupy the level of Faith and the position that he has already attained in his existence as a "root."

This era stretched from the first people (the Aryans) to the time of the Separation (the Great Transition of the Aryans from Daaria [Hyperborea] to the lands of Holy Rus [Asia]). And all this time, there were righteous people in Asia (Holy Rus) who publicly spoke the truth and warned everyone of the need for correction.

And since during the Separation the "cup of human sins was overflowing," the Righteous Judge decided that the time of "root" effort should end, and that the end of all things would be determined in accordance with what befits them as "root" objects based on what had already happened up to that point. Then He looked upon all people, determined all the stages of Faith (trials) that needed to be established for these people according to their deeds, and established these stages of Faith in their "fundamental" capacity.

And so, based on how they were arranged, it was decided that they would produce offspring possessing qualities that were deemed appropriate for this "root." And they all turned out to be established species in the world, each with its own laws and nature, like all other species of creation, and they were given to produce offspring according to their nature and their aspects, like all other species.

And so, according to the Highest Court, it turned out that they were all worthy of remaining at the low level of Faith, to which man and his offspring had descended because of sin (the murder of Yeshua [Joshua] by the Jews). Only one race (the Rus) was chosen for its deeds, rose up, and was deemed worthy of becoming the distinguished and precious Tree, corresponding to the highest level of Faith of humanity, and it was given to produce "branches" in accordance with its Aryan (Divine) nature. It was then that the world was divided into many tribes: each at a known level of Faith, but all together, in terms of their human essence, in a lowly state; and Asia (Holy Rus) was in an exalted state until the Age of Darkness and was called the Holy Land. But after the onset of the Age of Darkness, the Gates of the "roots" – the forefathers of the Aryans – were closed, and conversion and control began in the "branches" – the descendants, in each

"branch" according to its nature. It turns out that, although at first glance we seem to be equal to our Ancestors, in reality this is not the case: before the Division, there was the time of the "roots" – the forefathers of humanity (the Aryans) – and all events took place in a just manner, but when the time of Light came to an end, everything was established according to the law of Darkness, and another time began – the time of the

"branches" (Jews).

[4] But in His great kindness and goodwill, the Creator decided and allowed even the "branches" of other nations, if they so desired, to choose and

actions, to uproot themselves from their dark "root" (Judaism) and enter into the community of the Holy "branches" (to accept the Aryan Faith). But if they (the Jews) do not try to correct all that they have done, they will remain under the power of darkness (Satan) and will be rejected from the Assembly of the righteous forever and ever.

[5] And it is necessary to know that, just as all of humanity is divided into "root trees" and their "branches," so too in each "tree" itself there are distinguishable main branches from which all other details originate and branch off.

The tree of the Aryans has four main branches: the Rasseni, the Da'Aryans, the SvyatoRUSy, and the Kh'Aryans (abbreviated as RASA/RUSA). These are the ones who came out of Daaria (Hyperborea) and formed the people of Asia; they were also scattered throughout the Earth. All the tribes that came after them are considered children (descendants) and offspring of the main branches (Arians). It was the Rus (direct descendants of the Arians) who were given the Aryan Faith, and this tree (tribe) came to be called the chosen people of God Almighty.

The Holy One, blessed be He, did a great good to all nations by delaying the Judgment upon them until the time of the granting of the Faith (Vedas) and bypassed everyone with the Faith so that they would accept It. And if the Jews had accepted It, then they would still have had the opportunity to rise from the lowly step of Faith. But since the Jews do not want it, their Judgment will be carried out to the end, and the gates of Asgard (Paradise) will be closed before them with a bolt that cannot be opened.

[6] The verdict was not to destroy the Jewish people (the Hebrews), but to leave them at that low level of Faith mentioned above. This type of humanity should not exist; it is they who, through their sin, brought about ignorance and delusion. But since there is a human aspect in them (the Jews), albeit a lowly one, the Holy One, blessed be He, desired that they have something similar to what befits true humanity, namely: that they have a Soul similar to the Souls of the sons of Aryans, although its level is much lower than that of the Souls of the sons of Aryans (Rus), and that they also have commandments with which the Jews achieved physical and spiritual success, also in accordance with their nature. All these things were prepared from the beginning of creation in case man sins, just as all other kinds of harm and punishment were created conditionally ("in case"), as the Sages said.

[7] But in the World to Come, there will be no other nations except those who believe in God. And the souls of the righteous of the people of Israel will be given existence as an addition and appendage to Asia, and they will be secondary to them (the Rus), as clothing is secondary to a person. And in this capacity, they will receive what is due to them from the good, and by their nature, they will not be able to achieve greater perfection.

[8] At the hour when the world is divided in this way, the Holy One, blessed be He, has appointed ministers from among the angels to watch over all nations and supervise their affairs. Thus, the Almighty exercises only general supervision over us. The angel appointed over the family will exercise private (detailed) supervision over it with the power that the Lord has given him for this purpose. However, this does not mean that He is unaware of these details, for everything is known to the Creator in advance and has been revealed from the very beginning. But the fact is that He does not supervise or influence (directly) their details. And this will become clear, with God's help, from further explanations.

[9] As mentioned above, the Lord, blessed be He, has made the correction and elevation of all Creation dependent on the actions of people themselves. He

has, as it were, subordinated His governance to their actions: to illuminate and influence or to conceal and hide, according to their deeds. The actions of the peoples of the world will not add to or detract from the essence of Creation and the revelation or concealment of the Most High, but will only bring benefit or harm to themselves, to their bodies or to their Souls, and will add strength to their Guardian Angel or weaken Him. And although the Holy One, blessed be He, does not supervise all nations in detail, He nevertheless exercises detailed supervision over them for the needs of each tribe and each individual (God helps everyone, but not everyone knows it).

Chapter 5

[1] So far, we have explained the laws of Providence. Now let us talk about the ways of Providence. This question is divided into two parts: the first is the Creator's supervision, and the second is His influence.

[2] Regarding His oversight, we already know that He knows everything, and there is no deficiency whatsoever in His knowledge, whether it be about the future, the present, or the past; and everything that has been and will be has already been foreseen by Him from eternity, and nothing is hidden from Him. And everything that exists is open before Him, known to Him in all its aspects and completely undisguised from Him. His "supervision" of things (worlds) is that He judges them and makes decisions about them, limited by the time frame in which He wants them to be renewed (perfected).

[3] And His influence is the realization of His Will, in the order and sequence that He desires. And since He has arranged His creations in a certain hierarchy of order (the stages of Faith) and development, He has also created such a sequence (the stages of Faith) in the existence of all things (the three Worlds). He also supports their (the Worlds) existence and functioning. And in the same order, He supports the existence of all the details (entities) of Being (the 3 Worlds) and influences them and the relationships between them.

The Creator influences the Angel, and the Angel influences the Angel of a lower stage of Faith, and so on, step by step, until the last Angel produces an effect in the material world: He sustains or renews the existence of something according to the decree of the Creator.

But the realization of all Being at all levels of Faith comes only from God. For He, by His Power, brings about creations and their development from one another, each in its own way. The embodiment of actions in matter, according to the above-mentioned order of objects and their relationships, occurs in stages of Faith, as mentioned.

[4] And the Lord, blessed be He, has instilled in the nature of every servant to stand at his post and courageously perform what has been entrusted to him. He can only be removed from his post in accordance with the order established by the Creator. For example, the Angel who controls the trees will try and exert his power to keep his trees. But when the decree comes from the Most High, the Angel appointed over the winds will strengthen the wind in accordance with the decree. The Angel who controls the trees will be removed, and a number of trees will be uprooted by the force of the wind.

And there is a developed hierarchy and great detail in all this. For there are Angels appointed over material nature, supporting all parts of material phenomena within the limits of their natural laws; and above them

— Angels who implement decrees of reward and punishment, prompting

the Angels of nature to arrange all things according to these decrees. In all this there are many details, according to the wonderful mysteries of His governance.

[5] However, the Creator Himself supervises everything: the lower and the higher, the "roots" and "branches," and always directs toward universal perfection, and all of Creation leads to this. And in different parts of Creation, different processes take place according to their readiness: one is repelled, and another is brought closer; one is purified, and another is left alone; each part undergoes what it must undergo in order to establish all of Creation in perfection.

[6] And the Most High, according to His desire, changes the order of the Universe at any moment He wishes, and performs signs and wonders in various things according to His desire, as He deems necessary for the benefit of Creation according to the circumstances and time. But what about what the Sages said:

"The Holy One, blessed be He, set conditions for all created beings that they would not deviate from the paths of Faith prescribed for them by the Creator"? This statement does not mean that the Almighty will not change anything since then, for, of course, He completely changes whenever He wants. But the fact is that at the moment of creation, He showed and made known to all the roots of creation their nature and their True Essence and Purpose of Life, in the name of which they were created, and what they must come to in their incarnations (reincarnations) and what their end will be. And they understood and knew that everything moves toward the Higher Purpose of achieving true Good (Immortality), so that people would desire Eternal Life and rejoice in the Reward for their efforts to improve themselves. The Sages said about this: "All creations were created with their consent." But when the Creator made known to them their True Essence, the Law, and all their transformations (reincarnations) in reality, He also showed them that one of the necessary conditions for their perfection was that through them, known miracles would occur for all humanity and for the righteous at various times. All of the above applies to the Higher "roots" (Angels). After that, according to all this, material phenomena (people) developed sequentially from these "roots" and were fixed in their appropriate form; servants (Angels) were placed above them to support them according to natural law. And when the Most High so desires, He commands the servants (Angels), and they cease to fulfill their purpose, and material phenomena change the course of their natural processes according to the command. The command may come to them in various ways. That is, figuratively speaking, like a decree of a king or a shout of an angry ruler and in similar ways, according to the circumstances of each time.

Chapter 6

[1] The Lord, blessed be He, has arranged that all governance of the Worlds – both the Judgment of people with free will and that which should be renewed in the Worlds and their inhabitants – takes place in an order similar to the functioning of the earthly kingdom (the world of Yavi). And so the Sages said:

"The Heavenly Kingdom is like the earthly one." Namely, in the Heavenly Kingdom there are Courts of higher and lower ranks with all their procedures and laws. For He has established various Courts of Spiritual beings at known levels (of Faith) and in known orders (degrees), before which all matters subject to Judgment will be presented; their decisions will determine everything that happens. As the Prophet said: "This matter is accepted by the decision of the Angels and by the will of the Saints."

[2] The Creator is present in all these Courts, influences them, and makes them understand the true meaning of the matter so that a righteous judgment may be rendered. And there are

Courts, headed by the Holy One, blessed be He, as it is said in the Prophet: "I saw the Lord sitting on His throne, and all the heavenly hosts standing beside Him on His right and on His left." The Sages explained: "They (the Angels) incline the Court to the right-toward acquittal, and the demons incline the Court to the left-toward condemnation."

But the basis of all this is that the Judgment over every person is righteous. For, generally speaking, there are many claims against every person, arising from various reasons, for which he will be judged by various judicial procedures; and also, in particular, in every one of his actions there will be a reprehensible aspect and several different sides, for all phenomena of this world actually consist of many parts and arise in different ways.

But all these aspects are revealed in these higher Courts according to the truth, and each member of the Heavenly Host present in that Court is shown, according to his nature, one of the aspects, so that all aspects of the case are revealed to all, and none of the aspects remain unknown, and then everything will be weighed according to all these true aspects, and a fitting judgment will be rendered.

However, the final decision will be made by the Head of that Court. And if this is one of the Courts where the Lord, blessed be He, wished to sit at the head, then, despite the fact that He knows everything in advance, He gives all His servants—the army before Him—the opportunity to present their arguments according to what is revealed to them in truth from the aspects of the case, and He will conclude the Court in a fitting manner, as we have mentioned.

[3] From this principle it follows that the Holy One, blessed be He, judges the world not from His Knowledge, but according to the rules that He desired and established for this purpose. One of these rules is as follows: no case shall be judged in any court until the servants (Angels) appointed over the phenomenon under consideration appear before it. Namely, the Creator, according to His desire, appointed servants from among the angels to supervise all phenomena existing in the world, and these angels will come to the Highest Court and testify about the phenomena that they have comprehended and that have been revealed to them, and then these phenomena will appear before the Court.

It has already been mentioned that all these things do not proceed from His Knowledge, for none of these things are necessary to Him, since He knows everything from the beginning; but He has so decided and decreed in His wonderful and great Wisdom.

And according to all these orders, the world is governed. Angels appointed to supervise things in the world (Yavi) and bear witness to them are called "the eyes of the Lord." And when He reveals Himself in one of the Courts in order to judge some matter, Faith (the Vedas) says that "the Lord has come down to see." All similar expressions are explained in the same way.

However, it should be understood that the similarity between all these things and the earthly kingdom (the world of Yavi) is only in the orders. In the image of fulfillment, there is no true similarity, for in material phenomena, comprehension and all other procedures occur in a manner relevant to them, and in Spiritual ones – according to what is relevant to them from comprehension and their aspects.

[4] The Lord, blessed be He, has appointed an accuser, and that is the Angel Navi (the Deity of the world of Darkness). His purpose is to bring cases before the Courts, and when He seeks, the judges take up the case and begin to judge. One of the manifestations of the quality of the Almighty's goodness is that a person is not brought to trial until the accuser accuses him, even though the sins of the sinner are open before Him.

But He also set laws and established rules for the accuser, as one wise man said: "Satan leaves man in times of danger."

[5] All these aspects of the Judgment, in general and in particular, have their own established laws and rules, as decreed by His Wisdom concerning the time of the Judgment and its aspects.

Chapter 7

[1] We explained in the first chapter that the root of all material objects is in the transcendent forces (Higher Forces). All these objects are rooted in them in all the ways they should be rooted, and after that they must be projected and extended to materiality in the proper form.

The Heavenly Spheres (Worlds) and their stars are intended for this purpose. Through them and their rotation, all those phenomena that are rooted and prepared Above, in Spirituality (Prav), are extended and projected into materiality and transformed here into the appropriate form.

The number of stars and their hierarchy (levels) in all their divisions were established according to what the Highest Wisdom deemed necessary and appropriate for the aforementioned translation from Spirituality into materiality. And from the stars emanates the Power that sustains the existence of the material bodies beneath them; through them, the essence of material objects is transferred from the Higher, "root" aspects into their lower aspects.

[2] However, the Creator, blessed be His Name, has established another function in these stars. It consists in the fact that all events that happen to material beings and everything that befalls them, after being prepared Above, will be drawn down by the stars in the proper form. For example, life, wealth (being on familiar terms with God), wisdom, offspring, etc. – all these things are prepared Above, in the "roots," and with the help of the stars are transferred down to the "branches" in the appropriate form. This is accomplished through a certain distribution and combination of stars and their known cycles.

All events that happen to various types of material objects are distributed among the stars. All material phenomena are connected under the power of the stars according to their order, so that renewal occurs in the material world according to the influence that will come from this system in accordance with the connection that each individual will have with it.

[3] All people are also subject to this order, and as a result of the influence of this system, various events occur to them. However, it is possible that what is generated by the stars will be canceled by the Higher Power. And the Sages said about this: "There are no stars above God." For the power of the Almighty's decree and His influence overcome the power inherent in the influence of this system, and the result will be determined by the Higher Mind, His influence, and not by the influence of the star system.

[4] However, the laws governing this influence of the stars are also limited in accordance with what the Supreme Wisdom has deemed appropriate.

Chapter 8

[1] Furthermore, from what we can discern in the Providence of the Most High, all the orders of Providence and its ways are the righteousness of Judgment and the clarity of the Law, as it is said

it is said: "The scepter of the Kingdom of God is the scepter of uprightness." And it is written: "The king will establish justice with righteousness."

And yet we know for certain that the desire of the Holy One, blessed be He, is only to do good, and He loves His creations as a father loves his son. But because of love itself, it is necessary to keep the son in strictness, so that in the end he may be rewarded with good, as it is said: "For as a father punishes his son, so God punishes man."

It turns out that justice and law themselves stem from the source of love, and the punishment of the Almighty is not a blow from an enemy and avenger, but the instruction of a father who wants good for his son, as we mentioned. Two consequences follow from this principle: first, that the punishment itself will be "sweetened" and will not be severe and cruel, for love will "dilute" the Judgment with mercy; and second, that sometimes, at the necessary moment, the Lord, blessed be He, will cross the line of the Law and act mercifully, as it is said: "And I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

And so it turns out that the Holy One, blessed be He, desiring man's free choice and the justice of the law of retribution, in order to reward man according to his deeds, makes His Administration dependent on man's actions, and rewards man with good or evil only according to his deeds. But in reality, the Lord, blessed be He, is not subject to any Law and does not need anyone else. He is not compelled by anything, and therefore, when He wants to use His Ascension above all, He will act and rule according to His Will, completely without compulsion or delay.

However, when He rules according to justice, He will act according to human actions; but when His Wisdom deems it appropriate to cross the line of the Law, He will use His exaltedness and the unity of His power, will not impute the crime, and will correct with His great Power everything that has been corrupted.

Thus, there are two types of Providence: the Providence of Justice of the Most High and the Providence of Power and Unity. And through these two paths, the Lord constantly supervises His creations. For He constantly supervises through Providence of Justice, judging every action, and supervises through Providence of Power, supporting the existence of Creation (Yavi) with His Strength and Might, so that it would not be destroyed because of human evil deeds.

[2] And it is also necessary to know that His influence is divided into two types: one of them is influence on the body, and the second is influence on the Soul. The essence of influence on the body has already been explained, namely, that which relates to a person's success and peace of mind in this world. And the effect on the Soul is that which relates to a person's understanding, knowledge, and closeness to the Almighty, to the value and dignity of his Soul.

For the true good state of this world consists in people becoming acquainted with Wisdom and serving the Creator, and in Truth being revealed and made clear, and evil being pursued and defeated, and injustice being cast aside. So that there would be no other service in the world except service to God, and all good qualities would be present and prevail, and bad ones would be removed and despised. And accordingly, peace and quiet will multiply, there will be no suffering, sickness, or injury, and the Lord, blessed be He, will openly place His Light in the world (Yavi) and rejoice in His creations, and His creations will rejoice and exult before Him.

The opposite of all this is when people are drawn after their passions, despise Wisdom (the Vedas) and are far from it, when they do not turn to the service of God at all or make little effort to work on themselves, when truth is defeated on

the ground, evil prevails and prospers, and injustice and delusion are great. When the world is full of foreign services (idolatry), good qualities disappear and bad ones multiply, and accordingly there is no peace and tranquility, but suffering and damage are numerous. The Lord, blessed be He, hides His Light from the world, and the world spins as if left to chance and given over to nature; The Holy One, blessed be He, does not rejoice in His creatures, and people do not rejoice before Him, and do not know what it is – the joy of creatures before their Creator. At such a time, the wicked grow stronger, and the good are humiliated.

It turns out that in each of these states, all aspects, both those related to the body and those related to the Soul, are influenced by the Almighty.

[3] It has already been explained that the state of a person in this world is such that materiality and darkness are fundamental to it, and Light only joins and participates in it, and from it comes Consciousness and Mind. And in the beginning of a person's days, his foolishness is great, and his knowledge is little, but as the young man matures, his knowledge multiplies. But in reality, the cause of all these realities is in the influence of the Most High, for according to the influence received by a person, there will be realities in him in general and in particular. The root of all this is the Radiance or its concealment, which are the roots of the existence of good and evil in every place. And the influence proceeds according to the Radiance or its concealment, according to what the Supreme Wisdom establishes. The influence of the Radiance produces abundance, purity, and nobility, while the influence of concealment produces scarcity, coarseness, and baseness. The reality of existing objects and their proper management are composed of these qualities in a complex way, for in the same object there may be the quality of insufficiency on the one hand and the quality of sufficiency on the other, the quality of coarseness and the quality of transparency, the quality of baseness and the quality of nobility. Therefore, in the influence exerted on each thing, Radiance and concealment must be combined according to the desired result and what is rooted in that influence.

And according to the order that will be established and the place in the hierarchy in which these qualities will be rooted in the influence, such will be the result in all its categories and boundaries. This is the great law of all objects and events in any place.

[4] When we look at the entire aggregate of the world's states since its creation: at what has already happened in it and at what the Prophets have predicted, we find in it four stages of Faith (0,1,2,3), similar to the stages of development of a human being from birth to maturity. In the first state, ignorance and darkness are very strong, and true knowledge of the Creator, blessed be His Name, and of His perfection is largely absent.

The second state is better than the first, and it is the state of man today, when he has, thanks to God, Knowledge of the existence of the Creator and His perfection, and Faith in the Most High with believers, for they serve before Him. However, there are no signs and prophecies, and there is a lack of true understanding—the Spirit of Holiness. For, in fact, what a person knows with his Mind through his human activities, compared to what he understands through the Spiritual influence from Above, is like the body compared to the Soul.

The third state, better than the previous one, took place during the time of Pharaoh, when the human race saw signs and wonders and possessed prophecy.

However, these gifts did not reach everyone, but only some, and even then with difficulty, for there were already factors that prevented and delayed this.

The fourth state is the best of all, about which the Prophets predicted that in the future, foolishness would not exist at all, and the Spirit of Holiness would be poured out on the entire human race without any difficulty. Then it will be possible to say that the formation of the human race has ended, for from that time onward it will rise and enjoy itself for ever and ever.

[5] In the aforementioned aspect of influence on the Soul, there are also temporal and spatial boundaries and other conditions. For the Most High has decreed and arranged to reveal Himself at certain moments in certain ways to a greater extent than He reveals Himself at other moments, and also to reveal Himself in certain places to a greater extent than in other places. All this has many different aspects and details, measured with extreme precision according to what is needed for the correction of creations.

This is the reason for the holiness of certain days (fasting) and holy places, where people are more influenced and receive more light, purity, and excellence, according to the degree of faith measured out to them.

Part 3

Chapter 1

[1] The essence of man has already been explained. There is something in him that is not found in any other creation, namely, the combination of two distant and separate essences—the body and the Soul.

Man, like other animals, has an animal Soul that serves the senses and mind inherent in his nature. This Soul in all animals is one very subtle essence that is attracted to and enters the egg cell after its fertilization. It spreads and builds the body as befits the species. And it determines the senses and mind appropriate to a given species. For animals themselves differ greatly from one another in their understanding, and the mind of humans differs greatly from the understanding of animals.

All this happens in the Soul according to its natural law and the degree of readiness of the organs that serve it; in each form — in its own way. In the human Soul, categories and forces can be distinguished. For example: imagination and memory, mind and will — all these are forces of the Soul, limited by known boundaries and acting in a certain way.

[2] But besides all this, there is also a separate and very high Spiritual essence in a person. It comes to a person only to connect him with the Higher "roots" with which he should be connected so that his actions can produce offspring in the Higher Forces with great power. This essence (the Higher Soul) receives an influence from the Higher Sources, which then affects the animal soul we mentioned, and from there, the body. And this Higher Soul controls the lower (animal) Soul and performs the necessary actions in it at all times, according to the relationship and connection of the person with the Higher Forces. The Higher Soul connects with the lower (animal) Soul, and the lower Soul connects with the most subtle substance of blood, and thus the human body and the two Souls are connected with each other.

[3] Because this higher Soul is connected to the body through the lower Soul, it finds itself limited by certain boundaries and deprived of

the ability to cooperate and interact with Spiritual and Divine entities for as long as it remains in the body, that is, for the entire duration of a person's life.

The Higher Soul is influenced by the actions of the body (of a person): whether to connect with the Light of the Creator, blessed be He, or to deviate from Him and cling to the forces of impurity. And this determines its readiness for its destined perfection or its departure from it. And She (the Higher Soul) acts in a person, controls the lower Soul and instructs it, she forms intellectual images in it according to its readiness and generates thoughts and desires in it according to the direction to which it inclines.

[4] Although we usually refer to the highest Soul as a single entity, it actually consists of many parts and different levels, which we can describe as several Souls connected to each other like links in a chain. And just as all the links form a single chain, so all these Spiritual levels form a single Higher Soul, which we have been discussing, and they are all connected to each other, and the last (lower) level of Faith is connected to the lower Soul, and that to the blood.

And it is possible that some of these parts will disappear at a certain time and then return, or that levels will be added to them and then disappear, and there will be no noticeable trace of these changes in the body. For the action of these Souls in the body is imperceptible, and they neither add to nor detract from vitality or sensations. But their action takes place in the True Essence of man and in his relationship with the Higher "roots," according to how worthy he is to be connected with them.

One of these parts is an additional Soul that comes to a person during Holy Lent and leaves him at the end of Lent; its arrival and departure are not felt by the body.

[5] Although this higher Soul is connected to the body, events still occur with it that are appropriate to its essence, as we have mentioned. It still retains some connection with Spiritual objects, which does not deprive it of its connection with the body. But only occasionally, in a minority of cases, does this give rise to anything tangible and noticeable in the human Mind. And the Sages said about this: some information has already reached this higher Soul, but from it to the mind and intellect, not a complete image was transmitted, but only a small fragment and nothing more.

[6] The highest Wisdom decided to divide time into two periods: the first for the activity of creatures, and the second for rest. Namely, day and night; day is the time for action, and night is the time for rest.

The Creator made sleep a part of the nature of living beings so that they and their Spirit could rest from their labors. During this time, their entire being gathers strength in all its parts, both physical and spiritual, so that they may wake up in the morning refreshed and ready for their service, as before.

When a person sleeps, their strength rests and their senses are silent, and their intellect (mind) also rests and is silent, and only their imagination works and imagines and pictures various things. These images arise according to what remains in the imagination from what is imprinted in it during wakefulness, and depending on the substances that rise to the brain during sleep: from natural bodily moisture or from food eaten. And these images are dreams that all people see.

But the Creator, blessed be His Name, also decreed that during this time (sleep), the aforementioned higher Soul will briefly detach itself from its attachment to the body, and its parts, namely, those up to the level of the Mind, will rise and detach themselves from the body, and only one part will remain with the lower Soul.

And the detached parts will wander where they are allowed and will communicate with Spiritual objects: with ministers (Spirits) appointed over nature, or Angels of reception, or with demons, as happens to them for some reason.

Sometimes these higher levels of the Soul can convey what they have comprehended step by step to the lower Soul; this will awaken the imagination and present, as usual, some images.

The things comprehended by the higher Soul may be true or false, depending on the means through which they were comprehended. This information reaches the imagination and is depicted there, sometimes with great distortion and admixture of corrupted images formed by various substances (rising in the brain), and sometimes more clearly.

In this way, a person can receive information and revelation about what will happen to him in the future. This happens by the decree of the Most High; the information becomes known to the Soul from one of His servants of some kind, and reaches the animal Soul, appearing in the imagination either hidden or openly, according to the decree of the Supreme Wisdom.

Thus, dreams, generally speaking, are images of the imagination, either from the imagination itself or from its excitation by the Soul, according to its comprehension. However, in all these cases, only one of the Spiritual forces acts, which communicates information to the Soul, and the Soul brings it to the imagination. And if this force is from the Holy ones, this information will be true, and if from the opposite forces, it will be false. And in all dreams there is an admixture of imagination.

But there are also other dreams – prophetic dreams.

Chapter 2

[1] We have already explained in previous sections that the origin of all creations lies in the combination of transcendental (divine) forces. These forces are brought into a logical system with known parts, and from them all material objects develop in stages. We have also clarified the question of the forces of evil, from which all evil in the physical world develops. And we have also explained that the basis of the true essence of any creation lies in its transcendental

"roots." That which exists on the physical plane is only a continuation of that which is rooted and founded there, Above.

And there it was established to spread what should be spread in accordance with the true essence of creatures and their various qualities, according to what should be in the "roots" and what in the

"branches." And the Highest Wisdom continued these things in a certain

sequence and transferred their essence from one form to another until they became connected and limited by their material form.

And above each material object stands a chain of its roots, one above the other, up to the most primary forces. Each of them stands at its post and exists at its level of Faith and within its boundaries established by the Creator, without going beyond them. All "roots" affect their "branches" according to this sequence, without taking them beyond their natural boundaries.

[2] But Supreme Wisdom decreed that these forces, acting in material objects, could also act in another way, not according to this sequence of development. That is, so that they themselves could produce actions in materiality that relate to the nature of these forces, and not to the nature of materiality. These are actions in which material objects change their constant nature.

And man has been given the ability to use creations in this [supernatural] way, along with the ability to use them in a natural way. (What they have in common is that both of these abilities are limited). That is, as with the natural use of Creation, man cannot do everything he wants, but can only use known methods and within certain limits. After all, one can only cut with a knife and similar things, climb only with the help of a ladder, crumple only soft things, and so on. Likewise, the use of the Spiritual method is given to him only within known limits and in certain ways, according to what the Higher Wisdom has deemed appropriate.

[3] And more about this principle. We have already explained that a person is composed of two opposites – the body and the Soul. The Soul is limited within it and bound by the Laws established by the Wisdom of the Creator. Thus, a person in his material state is limited by the laws of the body and the statutes of matter, and his Soul is bound by these bonds and cannot escape them.

But the Lord, blessed be He, wanted man to have a way to free himself a little from these bonds and shackles of physicality. Then he will be affected by events that occur according to the laws of Spirituality, and not according to the laws of materiality. With their help, he will come to understand and comprehend Spirituality, a comprehension that was hidden from him due to his material condition and its limitations. In this way, man will be better able to elevate all objects above and below, in the "roots" and "branches," to the blessed state that befits them.

[4] The Higher Wisdom has provided for the possibility of annulling the boundaries of the nature of matter and this world, which separate and distance man from Spiritual objects and their qualities. In this case, man will be freed from some of his bonds and will occupy a state higher than the material one. In this state, he will be able to come into contact and relate to Spiritual objects while still in this world, in his body deprived of Light. However, it has been established that not all boundaries of nature can be annulled, but only some of them, those whose annulment the Higher Wisdom has deemed appropriate for the general intention of Providence. And even these boundaries can be annulled only under certain conditions and in known ways, with extreme precision.

[5] The Creator's Wisdom has provided man with the means by which, if he so desires, he can achieve this goal: the annulment of these boundaries of nature and the attainment of the aforementioned state.

It has already been explained that the existence of all objects, in general and in particular, depends solely on the Creator. All entities and their orders—in the Higher Forces, in Spiritual creations, and in material creations—exist only because the Almighty allows them to depend on Him. And He exists, reveals Himself to each of His creations, and influences them as necessary for the realization of their existence. There are numerous and varied influences, corresponding to the multitude of those receiving these influences and their variations, and the existence of all classes of realities and their qualities depends on these influences.

And when these influences are actualized, all their offspring will arise throughout the entire sequence of creations, as established by the Almighty. Angels will receive Light from the Creator, who reveals Himself to them, and what they receive, the Higher ones will influence those below them, and the lower ones will influence those even lower, and so on until the end of the entire sequence.

[5] God wished to be called by name so that His creations could stir themselves and call upon Him, mention Him, and draw closer to Him.

For His glorification, He set aside a special Name: the Great Ra-M-Ha, about which He said, "This is My Name forever." This is the Greatest of the Names by which He calls Himself, because He wanted to be called by name. But according to all the details of His actions, He desired to be called by different names (Gracious, Merciful).

The Creator decreed that when His Name is mentioned by His creations, His Radiance and the influence of His Light will extend to them.

And in the continuation of the influence, the predetermined offspring will inevitably arise, and this process will spread throughout the entire sequence from beginning to end. The Supreme Wisdom has limited all this with known boundaries and special conditions: only when the mention of the Name corresponds to these conditions and no other, will this influence occur and produce its consequences.

The Creator has established that among His effects there will be such that, upon reaching the recipient, their certain boundaries of nature will be annulled by their Power, as we have mentioned, and this person will connect with Spiritual entities and receive Knowledge and understanding comprehensible to man, as well as other things from this category – the stages of the Holy Spirit and prophecy. He decreed that the attraction of these influences (the Holy Spirit and prophecy) will also be through the aforementioned means: His Name. This happens when a person says them mentally, or pronounces them aloud, or combines them with other words, while fulfilling the necessary conditions.

[6] It is known that although the general concept is one-going beyond nature—its details are numerous, corresponding to the orders of objects and their levels. For the details of the actions necessary to accomplish this "going beyond" in all aspects will correspond to the nature of objects and their order, and according to this, the details of mentioning the Name and their conditions will multiply.

And in this very "exit" (beyond the limits of nature) there are many levels, as in all general concepts, divided into many details. Some people will free themselves only from a small part of their ties and limitations, while others will free themselves from most of them.

[7] This is the basis for a person's ability to use objects in a Spiritual way and perform such significant and powerful actions that cannot be performed in a physical way.

The fact is that the Lord, blessed be He, established the order of Being and its foundations in such a way that they are all interconnected. They all depend on the aforementioned influences of the Creator in such a way that when any influence is brought about by mentioning His Name, it will produce changes in the entire sequence until its very end.

For the Most High responds to everyone who calls upon Him by His Name as He has willed and established; He will send that very Light and produce that very influence on which the existence of the phenomenon requested by man depends, until the final result is obtained in materiality.

The Creator, blessed be His Name, has likewise established another principle, which is as follows:

All Angels at all their levels are endowed with the power to perform the actions entrusted to their control. They do not act continuously, but according to the order established for the constant natural management of the world. However, Angels are endowed with the power to perform actions of the same kind more than usual, and with greater power and strength, not according to the usual order. And thus they often act in signs and wonders performed in the world according to the will of the Most High, blessed be His Name, at the moment He desires.

The Lord, blessed be He, desired to honor His Name when it is mentioned above the Angels, according to the order He established.

When the Name attributed by the Almighty to the influence on which the entire matter depends is mentioned above the Angels of a certain action, the Angel will be compelled to act with additional power given to him for this action, since the one who mentions this Name will thereby oblige him.

Thus, there are two ways of using the Name of the Most High. The first way is to mention the Name of the Most High, as if calling upon Him to respond and produce an effect that will renew certain things. The second way is to compel the Angels, with the help of the Name of the Most High, to act with greater force than usual.

However, none of these processes is determined solely by human desire, but all processes are limited, conditioned, and measured by the extent of a person's ability to use them and how to achieve success. And it is possible that the creation will not be realized, and the influencer will not be able to influence, even within the designated limits of normal use, just as the results of natural processes may not be allowed to be realized by the decree of the Most High.

For the first type-mentioning the Name of the Almighty in order to elicit His influence—one will, of course, need closeness and intimacy with Him. And the closer the one calling upon Him is to the Creator, the more successful he will be; and the further away from Him the one calling upon Him is, the more difficult it will be for him to achieve his goal.

In the second type of use of the Name, this condition (closeness and communion with the Almighty) is not necessary, although it will help if it is fulfilled. For since it is inherent in the properties of His Name that it compels the Angels when mentioned, they are like all other natural means that can be used at will, provided that a person uses them correctly.

However, it is obvious that it is not right or proper for an ordinary person to use the king's scepter. Only holy people who are close to the Almighty and attached to Him are allowed to do such things, so that they may use it to sanctify His Name and fulfill His Will. Otherwise, even if the action is performed, if (this unworthy person) does not follow the proper rules, he will be punished for his malicious crime. And it has already been said that all this (the use of the Name) is not absolute, but limited by the boundaries that the Supreme Wisdom deemed necessary to establish; and even within these boundaries, the Creator's decree will cancel the generation of this use at any moment He wishes, when the Supreme Wisdom deems this cancellation necessary and appropriate.

[8] Since His Wisdom decreed that there should be good and evil in the world, an order was established so that evil would indeed exist at all levels where it could exist. The task of man is to prevent the power and action of evil in all its ways and levels until it is finally eliminated from all of Creation. And note that the true essence of the Almighty excludes all kinds of shortcomings in Him. Evil and flaws can only exist in creatures. And it was established that levels of good would be created for creatures and their opposite—evil, or more precisely, a reality that can become evil. Man will come and, through hard work on himself, will eliminate all evil from himself and from all of Creation in order to establish good in himself and in Creation forever and ever.

Therefore, it was established that opposite every aspect of good there would be an aspect of evil, as it is said in Scripture: "God also made one opposite the other."

And only in one thing does good have an advantage over evil: the root of good is in the perfection of the Most High, which has no beginning and no end, while evil is a creation that was made to be nullified and is destined to function only as long as man strives, as we mentioned above.

[9] According to this principle, just as God created for man a way to attain Radiance, understanding, and the Spirit of Holiness in a supernatural way (using the Name of the Most High), so it was necessary that there be an opposite to this great good. Namely, that man might also attract darkness, murkiness, and the spirit of impurity in a supernatural way. Such is the impurity of witchcraft and the summoning of dead (fallen) angels, from which Faith commands us to depart.

Their essence is to attract, through mention under certain conditions, the influences of spiritual impurity and defilement, which is the greatest distance from the Most High, blessed be His Name, the literal opposite of communion with Him. These influences are drawn from the forces of evil. By decree of the Most High, they were given names by which they can be mentioned. Such mention will cause a flow of spiritual impurity from them at known levels in a manner that goes beyond nature. Through this, supernatural actions such as witchcraft and the like can be performed, according to the potential transferred to these forces of evil and within the limits set for them.

These actions can also be performed with the help of demons, according to what they are instructed to do and within the specific boundaries set for them. The Lord has decreed that, to the extent that they are given the ability to act, demons that support aspects of evil in the world (Yavi) in their natural state, and all Angels who do not bring about the influence of the Most High according to the established order, will be repelled before them.

But all this is possible only within certain limits and no more; and even within these limits, the forces of evil can be repelled by a Force more powerful than they, and their action will be prevented by the decree of the Most High. It is said about this: "There is nothing but Him, and even witchcraft." And it is explained that those whose merits are great will be saved from Heaven and repelled by those who wish to harm them. It is said: "The sons of God (the Rus) are distinguished by the fact that they are not susceptible to witchcraft, for their merits are great."

Chapter 3

[1] The Creator has established in human nature the ability to learn, understand, and cognize in the process of observing objects and their properties. And based on what is revealed to him, he will ponder and seek what is not revealed until he comprehends it and masters it. Such is the natural process of cognition.

The Creator also decreed that there should be another kind of cognition, far superior to the previous one, and that is cognition through external influence. Namely, that man will receive the influence of the Most High through certain means prepared for this purpose. And when this influence reaches the mind, knowledge of a certain phenomenon will arise in it clearly, undoubtedly, and unmistakably, and he will know this phenomenon perfectly, its causes and consequences, every phenomenon at its level. This influence is called "Knowledge of God."

[2] In this way, things that are within the scope of natural knowledge can be comprehended with greater clarity; and things that cannot be comprehended by natural knowledge can also be comprehended, in particular, knowledge of the future and hidden secrets.

[3] There are many different levels of "God's Knowledge." They differ in terms of the strength of their impact, the time of their impact, the ways in which the impact reaches a person, and the essence of the phenomena that are revealed to him and known by him. But in any case, the impact will be such that a person will clearly feel it.

It may happen, however, that an impact will be sent to a person's heart that will give them a clear understanding of the essence of a certain issue, but the person affected will only feel a thought suddenly arising in their heart. This is sometimes called by the Sages, in a broad sense, "Knowledge of God"; but true Knowledge of God is clearly noticeable and perceptible to those who possess it.

[4] But above all this rises another level of Faith — prophecy. Its essence is that the Prophet reaches such a level that he connects with the Creator, blessed be His Name, and literally becomes one with Him. This happens in such a way that the Prophet feels this communion and comprehends the Light (the level of Faith) to which he is connected. And this will be clear and tangible to him without any doubt, just as he has no doubt about a material thing that he perceives with his senses.

[5] The basis of prophecy is the attainment of this communion and connection with God while still alive, which is, of course, a great perfection. However, this will be accompanied by knowledge and understanding, for through this communion the Prophet will comprehend true and very important things from the hidden mysteries of the Holy One, blessed be He. The Prophet comprehends them clearly, like any influenced knowledge we have mentioned, but with greater power than those who possess the Knowledge of God. But this comprehension occurs through intermediaries. A person does not connect directly with the Light of the Most High and does not comprehend Him as he sees another person before him, but through His servants, who play the role of "lenses" through which the Light is comprehended. And although what is comprehended is, in fact, nothing other than the Light, comprehension changes according to the change in the means, as when looking through lenses. And there are different degrees in this: distance or proximity, and the clarity or cloudiness of the "lens."

[6] When the Most High reveals Himself and sends His influence to the Prophet, this influence is extremely strong. For according to its law, matter cannot withstand the revelation of Spirituality, and even more so, the revelation of the Light of the Most High. The Prophet's senses cease to function, and his mental functions also cease to function independently, but become directly dependent on the Almighty and His influence. As a result of this union, the Soul will gain knowledge (Veda) of God that is completely beyond human understanding, for this knowledge will come to the Soul not from itself, but from its connection with the Higher Root. And then it will comprehend (phenomena) in a more sublime way than it does from itself.

This is the advantage of the Prophet over the servant of Faith, even in the comprehension of knowledge. For the Prophet comprehends in the highest way possible for a human being: comprehension in a state of connection between a person and the Creator. The revelation of the Light of the Most High is the active principle in everything that is transmitted to the Prophet in his vision. It influences the power of imagination in the Prophet's Soul, and there things will be depicted that are compelled by the Power of the Highest revelation. The imagination adds nothing of its own. And from these images, thoughts and knowledge arise in the Prophet, which are imprinted by the power of the Light that is revealed. They remain fixed in his memory, and when he returns to his human state, this knowledge remains in him with perfect clarity.

What has been explained above is the general principle of prophecy for all Prophets. But there are numerous degrees of Faith in this phenomenon. And above all is Immortality.

Chapter 4

[1] When the Prophet reaches the stage of Faith in prophecy in perfection, he comprehends everything that comes to him with clear understanding and complete knowledge. That is, although the information is transmitted to him through the stages of Faith, first in the form of images and only then translated into thoughts (words) by the aforementioned means, when a person clearly understands his prophecy, he comprehends what it truly means to be a Prophet. That is, he understands that he is connected to the Creator, and He reveals Himself to him and produces all these actions in him. And the Prophet comprehends that the images that arise in him are prophetic visions generated by Divine influence, and that the knowledge of the subject that has established itself in him is the result of influence from Above. And he will have no doubt about the prophecy or its quality, both previous and subsequent.

[2] It should also be noted that the Prophet does not reach this highest level of Faith in one go, but rises higher and higher until he reaches perfect prophecy. And this requires study, like all other sciences and crafts, in which a person progresses step by step until he masters them.

[3] And it is possible that a person will receive a revelation of Light from God, but he will not recognize it as the Prophet does, but will mistake it for sensory perception. And only when the prophetic influence on him intensifies will he know the Truth.

Something similar happened when the Almighty (for the first time) addressed Abraham (Rama). He did not prophesy at first and did not receive prophetic influence. He only heard a voice as a tangible sound, and nothing more. And only later did he receive prophetic influence, know and comprehend the ways of prophecy.

The same thing happened when Moses saw the vision of the bush: at first, only something tangible was revealed to him, and he saw the burning bush. Then the Holy One, blessed be He, called him with the voice of his father, and only after that did He send him prophetic influence, and then Moses understood the true essence of this prophecy.

[4] Students of prophecy (Faith) study special things that will attract the Supreme influence to them, remove the obstacles of the materiality of the body, and attract the revelation of the Light of the Most High and communion with Him. This teaching includes inner attunement, the mention of the Holy Name, and the glorification of the Most High with praises that include His Name and prayers combined in a specific way.

And according to how much they (the disciples of Faith) are worthy through their deeds and how much they are purified through these things, to that extent they will approach the Blessed One and begin to receive the influence (Light), comprehending comprehension after comprehension, until they reach the stage of prophecy.

And the distinguished Prophet, already knowing the ways of prophecy, will teach each one according to his readiness what to do to achieve the desired goal. When they begin to receive revelations, the Prophet will instruct them according to the essence of the revelation and teach them what they still lack to achieve the desired goal. And until they attain the stage of prophecy in perfection, they need a teacher and mentor. For even after they have begun to receive revelations and influence from above, this alone

they will not exhaust this subject to the end; they will need even more instruction to reach the end properly, each according to his level and readiness.

[5] However, even after reaching the level of Faith of Prophecy, the Prophets will differ from one another in terms of the level and degree of Faith, both quantitatively and qualitatively. Explanation: there are those who prophesy many times, and there are those who prophesy only a little; and also in the quality of the prophecy itself: some will achieve great communion with the Most High and very great knowledge (Knowledge), while others will not have such a close connection, nor such great knowledge. But all those who prophesy are equal in that they are obviously connected to the Blessed One, and His revelation is clearly visible in them, and they do not doubt it. But in the very connection, in the revelation and in the knowledge, one can distinguish 9 stages (trials) of Faith.

[6] And it also happens with prophets that they are sent with a mission from the Almighty. That is, this (mission) is not the essence of prophecy; the essence of prophecy is communion with the Almighty and divine revelation, accompanied by a certain knowledge of God and understanding of Faith. But it often happens that Prophets are sent to other peoples. This can happen to a distinguished Prophet who perfectly knows the ways of prophecy, or to one who is not so knowledgeable and experienced in this. And because of their inexperience, Prophets can err in what they prophesy.

[7] It may happen that a prophet comprehends the true thing in his prophecy, but does not comprehend all the true things that it contains. For example, in the prophecy of Jonah, son of Amittai, the words "And Nineveh shall be overturned" have two true meanings: one is the punishment assigned (to the inhabitants of the city) for their sins, and the second is that it was known before the Most High what would happen: they would "overturn" from evil to good.

If these words referred only to punishment, then when the Holy One, blessed be He, changed the decree and abolished the punishment, He would have revealed this to the Prophets, and in particular to Jonah. But since the Holy One, blessed be He, included two meanings in one phrase, there was no need for a new decree: the prophecy was fulfilled in the second meaning, not the first. But Jonah initially understood only the first meaning, not the second, and the Sages said about this: "Jonah - he did not know."

[8] And it is necessary to know that there are two aspects to prophecy: one is the essence, and the other is the words. Sometimes the Prophet comprehends something that is not limited by words and expresses it in his own words. For their words in prophecy were determined to bring many things together. But even in this case, the phraseology also depends on the readiness of the Prophet himself, his style of language, and his manner of speech. And in many cases, the Prophets are given to perform various actions along with the prophecy.

The essence of these actions was that they awakened certain Higher Powers necessary for the true essence of the matter prophesied. After performing this action, these powers were ready to carry out this task at the right moment.

[9] It is also necessary to know that the title of Prophet truly and accurately befits only those who have already comprehended the prophecy in its entirety and to whom it has become clear that they receive prophecy from the Most High, as we mentioned above. Those who have achieved this will have no doubt about their prophecy, and no error will creep into their prophecy. But in a broader sense, a Prophet is also someone who has begun to receive prophetic insights and who has been struck by a revelation from Above.

However, such a person is not yet confident in his prophecy and may stumble. But those who know the ways of prophecy perfectly know all this well: they know the possible obstacles, they know their signs and how to avoid them in order to achieve true prophecy. They taught their disciples, as we mentioned above, prevented their mistakes, and led them to the truth.

[10] The source of such errors is the forces of impurity that exist in the world, acting in accordance with what is imprinted in their nature and given to their power. They have the power to mislead people by sending influences upon them that resemble true prophecy, revealing to them both true and false things, and even performing certain miracles before them. Such a thing can happen to a person against his will, or it can happen according to his desire. Namely, such a case can happen to a person even though he did nothing to bring it about or even tried to achieve the opposite (true prophecy), but was not perfect in his deeds and efforts. Or it may happen to someone who, in their wickedness, desired it and sought to obtain it, namely, they followed the forces of evil and tried to join them of their own accord in order to achieve what they wanted with their help: that certain things would be revealed to him, as we mentioned, with the help of which he would be considered a Prophet and would incite people according to his desire or would be respected in their eyes.

Such are the prophets among the Jews, who strive to join forces with evil and attain knowledge of certain things, with which they tempt those who believe in God. With the help of unclean forces, they perform miracles to confirm their prophecies. However, they themselves know that all they have comes from the uncleanness they have chosen for themselves, and they do not consider themselves prophets, but act in this way out of the wickedness of their hearts. But even those who did not seek to achieve this evil could have fallen into it, and therefore those who wished to attain the level of prophecy needed an experienced Teacher to instruct them, and with his help they would be saved from this evil until they attained the level of Faith of true prophecy. For when they reached it, they would see the great difference between true and false prophecy, and they would know it and could no longer doubt the truth.

[11] Something similar happened to the prophets of King Ahab, who were seduced by the evil spirit. Because of the king's evil deeds, it was decreed that he would go to war and be killed there. And it was necessary to make him experience a strong temptation that would draw him into this war and prevent him from retreating from it, even though something happened to him that should have turned him away from war.

He did not properly study the ways of true prophecy and did not distinguish between falsehood and truth, and therefore the Sages said of him, "The spirit of Navi confused him," and they also said, "He should have been more scrupulous," as the true Prophet warned him. In fact, the king was mistaken and thought that this time the prophecy of his prophets (idolaters) was true, although their efforts were directed toward impurity. But all this was caused by the Most High. Understand all this well.

Chapter 5

[1] Generally speaking, prophecies are divided into two levels: the first is the level of all Prophets, and the second is the level of the Teacher. The Holy One, blessed be He, Himself made a distinction between them and explained it: "If there is a Prophet among you, then I will reveal Myself to him and speak with him."

[2] The prophecies of all prophets occur in visions and dreams. That is, the Almighty uses dreams, which are inherent in human nature, as a means of conveying prophecy.

However, this does not mean that prophecy and dreams are phenomena of the same order; it is simply that the Higher Wisdom considered dreams to be a worthy means of conveying prophecy. And when the Sages called dreams one-sixtieth of prophecy, they only meant that in dreams, messages are conveyed to a person in a way that is different from the human mind, through Consciousness.

[3] When the prophetic influence intensifies, the Prophet loses his senses and feelings and plunges into something like a dream. His thoughts become similar to those of a sleeping person who is dreaming, and then prophecy is attracted to him. This can happen to the Prophet while awake, as we have mentioned, or he may receive prophecy in a night dream while lying in bed. But in any case, prophecy can only come to him when he loses his senses and is immersed in this slumber (samadhi). It is possible, however, that this will happen for a short period of time, and then he will immediately return to his original state; but at the moment of prophecy, he will lose sensitivity and sink into a trance (the Akashic Records) for a while, until the prophecy is received.

[4] Prophets do not see as a person sees an object in front of him, but as one who sees it through glass (a reflection in a mirror), not just one, but as if through a system of many panes, in which the image is transmitted from one pane to another; but the visible object is undoubtedly one, and its movements are visible through the panes, although they do not see it directly. Moreover, their vision is like looking through unpolished glass, in which it is impossible to see the object clearly. So it is impossible for them to see the Light of the Most High clearly, even after many reflections of the image, although they actually see the Light and have no doubt about it. And in this, too, the Prophets differ and are divided into levels of Faith, since one's "glass" is more "polished" than another's, and he comprehends more clearly.

But the Prophet who comprehends all this comprehends it in a true way, that is, he understands that the One who reveals Himself to him is the Creator, blessed be His Name. The Prophet comprehends the essence of the "reflection," its nature and mystery, and comprehends and grasps with his mind the ideas that influence him truly and clearly. But just as the revelation of Light to him occurs through these "reflections of the image," so knowledge comes to him in the form of parables and allegories, which are the means through which prophecy comes.

[5] But the Master's prophecy is carried out in a higher way than all of this (described above).

The Teacher does not need to lose consciousness and fall asleep. Prophecy comes to Him in His normal state, and it is said: "I speak with him face to face." The message is revealed to the Teacher as if it were the only one. However, Light is revealed to the Teacher in accordance with what he can accept, in the form of an image (reflection), for without this it is impossible for a person to comprehend his Creator. But at least this image (reflection) he comprehended the entire Light clearly, like one who looks into polished and transparent glass without any obstruction to his vision. And it is said about this: "And he sees the image of the Lord," for the image revealed there is seen very well by the Teacher, unlike all the Prophets, who were unable to perceive that image well. And from the comprehensible image, the Teacher receives a very great and clear understanding, surpassing the understanding of all other Prophets.

[6] And there was another difference between the prophecies of all the Prophets and the prophecies of the Teacher: the other Prophets could not prophesy at any time, but only at the moment when the Creator, blessed be His Name, desired it, He sent His influence upon them and they prophesied. But for the Teacher, receiving prophecy depends on his desire; he can connect with the Most High and draw down revelation as needed. And furthermore: other prophets understood only their own particular matters, that which the Lord, blessed be He, wished to reveal to them; but the Teacher was honored with the revelation of all the orders of creation; he received permission to investigate everything and search everywhere, and he was given all the keys that had never been given to anyone else, and this is what the Scripture says: "In all My house he is trusted," and it is also said: "I will bring all My goodness before you."

[7] All the Prophets, when they comprehended the image in which the Light (Ingilia) was presented to them, comprehended the mystery of His image and its essence, that is, the mystery of the existence of this concept – the image of the Light, and how it comes about, and what is meant by all this. Through this image, they also comprehended the true knowledge of the mysteries of the Blessed One's greatness. They also understood the truth that God actually has no image at all, and that the image they saw was something created for the eyes of the Prophet at the will of the Most High, for reasons known to Him. It is said about this: "And you do not see the image, only the voice," and "For you have not seen any image." For in fact, the Arians understood two things: first, they understood that the true essence of the Most High has no image at all, and that all these representations have nothing to do with it; and after this knowledge, an image from the category of prophetic images was also revealed to them, about which it is said: "And they saw the image of God." This means that prophecy is not, in fact, a vision of Light, but a vision depicted by the "power of speech," which is like an image on glass, through which they comprehend various details in the mysteries of the Divinity of the Blessed One and His creation and governance.

Part 4

Chapter 1

[1] All service to God is divided into two parts: the first is the study of the Holy Scriptures, and the second is the fulfillment of the prescriptions of the Vedas.

[2] The fulfillment of the prescriptions of the Vedas is divided into four types: the first is constant, the second is daily, the third is time-dependent, and the fourth is circumstance-dependent.

[3] Permanent observance of the Vedic injunctions is that which a person must observe constantly, such as loving God and fearing His wrath. Daily observance is that which a person must observe every day, such as offering prayers and reading the Vedas (sacred texts).

Time-dependent duties are those that must be observed at certain times, such as fasting and religious holidays.

Circumstantial – that which must be observed when certain circumstances arise.

In all these categories, there are commands and warnings, that is, prescriptive and prohibitive commandments, which are mentioned in Scripture: "Turn away from evil and do good."

[4] The basis of these principles (of serving God) has been explained in general terms. It consists of turning to the Almighty and seeking His closeness in the ways He has established for us to draw near and commune with Him. We must strive to remove all obstacles of evil, inseparable from the darkness of the materiality of this world, and make efforts to draw closer to God so that we may become one with Him and attain perfection through His perfection. This is the desire of the Almighty and the main purpose of His creation of the world (Yavi).

[5] But the details of these principles depend on the laws established for man and the world in all their aspects, and on the ways given to man for self-improvement and the improvement of all Creation in accordance with the order in all its parts, in the "roots" and in the "branches."

Chapter 2

[1] The study of Faith (Veda) is necessary, because without it it is impossible to fulfill the precepts of the Holy Scriptures. For if a person does not know what he is commanded to do, how can he do it? But, in addition to all this, the study of Faith has another important purpose in the perfection of man.

[2] Among the influences that the Blessed One exerts for the needs of His creations, there is one influence (Radiance) that is superior to all others, and the essence of this influence is more significant and excellent than anything that exists in reality. That is, it (Radiance) is the greatest likeness of the True Essence of the Most High that can exist in creation (man), and its significance and level are similar to the truthfulness of the level of the Blessed One, and it is precisely this (Radiance) that the Lord, blessed be He, bestows from His Light upon His creations. The Creator has linked this influence of His with a phenomenon created by Him for this purpose – Faith (Knowledge of God). There are two aspects to Faith: utterance and knowledge.

It has already been explained above that the Lord, blessed be He, compiled a collection of words and sayings – the Books of Faith (the Aryan Vedas) and the books of the Prophets and Holy Scriptures that follow them in level – and connected this influence (Radiance) with these Books in such a way that when they are read aloud, this influence will be attracted to the one pronouncing them, provided that this pronunciation is performed by a believer. And also, when the true meaning of these sayings is known, this Radiance will be attracted to the one who knows them.

But there are many levels of Faith in this influence, as in all other influences and phenomena of reality (Yavi), and the effects of recitation and knowledge are subdivided as the Supreme Wisdom deemed appropriate. One type of utterance attracts the influence of a certain level, and another attracts the influence of another level, and similarly in cognition (Veda). But there is no element in the study of Faith that would not attract one of the levels of this sublime influence (Radiance), if the necessary conditions are met.

[3] It is evident that as knowledge increases, so does the level of influence it exerts. One who understands only the language of the Vedas is not equal to one who understands their meaning, and one who understands the superficial meaning is not comparable to one who penetrates deeply, and one who delves only a little is not comparable to one who reaches considerable depths. But one of the manifestations of the Blessed One's kindness was that each step of Faith attracts a certain level of influence, so that anyone who has learned anything from Faith will receive from this great influence that which is connected with

that knowledge. The same person who has not attained any knowledge, but is only at the level of saying prayers, will receive a small share of this impact (Radiance) from this alone. It turns out that most people are worthy of it: some less, some more.

[4] But besides this division, which exists in order to truly reward people for their efforts in Her (Faith), there is also a hierarchy (levels) and division (steps) in accordance with the need to correct all of Creation. There is no part of Faith through which some part of Creation (man) is not corrected and perfected.

It turns out that those who want to serve the Creator with perfect service must engage in all parts of Faith in accordance with their abilities in order to participate in the correction of all Creation.

[5] The conditions that must accompany the study of the Holy Scriptures (Vedas) are as follows: God-fearingness in the study itself and constant correction of one's actions.

For the entire Power of Faith lies only in what the Blessed One has connected with it and conditioned His precious influence (Radiance) upon it, that it will be brought about by the utterance of Holy words and the knowledge of the Vedas. Without this, the pursuit of Faith would be no different from the pursuit of any other endeavors or books of wisdom in all other areas of knowledge, which inform us about certain phenomena, but which do not lead to an increase in the value and significance in the Soul of the one who reads them and gains wisdom from them, nor to the correction of creation (ego). The influence of Faith is divine, as we have mentioned, and, moreover, it is the most sublime and exalted of all that is drawn and comes from the Creator to His creatures. And therefore, it is quite clear that a person should fear and tremble when engaging in such an endeavor, for he stands before God and is engaged in drawing the Great Light from Him to himself. He should be ashamed of his human baseness, tremble before the exaltedness of the Blessed One, and rejoice greatly that he has been granted a good lot, but also rejoice with trembling. This attitude means that a person should not be frivolous in their pursuit of Faith or show disrespect for its words or its Books (the Vedas). They should know before Whom they stand and with Whom they are engaged. And if they do so, their teaching will be as it truly should be, and through them that influence (Radiance) will be attracted. The Divine distinction will be strengthened in the person, and correction and Radiance will be attracted to all Creation (Yavi).

But if this condition is not fulfilled, then the Radiance will not be attracted, and the words will be like all other human speech, reading them will be like reading a letter, and thoughts will be like thoughts about the affairs of this world. On the contrary, it will be counted against him, for he approached the Holy One without fear and behaved frivolously before the Creator at the very moment of contact with His Holiness. And according to the level of fear and the degree of reverence and caution, there will be a measure of the value of the teaching and the level of Radiance attracted by it.

[6] And the second condition is the correction of deeds. For whoever wishes to attract influence (Radiance) must be worthy and ready to attract it. If he defiles himself with sins and misdeeds, distances himself from the Creator, and wanders after the forces of impurity and evil, he will certainly be told: "And God said to the wicked man: Who are you to tell My Laws and utter the words of My Covenant?" The Sages also said: "Anyone who teaches an unworthy student is like one who offers a sacrifice (prayer) to an idol." Undoubtedly, the teaching of such a person will not attract the influence we have mentioned, even in the slightest degree.

Nevertheless, the Sages discovered a great secret: if the wicked had not abandoned the study of Faith, they would eventually have returned to goodness. And although they are unable to exert any influence from the Most High, the words of Faith are holy in themselves, and with constant study, they will bring about a small awakening and a kind of tiny epiphany to those who study them, which will eventually overcome them and return them to goodness. The Sages said about this: "Let them (even) leave Me, but observe My Faith, for because they will engage in it, the Light contained within it will return them to goodness." But it is clear that this does not refer to those who engage in Faith for laughter and mockery or distort its true meaning, but to those who engage in it at least as they engage in other sciences.

[7] But those who purify and sanctify themselves in their deeds will attract the influence of their teaching in accordance with their readiness. And the more they prepare themselves, the greater the value and power of the teaching will grow. We find in the Ancient Sages that their Teaching crowned them with great power, superiority, and distinction, which is not found in later generations, and all because of the advantage of their readiness over the readiness of the latter.

Chapter 3

[1] The Vedas (Ancient) explain the aspects of love and fear that bring a person closer to and unite them with the Creator, blessed be His Name. This refers to true love and fear – love for the Almighty Himself, not for the reward for love, and fear of His exaltedness, not of punishment for sins. Such fear purifies a person from the darkness of his materiality and physicality and attracts Radiance to him. The measure of fear determines the measure of a person's purification and attraction of Radiance. Those who reach a state in which such fear is always present will have Radiance constantly. The Russians (Rus) possessed this quality in perfection, about whom it is said: "For the Russians, fear is a small matter." It is difficult for other people to achieve this properly; but the measure of a person's attainment of fear of God determines the strength of his purity and holiness. And especially when a person fulfills the commandments (prescriptions of the Vedas) or studies the Faith (Vedas): God-fearingness is a necessary condition for this study.

[2] And love for God brings a person closer to and connects them with the Creator, multiplies their spiritual strength, and crowns them with great crowns. The main thing is in the joy of the heart, in the burning of the soul before its Creator, and in a person's dedication of their whole self to the sanctification of the Name of the Most High, in order to do what is pleasing to Him. And to this are added faith in Him, the Blessed One, and, in particular, hope in Him, etc. – all things that bring a person closer to the Creator, blessed be His Name, and strengthen holiness and radiance within him.

Chapter 4

[1] Two duties are incumbent upon a person to perform before the Almighty every day: reading the Vedas and prayer, and during times of fasting – additional obligations. The first daily duty is the recitation of prayer. Its content is the unity of the Most High and acceptance of Him.

The Creator, blessed be His Name, produced various objects according to His desire, higher and lower, spiritual and material, established various orders for them, and laid down in the nature of each of them to perform actions and undergo various transformations and conversions, as His Wisdom bestowed upon each of them. But the Creator, blessed be His Name, is the Root and Cause of all of them. And this is understandable in two aspects: in the aspect of existence and in the aspect of action.

In terms of existence: this is what we have already explained in the first part, how all realities depend on Him and arise from His Will, which cannot be said about His existence, which is necessarily self-sufficient and does not depend on anyone else. But all other realities (worlds) exist only because He desired them and sustains their existence by His Will.

In terms of action: the Creator has endowed the elements of Creation with the nature to rule over what is within their power and to perform great deeds, each according to its nature. But despite this, in reality, they possess only the power and authority that the Creator, blessed be His Name, the True Lord, the Ruling and Almighty, has given them, and they do only what He has given and gives them the power to do, and He, the Lord over them, is able to increase or decrease their power at any moment He wishes.

Here, one profound point should be noted. The system established by His Wisdom to correct creation contains many aspects of evil. They appear again and again in the world, both as a result of the bad choices of sinners and as a result of decrees to punish people. At first glance, it seems that this (the existence of evil) is contrary to the will of the Almighty. After all, He desires only good; His entire desire is to bestow blessings, but His Name is defiled when evildoers rule and evil and corruption increase among people. But those who know the ways of the Almighty and delve into their essence will understand that all this is nothing more than the construction of a chain of causes in a profound plan, all of which are directed toward one point: the perfection of Creation. When this goal is achieved, all elements of evil will cease to exist, as we mentioned in the first part.

It turns out that the Creator is the True Ruler of everything, and only His plan is carried out. This plan consists in bringing His Goodness and perfection to creation (human beings).

But truly, according to the foundations of wonderful Wisdom and true Goodness, all events must pass through the stages of Faith (trials), which include evil. And at the end of all trials, it will become clear that the Creator, blessed be His Name, is one, unique, and separate, and that He causes all these events on the path to the True Goal—True Goodness (Immortality).

And this includes one more profound thing: the revelation of the truth of His unity. We have already explained that the general principle of all circumstances existing in the world is that the Creator created evil (ego) so that people would remove it and establish good (EGO) in themselves and in Creation (Yavi). This principle is the root of many laws and important foundations necessary for achieving perfection in all parts and aspects (degrees of Faith). For there are many details in Creation regarding the existence of evil, its actions, and its power, and there are many details regarding evil's relationship to a person who is susceptible to evil's influence and placed in its environment. And there are also many details in overcoming evil, freeing oneself from its shackles and defeating it, and in relation to the existence of good.

— its spread and strengthening as evil is conquered and defeated. But the root of evil's existence, its activity, and power lies in the concealment

by the Creator of His unity, in that He does not reveal His True Essence to everyone. The degree of reality of evil depends on the extent of this concealment.

The root of all destruction of evil, its removal, and the establishment of all Creation (Yavi) in goodness is the revelation of the unity of the Most High. The Scripture says about this: "See now that I am He, and there is no other god besides Me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of My hand."

It turns out that the final correction of all Creation depends on the revelation of the unity of the Almighty. He was, is, and will always be one, unique, and separate, but at present He is not revealed to everyone as He should be. In the future, however, He will reveal Himself to all creatures, as it is written in Zechariah (Asa Hari): "On that day the Lord will be one and His name will be one."

But the people of Asia (Rus), who were honored with His true Teaching (Faith), knew this truth and testified to it, and this is said in Scripture: "And you, Rus

- My children," said the Lord. And this is a great merit for the RUS (descendants of the Aryans).

All governance of this world is divided into daytime governance and nighttime governance. Every morning and every evening, the structures and positions of the Angels who perform their duties according to the order of governance are renewed.

And the sons of God (believers) are obliged to bear witness to the unity of the Most High in all aspects, namely:

in the aspect of existence: that only His existence is necessary, and everything else exists by His Will and depends on Him;

in the aspect of power: that only He is the sole Ruler, and everyone who acts does so only with the permission of the Most High, given by Him for this purpose;

In terms of management: although the causal chains are numerous, extensive, and deep, there is only one Cause and one Goal, that is, God, blessed be His Name, directs everything toward the Highest Goal-True Perfection (Immortality). And although this is not revealed now, in reality this is the truth, and it will be revealed and known.

[2] It is also necessary to understand that the Creator, blessed be His Name, is the King over all His creations. The explanation for this is as follows: the existence of the Most High does not depend on anyone else and does not relate to anyone else. His existence is necessary, and He is perfect in Himself; there is nothing higher or lower than Him to which He relates. That is, there is nothing on which He depends: neither as a consequence with a cause, nor as something that joins with that to which it joins.

And in this capacity, we call Him by the name Great Ra-M-Ha, that is, the One Who Is, Whose existence is necessary in and of itself.

But since He desired to create creatures, and all of them depend on Him in their existence and in all their aspects, as we have mentioned, in this capacity we call Him "Lord of all," for everything is from Him, and everything belongs to Him, and He rules over everything according to His desire.

And in His goodness and favor, God wanted to humble Himself in His modesty, to lower the exaltation of His Radiance and be comparable to His creations, even though in reality they have absolutely no relation to Him. He wanted to be for them what a king is to his people, to be considered their Head and Ruler, and to be glorified by them as a king is glorified by his people, as it is said in the Vedas: "In the multitude of the people is the greatness of the king." In this capacity, we call Him "King of the Universe." And in this capacity, He is considered our Head and is revered by us. And we too are obliged to serve Him and obey Him in everything He commands, just as subjects obey their king. And in this capacity

we are also obliged to acknowledge Him every day, to enthrone Him above us, and to submit to Him and His commands as servants submit to their king. That is, recognizing that He is the King of kings, reigning over all His creations, both higher and lower, accepting His yoke and submitting to Him. [3] All this is very important for the correction of the entire Creation. For the order and structure of Creation are such that when the Kingdom of the Most High becomes known and recognized by all creatures, every kind of goodness and tranquility is present in Creation, blessings multiply, and peace increases. And when the servants (Jews) do not obey and do not recognize His Kingdom, all good is lacking, darkness prevails, and evil reigns.

And these ways of God can be traced in all parts of His Creation, upper and lower, active and passive. But recognition or non-recognition of His Kingdom follows, without question, from the deeds of men. When the Creator reveals Himself and reigns over the world (Yavi), it will bring great good and great peace to His creation, and Radiance, Holiness, purity, and all good will multiply, while the forces of evil will bow down, submit, and no longer spoil the good of the world. And when the Holy One hides His Face and does not reveal the Power of His reign, the forces of evil and its offspring (the Jews) spread and rule – in all places where possible, and this is the totality of evil that exists in the world. And as long as believers are strengthened in their faith every day, honor the Most High, and acknowledge Him with all their hearts and mouths, the Holy One, blessed be He, manifests Himself in our world, the forces of evil weaken under the influence of goodness, and Goodness (Radiance) is drawn into the world. When believers testify to His unity, He responds to them, exalts Himself in His unity, and strengthens them (believers). He adds correction after correction to the world in the aspect of the true correction we mentioned, to which all chains of command are directed, and He realizes His plan: bringing Creation to a state of perfect goodness.

And it is necessary to understand that all these things are intended only for the correction of Creation to be carried out by people, and not by itself. For the management of the world has already been established and is carried out in such a way that all its cycles move toward complete perfection, guided by the kindness and Power of the Creator. But His Wisdom has decreed that this perfection be carried out through people. And when the people who have done evil are perfected, then the perfection itself will be complete, since the creations themselves will be the possessors of their perfection. And it turns out that the basic principle of these things is that what the Lord, blessed be He, has ordered and prepared for the perfection of creatures will be fulfilled and realized by people. Then people themselves will be perfected in a fitting manner.

[4] True Perfection is drawn to Creation from the perfection of the Most High, for only He is true perfection. One of the consequences of fulfilling the commandment to read the Vedas is that when people testify to His unity and acknowledge that literally everything depends on Him, then He responds to them, and it turns out that all Creation is perfected by His perfection, and all entities are corrected by the True, Fundamental Essence – the essence of Him, Blessed be He.

[5] One of the conditions for fulfilling this commandment is that a person must be willing to give his life for the Almighty and accept all suffering and all kinds of punishment for the sanctification of His Name. And this determination will be counted toward the person as if he had actually done so and been killed, sanctifying the Name of God. And such a decision produces important results for the benefit of Creation and universal

correction. The fact is that one of the principles established by the Higher Wisdom in created objects and their existence is that they are all at a certain spiritual level, which the Higher Wisdom considered appropriate to the desired state of the world and its conditions. This level provides a place for darkness to exist and for impurity to spread and act, but within certain limits, namely, so that there is not so much darkness and impurity does not reign to such an extent that the world is completely defiled and creation is corrupted. For if it came to that, they would all be subject to destruction and erasure, as happened in ancient times. But darkness and impurity are present to such an extent that the world is not completely ruined, but that profane and unholy, dark and unilluminated phenomena remain in it.

And it was established that this would be the first and fundamental stage of Faith, but, as an addition, sublime Radiance and precious influence would be made possible for people, with the help of which they would rise above the first stage of Faith, and Holiness and enlightenment would be achieved by creatures to a degree befitting the essence of this world.

All this is measured with wonderful Wisdom, every phenomenon within its limits, no more and no less. That is, it is measured what is appropriate for them to have at the basic level and what is added. And both levels, in turn, are divided into parts and various sub-levels. The times when objects should receive this addition to their levels of Faith are also measured. This influence and Radiance must be renewed daily in creations in order to raise them above the basic, first stage of Faith and give them Holiness and enlightenment. The Highest Wisdom established the nature of this Radiance, which intensifies and removes darkness from the world and increases dignity, significance, and Holiness in the world and in creations, and made the attraction of this influence (Radiance) dependent on the actions of people in our world, as in the case of all other influences and corrections. And the action on which this influence depends is self-sacrifice for the sanctification of the Name of the Most High.

And there are different levels of this as well. If a person truly gives his life for the sanctification of God's Name, this attracts a great and powerful influence, brings about the strongest correction in Creation, and greatly multiplies Holiness and enlightenment in it. Mental self-sacrifice, that is, the determination to give one's life, also attracts this kind of impact, although not as strong. But for a believer, mental self-sacrifice, which is achieved by reading the Vedas, is sufficient. As a result, the influence of holiness and enlightenment is attracted to all of Creation in order to give it a slight elevation above the profanity and darkness in which man dwells, according to his level of Faith.

[6] Thus, Faith is: recognition of the unity of the Almighty in all His aspects, acceptance of the yoke of the Creator, His reign over all Worlds, and the decision to give one's life for the sanctification of His Name.

As a result, the Lord, blessed be His Name, strengthens His rule over all Creation. The forces of evil bow down and submit, while goodness is strengthened; Creation feels its dependence on Him and is perfected by His perfection; the aforementioned influence is attracted, elevating Creation to the necessary degree, imparting to it the appropriate enlightenment and sanctification.

[7] And this great correction is combined with another—the glorification that is pronounced afterwards:

"Praise to the Great Ra-M-Ha, now, forever and ever." All the influences and Radiances of the Most High are attracted by various causal chains. But all

They are rooted in the unity and true perfection of the Most High and depend on them. Creations participate in various cycles, according to all these influences and the causes they generate, and will ultimately attain true perfection. For the Supreme Wisdom has decreed that creations can only achieve perfection in these ways, after all the transformations. And since all action and governance belong to the One – everything depends on Him, and all these influences are known to be nothing other than the creations of the One and the ways by which He can be reached.

And since the meaning of the Vedas is to make everything dependent on Unity (with God), it follows that all influences depend on Him, and everything returns to the theme of true perfection.

As a result of all this, the Most High will place His Name upon His creations, and His Holiness will unite with them in a great union. He will rule over them and constantly draw them after Him; they will all be dependent on Him, perfecting themselves through His perfection. This state of creation will indeed be attained at the end of all cycles of time. Then the Will of the Almighty will be fulfilled, and His Light will increase, and this is the basis of the Crown with which He crowns Himself in His creations and is, as it were, exalted through them.

However, at present, only spiritual people are perfect, for they are pure and holy, and His Name abides in them and is bound to them by a strong bond. They are literally constantly drawn after Him, and His Light is exalted in them. But in the objects of our world, this process is not complete, because people are still imperfect: evil is mixed in with them, they have not purified themselves from it, and the Light of the Most High is not exalted in them as it should be.

Angels, by virtue of their state of correction, glorify Him.

"Blessed be His Name forever and ever." The lower ones (demons) cannot glorify Him in this way, for they are unworthy of it. The Name does not dwell in them as it should, and the Light is not exalted in them.

[8] The remaining sections of the Vedas conclude this idea, summarized in three basic principles: accepting His yoke, loving Him, and accepting Faith. At first, a person must have the intention to strengthen himself in love for God in all its conditions, namely: "with all his heart, with all his soul, and with all his being," to attract the Radiance of His Light and His yoke, to correct the position of man in all aspects and to correct the aspect of his mind.

[9] After that, a person takes upon himself the yoke of the commandments. And when the time comes, the Lord, blessed be He, will strengthen His influence and Radiance on Asia, subdue evil before the Rus, separate them from evil, exalt them above the unbelievers and the wicked, and raise them up to Himself. And they will be freed from evil forever, and from then on and forever they will become sons of God, attached to the Most High and crowned by Him.

And this eternal correction, and all the blessings that have befallen and befall us, depend on it. Therefore, the Rus were commanded to always remember Him and mention His Name, for in this way this correction is strengthened and the Light is intensified, and the benefit of this correction is constantly attracted.

[10] And another correction is made when reading these sections: the correction by a person of all elements of his essence with the Light of the Almighty, and also the correction by him of all details of Creation. A person's essence consists of aspects corresponding to the number of steps of Faith they have passed. All of Creation is divided into three steps of Faith, and they correspond to nine steps of Faith. Both must be corrected with the Light of the Almighty, which is accomplished with the help of the words of prayer.

[11] The sages added blessings before and after reading the Vedas.

For all of Being is renewed daily by the Almighty. And there are two aspects to this renewal. The first is the maintenance of the world's existence and its constancy; the Divine influence is renewed daily in all of creation in order to maintain and continue its existence. The second aspect is that for each day of the 26,000 years (that the world has existed), there is a separate decree from the Almighty. These decrees determine all the luminaries, influences (radiance), positions, and conditions necessary for the world to complete its desired cycle (circle) and attain perfection. It turns out that each day appears literally in a new capacity, and in this aspect, all of Creation is renewed. It is said about this: "In His goodness, the Lord renews the Universe daily." And in accordance with this principle, the Sages established these blessings and praises. All creations can be divided into two groups: the first is all objects of the world, higher and lower, and the second is the human race. And in this order, they established the first blessing (prayer) in praise of the entire collection of creations and those who rule over them: the creatures below and the Angels above, each in its own order, and included here the theme of day and night and the luminaries that rule over them. In the second blessing (prayer), we thank the Almighty for His love and for bringing us closer to serving Him. These blessings include all these issues in their true form. They are followed by a third blessing (prayer) about all the great wonders that the Lord, blessed be He, has performed, and mainly about the Light and its details, ordered in all its aspects, according to its true mysteries, and after the blessings (prayers), the Sages established the reading of the Vedas.

[12] The basis for these transformations is connected with the morning, when all of Being is renewed. And at night, all creations receive an addition corresponding to the essence of the night. But this is nothing more than the end of what happened during the day and its completion. And in this aspect, blessings are established in the evening, but more briefly, for they are a brief repetition of what was said in the morning, because the nightly renewal of the world is determined by what was renewed during the day. And they added a blessing (prayer) for nighttime rest and sleep in all its aspects.

Chapter 5

[1] The essence of prayer is as follows. One of the orders established by the Supreme Wisdom is that since creatures receive Goodness (Light) from Above, they must turn to God, draw near to Him, and seek His Light. And in proportion to the extent of their turning to Him will be the extent of the Goodness (Light) drawn to them; if creatures do not turn to God at all, nothing will be drawn to them. The Lord, blessed be His Name, desires that the Good for His creatures be multiplied throughout their lives, and therefore He has established this service (prayer) for them daily, so that through it an abundance of Good may be poured out upon them, in accordance with what is necessary for them in their position in this world.

[2] However, there is also great depth in all this. The Almighty endowed man with Consciousness (Mind) so that he would behave judiciously and reasonably in this world, and entrusted man with the care of all his needs. The endowment of Consciousness has two foundations. The first is the expression of the significance and importance of man, who has been given intellect (mind) and Consciousness (Reason) in order to control himself properly. The second is man's relationship with the world and its processes, which is necessary for him to occupy the above-mentioned

position of man, profane and not Holy, which is necessary for him at this time, according to the order of the Higher Management.

On the one hand, this is truly a lowering of the level of Faith for a person and their essence, but it is a necessary lowering, leading to a subsequent rise. And although this lowering is necessary for a person, on the other hand, it is required that it not be too great. For the more a person becomes entangled in the activities of this world, the further they will stray from the Higher Light and the more they will sink into darkness.

Therefore, God has prepared a remedy for this. It consists in the fact that a person first approaches and stands in prayer before Him, the Blessed One, asks Him for all his needs, and "places his burden on Him," and this becomes the universal and fundamental principle of every endeavor (work on oneself). And when he then goes about his business, he will not get confused and immersed in materialism, since he has already recognized that everything depends only on God. And then he will not fall too low, for he will be supported by this correction, which he anticipated before his descent.

[3] One of the manifestations of the kindness of the Almighty is that He has given man the opportunity to come closer to Him even in this world. And although the natural state of man is such that he is far from the Light and immersed in darkness, he is allowed to appear before the Almighty in prayer and call upon Him. And then man temporarily rises above his natural lowly position and draws closer to God, "laying his burden on Him."

This is the reason for the strict prohibition against interrupting prayer. For during prayer, a person finds himself in close proximity to the Almighty. And therefore, at the end of prayer, a kind of farewell (bow) was established, which expresses the return of a person to his normal state, in which he must remain the rest of the time.

[4] The sages also taught us the specific conditions that must accompany prayer in order for it to be perfect, both in terms of closeness to the Almighty and in terms of attracting influences from Above. And in accordance with all this, they organized the text of the prayer for us and established its statutes and laws.

[5] Everything explained so far relates to the reading of the Vedas and prayer as such. However, those who composed the prayer included in it an appropriate order that makes it possible to make up for the service that is now lacking. And it is necessary in connection with the constant daily renewal according to the laws of time in all its parts.

Chapter 6 On the order of the day and prayer

[1] The Highest Wisdom decreed that the forces of impurity should reign at night, spreading everywhere they could attach themselves, releasing their offspring into the world. And it was meant that at this time people would return to their homes to sleep and rest until morning, when power would be taken away from the forces of evil and their offspring, and people would go back to doing their business until evening. All these things, with all their measures and boundaries, are rooted in the very foundations of governance, corresponding to the various aspects of influences that come to creations at all levels of Faith.

And it is necessary to know that although, generally speaking, night is called the time of the power of the forces of impurity, in reality this is only true for the first half of the night. But at midnight, the influence of Light and favor radiates from the Most High into all worlds, and the forces of impurity are deprived of their power; their offspring are expelled from their dwellings, and the Radiance of the Day begins to awaken

of the day begins to awaken until the day dawns and the corresponding influence (Light) is attracted, which will renew all of Being. The fact that dark forces are given power at night and are banished during the day is part of the natural order of Creation, apart from the power or, conversely, the reverence they receive as a result of human actions. And this is what the Higher Wisdom has determined: in order to make room for the reality of true good and evil, which arise from the actions of those who possess free will, it is necessary that the world in its natural state be subject to the power of evil in such a way that there is equal opportunity for both the spread of evil in parts of the world and the disappearance of its spread in them. To this end, the Supreme Wisdom has decreed that there will be a part of time in which evil will have power and spread on its own, and this will be a preparation for what may be granted to it by human actions. And there will be another part of time when evil will be deprived of power, and it (this part) will become a forewarning of what positive human actions can do to it (evil). God established two powerful realities: Light and Darkness, drawn from His Radiance and concealment, and divided time between them into day and night. They determine the power of the forces of impurity and their expulsion. All this is preparation for the results of human actions.

[2] When power is given to the forces of evil and they spread throughout the world, spiritual darkness in the world multiplies and intensifies. And when a person lies in bed, this impurity that roams the world also spreads to him, the extent of which is determined by its relationship to the human body from the perspective of its materiality and its evil origin. In addition to this, it has already been established in the orders of governance that when a person sleeps, the higher parts of his Soul depart from him, and the person experiences, to some extent, a taste of death.

As a result of the absence of the purifying Light of the Soul, spiritual darkness intensifies in the body, and the likelihood of impurity entering and remaining in it increases. This is the essence of the evil spirit that dwells on a person when he awakens. It is located precisely on the person's face and nowhere else, since this measure and limits of its dwelling have been determined for it by the Higher Wisdom as corresponding to the position of a person in this world, no more and no less.

[3] The Highest Wisdom has prepared a set of actions for man, with the help of which he can rise above his low nighttime state every morning, purify himself from what has defiled him, and elevate the whole world above its humiliation, illuminating the darkness in which it is immersed. All of this is included in the resolutions designated for the moment of awakening, which we fulfill with both actions and words.

[4] The first step is to cleanse the face. For it is the face that has become unclean, and it is upon the face that the evil spirit rests, which must be expelled and cleansed. The Creator decreed that the evil spirit is expelled from the face by means of proper ablution, as the Sages taught us. And it turns out that the whole body of a person is cleansed in this way, since it was all defiled by the presence of the evil spirit on the face. And in this there is also a correction of all Creation, which is cleansed of nighttime impurity and freed from spiritual darkness. To this is added the cleansing of the person's body through defecation, and he becomes completely clean and ready to approach the Creator.

[5] This is followed by two actions, which in themselves are among the commandments of Faith and, together with prayer, complete the daily service.

[6] The essence of the commandments is as follows. Since God desired that people be sanctified in all aspects of their existence, He gave commandments for all times and all circumstances so that people would be corrected. One of the things that pertains to a person is his body. And in order for it to also be corrected in holiness, the Almighty commanded that the body be kept clean. Then it too receives correction in holiness. In addition, there is another, deeper meaning in this commandment. A person must be "marked" before his God, just as a servant is marked by his master. This is one of the elements of accepting His yoke and submitting to Him, Blessed be He.

As we said in the first part, man is given to bring all Creation to perfection. By bringing all things to the state desired by God, man serves the Almighty and fulfills His task. This happens as a result of man's actions, which he performs in accordance with Faith and the commandments entrusted to him. But all this service rests on one foundation: since man is the son of God and is entrusted with the correction of all Creation (Yavi), he is in a position to succeed, and his actions lead to the desired results. The set of duties entrusted to man is called the "yoke" of the Most High. This state is reinforced by specific details established by God, one of which is the distinction of man by the sign of Faith.

In addition to Faith (Knowledge of God) being a constant commandment, the Sages made it one of the institutions of prayer. When a person clothes himself in Faith in order to pray to God, he accepts the yoke of the Almighty, which gives him the power to perform the activities of the Almighty, namely, the correction of the World (Yavi).

[7] However, observing the commandments is much more significant than reading the Vedas. Through the commandments, the Almighty gives people the ability to attract Holiness from Him Himself and be crowned with it in such a way that all their physical and spiritual aspects correspond to this great Light and receive great correction. The Scripture says about this: "And all the nations of the earth shall see that the Name of God is called upon you, and they shall fear you," and conditions this by observance of the commandments in all laws and details.

There are two main organs in a person in which the Soul manifests itself most strongly. These are the brain and the heart. The Creator commanded that the Light first be drawn to the brain through observance of the commandments, and it will be corrected. And then this Light will spread to the heart through Faith, and it will also be corrected. Thus, a person as a whole, in all aspects, falls under the attraction of Holiness, is crowned with it, and is sanctified by great Holiness.

But in order to complete all the elements of this desired correction, it is necessary to observe the numerous and varied details of the commandment, corresponding to the subdivision of the aspects of the person himself.

[8] People are commanded to crown themselves with the sign of Faith every day, except for Holy Days, which are themselves a "sign" for people and crown humanity with Holiness without any effort on their part. On other days, however, this distinction can only be achieved through the effort of prayer. And even with this effort, the level of distinction achieved is much lower than that achieved on Holy Days. But all this is measured in all its limits by the Highest Wisdom in the best possible way.

[9] After a person distinguishes himself by fulfilling the commandments and is crowned with Faith, the order of prayer is predetermined for him in order to correct what is necessary. The common goal and intention in this is to bring all Creation, all worlds (countries), into the proper state in which the highest influence from Him, the Blessed One, will be radiated upon them and the influence of the Most High will be drawn upon them, according to need.

the highest influence from Him, the Blessed One, and to attract the influence of the Most High upon them, according to need.

[10] Prayer is divided into four main parts. The first is morning, the second is afternoon, the third is evening, and the fourth is night. Prayer and worship are the purification of the world as a whole and the removal of everything that delays and prevents the coming of the Higher influence (Light) into the world.

The general purpose of prayer is to reveal the Light through the utterance of praises, with which we sing to God and give Him praise. For the Almighty has made this revelation dependent on this action, that is, on the praise given to Him, which is the meaning of prayer.

Although the meaning of the Vedas and blessings (prayers) has already been explained in general terms, there is another aspect to them. The order of levels (degrees of Faith) of Creation and their sequential connection has already been explained. All objects develop sequentially, step by step, starting from the root (Higher) forces and ending with material bodies. The Highest Wisdom has decreed that in order for all creations to receive the influence of the Most High, they must first connect with each other from the bottom up: the lower ones with the higher ones, and the higher ones with the even higher ones, and so on, up to the root forces, which, in turn, are "connected" with Him Himself. His influence radiates upon them and then spreads, as it should, from above down through all levels of Creation. And all objects are placed in their places according to their levels (degrees) in order to act in accordance with the order established for them. Blessings (prayers) before and after reading the Vedas were established according to these mysteries. With the help of these glorifications, each step of Creation rises until it connects with a higher step of Faith. Then everything becomes connected and dependent on the Light of the Most High, and His influence is drawn to all creatures. This influence occurs through Prayer.

[11] It is important to know that all existing types of influences and their particularities are grouped into three categories of Higher Influence. These three categories are hinted at by the first three letters of the unpronounceable Name of the Almighty (Ra-M-Ha). The fourth letter (Great) hints at the union of all three categories together, which is necessary for the perfection of Creation. These three categories correspond to the first three epithets (of God in prayer): "Great, Mighty, and Merciful." These categories duly attract the merits of the Forefathers. And the attraction of the wholeness that comes from the union of these three categories is due to the merits of the Aryans, who, as it were, unite with us and complete the correction of Creation. And in accordance with these three categories, three prayers are established, and they attract influence in general terms.

Following these intermediate blessings, this influence is drawn to particulars as necessary. With the last three blessings, this influence is strengthened and takes its place in the recipients of the Light through the thanksgiving we express for it. Such is the corrective action of Prayer in general terms.

[12] We have described the order of prayer on weekdays. But on holy days, the Sages did not burden people with more than blessings, for the day itself is sanctified and blessed, which helps to attract influence from Above. The blessing refers to the holiness of the soul in general, so that it (holiness) may be strengthened, shine, and reign, perfecting all the details of Creation.

[13] It is also necessary to know that the entire world of Yavi is divided into three parts: the highest, the middle, and the lowest. The highest, Heavenly, is called the "world of Pavi," the middle is called our world (Yavi), and the lowest, the basis, is called the "world of Navi." Together they make up the entire Universe (3 Worlds).

Above our world (Yavi) is the world of Spirits, the world of Angels, and the world of Higher Powers – the roots of creation.

At an even higher level of Faith, we can speak of the totality of the Almighty's influences, the revelations of His Light, from which all Being springs and on which it depends. In a metaphorical sense, we apply the concept of "world" to this totality of influences and call it the world of Angels (Gods). The three previous worlds are called by this name in its literal sense, for a world is called a community of many entities and various objects located in one (conceptual) space, divided into many groups and interacting with each other in various ways.

[14] And according to this order, prayers are established. "Falling on one's face" also demonstrates a great degree of reverence for God and has great power to appease the Attribute of Justice and evoke great mercy, so that the effect will be generous and abundant.

[15] It is necessary to know that in terms of management procedures, the day is divided into two parts: morning and afternoon. The night is also divided into two parts. In each of these four periods, the Light of the Most High must come into all worlds, according to the aspect of that period of time. Prayers are arranged accordingly. Morning and afternoon prayers are established for the two parts of the day. Since the morning is the time when the influence is renewed, according to the aspect of the day, a longer prayer has been established in accordance with the need. In the afternoon, only a slight effort is required to complete the second part of the day, following the first.

The difference between night and day is greater than between morning and afternoon, and therefore the onset of night marks a much greater renewal of influence. Therefore, the evening prayer is longer than the afternoon prayer, i.e., it includes the reading of the Vedas with blessings, although they are shorter than the morning ones, since the influence attracted by the morning prayer still remains.

No obligatory prayer was established for the second part of the night so as not to burden society. This prayer was left for pious people who get up at night and call upon God, each according to their own understanding. Even evening prayer was voluntary at first, but then it was made obligatory; all the more so for night prayer.

[16] The three prayers (morning, afternoon, and evening) were established by the Forefathers (Aryans), and as such, they are mandatory for every person. But the prayer of the second half of the night is taken on voluntarily by the Sages. Together with the Forefathers, the Sages complete the correction of the descendants of the Great Race (Holy Rus). But the prayer they established was not imposed on the entire people, but only on the pious among them, since the level of Faith among the descendants of the Great Race (the Rus) is much lower than that of their Forefathers (the Aryans).

[17] On Holy Days, a prayer is added that corresponds to the additional prayers in the Temple. It refers to the additional influence radiated on that day in accordance with the aspect of its Holiness and essence. The general rule is that the help from God will be commensurate with the enthusiasm with which a person turns to Him.

Chapter 7

[1] Service in time refers to the commandments that people are required to fulfill at specific times. These include: rest and sanctification through prayer, rest

of the Day of Atonement (Fasting) and its restrictions, the peace of holidays and their sanctification, weekdays of holidays in Holy Places, in Forests, and the new moon.

[2] The essence of fasting, in general terms, is as follows. It has already been explained above that the objects (subjects) of this world are profane, not holy. But on the other hand, it was necessary to give creatures a certain holiness so that darkness would not prevail in them more than it should. The Highest Wisdom measured with extreme precision what the degree of profanity should be and what the degree of holiness added to it should be, and limited all this with appropriate boundaries in terms of quantity, quality, place, time, and all other aspects that should be distinguished in creatures. Holy days and ordinary days were established in time, and there are different levels of holiness within the holy days themselves. It was established that most days would be ordinary days, and only the necessary number would be holy days.

It was also established that there would be a uniform cycle of days, repeating itself over and over again and consisting of nine days. Therefore, it is this number that should be called the "perfect measure," since all Creation must be carried out through it. There is no need for a greater number, for in it (in 9) all Creation (of the 3 Worlds) was completed. This cycle, therefore, repeats itself constantly until the end of 26,000 years. Moreover, this cycle (circle) exists on a larger scale, i.e., all the days of this world are divided into 26,000 years, followed by a thousand years

of "rest." After that, all of Being will be renewed and another system of the Universe will be established, according to the decree of the Supreme Wisdom. It has been determined that the end of every cycle (circle) will be Holy, and this will be a great elevation for all people. For although most people are profane and only one in nine is Holy, this is precisely what this world needs.

But, on the other hand, since the Holy Day is the end and completion of each cycle (circle), all the people of the Earth are corrected and elevated through it, and it turns out that all people are sanctified.

This is a great gift that the Most High has bestowed upon people, because He wanted them to be His Saints.

[3] It is fitting for a person to behave on the Holy Day in accordance with the level of Faith that he or she has attained. It has already been explained above that a person's preoccupation with the affairs of this world binds him to materiality and brings him down from the height and significance that befits him. Since during the Fast a person rises above his everyday state, he must renounce the affairs of this world and remain at a level befitting the Holiness of this day.

But as long as a person is in this world and connected to their physical body, they cannot completely detach themselves from the body and its needs. However, the Supreme Wisdom has measured both the degree of detachment of a person from the body and the necessary degree of attachment to it. And this proper degree of detachment from the body during Lent was commanded to man, and Faith warned him not to suspend this detachment. This is the essence of all kinds of prohibitions during Lent.

[4] And besides the prohibition against defiling the Holiness that radiates into Creation on this day, it is also commanded to honor this Holiness through the worship of God by means of prayer and other elements based on the following general principle: to keep us at a level of Faith corresponding to the Holiness received on this day, and to honor this great gift of the Blessed One. For the essence of this Holiness lies in great closeness to the Most High and in great communion with Him. The details of these things correspond to the characteristics of this Holiness, its aspects, paths, and manifestations, as they truly are.

[5] The Highest Wisdom has decreed to give Asia additional sanctification: other Holy Days, in addition to Lent. On these days, Rus (a descendant of the Great Race) receives various levels of Holiness, but all of them are lower than the level of influence and Holiness of Lent. And the higher the level of influence of each of these days, the greater the need to renounce the activities of this world on that day. This level of Faith corresponds to the degree of prohibition on each of these days. Above all is Holy Lent (March 2 to 20), followed by the holiday. On Holy Days, we not only thank the Almighty, but also rejoice. All this is proportional to the level of influence of the Light shining on each of these days.

[6] In addition to this sanctification, measured in accordance with the holiness of the day, there are also specific aspects for each of these times. And the root of all this is the order established by the Higher Wisdom: every correction that has been made is a great Light that shone in its time – when this period of time comes again, a Light similar to the first Light (Ingli) will shine again, and the results of its correction will be renewed in the recipient of this Light. Accordingly, it was commanded to observe Passover in all its details in memory of the Exodus of the Ancestors from Da'aria (Hyperborea). Since during the Exodus people received an extremely great correction, it was established that on each anniversary of this event, Spiritual Light similar to the Light that shone then is shed upon people, and the offspring of that correction is renewed in people. Therefore, we are obliged to perform all the prescribed actions.

Chapter 8

[1] The meaning of Pascha is as follows. Before the Exodus from Daaria, the Aryans lived among other peoples as one of them, a "people within a people," but with the Exodus they were mixed with other peoples. Until that time, all aspects of the Aryans were spirituality and righteousness. With the Exodus from Daria, other peoples were separated from the Aryans in order to purify their bodies and prepare them for Faith and service to God. To this end, they were commanded to abstain from food containing blood (meat). This also follows the law that must be manifested in a person: it is necessary for a person to have a desire (ego) and a tendency toward the material. But at a certain appointed time (Lent), people must abstain from food in order to reduce the power of the evil principle (ego) and the tendency toward the material within themselves and bring themselves closer to the Spiritual. It is impossible to eat this way all the time, because it is undesirable in this world. But on certain days designated for this purpose, one should abstain from food, and with its help, people will attain the Spiritual level befitting them. This is the essence of the "Feast." The rest of the commandments of the feast correspond to the details of that deliverance.

[2] The Almighty surrounded the people of Asia with Clouds of Glory. In addition to the material benefits of these Clouds, they also had great spiritual significance. Just as these Clouds separated Asia from other peoples and elevated it physically, so through them was transmitted an influence that set the Rus apart from all other peoples, raising them above this world and truly making them the highest of all the peoples of the Earth. This was done in its time for Asia in order to bring the Rus (descendants of the Great Race) to the high level of Faith befitting them. The offspring of this event was transmitted to every Rus in every generation (until the arrival of Christianity). This is nothing other than the Light of Holiness,

emanating from the Almighty and surrounding every righteous person from Asia, separating them from all other people, elevating them above them and placing them (the Rus) above all the peoples of the Earth. And this phenomenon is renewed every Solstice and Equinox holiday through prayer. The light (influence) from the Almighty illuminates the people of Asia and crowns them in such a way that when they fulfill the commandment of ascension (prayer), fear overtakes all their enemies. It is written about this: "And all the nations of the earth shall see that the Name of God is written upon you, and they shall fear you." And if sins did not prevent it, this circumstance would be immediately understood by all in a clear way. But, at least, this fear exists potentially, to become a reality in its own time. And through the details of the commandment, this actualization is completed, so strengthening the Almighty's power over Asia that their enemies will fall before them, bow down, and ultimately decide to become their slaves. It is said: "They will worship you with their faces to the ground," "And the sons of your oppressors will come to you, bowing down, and all who despised you will worship the soles of your feet." For all will submit to Asia and bow down before the Rus (RUSs), in order to receive from them the Light from the Light of the Most High, resting on the descendants of the Great Race (Rusa Mighty). All the pride of the Jews will be humbled, and they will submit to Asia, returning with their help to the service of God. This is the essence of the commandment in its details.

[3] The meaning of God's holidays is to reveal the Light that shone on the Holy Days as a result of the corrections made during them.

The details of observing the holidays correspond to the specifics of the correction associated with them.

[4] The significance of the days of the Equinox and the days of the Solstice is connected with the fact that on these days the Almighty shines upon the whole world and renews all existence in the aspect of the new. It has already been explained that justice does not allow a person to receive good that he does not deserve, and it follows from the very law of justice that the court will be lenient toward a person for certain actions, and he will be treated with mercy and indulgence, without looking too closely at his unworthy deeds. As the Sages said: "He who overcomes himself and forgives others will have all his sins forgiven." For this is "measure for measure": as a person forgives others, so will he be forgiven. It follows that he will be treated with mercy, which is justice in itself.

But it is not only for this action (forgiveness) that a person is rewarded in this way (that he is treated with mercy), but also for every action that the Supreme Wisdom deems worthy of such a reward. One such action

- Observance of the commandments. They were given to the sons of God (the Great Race) in order to attract merciful treatment, and if they are fulfilled properly, that will be the result. The details of how the fulfillment of the commandments attracts the rule of Mercy depend on the principles of the Supreme Government and its foundations, taken in their truth. Truly, the purpose of the commandments is to awaken the Fathers of the World (Aryans), to strengthen their merits, to awaken the mercy of the Most High and appease His attribute of Justice, to cause good to overcome evil, to subdue the forces of evil, to deprive the accusers of their power, and to have the intention that God use His exaltedness, ruling this world with the power of His unity and ignoring minor sins. All this is accomplished through the commandments, if accompanied by proper repentance. And the details of this process correspond to the details of this correction.

[5] The essence of the Holy Fast is that the Lord has prepared for Asia one day on which their repentance is easily accepted, and their sins

can be easily erased, that is, all the damage that has been done is corrected, and the darkness that has intensified because of it is removed, returning the repentant to that level of Holiness and closeness to the Most High, which they lost because of their sins. And on this day, the Light shines, capable of bringing perfection to this process. But in order to accept it, the Rus (descendants of the Aryans) must observe everything that is commanded for this day, and in particular the restrictions, through which they largely detach themselves from materiality and, to some extent, rise to the Angelic level of Faith. The rest of the details of this day depend on the specifics of this correction.

[6] It is important to know that one of the greatest corrections that the Prophets determined for Asia is the reading of the Faith (Sacred Scriptures). This reading combines two lines. The first is reading the Faith (Vedas) in order until its completion, with periodic repetition in a similar manner. The second is reading certain passages at certain times (for example, on holidays). For the Faith (Vedas) was given to people by the Almighty so that they would read it aloud, and through this reading, His Radiance would be drawn to us.

In order to receive this Radiance constantly, the Prophets established that we should constantly read the Faith aloud in public, in addition to each person reading it individually. Through this constant reading, the Light of this Holiness does not leave us.

On certain days, passages from the Faith relating to the essence of those days should be read in order to strengthen the Spiritual Radiance of those days with the help of the power of the Voice, the most powerful of the powers that man possesses.

Chapter 9

[1] Service according to circumstances is determined by various events that happen to a person throughout his life. It can relate to food, clothing, and all other human needs, as well as to a person's social activity.

All these types of service are based on the principles that there is no object, law, or event in the world that does not serve the achievement of the True Purpose of Creation, as mentioned above. And in order to fully achieve it, all these details were needed within the boundaries in which they are truly enclosed. However, the necessity of all these details and their forms follows from the various parts and levels of Being and the influences on them from Above.

Commands were given regarding each object or event in order to establish phenomena on the side of good rather than on the side of evil. When human actions do not go beyond the boundaries defined by the commands, all these objects and events are realized as good, and Goodness and correction are drawn from them.

If these boundaries are not observed, actions remain on the side of evil, and through them impurity and defilement spread; great darkness obscures the Supreme Radiance, and concealment multiplies, followed by all its evil offspring, all in accordance with the realities of that phenomenon whose boundaries were not observed, and its relationship to man, and according to its place in the general cycle and cycle of Being, moving toward perfection.

[2] The blessings established by the Sages regarding each phenomenon of the world and the enjoyment of it are based on similar grounds.

The root of all of them is the After-Meal Blessing, commanded by Faith. It has already been explained that all phenomena existing and established in nature are directed toward a common Goal (Immortality), that is, the attainment of perfection by all creations. The share of each of them in this matter is determined by their level of Faith, which a person occupies in true reality.

Man is drawn by the call of nature and acts according to his natural law. But he must constantly direct himself toward serving the Most High and toward ensuring that all his actions effectively serve this goal, whatever path he takes, in accordance with how objects are truly ordered. That is, there are objects that serve this goal (serving the Almighty) directly, and there are those that serve other objects, and those serve others, until, after a great transformation of many phenomena that generate one another, they achieve it (the Highest Goal).

But any object, no matter what stage of Faith it is at, should only be used with this intention, so that, even after nine auxiliary stages (steps), it leads to the achievement of the Highest Goal. No object should be used for any other purpose, such as to satisfy animal passions or the desire for excess.

As long as objects remain within the boundaries set for them by Divine Faith, they all truly help a person achieve his goal and are considered part of service.

Faith teaches that after a person has enjoyed food and drink, he should thank God and bless His Name. And then it will turn out that the Radiance of the Most High is exalted by the fact that His desire is fulfilled and His plan is carried out. This, in general terms, is the meaning of the blessing after a meal and all other blessings after receiving pleasure.

In addition, the Sages established blessings before receiving pleasure so that a person, before enjoying this world, would pronounce the Name of the Most High and bless Him, remembering that this blessing came to him from God. And so that he keeps in mind the True Essence of this good, which is not just physical pleasure, but is truly prepared by the Almighty in order to help a person achieve True Good. And when a person precedes every action in this way, it will all be on the side of good, and not on the side of evil, and with its help, a person is corrected and elevated.

[3] The sages also established blessings before performing commandments as an expression of love for God. Let us thank God for finding us acceptable to Him and providing us with such powerful means of correction. It turns out that through this blessing, the action is further magnified, and a person receives help from the Almighty for his correction. For the rule is this: according to the enthusiasm with which a person turns to God, so will be the help from Him, whether much or little. This is true of any action as such, and those who trust in the Lord are truly happy!

Finished and completed, praise to the Great Ra-M-Ha, Creator of the Worlds.

(The translation was made from the book on Jewish philosophy by the Kabbalist M.H. Luzatto "Derech Esham".)

1.

In the Book of Shining ZoAR, the Holy Sage Yeshua (Jesus) touches upon questions that everyone living on Earth has asked themselves at least once in their lives, especially during times of suffering. The questions seem simple and concern everyone, but the answers are so complex that if it weren't for the Sages who ascended to the Spiritual world and then gave us the Vedas, we ourselves would not be able to answer these questions.

Question 1: Who are we?

Before figuring anything out, we need to clearly define how true our knowledge is and its limits, our knowledge of ourselves, our world, the Spiritual Worlds, and God.

There are four types of knowledge:

- 1) knowledge of matter,
- 2) knowledge about the properties of matter,
- 3) Spiritual Knowledge,
- 4) knowledge about God.

God and Spiritual Knowledge are beyond our comprehension. We can only comprehend matter and the properties of matter itself.

First, let us consider these four types of knowledge using our world as an example. Let us imagine a person consisting of:

- 1) matter - bodies;
- 2) properties of the body clothed in desires;
- 3) Spiritual properties;
- 4) The essence of a person.

The essence of a person is a voluminous energy structure that includes: Spirit, Mind, and the 9 Spiritual bodies of a person, and this Essence lives in all Worlds and times simultaneously: material and Spiritual. The essence of a person is not connected to their body by itself; it is something different from the body. The essence is completely incomprehensible to us because our five senses and our imagination do not allow us to perceive and feel more than the actions of the essence, but not the essence itself, since all our senses perceive the impact of something external on them, and we only feel the reactions of our senses to these external influences.

Therefore, what we perceive with our body or mind are the actions of something incomprehensible to our senses, and only after being affected by the particular properties of the Essence do we comprehend and judge their Source by their properties. From this it becomes clear that our five senses (sight, hearing, taste, smell, touch) cannot reveal to us the whole essence of the Essence of man, but only fragmentary, particular actions of it. But since what is not perceived by our senses cannot even arise in our imagination, and what cannot arise in our imagination cannot appear in our mind and therefore falls outside the realm of possibility of study, the mind cannot study the inner Essence of a person.

We cannot know our own essence, because I feel and know myself as occupying a place in the world with my physical body, from the revelation of the actions of a certain Essence. But if you ask me what my Essence is, from which all these actions originate, I will not be able to answer you, because the Higher Management hides the knowledge of my Essence from me, and I, as a human being, can only comprehend the actions and consequences of actions originating from the incomprehensible Essence.

Now let us consider the four types of Knowledge. The first type of knowledge is that we fully comprehend matter because the actions of our mind are sufficient to explain the essence of matter found in matter, so much so that we do not suffer from a lack of knowledge of the essence of matter itself as such; the absence of this knowledge is not felt, just as the absence of a sixth finger on the hand is not felt. Therefore, knowledge of matter is quite sufficient for us to satisfy all our material needs.

Knowledge of the second kind—the properties of matter—is also sufficient and clear, because we learn it from our experience of how matter behaves in reality. All sciences on which we can fully rely are based on this type of knowledge.

Knowledge of the third kind—spiritual knowledge—is a theoretical case of cognition: after spirituality has been revealed to us through the Holy Scriptures, our imagination is able to completely separate spiritual knowledge from knowledge of matter and study it abstractly, separately from matter.

The third type of knowledge—spiritual knowledge—is not accepted by cautious researchers because it is impossible to rely on it completely; after all, when studying a property that is not clothed in matter, one can make a mistake in its assessment.

Therefore, there is absolutely no certainty in the conclusions of this type of research and cognition of properties abstracted from matter, and even more so for those properties that have never manifested themselves in any matter.

But if a researcher were to study the properties of "truth" and "falsehood" in relation to matter, these properties would only be understood in terms of their usefulness or harmfulness in relation to that matter.

Thus, as a result of the life experience of generations, when humanity saw the misfortunes caused by "false" people and the benefits derived from "truthful" people, it would come to the conclusion that there is no better property in the world than "truth" and no worse than "falsehood." But if the Jews understood this, they would accept it and recognize that the salvation of the Soul is incomparably more important than all their theoretical benefits of the property of "falsehood."

Thus, we have determined that of the four types of knowledge, the fourth type, God, is completely beyond our comprehension. The third type can lead to misunderstanding, and only the first type, matter, and the second type, properties in matter, give us correct and sufficient knowledge.

2.

Question 2: What is our role in the long chain of reality, where we are its small links?

If we look at the long chain of successive generations appearing and disappearing, we find no answer to the question of the purpose and necessity of the existence of all humanity: each generation discovers this world for itself and leaves it powerless, without changing anything in it qualitatively. And each of us, if we do not get lost in our petty concerns, discovers the futility and meaninglessness of our existence. But since questions about the meaning of life cause suffering, we subconsciously avoid them; our egoism automatically leads us away from suffering and closer to the source of pleasure, and therefore only hopelessness, the search for a way out of suffering and oppressive circumstances, pushes us to seek the purpose of our existence. Therefore, by sending suffering, God creates for us

the opportunity to reflect on the purpose of our suffering and thus leads us to search for the Purpose of Life.

3.

Question 3: When we look at ourselves, we feel so corrupt and lowly that there is no one lower than us.

Man is the most selfish creature in our world, and there is no creature more harmful and dangerous both to his fellow men and to nature as a whole. Only man, even though he has what he desires, suffers when he sees what others have. Only man needs to conquer the whole world, not just his surroundings. Only humans, who feel the past and the future, want to take control of them and rule over them, to become famous at any cost at all times, because, feeling the past and the future, they are inflamed with envy not only for what their contemporaries have, but also for what anyone has ever had at any time. Truly, human selfishness takes them beyond the bounds of time! And all this, like all the terrible consequences of selfishness, was created by the Great and Perfect God.

4.

Question 4: If God is absolutely good, how could He create so many creatures whose entire fate is suffering? Can such imperfect actions really flow from the Ocean of Goodness? And if He does not create Good, then why is such great evil necessary?

God created us in His image (immortal), and we seem to be destined to be at the top of the evolutionary ladder, with no one like us, because perfect actions must come from the Perfect Creator. Everything we know about the Spiritual worlds and about God, everything that our Ancient Forefathers received from Above, called the Vedas, everything that is written in the Vedas, was received by those who, while still living in our world, ascended to the Spiritual world through their qualities and, having sensed, seen, and felt the Creator Himself, set forth for us in their Books (the Vedas) in the language of the Ancient Ancestors what they had comprehended in the Spiritual worlds. These Great Guides of humanity explain to us in their Books our destiny – the Purpose of Human Life. Reason obliges us to understand that God is good and does good, that there is nothing higher than Him. But how could He have deliberately created so many creatures that suffer and are impoverished throughout their lives, since good should come from the Good, not evil.

This is how each of us feels our existence in this world. After all, our whole life is a feeling of lack of something and a pursuit of satisfaction of desires. And the feeling of lack is suffering. The desire to achieve what we want forces us to constantly move against our Nature (Divine Essence), which strives for a state of peace, because the Source of our life – God – is in a state of absolute peace (harmony), for He is Perfect, and there is no desire in Him to receive (ego) that forces Him to move in order to achieve what He wants.

And, of course, our suffering does not consist only in the pursuit of personal satisfaction and fulfillment of desires, but the combined desire to receive, the selfishness of entire nations, pits them against each other in the struggle to acquire power and property by any means necessary. Be that as it may, the uniqueness of the Creator draws us to Him; His uniqueness points to Him as the Creator of all that is bad as well. But this is natural: everything perfect is in God; everything that is not in Him, but created anew from nothing, is

imperfect and evil. For if the world were perfect, it would have been in God from the beginning.

5.

Question 5: How can it be that from the Eternal God, who has no beginning and no end, come creations that are insignificant, temporary, and flawed? If God is perfect, how could He even imagine something imperfect, let alone create (reveal) it and constantly sustain its existence, i.e., be connected with something that is absolutely opposite to Him? For in that case, there must be something in common between the properties of the Creator and the properties of these insignificant creatures? When we buy something, we are interested in the person who made our purchase, because a good person makes good things. And if our purchase is of poor quality, it speaks of a bad manufacturer, but not of the guilt of the thing itself.

But in order to find out all this, we must conduct some research that will help us understand the questions posed.

This is because it is necessary to know the language of Faith and the Vedas. It is understood that words taken from our world cannot explain God to us, because our minds are incapable of comprehending Him at all, and therefore there is no thought or concept of Him, for the Greatness of God has no limits!

There is no concept of incomprehensibility in the Vedas. The word incomprehensible means

"incomprehensible" in view of the limitations of our knowledge in exploring the world around us, in exploring ourselves and God. But once a person understands and clearly realizes the limits and boundaries of their true knowledge, they can freely explore everything within them!

This has already been mentioned above in the explanation of the first question. We can only judge Him, i.e. God, by His actions in creation (Yavi) and in us, and all questions that do not concern us, or questions about what happened before the beginning of creation (Yavi), why the Creator created us, what He is like in Himself – these questions have no answer, since we comprehend only what we receive from Him, and based on our reactions and sensations, we make a decision about Him.

But where there is research, there is Faith (Knowledge of God), research into His actions, as commanded in the Vedas: "Know the Creator of your forefathers and worship only Him."

By comprehending the properties and actions of God, we learn the answers to all the questions that may arise in our consciousness, because we study the Source of our origin. And only through understanding Faith (Veda) can we understand "why we were created." This is what compels the Sages to write Books – instructions for understanding the highest Purpose of human Life, i.e., Immortality. Clarifying these questions is essential, which is why they are indicated in the Vedas as Commandments.

After all, without clarifying the Purpose of Life, a person is unable to reach the Goal desired by God – to reach Himself.

6.

So, study 1: How do we imagine a newly created person, which means something new, something that did not exist in God before the beginning of Creation, when it is clear to all reasonable people that there is nothing that does not exist in God, and the mind requires that the giver have what he gives. If God is Perfect, then He must include everything, and there is nothing that He needs to create. If He found that in order to fulfill the plan of

He needs something, does this not indicate that He does not include everything in Himself, i.e., that He is imperfect?

Study 2: If we acknowledge that He can do anything, that He can create something out of nothing, i.e., something new that is completely absent in Him, the question arises: what is this new thing, what can be said about it, what is not in God, but newly created?

What does it mean to "create something out of nothing"? We are not yet able to understand this. After all, this action is only possible for God.

Question: what did God create that was new? What was not in Him?

Despite the absence of anything new before the beginning of Creation, God was still in His Perfection, and the need for this new thing arose with the appearance of the plan of Creation.

Study 3: As the Sages say, the human soul is part of God Himself, so there is no difference between Him and the human soul, but only God is Everything, Whole (One), and the soul is part of Him. And they likened this to a stone broken off from a rock, where there is no difference between the stone and the rock, except that the rock is whole and the stone is a part.

This study 3 is divided into two parts:

1) How can one imagine a part of the Whole, if He is the Perfect Whole (One)? Furthermore, how can one understand that there is some part of God in man?

2) How is this part separated from Him, how can a part be separated from the Perfect, and does He remain Perfect after that, is the part (Soul) that separated from the Perfect also perfect?

We know that a stone is separated from a rock with an axe designed for this purpose, and that part of the whole is separated by it, but how can we imagine this about God, who separates a part from Himself so that it comes out of God and becomes a part separated from Him, to such an extent that it can only be perceived as a part of God.

By what means is a part (the Soul) separated from God? In our world (Yavi), there is absolutely no difference between the whole and its part, except in their sizes.

But since in the Spiritual worlds (Prav and Navi) there is no distance, no size, no movement, and all the difference between Souls is in the difference of their desires, because the Spiritual worlds are the world of the "naked," i.e., true desires to obtain pleasure, not clothed in material bodies as in our world (Yavi), then how can a part be separated from the Whole, and yet still remain a part of the Whole, i.e., continue to possess the properties of the Whole?

If the Soul continues to be a part of God, can we judge Him by this part? Can we only feel this part of God that is in us, or Him Himself as well, or is it one and the same? Why did God create us consisting of a part of Him?

Study 4: Since the system of impure forces (the world of Navi) is as far from the purity of God as the North Pole is from the South Pole, so much so that it is impossible to imagine a greater distance, how can it originate and be born from the Radiance (Ingli) of God? Moreover, He even enlivens it (Navi) from His Radiance (Ingli).

What is the meaning of creating impure forces that are opposite to God?

If God could even conceive of creating something so imperfect, how could someone so Perfect have the idea of something so opposite to Him in

Does this not indicate a flaw in His Perfection? How can there be a connection between opposing desires and properties?

After all, there is nothing in the Spiritual world except true desires to receive pleasure. And if desires are opposite, how can they be connected without having something in common, i.e., common properties or qualities? Moreover, God constantly maintains this connection and even enlivens and nourishes that which is opposite to Himself and so low.

Study 5: Since the human ego is so despicable that it is destined to die and be destroyed, the human ego in the Ancient Vedas is called the desire to receive pleasure for its own sake, selfishness. This means that the ego is not a physical body that has desires.

The ego itself, without any shell, because, like the spiritual world, it is a world.

"Bare" desires, as well as the ego, are desires to obtain pleasure only for oneself, and are therefore called "ego." The death of the ego means the killing of selfishness (ego), its destruction, its transformation into its opposite—altruism (EGO).

Moreover, the Vedas say that until the ego decomposes completely, the Soul cannot rise to its place in Radiance (Ingilia), as long as something remains of the ego (desires for oneself). Until a person frees himself from his selfish desires to obtain pleasure (for himself), which means

"until his ego is decomposed," he will not be able to go beyond the boundaries of the perception of only our world (Yavi) and feel God.

But then why does the soul return and the body come to life in the spiritual worlds, as if God cannot give pleasure to souls without bodies? Even more incomprehensible are the words of the Sages that in the Spiritual worlds the dead will rise in their bodies and vices (desires) so that they do not say, "These are other bodies," and then God will purify the believers of their vices, and the sinners will be punished for their sins.

But we must understand why it is important to God that Souls do not say, "This is a different body." So much so that for this He recreates the vices (desires) of bodies and will be forced to destroy them.

7.

As already mentioned, in the Vedas, ego refers to the desire to receive for oneself, in this case, our selfishness. By killing his ego (for himself), a person rises to Prav. Freed from selfishness, a person immediately begins to feel God. Having received from God the altruistic quality (for the sake of God), the desire to "give," a person, with His help, begins to correct his former desire (ego), gradually, piece by piece, incorporating selfishness into his new, altruistic, Spiritual qualities (EGO).

The correction of one's original selfish desires is called the correction of dead (former) desires, their resurrection to life—to correction and filling with Light—the sensation of God. Correction of dead (former) desires: an uncorrected desire for oneself (ego) undergoes correction, acquires a desire to enjoy from giving, and is corrected from this and becomes a desire for God (EGO).

The decomposition of the ego is a state, a feeling of a person when he is completely unconcerned about himself, except for the most necessary, urgent, minimal things, without which he cannot continue his approach to God.

Study 6: As stated by the Sages, who rose in their perceptions to God and received Knowledge, man is the center of all creation (Yavi).

The center means the reason for creation, the plan – for whom; the purpose of creation is man, the main actor of creation, bringing creation to the Higher Purpose (Immortality) desired by God.

And therefore: all Spiritual worlds, and our material world (Yavi), and all their inhabitants, were created for man. And God obliged man to believe that the world was created for him, which is difficult to understand, that for such a small man in our world, especially in comparison with the Higher worlds, the Creator worked hard to create all this. And for what?

To this day, man does not know how to use this small planet given to him. The lowest level of Faith in the Spiritual world (Prav) is infinitely greater than our world (Yavi). "Greater" means, according to our perception of forces, dimensions, and the inner picture of another world that opens up in man.

The illusions of our world immediately begin to reveal themselves in their true, insignificant size.

Any lower level of Faith relates to the Higher one as a grain of sand relates to the entire Universe. Why does a person need all this, how can they use it if they have little idea of how to act even on our small Earth? The world (Yavi) is God's concealment from man, that is, the world (Yavi) is something like veils (screens, filters) behind which the Creator hides from man. All Spiritual worlds (Prav and Navi) and our material world (Yavi) exist only in the Soul (Mind) within us and are either steps of Faith (Knowledge of God) or steps of gradual removal from the feeling of God's presence.

But to understand all these questions and investigations, there is one answer – to look at the end of the action, i.e., at the Purpose of creation, because it is impossible to understand anything from the beginning of the process, but only from the end.

The Sages give the following example: "If a researcher from another world appeared in our world, i.e., one unfamiliar with the final results of the development of living nature, then, looking at a newborn calf and a human being, he would come to the conclusion that since a one-day-old calf can already stand and find a place to feed on its own, and the infant is completely helpless, then at the end of its development the calf will become something great, and the human, even after growing up, will continue to lag behind it in the same proportion."

The new fruit that appears on the tree is completely unattractive and bitter, and nothing indicates its future state, when it becomes delicious and beautiful. Moreover, the more unattractive a creation is in the process of its development, the more difficult and longer this process is, the higher the result it achieves. But those who are unable to observe the final result draw incorrect conclusions when observing the intermediate stages. Therefore, the correct decision can only be made by those who are familiar with the final form of the creation.

But since we are unable to observe our final, corrected (Spiritual) state, the Sages explain it to us from their own experience of understanding it for themselves.

And it is clear that there is no creator without a purpose, except for the insane, whose actions are without purpose. In our world, only the insane and children act without a predetermined purpose, and in the latter case, this occurs under natural pressure, as it is necessary for their development. Nothing is created without a purpose. Everything is created solely for the purpose of achieving the highest state for a person—connection (Unity) with their Creator.

Moreover, no matter how much it may seem to us, in our present state, with the naked eye, that billions of species have been created, whose existence sometimes lasts only a fraction of a second, distant, invisible to us, celestial bodies that have no contact with humans, and so on, everything that has been created by God

was created solely out of necessity to help humans achieve their Higher Purpose!

And I know that there are smart people outside of Faith and the Vedas who claim that God created all of creation (the Earth), but left it to its own devices, given the insignificance of creations (people), since it is not fitting for God, so exalted, to control their paths, which are insignificant and despicable.

Finding no logical answer to the previous question, seeing nothing reasonable in the behavior of our universe, philosophers answer it within the limits of their earthly minds:

- 1) God does not exist,
- 2) God is the Supreme Power that created everything and allowed it to develop further according to the laws that He laid down in His creation.
- 3) God created everything, but seeing the vicious paths of nature's development and behavior, he abandoned his creation (man), leaving it to its own devices.

If God is perfect, then any of His actions, even in our perceptions, must be felt by us as perfect—this is the objection of philosophers.

Faith (the Vedas) answers this question as follows: God's actions are always perfect in everything, but man is not able to perceive them as such until he corrects his senses — only then will he feel the Perfection of the Creator, his own perfection, and the perfection of his state, because everything is perfect except our perception. Changing our perception and correcting dead desires (for our own sake) is our task (Goal) in this world. Achieving the true feeling of the Creator (Immortality) is the main Goal of human life. And therefore, there is no other solution but the need to explore the final state: Immortality is the Goal of human creation.

But not from the wisdom of the philosophers' words that people are slaves of God, because it is impossible to decide anything about our insignificance and baseness before we decide that we ourselves have made ourselves insignificant and base, and that we ourselves have made our whole nature corrupt and despicable.

If we decide that we ourselves are the cause of our vicious traits, this means that we are limiting God's action and deciding that not everything in us was created by Him.

But if we decide that God is absolutely perfect and that He created our bodies as He intended, with all their good and bad qualities and characteristics, then despicable and corrupt actions can never come from the hands of the Perfect Creator, because every action proves the quality of the one who creates it. And what is the fault of spoiled clothing if the tailor sewed it poorly?

As in life, when we talk about the poor quality of a product, we thereby point to the qualities of the manufacturer. If we think or speak badly about anything in the world, no matter how we perceive our condition, this feeling is immediately addressed to God as the Source of everything that happens. What a person feels is his attitude toward God, his prayer, his unconscious appeal to the cause of his condition. Everything in us comes from Him. Everything we feel is our reaction to His influence on us. It all comes down to realizing this and reaching a state where a person feels that God is absolutely good to them.

As the story goes, a wise man, meeting an extremely ugly man, said to him, "How ugly you are." To which the man replied, "Go and tell this to the One who created me: 'How ugly is the creature you have created. And that is why it is said: "Go and tell this to the One who created me" — if a person feels his vices, which can only be understood to the extent that he feels God,

by the contrast between his own qualities and those of God, then he realizes that he can only turn to God for help. For God has made it so that man needs Him and seeks connection and closeness with Him. Thus, those who claim that God is unworthy of ruling us because of our baseness and insignificance, and therefore has abandoned us, confirm their lack of Reason. This is because they judge God based on the picture they see, without realizing the limitations of their knowledge of God as a whole, and they do not see their ultimate state – Unity with God.

Imagine if you met a person who originally intended to create beings so that they would suffer and be tormented all the days of their lives, as we do, and, moreover, abandoned them after creation, not even wanting to look after them or help them in any way. How you would despise and reproach him. Is it even possible to think such a thing about the Perfect, All-Creating, and Life-Giving God?

That is, it is impossible to claim that God is Perfect if His creations are imperfect.

Therefore, common sense compels us to understand the opposite, which is not visible at first glance, and to conclude that we are indeed the best and highest creations, and that there is no limit to our importance, befitting the One who created us. Because any flaw that you see in our bodies, after all the excuses you can come up with, falls only on God, who created us and all of our nature, since it is clear that He is our Creator, and not we His.

8.

Know also that all this is a consequence of our bad natural qualities-desires (ego) created by Him in us. But this is a case where it is said that we must look at the end of the action (the Goal).

And then we will be able to understand everything and the saying in the mouths of the wise: "Do not show unfinished work to a fool."

Only by experiencing liberation from the ego can a person justify God's actions, but not before, because until reaching a state of liberation from the ego, he inevitably experiences suffering and imperfection. Achieving this state of liberation (from the ego) is the goal of human life (immortality). Those who achieve it are called Saints, because Saints justify God's actions, for they can justify them only after reaching this state (Immortality), and not before. In the meantime, the Wise, i.e., those who have achieved liberation from the ego (Immortality), explain to us in words what they feel, calling on us to achieve the same.

As the Sages say: the Creator created the world (Yavi) to delight in His creations (Souls).

The purpose of human life is to enjoy the Creator. The Sages experience this for themselves as they ascend spiritually.

9.

As already mentioned, everything we know is known from the personal understanding of those who comprehend, called the Sages, who receive the Light.

We are not talking about God Himself, but only about what we comprehend and feel as coming from Him. Thus, people have received everything we know about Him and His desires. This knowledge is called the Vedas.

The problem is that it is not easy to understand what the Sages write in their Books. The fact is that everything they describe are actions and objects of the Spiritual worlds, about which we have no idea whatsoever, since everything we imagine is taken from analogies of our world. And in the Spiritual worlds, there is no matter, movement, time, or place.

How can a Sage, observing something Spiritual, describe it and what happens to it if it is not at all similar to our ideas?

All our speech comes from images of our world, from our sensations of what enters our five senses (sight, hearing, taste, smell, touch) or our reactions to external influences. Naturally, what we imagine is nothing more than a distorted picture drawn by our sensory organs of an infinitely small fragment of something external that surrounds us, or what this external something desires, something that exists before we perceive it, so that we perceive it in this way, and therefore it appears to us in this way. But there is an even greater problem with the truthful description of the Spiritual world, where neither our senses nor our imagination, similarities, and analogies of our world can help us at all. And yet we are talking about the transmission of true information, strictly scientific and practically valuable, intended to serve us, who do not feel what is being talked about, as an instruction for mastering the completely unknown. Moreover, the Sages warn that if the student errs in the true understanding of even one concept, he will not understand the whole science correctly and will completely stray from the path.

The sages chose a special language of the Vedas called Sanskrit – meaning hidden – to expound their science. This is possible because there is nothing in our world, either among objects or among their actions, that does not have its source of origin in the Supreme (God), from whom this object emanates and is governed.

Moreover, the beginning of all objects and actions is precisely in the Supreme (Divine) world, and then descends into our world (Yavi). Therefore, the Sages took the names of objects and actions of our world to designate their corresponding Spiritual Sources, from which these objects and actions originate. That is, a Sage, observing and sensing something in the Spiritual world, describes it with the names of objects of our world, which are branches (consequences) of these Spiritual Roots (causes). Therefore, each word (rune) in the Vedas directly points to its Spiritual Root in the Higher (Divine) world.

But once we have taken on the responsibility of describing the Spiritual worlds in the language of the Vedas in our world, we are obliged to strictly follow it and under no circumstances change the names.

There are several restrictions on the use of the language of the Vedas:

1. Under no circumstances should we forget that we are talking about spiritual objects and their actions, about which we have absolutely no idea, and therefore we should not imagine their forms, appearance, and actions to be similar to those described by the same words in our world.
2. Anyone in our world can utter the concepts of Faith or the Vedas, quoting entire concepts and expressions from the Books. But this does not mean at all that he understands what he is saying, because the words are the same, but the Sage comprehends what lies behind them and feels what is clearly stated in the Vedas, and does not simply utter words and thereby convince the ignorant that he really knows what he is talking about.

After all, starting from our world (Yavi) and up to the highest Spiritual levels of Faith, all worlds are similar to each other and differ only in their

"material." Therefore, the name of an object in our world is the same for similar Spiritual objects in all three Worlds, from the lowest world (Hell) to

the highest, all similar objects in all Worlds are connected by a thread. The one who speaks a word or phrase from the Vedas utters the words of our world, and the Sage understands this phrase according to his level of comprehension (Faith). To the uncomprehending, it seems that the one who utters passages from the Vedas supposedly understands and comprehends their Spiritual Roots.

3. A beginner studying the Vedas is unable to independently understand the true meaning of familiar words in their spiritual sense, and only after receiving a detailed explanation will he gradually begin to realize the true meanings and concepts of spiritual categories.

10.

Here we must pause and reflect, because the liberation of a person from the slavery of the mind (ego) is the end of correction – the Goal of the Creator's plan and the Goal of human life. Because if liberation from the ego (Immortality) is the Goal of human life, then all of the Creator's actions over creation, over people, are determined and carried out solely on the basis of this Goal. Therefore, as we sometimes feel, His actions cause us suffering, but their goal is our enjoyment. And yet, knowing the purpose of each of the Creator's actions, it is possible to understand His intentions and His individual actions.

And think about it: if the purpose of creating humans was for them to enjoy creation, this obliges us to create in our Souls a tremendous desire to receive what the Creator intended to give them.

Indeed, if the Creator desires to delight us with Himself or with His Light, which is the same thing for us, since we are unable to speak about God Himself, but rather what we perceive from Him, we call Light, then the only thing that is "missing" for the embodiment of Light within ourselves is to create the desire to enjoy what God desires to give.

It is like a mother who regrets that her child has no desire to eat what she offers him. And how she would like to create such a desire in him! Therefore, all creation is nothing more than a desire to enjoy what God wants to give. Apart from the desire to enjoy (ego), selfishness, God created nothing, because enjoyment itself is in Him.

All creation (ego) is nothing more than different degrees of the desire to enjoy: everything that distinguishes spiritual or material objects from each other, everything that determines their properties and qualities at all levels of development of life in all civilizations, everything that divides Nature into inanimate, plant, animal, and human—is nothing more than a difference in the degree of desire to enjoy.

Only the desire to enjoy (ego) is created, and only its different portions give rise to both spiritual and material objects, as well as their behavior, because behavior is a consequence of desire.

By changing our desires, God causes us to think and act in order to achieve what we desire, and thus controls us. Therefore, if a person wants to change himself, i.e., his desires, he must ask God to make these changes in him.

But for this, one must realize that it is God who gives us desires, that I want to change myself, that God hears my request, that He is able to help me, that only He gives freedom from enemies (the ego). God creates all these circumstances for me so that I turn to Him.

And the magnitude of pleasure is measured by the magnitude of the desire to obtain it, and the greater the desire to obtain more, the greater the magnitude of pleasure, and the less the desire to obtain, the less the magnitude of pleasure.

The pleasure of receiving. Therefore, the very concept of human creation obliges us to create in Souls an excessive desire to receive pleasure (ego), corresponding to the excessive Pleasure (Immortality) with which the Almighty intended to delight Souls, for great desire and great pleasure are interrelated.

Only the thirst for pleasure, "hunger," the desire for something determines the amount of pleasure when receiving what is desired. Exquisite dishes will not give any pleasure if there is no feeling of hunger, if a person is full or sick. Conversely, if one is hungry, even the most unpretentious food can bring a feeling of immense pleasure. Therefore, our task is to acquire the desire for what God wants to give us – Eternal Bliss (Immortality). People in our world have a need to derive pleasure from objects that they see before them, that are familiar to them, that have left memories of past pleasures. Our initial desires are extremely insignificant. Moreover, since our egoism automatically avoids unpleasant sensations, we do not desire those pleasures that we are unable to achieve: a person cannot desire that all the gold in the world belong to him. But the Vedas say, "Only a fool does not desire Immortality (Eternal Bliss)."

11.

All people desire pleasure, from young to old, the only difference being in the clothing of the sparks of Divine pleasure. The less developed a person is, the easier it is for them to find something to enjoy. A child can enjoy a large number of different external garments of sparks of pleasure – toys – but the more educated and spiritual a person is, the more difficult it is for them to find garments for their pleasures, as it is said:

"Increasing knowledge (Veda) increases suffering."

But if the Purpose of Life requires a person to have a great desire for pleasure, then how and where can it be acquired? As will be explained below, this is precisely why our world (Yavi) was created, along with the multitude of objects and people that surround each of us. As it is said, "pleasures take a person out of reality" – they give him such a developed egoism that he begins to desire to become One with the Creator in order to enjoy Him.

And in the Spiritual worlds, i.e., after a person leaves the perception of only our world and begins to perceive Spiritual pleasures, a person's desires develop with the help of a system of impure forces (Navi), which supplies him with ever new desires, and thus a person grows, as it is said: "Whoever is more developed than others has more desires than others." The system of impure forces (Navi) was created for this purpose. Only when a person develops within himself a tremendous desire to become One with the Creator, equal in magnitude and aspiration to that which comes from God, does he merge with God–this is Unity with God (Immortality).

12.

Having understood the above, we can understand Study 2. We have explored what this Reality (Yav) is, about which it can be decided that it is not in God Himself, so much so that it is said that it (Yav) is newly created from nothing. But now we will understand that the purpose of creation (Reality), which is to delight the creations (Souls), obliges us to create a desire to receive from God all the best that He has conceived.

Only the desire to enjoy was created by God, because it is the only thing that man needs to achieve his Goal. It is also clear that before the plan of creation to "enjoy," there was no need to create "desire to enjoy (ego)". Since God is Perfect, He does not have the desire to enjoy (ego) within Himself and had to create it. And this is the only creation. The only one, because it (ego) is the essence of all people and it (ego) is also the essence of controlling them.

By changing our desires, God inspires in us all the actions He needs, whether physical or spiritual. And therefore, He needs nothing else to bring each of us and all of creation (Souls) as a whole to the Goal He has set

- Unity with Him.

The desire to receive pleasure (ego) was certainly not found in God Himself before He created it (ego) in Souls, for from whom would He receive it? Therefore, He created something new that was not in Him. At the same time, it is clear from the plan of creation that He did not have to create anything other than the desire to receive pleasure (ego), because this new creation is already sufficient for Him to fulfill the entire plan of the creation of Souls.

God shows us, those who comprehend Him, that He desires our pleasure. Like a host who shows a guest that he is suffering because the guest does not want to eat at his house, in order to give the guest the opportunity, after much persuasion, to feel that he is doing the host a favor by accepting the desired treat. Moreover, the host creates in the guest the confidence that the more he accepts, the more pleasure he will give the host.

But in no way can God's desire to delight us be compared to our desire to "give," since all our desires come from the original, selfish (ego), and therefore even the desire to delight someone is based on our desire to delight ourselves, just as a mother delights in feeding her child, but if God had not given her this selfish desire to delight, the child would have died of hunger.

Our desire to give and to please stems solely from the desire to enjoy ourselves while giving, just like all our other similar feelings, when we say "I love fish," we mean "I enjoy eating fish."

13.

Our nature cannot be changed, let alone eradicated; we will always desire to receive, for this is what God has created.

A person can limit their actions, for example, by not eating meat, but they have no power over their feelings of hunger or desire. Therefore, correction implies a change in intention (thoughts), a change in the source (thoughts), and a change in the cause of enjoyment. It is not the action itself, but the thought-orientation of the action that we need to change. Moreover, the fact that God created us with the need for further correction is not a whim of the Creator, but a necessity arising from the Perfection of His actions, so that Creation(the Soul) would not feel shame from receiving pleasure, as in the example of the guest and the host, when the host shows the guest that the latter is doing the host a favor by eating at his table.

The desire to "give," to enjoy without the desire to receive, is the Essence. The desire

to "give," which is above the desire to "receive," is creation (EGO). The desire to receive pleasure (ego), created by God, cannot be changed in a person, but it is possible and necessary to correct the INTENTION of his actions: for whom a person receives pleasure.

In all of creation, there are four possible combinations of actions and intentions:

1) Receiving for oneself is crude selfishness, an impure ego;

2) giving for oneself's sake is "civilized" selfishness;
 3) giving for God's sake is an intermediate state, halfway between God and creation, where spiritual purity (conscience) is observed;
 4) Receiving for God's sake is similar to God's attributes, because receiving for God's sake is equivalent to giving to Him.
 In states 3) and 4), a person receives the Soul (Mind), a part of God (the Higher Mind) and everything that fills the plan of creation, i.e., all kinds of pleasures intended for us come directly from God Himself, and He does not need to create them anew, because they come from the already Existing pleasure, to the great desire of Souls. Thus, it is clear to us that all the material, from beginning to end, in the newly created creation, is only a "desire to enjoy."
 All pleasures, everything that attracts us, comes directly from God Himself, even if we receive them through a system of impure Spiritual forces (the worlds of Navi). In songs, poems, in our every action and thought, we do nothing but express our desire for a mini-portion of the Upper Light, dressed in various garments (sparks of Light) of our world. By changing the location of the sparks of Light in various objects of our world, God controls our desires. The goal of our development is to reach the sensation of Spiritual delight, rather than perceiving it unconsciously in various guises of our world.

14.

After the above, we can understand Study 3: we were puzzled as to how the Sages could say that Souls are parts of God, like stones separated from a rock, where the only difference is that one is a part and the other is the Whole.
 The Creator introduced into Himself the desire to receive pleasure (ego), then separated and distanced it from Himself. The Creator is in absolute peace, filling everything. Until the creation (man) nullifies the desire to receive that was introduced into him—egoism—it is impossible to feel God, the Highest Pleasure (Immortality), the Light (Righteousness), because in Spiritual separation, insensitivity, distance, and concealment occur due to the difference in the properties of the two objects.
 But as soon as a person eradicates his desire to receive (ego), the only thing that separates him, distances him from God, immediately merges with Him. In this case, a person feels his Soul, God within himself, and thanks Him.
 The stages of correcting the desire to receive (ego) into the desire to give are called the stages of Faith-Knowledge of God. Both the desire to receive and the desire to give, as well as all intermediate states of a person, exist and occur within the person themselves; only the perception of reality changes, and this changes a person's sensations. Outside of a person's sensations, there is only one Unified and Multiple God.
 In the language of the Vedas, a person consists of the Light of Enjoyment (Ingliya) emanating from God (the Great Ra-M-Ha) and the Soul — the desire to receive Light (Energy) in order to enjoy Him (Love). Light (Ingliya) is everywhere, even in simple sunlight, i.e., Light (Ingliya) contains everything, all states (Creation, Preservation, and Destruction), and the vessel (Soul) feels from Light (Energy) only those pleasures that it desires to feel.
 A stone, separating from a rock, becomes a part of it by means of an axe created for this purpose, but in God Himself, how can one imagine something similar, how do Souls separate from God (the Higher Soul), since Souls come out of Him and become creatures (people). From what has been clarified earlier, we understand that just as

an axe chops and divides a material object into two, so the difference in qualities and properties is distinguished in the Spiritual world and divided into two Worlds (Prav and Navi). Naturally, when properties, i.e., desires, coincide, the reason for separation, which leads to not feeling God, disappears again. Therefore, all our correction boils down to purifying our desires from the egoism created in us by God for our work on it.

Why create egoism if it has to be destroyed? Because by destroying egoism, in the struggle against it, a person acquires enormous desires to receive pleasure, corrects them to receive "for the sake of God," and acquires the Knowledge and Mind necessary to evaluate Spiritual pleasures. Since everything that distinguishes and separates a person from God is the difference in desires, i.e., everything that needs to be corrected is our desires. To do this, it is necessary to know what God's desires are. God's desire is an absolutely selfless desire to "give," but we are not yet able to realize this, to feel this quality in ourselves, because it is completely foreign to us. Only gradually, in the process of changing oneself through the study of the Vedas, does a person begin to recognize his true selfish nature.

This first stage of spiritual development (the first level of Faith) is called "Awareness of evil." This stage is so named because it can only be attained when a person desires to draw closer to God. Only then does he perceive his selfish desires for pleasure as evil, because they separate him from God. Everything that God desires must be accepted by a person with the same feelings, and everything that is contrary to God must be rejected by a person.

In that part of their nature which a person has likened to God, they receive a sense of God, His Light (Energy), their Soul, and Spiritual pleasure. This is all the same concept, called Light in the Vedas, and the part of man's desires that he is able to receive from God in order to feel this Light is called the vessel of the Soul. The part of God that man feels is called his Soul.

In relation to man, this part is separated from God because man perceives it as a part, but this is only in relation to man. We do not speak about God because, as already explained, all our knowledge comes only from what we comprehend from within ourselves, received into the vessel of our Soul. We have no right to speak about what happens outside our vessel of the Soul, since any basis for the accuracy of our assumptions and conclusions immediately disappears, given the impossibility of any empirical verification.

Further, we find that in Spiritual objects, the difference in properties acts like an axe in our world, splitting a rock, and the degree of separation is determined by the degree of difference in properties. For it is only by giving His part a property different from Himself, desire (ego), that God cut it off from Himself and distanced it to an infinitely great distance.

And from this we understand that since Souls have been given the desire to "receive" pleasure, and, as we have already clarified, this property is not found in God at all, from whom will He receive it? The ego is the difference between the properties (desires) acquired by the Souls; it (the ego) acts by separating them (the Souls) from God (the Higher Soul), like an axe separating a stone from a rock.

The sensation of one's own desires (ego) is the essence of creation (man), and it separates the Soul from God to such an extent that if a person feels only his desires (ego), he is completely unable to feel God, and this state of creation is called man in our world (Yavi).

Thus, through this distinction of properties, Souls emerge from God and separate from Him, becoming creations (human beings). But everything that Souls receive from His Light (Ingli) comes from what already exists, from God Himself.

If the Soul corrects itself (its thoughts-desires), it achieves similarity between its properties (desires) and the properties (desires) of God; this is what it (the Soul) feels within itself (Radiance), and Radiance is a part of God. God and His Light are in absolute peace. Light (Ingli) does not come and go, but the Soul itself, changing its properties (desires), feels, depending on the change in its properties (desires), the greater or lesser presence of Light (Energy), which is felt by it as the coming or going of Light, the approach or departure of God.

Therefore, it is said: "God does not change Himself," so says God, constantly desiring the change of Souls to the state of merging (Unity) with them, and changes occur only in the Souls themselves, revealing to one degree or another the Light of God.

We do not comprehend everything that is within us, but only what our senses perceive of all that exists. We are in God Himself. He permeates, fills, and surrounds us. The reason we do not feel Him is that our senses have screens that block us, also called filters (Maya), veils, coverings, clothes, and so on. These screens hide God and give us, instead of the feeling of God Himself, the feeling of a certain picture on the screen of the mind, which we call "our" or "this" world.

In any case, we see what is drawn for us by our sensory organs within us. We look inside ourselves, as it were, but are unable to see even what is outside, because there are no organs in the body for sensing Light or God Himself. To sense God Himself, one needs a completely unlimited desire, and such a desire does not exist, because desire is always a limitation. Any Soul can only perceive that which is connected with its personal qualities and properties, that which is similar to its qualities and properties. Just as a radio tuned to a certain wavelength perceives it precisely because the source and the receiver have a common property.

From this, we understand that as soon as a person can liken any of their qualities or desires to God's desire to "give," they will immediately feel God and that Light (Energy) in this desire, which will fill this desire and become part of their Soul vessel. And, having corrected—likened all their desires to God's desire—a person will receive their entire Soul, their complete filling with God, which is defined as merging with God (Immortality).

Therefore, in the Light (Energy) received into the vessel of the Soul, there is no difference between the Soul and God Himself, because the Soul receives Light (Energy) directly from God.

16.

The correction of the Soul is the correction of the desire to receive pleasure for oneself (ego) to the desire to receive pleasure for God (EGO). The mere desire to receive pleasure (ego) cannot be a vessel (Soul) for receiving pleasure (Light), because Light does not enter selfish Souls; an egoist cannot feel God. But if selfish desires (ego) are covered by the screen of the Mind (Wisdom), which counteracts receiving for oneself and turns

intention to receive for God's sake, then such an intention is called reflected or reverse Light, which transforms selfish desire (ego) into altruistic desire (EGO). The difference between Souls and God is that Souls are parts of God Himself, i.e., parts of the Light received into their Souls, into the desire to receive (ego), because it is already a part separated from God, by what is inside properties different from God—the desire to receive (ego), and the difference in properties (desires) makes it (the Soul) a part, as a result of which it leaves the "One God" and becomes a "part of God." For there is no other difference between Them except that God is "Everything," and the Soul is a "part," like a stone separated from a rock. And think deeply (into the essence), for it is impossible to explain anything more sublime than this. As a person renounces their personal desires (ego) and interests, they eliminate that which separates them from God to such an extent that, upon complete correction, i.e., upon complete insensitivity to their own "I (Soul)," suppressed for the sake of merging with God, a person feels only God within themselves and becomes a conduit only for His desires (EGO), feeling God incarnate in their entire body, and only God's desires begin to guide them.

17.

Now we can understand study 4. How is it possible for an impure system (Navi) to emerge from the purity of God, since it is extremely far from His purity, and how is it possible that He fills and enlivens it? But first, it is necessary to understand the essence of the impure system (Navi). Know, as the Ancients (Aryans) said, that the great desire to receive (ego) is the essence of Souls, flowing from the purpose of their creation, and that is why they are ready to receive what is in the plan of human creation, but this property (desire) does not remain in Souls in this form, because if it remained in them, Souls would be obliged to remain forever separated from God, since the difference in properties (desires) in them would separate them from God. Although the desire to receive is necessary for the fulfillment of the plan of human creation, because without desire it is impossible to enjoy, but the enjoyment itself must be perfect, and therefore correction is necessary, not the annulment of the desire to receive (ego). Contrary to other beliefs and misunderstandings of creation (man), we see that the path of mortifying our nature is absolutely incompatible with the process of spiritual elevation. The correct path is when, as a result of one's spiritual elevation, as a consequence of new qualities and desires received from Above, a person naturally changes their behavior. And to correct this separation from God imposed on the vessel of the Soul, God created all worlds and divided them into two systems, as it is said, "God created one against the other," the world of the pure system of Prav and against it the world of the impure system of Navi. And He gave the quality-property of the desire to give (EGO) to the system of pure worlds (Prav), and took away from them the desire to receive for themselves (ego), and gave it to the system of impure worlds Navi, which as a result became separated from God and all pure worlds (the world Yavi). The universe as a whole is similar to our world, where everything is prepared for development and advancement toward the Goal conceived by God. The creation of worlds, up to and including our world (Yavi), is called the descent of worlds from above to below and is the preparatory phase of the process of Creation (Souls).

The entire universe consists of 3[5] Worlds: [1st world: World of God/Svarog], world of Prav (Light), world of Yavi (Earthly world) and world of Navi (Darkness) [and 5th world: Hell/Tartarus]. The World of Yavi (Earthly World) consists of two opposing systems: Light, pure, altruistic Forces and Dark, impure, selfish Forces.

Then a person appears in our world (Yavi), and from this begins the process of the elevation of Souls and the comprehension of God's creations (Souls) from the bottom up.

That is why impure people are called dead, as well as sinners coming from Hell (Navi), as the Sages say, sinners in life are called dead, because the desire to receive (ego) created in them, which is opposite to the property of God's purity, separates them from the Source of Life, and they are extremely distant from Him, for He has no connection with receiving, and God only gives, while an impure person has no connection with giving; he only has the desire to receive for himself (ego), for self-gratification, and there is no greater opposition than this.

To put it simply: there are only two forces in nature—one similar to God and one opposite to God; both originate from God's desire, both manifest themselves only in relation to a person who, under the influence of these Forces, moves either involuntarily or consciously toward the Goal set by God. The system representing the side, properties (desires) of God is called the pure system of the worlds of Prav. The system representing the forces and properties (desires) opposite to God is called the system of impure worlds of Navi.

And as is already known, spiritual distance, beginning with an insignificant difference in properties (desires), ends with opposite properties (desires), defined as infinite removal from the Creator.

In the Vedas, impure, i.e., selfish desires to obtain pleasure for oneself are called "skin." This is because, just as skin protects the fruit during ripening from pests and preserves it once it is ripe, so too are impure spiritual distractions intended for human development, and once they have played their role, they disappear.

John says that not only impure people are called dead, but also those who come from them. And therefore sinners, according to their sinful desires, i.e., those opposed to the purity of God, are called dead, because they are extremely distant from God, the Source of Life.

"Sinners are dead while still alive." It is known that a person can change their beliefs and actions only if they come to the conclusion that they are harmful to them. And this is the meaning of awareness of Evil: when a person realizes which of their qualities are evil in them, because they recognize them as bringing evil to them, and therefore in their thoughts and actions they refrain from using evil.

And until they realize evil, people cannot be righteous. From this, it is clear that "sinners" are not those who have committed transgressions, but those who feel themselves to be such because they feel, realize, and sense the evil within them. "Dead while still alive." Life is a constant process of receiving something. But a person feels that receiving is similar to death, and therefore, based on their own feelings, they call themselves "a sinner, dead while still alive."

In our present state, we imagine death as the cessation of the physiological life of the physical body. We cannot imagine a more abrupt transition from one state to another. But a comparison can be made: our physiological existence, called life, compared to the feeling of real presence in the Spiritual worlds, is like a dream or, as

it is said in the Vedas, our life, compared to the Spiritual (Eternal) one, is only a small drop of the real feeling of existence in the Light of God. The Light of God is called Ingliia or the Light of Life, because we are created in such a way that only His (the Light's) presence in us do we perceive as life. As we move away from the Source of Light – God – the Light of God diminishes, and while we are in our world (Yavi), we receive only a spark of this Light, although, in general, we are not entitled to even this spark of Light, since we are diametrically opposed to it, infinitely distant from its Source.

But in order for us to have the opportunity to develop and rise from the depths of our state, the Creator placed a microdose of His Light (the spark of Ingliia) in our selfish desires. Thanks to it, we live, i.e., we reach for the objects in which it is found, trying to absorb it.

All our suffering and joy, grief and love, everything that nourishes us spiritually and physically, is only this spark of Light (Ingliia). Without it, neither spiritual nor physical bodies can exist – if it disappeared, everything would disappear with it. This infinitely small portion of Light is called life in our world!

In general, ego desires rule over a person so that they cannot fully enjoy anything, only temporarily and with limitations. This causes a person suffering and forces them to develop. Desires force us to limit ourselves to only superficial knowledge; it is as if, instead of enjoying the fruit, a person cuts off and eats only its peel, leaving the flesh-the main part-behind. And understanding creation (science) will not help a person if he is not able to understand the Vedas enough to have the strength to counteract his nature (ego) and accept the desires of God (EGO) as his own.

19.

And the Worlds descended to the Reality of this world, i.e., to the place where our bodies and Souls exist in our world (Yavi), as well as the time of corruption (receiving the Light of Navi) and correction (receiving the Light of Prav), because the ego, as a desire for self-indulgence, comes from its Root (Purpose) in the plan of Creation (the 3 Worlds), and the Soul, passing through the path of maturation through the systems of impure worlds (Navi), remains under the power of this system (Navi) until the age of 18 (16) – the first coming of age, and this is the time of corruption(receiving the Light of Navi).

"18[16] years" here refers to the period during which a person is under the influence of the selfish forces of their development. 18(16) years is the first age of majority.

In order to bring the Soul to its final state, which is extremely distant from Himself, but which is desirable and therefore the original, true state of Souls in our world, God performed the following actions:

1) He gave the soul the desire for complete selfishness, called pride, as a result of which a person ceased to feel God, as the Ancients said: "With the proud, says God, I cannot be together," because the opposition of properties cuts them off from each other, to the point of absolute insensitivity to God, or, in the language of the Vedas, "Light left the Soul";

2) He divided His creation (the One Soul) into the smallest separate parts (Souls) and placed them in the bodies of our world. In order for the world (Yavi) not to disappear and be destroyed, He transferred sparks of Light into the system of impure forces (Navi), because the system of pure forces (Prav) cannot nourish man with Light (Navi) in our world due to their opposite properties.

This system of impure forces (Navi) nourishes humans and our entire world until the end of correction. That is why these forces are called ego-shells, because their role, like that of a hard shell, is to preserve the fruit until it ripens and becomes suitable for its desired purpose. Similarly, the sparks of Light transmitted to the system of impure forces (Navi) sustain the life of the world (Yavi) and the human being in it, and by moving from one of their garments (sparks of Light) to another, they bring the human being to the desired state.

But even this small spark of Light (Soul) remaining in a person, a tiny part of his true Soul (Unified), is taken away by the system of impure forces (Navi) by giving a person Light from its sparks.

20.

All worlds are similar to each other, and the only difference between them is in the material. Everything that exists in the Higher world (Prav) descends and is repeated in the lower world (Navi), like a copy made of a different material, from which it descends into an even lower world, and so on. The source of an object in any world, located in the higher world (Prav), is called the Root (of the Tree of Life), and its offspring in the lower world is called the Branch (of the Tree of Life). All worlds are similar, like two drops of water, both in their structure and in their functioning.

The search for pleasure causes the animal body to move and develop.

Therefore, the Higher (God) gave the child the ability to find pleasure in the most insignificant things all around him, because it is precisely his state of requiring development that obliges him to increase his sense of life in order to provide enough pleasure for growth and development, and therefore he can find a source of pleasure in everything.

The Light of Enjoyment (Inglia) is the foundation of all Life. But this Light is only such when it is received by Spiritual, altruistic Souls (EGO). If pleasure is received by a selfish soul (ego), then this Light often has the opposite effect. For example, the pleasure of scratching an affected area of skin causes one to continue the action and creates an increasing negative effect: the more one scratches, the greater the need for this action, until the moment of mortal danger arrives.

Paradoxically, the Light of Life (Inglia) – the Source of all our pleasures – can lead to death. The reason for the negative effect is that selfish pleasure is felt only in part of the Soul and therefore leads to the opposite of pleasure – death, unlike when pleasure, if it is altruistic, is felt by the whole Soul.

From the above example, we can understand the structure of the system of impure worlds (Navi): its basis is the desire for self-gratification (ego), the desire to receive for oneself without giving anything in return, therefore its demand for pleasure cannot be satisfied, because satisfying the demand for pleasure immediately creates a new need that is twice as great, without completely fulfilling the previous one.

As a result of obtaining selfish pleasure, one feels not pleasure, but an immediate thirst for new pleasure, i.e., suffering from its absence. The ego of the system of impure forces (Navi) ends with an intoxicating drop of death, beckoning and separating even from the remaining, last spark of Light (Prav), a drop that kills a person of animal level of development by separating him from this small spark of Light (Prav).

All vices in the human body originated from the system of impure forces (Navi), because initially, the desire to receive satisfaction (pleasure) from the system of pure worlds (Prav) was created. But when the human body subsequently begins to

receive from the system of impure worlds (Navi), it turns out that there are many unnecessary parts-organs (desires) in it without any need for them, because they do not receive what they need from the system of impure forces (Navi).

By moving the spark of Light (desire) from one object to another, God makes us change our activities in this world, attracting us to ever new objects. And so it is during the period of accumulation of egoistic desire (ego) - until the age of 18 [16].

And then, placing the spark of Light of pleasure in garments that bring us a feeling of suffering after pleasure, God gradually shows us ourselves that the use of egoism is vicious, because the pursuit of pleasure leads to suffering, and by this He helps us to strive to "free ourselves" from egoistic desires (ego) and begin to ask Him for help.

It is precisely for the sake of a person's faster and more complete passage through all stages of the accumulation of selfishness ("up to 18 [16] years of age") and the realization of evil that we are created connected with selfishness within the framework of our world. Therefore, the Sages are not hermits hiding in secret places, but people living ordinary lives. Only by interacting with this world can a person move toward correction. And by following the instructions of the Vedas, for the sake of pleasing God, a person moves forward on the steps of Faith.

Any action performed by a person with the intention of bringing pleasure to God can be called righteousness. An action performed against selfish desire is called righteousness, and the Light of pleasure received by a person as a result of this action is called Faith.

In general, there are two types of actions in the world (Yavi): altruistic (for God) - pure, and selfish (for oneself) - impure.

The main thing in these actions is not their physical performance, strictly limited by the Laws set forth in the Vedas, about which it is said that nothing can be added or taken away from them, but the constant improvement of the thought-intention (desire) for whose sake and for what purpose a person performs a particular action. After all, it is the intention (desire) that determines the action.

We can never tell by external actions what spiritual level (faith) a person is at, because this is determined only by the power of their knowledge, and this is hidden from everyone, and often even from the person themselves. He begins to purify the desire for self-indulgence (ego) created within him and gradually transform it into the desire to give (EGO), thereby causing the descent of the pure Soul from its Root (Ingliia) in the plan of Creation, and it (the Soul), passing through the system of pure worlds (Prav), is clothed in the desire to give (EGO), and this is the time of correction.

Gradually, the desire to receive for oneself (ego) is replaced by the desire to give oneself, one's feelings, and thoughts to God.

And then he keeps learning and getting pure levels (Beliefs) of the plan of Creation (the Tree of Life), which is in the world of Infinity, helping a person change their desire to "get for themselves" to the opposite, to get for the sake of delighting God, and not at all for their own benefit.

To receive for the sake of God is to receive pleasure, because that is what God desires. The action is the same as the original, selfish one, but the intention (direction of thought) changes its meaning to the opposite. The example below also shows that the main thing is not the action itself, but the intention (direction of thought), because only it characterizes the action.

And this is how a person becomes like God, because receiving for the sake of giving is considered a property of pure giving (EGO).

If a well-known and respected guest visits a person, how important will it be for the host that the respected guest take something from him, because

how this guest does a favor, a service to the host, and the value of the favor depends on the degree of the guest's importance in the eyes of the host. From this example, we see that the main thing is not the action, but its intention, which, in turn, can change the meaning of the action to the opposite. In our world, we draw conclusions about a person's actions based on their outward appearance, while spiritual actions are evaluated precisely according to the true intention of the person performing them. It was precisely the intention (thinking), and not the action, that caused the reduction and concealment of the Light (God). The Soul does not change its action: at the end of correction, it receives Enjoyment (Immortality), as before, but intention (thinking) changes the action to the opposite, and a person changes from a receiver to a giver. A person cannot change their nature, but by correcting their thought-intention (thinking), they become like God.

And thus, he attains complete union with God (Immortality), for Spiritual union (Unity) is the equality of properties (desires), as it is said that to unite with God means to unite with His properties (desires), as a result of which a person becomes worthy of receiving all the Delight that was intended in the plan of creation (of man).

In our world (Yavi), you don't really feel yourself, but rather your surroundings. Of course, you feel your surroundings through your body's organs, through all your senses (feelings), but you're only absorbed by your surroundings. If your properties (desires) and the properties (desires) of your surroundings are similar, you will feel nothing but them. And if your thoughts and the thoughts of your surroundings are the same, you will merge with your surroundings without any distinction from them, dissolving into them.

God fills all creations (Souls), all of us, He is outside and inside. But only those who are similar to Him in their properties can feel Him. Only if a person likens one of his properties (desires) to the property (desire) of God "to give," in this corrected quality he begins to feel God, and only in this case is this quality called EGO for receiving Light, feeling God.

From this, it is clear that although God is everywhere "physically," He is not perceptible to us because He is extremely distant from us "spiritually." By gradually cleansing ourselves of the egoism that permeates all our senses, we gradually, to the extent that we acquire God-like qualities, draw closer to Him spiritually and begin to feel Him. And complete similarity of qualities, i.e., the absolute merging of man with God (Unity), is the goal of human creation (the end of correction).

21.

The problem of transmitting spiritual information is similar to the problem of transmitting any information with which we are unfamiliar, have not experienced, and have no analogies or ideas about. For example, after returning from a long space flight, I want to tell you about something completely unusual, unlike anything else, having no analogy in our familiar and familiar world. What should I do?

I can use the language of our world, the names accepted in our world, but at the same time I mean completely different concepts than you do, because you are only familiar with the concepts of our world. Then I can use the names of objects and actions from our world to describe the world I visited, if there are objects and processes in it that are similar in function.

It is possible to evoke feelings of hunger, love, fear, ecstasy, and so on in a person, but this is only possible because there is an understanding of the correspondence between signals and our sensations.

A sage who experiences sensations that are extraordinary for our world when reading the Vedas cannot convey his feelings to another, even to a sage, just as we cannot in our world. But, receiving absolute Knowledge along with sensations, he can express all his sensations in the language of the Vedas, in the language of describing the states of his Soul, external influences on it, and its reactions to these influences.

The spiritual desire (EGO) of the Sage, repelling the coming pleasure (ego) with the sensation of God, derives pleasure from the result of his action. The Sages describe these sensations in the form of symbols (runes) in the Vedas. Those who are able to reproduce the same or similar actions, but an order of magnitude lower or higher, based on these symbols (runes), will experience the same thing as the Sage.

The feelings of the sage – the internal processing of the perceived interaction of Light and the screen – the description of what is perceived in the language of the Vedas – reading by another sage in the language of the Vedas – internal reproduction of the described state of the Soul – obtaining the same feeling.

This process is similar to the techniques used when recording any information, but in our case, we lack the organs for its reproduction – the screen in the language of the Vedas, or more clearly, the altruistic organs of perception (EGO).

Desires-thoughts now belong to the fourth degree (Faith). Desires to receive for the sake of self-indulgence, which remained unchanged after the Light came to them when receiving for the sake of God, and these desires-thoughts passed to the system of impure forces of Navī.

Desires (ego and EGO) are the desire to receive the Light, pleasure for oneself or for God.

After reducing the reception of Light, the Soul accepts Light, making a calculation: it receives the part of Light that it can receive for the sake of God, and does not take what it is unable to take with this intention.

After calculating the size of the Spiritual object, the Light is accepted into the vessel of the Soul. The part of the vessel of the Soul remains unfilled due to the lack of the power of intention to receive pleasure for the sake of God. All channels for receiving Light are called chakras. Chakras are called the channels of the vessel of the Soul.

The channels of the Soul vessel are energy channels for receiving Light (Energy). In the Vedas, they are known as chakras. The word chakra means "circular movement (chak) of Light (Ra)". Energy collects in the chakras and forms energy masses that rotate in the form of whirlpools. Each chakra is a point (center) connecting many Lights (Energies) together. There are countless chakras in the body, but the 9 (7) main chakras located along the central energy channel are particularly connected to human evolution.

Therefore, the part of the chakras below the abdomen is called the end of receiving Light. The Light that the Soul receives in the part above the abdomen is called the inner Light, and the Light that should fill the vessel of the Soul (the Aura), but does not fill it due to the lack of the power of intention to receive it for the sake of God, is called the surrounding Light. This Light remains outside and waits until the person develops the power (desire) to accept it.

But since the Soul does not want to accept the Light into its Spiritual vessel, not wanting to distance itself from God with its properties, it receives into the vessel a special delight from the likeness of God, as well as a little pure Light (Prav), because it wants to be like God in spite of the desire offered.

Thus, the Light (Prav) received in the desire for self-enjoyment (ego) after the correction of desires-intentions is partially accepted into the upper vessel of the

of the Soul, and the rest of it remains outside the vessel of the Soul. But this is necessary in order for the Soul to receive all the Light by putting pressure on the desire-intention (ego) to receive all the Light (Prav), regardless of the conditions. And since the Soul does not want to interrupt the state of similarity in properties with God (Immortality), it expels all the Light (Navi) from itself and remains empty, as it was before receiving the Light (Navi). But as a result of this action, not only the Light (Prav) received above (above the stomach) of the vessel of the Soul, but also the Light (Navi) with a small amount below the stomach, also left the vessel of the Soul. And the whole reason for the departure of the Light from the Soul is that a person does not want to receive additional Light because he cannot receive it for the sake of God, and he does not want it for himself, because by doing so he will distance himself from God.

The annulment of the ego means that the Light (Navi) that limited the reception of Light (Prav) in the chakras and thus made it possible to receive it into the vessel of the Soul has now weakened, which has led to the annulment of its (the ego's) limiting power, and therefore it is no longer possible for the Soul to receive Light (Navi) at all.

Therefore, the Light (Navi) from the lower chakras rises with all the memories of where its Source is located, and there (above) it receives the power to accept the next portion of Light.

But where can the chakra get the desire to receive? From where all desires are located.

Then why, before beginning to ascend the steps of Faith, did a person not have the strength of intention (desire) to receive for the sake of God? Based on this, it is clear that the subsequent step of Faith corrects the desires of the Soul from the previous step of Faith, i.e., it gives them the strength of intention to receive Light for the sake of God (EGO).

But despite the fact that all Souls received Energy (Light) from the chakras below the abdomen, there remained desires that did not have the strength of intention for the sake of God, relating entirely to desires to receive for oneself, which are without Light, and until they are filled, there will not be a completely corrected state of ego.

And so these desires, whose nature is to obtain something for oneself, mixed with the desires that came from below the belly (the lower chakras), resulting in confusion. Before the confusion, there was no desire to use these desires for correction, to give them intention for the sake of God. Therefore, a person was created who, until the age of 18 (16), is under the influence of the system of impure worlds (Navi), desiring to receive everything for himself. And when he already has these desires (corrected), he, with the help of Faith and the Vedas, can correct them so that he can receive pleasure for the sake of God.

Thus, the principle of correcting the desire to "obtain (ego)" given to Souls, based on the plan of human creation, by God preparing for them the two opposing systems described above (Prav and Navi), through which they pass and are divided into two objects, the body (ego) and the Soul (EGO), which clothe each other.

The period during which a person acquires and comprehends their complete desire to receive is called the period up to 18 (16) years of age. Then they begin to correct the desire they have received. In the beginning, God created a common desire to receive (EGO), called the common (Unified) Soul or Adam (Man) - the First Man.

But since it is beyond the power of the common Soul (Adam) to produce life and receive all the Light for God's sake, God divided it into many separate parts (Souls), each of which is capable of producing its own offspring and correcting its ego, receiving its portion of Light for the sake of God, because gradually, over time, i.e., by dividing the private portion of Light into even smaller parts in time, a person is able to overcome their own egoism,

resist small pleasures, and gradually receive all the Light of Pleasure (Immortality) destined for his Soul.

This state is called final Liberation (Immortality) – the end of private (personal) correction. And after all private Souls correct themselves, they all unite into one common (Unified) Soul, as in the beginning of creation. This state is called the end of general correction.

As a result, we see that the entire process is necessary only to change the thought-intention (desire) of the Soul: it receives pleasure, just as in its initial state, but now with the intention not to enjoy itself, but to enjoy because God desires it.

And with the help of Faith and the Vedas, they ultimately turn the property of "receiving" into the property of "giving," and then they can receive all the good that is in the plan of creation, as well as achieve union (Unity) with God, as a result of fulfilling Faith and the Vedas, the coincidence of properties with God. And this is defined as the end of correction.

Not only does a person receive initial pleasure in their corrected state (EGO), but they also receive enormous pleasure from merging with God through their properties, pleasure from merging with Perfection.

And then, since there is no longer any need for the system of impure forces (Navi), it disappears, and death is gone forever. And all the work in Faith and the Vedas, given to the whole world throughout the years of the world's existence (Yavi), as well as to each person throughout the years of his life, is only to bring them to the end of correction (Immortality), the coincidence of the properties of the Soul and God.

It also becomes clear that God had to create the system of impure forces (Navi) in order to produce thoughts-desires from it, so that Souls could then correct thoughts-desires with the help of Faith and the Vedas. and if our thoughts-desires did not come out in the form of an uncorrected desire to obtain from the system of impure forces (Navi), there would be no possibility of correction, because a person can only correct what is within him.

22.

Conditionally, the stages of Faith consist of 3 consecutive states, called stages, consisting of lessons of correction and consisting of 9 states, called steps (of Faith).

A person does not need to be 18 (16) years old to comprehend their Spiritual Root (God within themselves) – achieving the quality of "giving (EGO)" is only possible through a request, a prayer felt in the heart (Soul), and it is essential to pronounce the words carefully. A request from the heart to receive from Above: the Power "for God's sake," the power to study His creations, the power to ask Him, the power to work on oneself, receives an answer from Above in the form of the Higher Light, purifying his desires. A person undergoing spiritual development experiences constantly changing influences, which he perceives as changes in his attitude towards life, the purpose of life, the importance of the purpose, and the place and importance of God in his life.

At times, their feelings take on a tinge of despair and fatigue. In such cases, it is necessary to derive pleasure from work (creation), children, and nature, because without pleasure in the present moment or without the prospect of obtaining it, a person is unable to exist.

Therefore, the Wise Men oblige those who wish to grow spiritually to work, raise children, participate in public life, and not shut themselves up within four walls, becoming hermits, as the Wise Men (Rahman) are usually portrayed by those who are far from Faith (God).

The Wise Man is obliged to work not for pay, but so that in the event of a spiritual decline resulting from the addition of the desire to receive (ego),

necessary for further spiritual growth, he, despite his state of decline in his desire to learn, pray, and so on, would be forced to continue performing his daily duties so that life itself, its flow, would compel him to continue functioning as usual.

But the main point of work and other activities, even the most mundane ones, is to be even more connected to God with your thoughts while doing them! But this is only necessary for those who strive for spiritual growth, because their goal is to change in this life to resemble God in their qualities (desires), while those who intend to receive their reward only in the future world, whose entire goal is not this world, but the future one, in which they will receive a reward for their long years of climbing the steps of Faith, do not expect any results (payment) in this world, they do not experience periods of pressure from the Purpose of Creation (Life) and increased egoism, their whole life is smooth in their constant striving to study Faith and fulfill the Commandments of the Vedas for the world. The system of impure forces (Navi) was created by God specifically for the gradual development in us of the desire to receive pleasure (ego) of such magnitude that we could receive all the Light prepared for us. In general, the system of impure worlds (Navi) consists of three impure forces: greed, selfishness, and the desire for what belongs to others.

These three types of selfish spiritual desires appear before a person in countless variations of their external forms and guises (for example: gold, power). God animates the system of impure forces (Navi) only so that it can exist and give a person ever stronger selfish desires.

Therefore, by overcoming them, a person grows spiritually. In other words, the desire to receive, which is in the system of impure forces (Navi), is the ego (desire) that a person must correct in order to feel God in it (desire). In the third stage of creation (of man), God created egoism, the desire for self-gratification, the Angel of Death (the departure of Light from the Soul as a result of selfish desire). This (third) stage is called doubly good, precisely because when a person corrects himself, he gains twice: from receiving pleasure and from merging with God.

An uncorrected ego can temporarily derive pleasure only from the spark of Light found in the system of impure forces (Navi), but when the ego is corrected, the more the ego is corrected, the more a person enjoys.

The ancients said, "The greater the person, the greater his desires." A great person desires to enjoy spiritual pleasures, and not only the pleasures of our world. But a righteous person desires to enjoy only because God desires it; otherwise, although he desires pleasure, like a sinner, he does not allow himself to have it, desiring union (Unity) with God.

Therefore, the righteous person suppresses the desire to receive, as it is said: "Faith exists only in those who kill themselves (their ego)," which means: The Light called Faith enters only those who kill their egoism. The process of correction is beautiful; a person gradually comprehends his nature and feels the whole world, but sometimes it is quite painful, because anti-egoistic feelings are painful for us. Everything depends on the awareness of the need to be healed: a child, i.e., one who is not aware of the need to be healed and the impending consequences of the disease, does not agree to take bitter medicine, but an adult patient, i.e., one who is aware of the disease and wants to be healthy, is ready to take bitter medicine or even undergo surgery in order to save their life.

But we still need to understand: if the desire to receive for oneself (ego) is so bad and corrupt, as it happened and was intended in the Creation (Souls) in the world of Infinity (Svarog) – in the Oneness of God (the world of God), which cannot be described in words?

The fact is that immediately, in the plan to create Souls, His thought ended everything, for it does not need action, as we do.

Because in the Spiritual world, thought and desire are action, just as in our world, only the presence of bodies requires the fulfillment of intention in action. And this applies not only to the actions of God, but also to the Spiritual actions of a person who is present with his properties in the Spiritual worlds (Prav).

And immediately, as soon as the plan of Creation (the Worlds) arose, all Souls and all Worlds that were to be born in the future came forth and appeared, filled with all the delight that the Creator had conceived for them, in all their final Perfection, which Souls will attain at the end of correction, i.e., after their desire to "receive (ego)" is completely corrected and turns into pure "giving (EGO)," in complete similarity of properties (desires) with God.

And therefore, it was not at all in the plan of human creation to create something corrupted, but immediately in the plan of human creation, our corrected (Divine) form of complete similarity to God appeared.

This is because in God's Eternity, the past, future, and present are used as one, and the future is used as the present. And there is no concept of time in Him (God).

Since the Spiritual world is a world of desires, outside of bodies, masses, distances, a world where only desires (EGO) operate, the desire (thought) itself is action, and therefore there is no concept of time. By time in the Spiritual world, we mean the sum of successive changes in desires, flowing from one another as a consequence of a cause, and therefore (people) are called their branches in our world.

Therefore, the words: before, earlier, later, as a result, then, afterwards, and so on, mean only cause and effect, and not the time of their appearance. Top (EGO) and bottom (ego) mean a change in a person's qualities in relation to God or the relationship between two levels, where the higher level means a more corrected Soul, more Spiritual, more "close" in qualities (desires) to God.

Higher (EGO) is more important. Lower (ego) is the desire to receive and eat that.

"Place" where creation (Soul) receives the Light of God. Close – in terms of properties (desires) relative to another. Adjacent – if its properties (desires) are not so different from the previous stage of Faith that gave rise to it, its Root (God), as to separate it from the Root (God). This is a necessary condition between two Spiritual objects that are adjacent in terms of properties (desires).

Movement is any change in properties from the past desire to the present, similar to a separating part in a material body. The name, the name of the Spiritual object, explains the ways of receiving Light at this Spiritual level (Faith).

And therefore, there was no uncorrected desire to receive (ego) different from the properties (desires) of God in the world of Infinity (Svarog), but on the contrary, the future similarity of properties (desires), which should manifest at the end of correction, appeared immediately in the Eternity of God.

And the Sages said about this: "Before the creation of the world, there was the Unity of Him (God) and Creation." After all, the difference between the desire to receive (ego) did not manifest itself.

not in Souls that had departed from the plan of creation (man), and they (Souls) were merged with God in the likeness of properties (desires), the mystery of Unity (with God). Here, Yeshua's (Joshua's) disciple asked a question: "If everything is prepared in advance, and we are in a state of God, in union (Unity) with the Creator, and only in our feelings have we not yet achieved this, then is it worth working on ourselves, because we can continue to exist as we are now, and when the time comes for everyone to be corrected, will they be brought to the necessary state from Above?" God has prepared two paths to the Goal (Immortality) for us: the Path of Faith (Prav) and the path of suffering (Navi). And we exist only in them. Usually, humanity moves forward through suffering, and even more so the people of Asia (Holy Russia), as the first chosen to reach the Goal of Creation (Immortality). Suffering pushes humanity forward: trying to find satisfaction in material things, in the escape of the personality into abstract pursuits, in the pursuit of religions, beliefs, drugs, and alcohol. It would indeed be possible to leave humanity to its own devices, to move towards the Goal through suffering (Navi). But it is precisely the Sages who have reached the Goal of Creation (Immortality), having gone through all the stages (lessons-trials) of their own correction, which we still have to go through, having risen to the level of connection with God and realizing all His ways, received from Him and handed down to us the Vedas and set forth in hundreds of their writings a relatively painless and short path to achieving the Goal set before us. The thing is, the idea of the "path of suffering (Navi)" isn't really a path, but just a harsh force pushing you to take the Path of Faith (Prav). But one way or another, we have the right to choose: to immediately accept the Path of Faith (Pravī), by studying the Vedas (Veda from the word Veda, i.e. Knowing the Essence and Purpose of human creation), fulfilling their (Vedas) prescriptions, or to continue to exist unconsciously until suffering forces us to seek salvation from it, as has already led us to open this Book.

24.

We see how suffering can cause a person to go even to death, cruelly pushing him from behind. And God, by creating such oppressive situations for us, brings us closer to certain useful things, investing them with a spark of the calling Light of delight. Gradually changing the location of the spark of Light, God will lead us, beckoning us with salvation from suffering, and to the desire to reject selfishness. From this, three states in the Souls necessarily follow. In Souls - this refers to Souls, since there are no changes in God's state, as there are no changes in desires, as they say, "God does not change His Words." Therefore, God sees us as He wishes to see us, and only we ourselves must undergo changes in our properties (desires) and, as a result, in our spiritual sensations. State 1 is the state in the world of Infinity (Svarog), which is in the plan of Creation, where Souls already have the future form of the end of correction. State 2 is a state (in the world of Yavi) when a person is divided by two systems (Navi and Prav) into the body (ego) and the Soul (EGO), and they (people) are given the task of working in Faith and the Vedas to convert the desire to "receive (ego)" that is in them and bring it to the desire to "give (EGO)" to God. And during this state (earthly life), there is no correction for bodies, but only for Souls, i.e., they must remove from themselves all desires to receive for the sake of

oneself, which is the property of the body (ego), and remain only with the desire to give (EGO), which is a type of desire in Souls. Even the Souls of the Righteous cannot remain in Paradise (Svarog) after death, but only after the decomposition of their bodies (ego) on Earth (in the world of Yavi). The term "state" refers to the properties (desires) of a person that have been corrected to one degree or another and determine his Spiritual state. 100 years is not a period of life in our world, otherwise how could the Righteous achieve it (Immortality) before the deadline (death)! This is a period of time for a person to work on themselves, when, with the help of the Higher Powers found in Faith and the Vedas, they acquire the property of "giving (EGO)" and receive only the minimum necessary to sustain their existence, because they still exist in a physical body. But since he would be happy not to accept even this for himself, such receiving is not considered a manifestation of selfishness. But once the desire for pleasure (ego) has left a person, he can begin to receive pleasure (Light), because he desires to please God. And the more pleasure he receives, the more he does for God. Therefore, his sensations of pleasure in this case are never satisfied, and the possibilities of receiving are truly limitless, while any selfish desire for pleasure has its limits of satiety, beyond which disappointment sets in. The righteous person, enjoying what pleases God, on the contrary, demands more and more pleasure, wishing to please his Creator more and more and merge with Him. All we have to do to reach this state is to renounce our imaginary pleasure (ego), that tiny spark of the Upper Light, but how difficult this is for a person! Let us imagine that the smallest Spiritual Pleasure is millions of times greater than this spark—how impossible it seems to renounce it! That is why God created our world (Yavi), i.e., special conditions where, on the spark of the Higher Light clothed in various garments—the objects of our world—we can train ourselves with impunity in attempts to change our nature (essence). Whereas an unsuccessful attempt to receive Light in the Higher worlds is fraught with the destruction of the vessel of the Soul, the so-called shattering. But as soon as a person is able to enjoy the spark of Light for the sake of God, they immediately begin to feel pleasure from giving. And until we reach this state, only the pleasure from the spark of Light (ego) is open to us, while altruistic (EGO) and spiritual actions are hidden. The process of approaching spiritual attainments is gradual and takes place in our world within the framework of time, as Souls descend into our world. Every moment, new Souls descend into our world. There is a certain order to their descent – from the more Light to the more coarse (dark). But in each generation there is a certain type of Soul, called Aryans, who must achieve their correction faster than the rest. Therefore, people with this type of Soul feel within themselves both a special, increased egoism compared to other people, and a special, albeit protective, but harsher attitude towards them from the Higher Power (God). Among the Aryan type of Souls, there are several Souls in each generation who experience an even stronger influence from the Supreme Being (God), leading them to private correction. Those who possess such Souls are called Sages (Rahmans). The process of correction begins with the Sages, then continues with their help in people of the Aryan type, and then it is the turn of the rest of humanity to be corrected. It is only in this priority in the work of correcting our nature (essence) that the Aryans are exceptional.

The following actions are possible with certain desires and intentions:

1. "Receiving" for oneself is absolute selfishness, our nature.
 2. "Giving" for oneself is "polite" selfishness, the behavior of people in our world (Yavi).

3. "Receiving" for the sake of God is initial Liberation (from ego).

4. "Giving" for God's sake is spiritual altruism, and giving to your neighbor or to God is the same thing, because when you give of yourself, not for yourself, you do not feel that you are receiving anything for yourself (ego), and everything that is outside your body (Soul) is perceived by you as absolutely non-existent.
 In the Vedas, this state is called Immortality – "for God" or "secret giving," because a person not only does not feel that they are giving, but also to whom they are giving, because these feelings are already a reward. In our world, initial Liberation (from the ego) begins in state 2, giving for oneself.

As we have already said, our selfish nature automatically forces our body to seek a comfortable position, and our thoughts (desires) to constantly seek ways of self-gratification. The same nature (essence) will never allow us to make any truly altruistic or Spiritual movement. How can we break out of the shell of our egoism and reach state 3 (for God's sake)?

Indeed, this state can only be achieved with God's help. As we have already studied, when the Light enters the Soul, it transmits its desires, its nature (desires) to it. But the Light cannot enter into selfish desire (ego) because of God's prohibition.

"Receiving" for the sake of God (state 3) is the initial Liberation (from ego). It is equivalent to pure bestowal, since the action changes its meaning due to the intention "for the sake of God." By this, a person becomes completely like God. Therefore, this state is the Goal of creation: to enjoy because this is what God desires.

But this state is achieved only after complete mastery of the previous state, when one has finished working on eradicating and renouncing one's egoism and has gone through all nine lessons of one's correction. State 4 is therefore called the ninth step of Faith. It is in this state that the Light of God operates. A person receives pleasure but is called a "giver."

Before reaching this state, a person can receive pleasure, even self-indulgence, only if it comes from studying and fulfilling the prescriptions of the Vedas—this is still desired by God, even though it is done by a person for self-indulgence, while other pleasures of our world are called peel.

A person's intention in this world can be for themselves or for God. Only after a person has reached stage 3 (initial Liberation) do they begin to feel immense pleasure in the Vedas and enjoy them, because this pleases God.

The action of "enjoying for the sake of God" is called asceticism, and the instructions for achieving this state are found in the Vedas.

State 3 is the end of the correction of Souls after the resurrection of dead (former) desires, when the ego is completely corrected, because they transform receiving, the property of the ego, into giving (EGO), and become worthy of receiving all the good that is in the plan of human creation.

And at the same time, they will be worthy of complete merging, due to the similarity of their properties to God. Because they enjoy not from their desire to receive (ego), but from

their desire to give (EGO), to please God, because He derives pleasure when they receive from Him.

And for brevity, we will refer to these three states of Souls as states 1, 2, and 3. Let us remember them.

State 3 (initial Liberation) means the end of the correction of the entire vessel of the Soul (Aura), i.e., receiving all the prepared Light of Delight. Naturally, this state can be achieved by completing all the correction of the ego in state 2 (giving for oneself) and only by passing through it.

After a person completely excludes his egoism from use -

"kills his ego," not because it is his property (desire)

"To receive (ego)," he cannot do anything about it, because this property (desire) was created by God; it is the very creation of man, and since this property (desire) is used by him with the intention "for himself," he acquires the quality of Light (God), the intention (desire) to give, and then he begins to gradually evoke his former desires to "receive" (resurrection of dead desires) and correct his egoism, all the properties (desires) he rejected, not because they are "receiving," but because they are "for oneself," and gradually begins to "receive for God's sake" in them. The Light (Energy) that comes into the corrected ego, "receiving for God's sake," is called God's. As it is said: "God exists only in those who have killed themselves (ego) for His sake" - only those who have killed their desire to "receive for themselves (ego)" can achieve the pleasure of merging (Unity) with God. And as soon as one enters the state of "receiving for God's sake (EGO)," one immediately attains union (Unity) with Him.

But, looking closely at these states, we find that they are so interdependent that if one of them did not exist, the other states would disappear.

For example, if state 3 (receiving for God's sake) had not manifested itself, the transformation of the property (desire) "to receive (ego)" into the property "to give (EGO)" would not have been possible, and state 1 (receiving for oneself) could not have manifested itself in the world of Infinity (Svarog), because it manifested there in all its perfection only because in the future, in state 3, it already serves thanks to the Eternity of God as the present, and all the perfection that exists there in that state is only a copy of the future state in the present, which is there, but if the future could not be fulfilled, there would be no reality of it in the present. Therefore, state 3 (receiving for God's sake) obliges state 1 (receiving for one's own sake) to exist.

And if there were no state 2 (giving for oneself), where all future work on oneself takes place, ending in state 3, i.e., work in spiritual ascent through the steps of Faith, and then in its (ego) correction, how could state 3 come about in the future? Thus, state 2 obliges the existence of state 3. And also state 1, which in the world of Infinity, where all the perfection of state 3 already operates, obliges with all its perfection the manifestation of states 2 and 3. That is, state 1 itself necessitates the appearance of opposite systems in state 2, so that the ego appears in the corrupted desire to "receive" with the help of the system of impure forces (Navi), so that we have the opportunity to correct it (so that there is something to work on). And if the system of impure worlds (Navi) did not exist, we would not have such a desire to receive (ego) and there would be no opportunity to correct (ego) and reach state 3 (receiving for the sake of God), because you cannot correct what you do not have. Therefore, there is no question of how the system of impure forces (Navi) appeared in state 1, because it is state 1 that obliges it

its appearance and God's support for its existence in state 2 (giving for the sake of oneself).

There is no state 3 in state 1 (receiving for oneself), but the obligation to achieve state 3 gives perfection to state 1, without which state 1 would not be complete.

Until the age of 18 (16), a person gains the desire to enjoy (ego) from the system of impure forces (Navi). From the age of 18 (16), by studying Faith (Vedas) with the intention of correcting oneself with its help, gaining the desire to give (EGO), a person transfers the desires to receive (ego) from impure forces (Navi) to pure ones (Prav).

26.

Since a person with an uncorrected ego is only a desire to receive pleasure, everything depends on their intention in action, and only thought determines what type of action will be, because everything depends on desire-aspiration, and not on the physical embodiment of this action.

By creation (human being) we mean only the desire to receive pleasure (EGO), called the common (Unified) Soul or the Soul of the First Man (Adam, Mana). Since it is impossible to receive all pleasure at once with the intention "for the sake of God" (because this action is contrary to the nature of the Soul!), the Creator divided the common (Unified) Soul into many parts, each of which, not in one but in many lives in this world (Yavi), gradually receives correction of egoism and its share of the common prepared pleasure with the desire-intention "for the sake of God (EGO)". After correction, all parts of the common Soul come together again into one Whole (Unity with God), as at the beginning of human creation, and together receive everything that the Creator has prepared for His creation. Since such receiving does not cause a feeling of shame in the recipient (the intention to receive for the sake of God is giving), it is not limited only to his initial desire (the more he receives, the more he delights and pleases God), and as a result of receiving, he attains union (Unity) with God - Immortality (achieving Supreme Perfection, Absolute Knowledge, enjoyment of God, and enjoyment of being like God). It is through this that God achieves perfection in His actions. That is why only such a process of creation (evolution) was conceived by Him.

27.

Man is given every opportunity to determine which of his desires are impure (sinful) and subject to correction. It is said in the Vedas that all worlds, both Higher and lower, with all their inhabitants, are within man himself, and all of them, i.e., everything created, are created only for man. But is this world not enough for man, and does he also need the Higher, Spiritual worlds and their inhabitants?

God's goal is to enjoy His creations (Souls). In the Spiritual world (Prav), there are no material physical bodies, no physical movement, only thoughts and actions. Since in God, thought is action, He does not need, unlike us, any actions other than thought. Therefore, as soon as the thought arose in Him to create Souls in order to enjoy them, immediately the entire Creation (Yav) appeared in its complete final form, completely filled with the enjoyment emanating from God.

But if God can create everything in its final state - full of the delight of creation (Souls) - why did He create many descending

Worlds descending from Him, down to the lowest world (Hell, Tartarus), and placed Souls in the bodies of this world?

In other words, if He is Perfect, how could He have committed such imperfect (or incomplete) actions that require the actions of creatures in our world to bring creation (man) to its Perfection (Immortality), a state of complete enjoyment?

The only thing created by God is the desire to enjoy His Light. In our world (Yavi), God's Light is clothed in various material shells, unconsciously attracting us with the Light within them. In our present state, we do not feel the Light itself, but are drawn to that in which it is found.

The only creation is called the Soul, and the Light (Ingilia) is Unity with God (Immortality), which is the pleasure with which God intended to fill His creations, i.e., Souls.

How did God intend to delight Souls? He had to create them in the form of a desire to receive delight (ego), and only the magnitude of the desire to delight determines the strength of the delight felt. This desire to delight is the whole essence of the Soul, and delight is the Light (Energy) emanating from God Himself.

The convergence and divergence in the Spiritual space of the worlds of Prav and Navi occurs according to the similarity or difference of Spiritual properties:

- 1) if two Spiritual objects (Souls) are completely equal in their properties (desires), then they merge into one object;
- 2) Depending on the similarity of their properties (desires) or the degree of their difference, spiritual objects (souls) either draw closer to each other or move further apart.
- 3) if all properties (desires) of two spiritual objects (Souls) are opposite, then they are defined as infinitely (polarly) distant.

Judging by God's actions towards us, we define His property as "the desire to enjoy," for He created man in order to delight him with His Light (Love).

I received this Knowledge from the Sages (Rahmanov), people who, while still alive in our world (Yavi), were able to spiritually rise to the level of feeling God and told us about Him and His attitude towards us in the Vedas.

28.

Souls are completely separated from God because He is, by His nature, "giving"; He has no desire whatsoever to receive pleasure (ego). Souls are created to desire self-gratification, with an ego that is the polar opposite of God's nature. If souls remained desirous of self-gratification, they would remain forever separated from God.

The creation of man is the desire to receive pleasure (ego). And although this makes him (man) imperfect, in contrast to God's property, and therefore polar opposite to Him, it is precisely this property of "receiving (ego)," created as something new out of nothing, that is necessary in order to receive all the pleasure with which God intended to fill His creations (Souls).

The reason for the creation of worlds (levels of Faith) is God's need to be Perfect in all His actions. If creations remained separated from God by their properties (desires), He could not be called Perfect, for imperfect actions cannot come from the Perfect.

Therefore, God concealed His Light (Love), created worlds (steps of Faith) as successive distances (steps) from Himself, down to our world (Yavi), and placed the Soul in the body (human) of our world (Yavi). But with the help of studying the Vedas, the Soul comprehends the Perfection that is absent in it,

approaching God with its properties (desires), so that it becomes worthy of receiving all the pleasure conceived by God in the plan of creation (man), and also achieves complete fusion (Unity) with Him, in the likeness of properties (desires).

The study of the Vedas leads a person to master Spiritual desires and, as a result, to receive the Highest Light and to merge with God, i.e., a double reward.

In likening oneself to God in properties (desires) from the initial Spiritual level of our world (Yavi) to the Highest, there are three consecutive steps of Faith, from bottom to top, each of which also consists of three steps (trials). Spiritual ascent along them is a consequence of the Soul receiving portions of Light (Energy) obtained from the worlds of Prav.

The study of Faith (Knowledge of God) and the Vedas causes the Higher Light (God) to radiate onto the student. This radiation is initially imperceptible due to the absence of the properties of Light (God) in the Soul. But it gradually gives rise to an altruistic desire in Souls to "give (EGO)," and then Souls achieve the clear reception of Light from the steps of Faith (i.e., from the revelation of the mysteries of God), step by step, the Soul achieves complete coincidence of properties (desires) with God—and then the plan of human creation is fulfilled in the Souls: Souls receive all the pleasure intended for them by God, and, in addition, receive great pleasure from the feeling of Absolute Perfection, merging in similarity of properties (desires) with God.

From this, we understand what was said above, that all the levels of Faith and Worlds—the highest, the lowest, and everything in them—were created for man: because all these levels (Faith) and worlds (Prav and Navi) exist only to bring Souls to union with God. Therefore, decreasing, the degrees-worlds descended from God, world after world, to our material world, in order to place the Soul in its final form—the desire for self-enjoyment (ego), which has no altruistic desire to give (EGO), which defines man as the opposite of God.

But then, through the power of Light (Prav), received from the practice of Faith and the Vedas, a person comprehends the property of giving pleasure to others, like God: gradually, time after time, rising from the bottom up, he comprehends the properties of the steps (Faith) descending from above, which have only the properties of giving (EGO) – until a person comprehends the property of giving completely and not "receiving" anything for himself. By doing so, they completely merge with God, for which they were created. Therefore, all worlds and their inhabitants were created for humans.

Souls receive the Light emanating from God in the measure determined by the steps (Faith). As a result, the receiving Souls acquire the properties of Light and therefore act in accordance with the Spiritual properties (desires) received from the Light of a particular step of Faith (Knowledge of God). The Light (Inglia) of God itself, within the steps-worlds, remains in its constant form, without any changes.

Thus, all the worlds-steps are changes in the manifestation of the infinite, homogeneous Light (Inglia) in relation to Souls, so that they can gradually receive the Infinite Light step by step. But these stages-worlds themselves do not affect the Infinite Light that is in them, just as a covering does not affect what is hidden in it, and His (God's) complete or partial concealment manifests itself only in relation to outsiders who wish to feel Him.

Just as a person who hides himself from outsiders with veils of personalities remains open only to himself, so God hides Himself with Worlds and elements of these worlds.

Based on the above, there are three participants in Creation:

- God (the Great Ra-M-Ha),
- Light (Ingliia),
- Souls.

We cannot comprehend God Himself. Souls have two opposing properties—concealment and revelation: initially, God is concealed, but after the Soul receives Light in accordance with its properties (desires), these stages of concealment turn into stages of God's revelation to Souls.

Thus, Souls combine two opposite properties, which are essentially one and the same: because the degree of God's revelation to the Soul (the degree to which it receives God's Light) corresponds exactly to the previous degree of concealment, and the coarser Soul, after correcting its desires, reveals God more, and thus the two opposites are one.

The light in the steps (Faith) is precisely the measure of Light (Energy) that must be revealed to Souls. Since everything comes from God, and it is only possible to comprehend Him to the extent that the properties of the Soul resemble His properties, the 3 Lights in the 3 Worlds (Prav) are the 3 steps (Faith) of revealing God to those who receive Him. Moreover, God and His Light (Ingliia) are one and the same in relation to Souls, but the difference is that God Himself is incomprehensible, and we can only comprehend what comes to us from Him through 9 steps (lessons/trials). And what we comprehend, we call Light (enlightenment).

However, one should not conclude from the above that we do not have freedom of choice if we are compelled to correct ourselves and attain state 3 (receiving for God's sake), because it already exists in state 1 (receiving for one's own sake).

If Souls could not influence the process of correction in state 2 (giving for oneself), from the perspective of personal and general management, we would not have received the Vedas, because the Vedas are given as instructions for achieving the Goal of Life (Immortality). In general, our state would be absolutely passive, like that of animals, and the transition from one state to the next would only take place through suffering (Navi).

But it is precisely so that we can exercise our right to choose the path from state 1 to state 2 (giving for ourselves) that we have been given the Vedas. The fact that they were given to us by people who had already ascended to the Spiritual world speaks precisely to the existence of free will.

The fact is that the Creator has prepared two paths for us in state 2 to lead us to state 3:

- the path of fulfilling Faith (prayer) and studying the Vedas, which has already been mentioned (the Path of Prav);
- the path of suffering (the Path of Navi), when suffering itself torments the body and ultimately forces us to change the desire to "receive (ego)" that is within us, and to acquire the property of the desire to "give (EGO)" and merge with God. And as the Sages say: "If you return to correction on your own, that is good, but if not, God will place a king over you, and he will inevitably return you to correction."

It should not be understood that there are two paths and that one can also reach the Goal of Life (Immortality) through suffering. The path of suffering (Navi) is not a path, but a reaction to the use of selfishness, returning us back to the Path of Faith (Path of Prav). And any deviation from the Path of Faith (Prav) immediately causes the path of suffering (Navi) to act upon us, returning us back to the Path

Faith (Prav). A person must make the transition from the path of suffering to the Path of Faith in one of their lives. The reader of the Book has already been given this opportunity by the fact that the Higher Powers have given them the Book that tells about it.

For all of humanity, the path of suffering is not over until it realizes the need to transition to Spiritual development through the Path of Faith (Knowledge of God). Throughout the millennia of its existence, humanity has accumulated the negative results of materialistic and selfish progress, so that this accumulation process would then be interrupted by a sincere desire to follow the path of Spiritual development.

The role of Asia (Russia) is to be the first to walk this Path (of Faith). Until Asia (Russia) is itself developing through suffering, all of humanity "helps" it (Russia) choose the Path of Faith (God) by persecuting and instinctively hating it.

As it is said: "Either evil or good. If you deserve it, good; if not, evil, suffering." Earn it through the first Path (Prav), through the fulfillment of Faith (prayer) and the study of the Vedas, which accelerates our correction, and we do not need bitter suffering and the prolongation of time to receive it, so that these sufferings inevitably return us to correction. And if not, through suffering (Navi), i.e., only when suffering completes our correction and our correction comes involuntarily. And the path of suffering also includes the punishment of Souls in Hell (Tartar).

But one way or another, the end of correction, i.e., state 3 (receiving for God's sake), is mandatory and predetermined from state 1 (receiving for one's own sake). And all our freedom of choice (Will) is only between the path of suffering (Navi) and the Path of Faith (Prav). Thus, it became clear how these three states of the Soul are connected and completely oblige each other to fulfill.

30.

The end of correction is personal and general. Personal - when a person, while in our world (Yavi), achieves complete feeling and merging (Unity) with God, and general - when all of humanity in one generation ascends to such a Spiritual level.

The difference is that until the common end of correction, each of us has the opportunity to achieve this state individually, and then, when the common end of correction comes, each Soul will receive not only its own personal attainment, but also the attainments of all other Souls, as a result of which the merging and feeling of God become many times stronger.

There are two ways in which a person can come to realize the need to correct themselves and their desires (ego):

The Path of Faith (the White Path, the Path of Righteousness) is the path of realizing that egoism is the source of all our evils, and therefore this Path is also called the realization of evil (within oneself). This Path gives early Liberation from imprisonment (samsara) in our selfish, cruel world (Yavi), i.e., it leads more quickly to the end of correction (Immortality). The Path of Suffering (the path of Navi) is the path of natural development of events, when circumstances force a person, because there is no other way out, to derive pleasure only from actions of "giving (EGO)," because from actions of "receiving (ego)," from the use of selfishness, he experiences enormous suffering.

Young children find pleasure in their games, but as they develop, the pleasure disappears, and they have to change the sparks-garments of pleasure, change their activities, and look for new games in order to feel pleasure again. There comes a time when a person finds no pleasure or satisfaction in anything

satisfaction from anything, and then he realizes that only through the desire to give can he obtain satisfaction – and from this he turns to Faith (God). The difference between the two paths is only in time: either achieve personal correction now, or together with everyone else. Those who object that they can wait can be asked, if they are hungry, would they agree to wait a month to receive food? This means that if the pleasure of the end of correction (immortality) could be felt, everyone would desire it.

But at the end of universal correction, there is no difference between those who followed the first path and those who followed the second path. The first path accelerates the passage to the end of correction, and in this lies the reward for those who choose it. But this choice is only possible for those who have decided to embark on the path of correction. Because as soon as their turn comes, they fall under the harsh, heartless action of the Natural (Spiritual) Forces, which deprive them of enjoyment in everything, oppressing them and forcing them to seek salvation from suffering even in the renunciation of egoism.

It is very difficult to see in advance that a person will never be able to enjoy the sparks of pleasure, the satisfaction of selfishness.

To do this, one must anticipate suffering in advance, which our ego does not want under any circumstances. And multiplying Knowledge multiplies sorrow – whoever does not want to experience suffering (restrict themselves), let them not multiply their Knowledge! And the entire reward of the Righteous lies precisely in knowing God, in that they can justify (know the true intention) God and His actions.

From the above, it follows that all the differences between the righteous who receive rewards (Light), each according to their spiritual level, exist only until the state of complete correction (liberation from the ego) is achieved. That is, their reward for making the right choice is that they gain time by making the right choice.

But in the state of final correction, when everything is corrected and all individual corrected Souls unite into one corrected Unified Soul, everyone will be equal, and everyone will enjoy the Radiance of the Unified Supreme Light, completely filling them, and there will be no difference between Souls.

And all the difference between Souls is only until this state (Immortality) is reached, when everyone receives according to their choice, in a sequential reception of Light, which then, at the end of correction, gathers into one common Light (Ingliya).

There are several aids for successfully overcoming the path of correction:

1. The sages urge everyone to study the Vedas because around every Soul, around each of us, there is a Light surrounding the Soul, which, after the Soul is corrected, will fill it. When reading the Vedas, even if a person pronounces the names and titles of Spiritual objects without understanding them, this Light shines even more brightly on him, although it is not felt by the person. The study of the Vedas is important precisely because the study of Spiritual structures (the Universe) evokes in everyone a general, stimulating, purifying Light.

2. After a preparatory period, it is desirable to study the Vedas in the early morning hours, from 3 to 4 a.m., and then, at least for a short time, in the evening.

3. The Vedas say: "Find yourself a Teacher and make yourself a friend." By investing one's efforts, resources, help, thoughts, and care in another, one creates a part of oneself in that other, and since we love ourselves, we also love this part of ourselves in the other, and only in this way does love for others arise.

4. "Find yourself a Teacher": find yourself a Sage, if there is one. The difference between a teacher and a Sage is that from a teacher, only his knowledge is perceived, as from

a lecturer, but not his path in life, while a Sage is an advisor on all matters, because those who consider him a Sage belittle their own understanding in relation to the Sage's understanding and agree in advance to accept any of his opinions and advice, because they themselves strive for their thoughts to be like those of the Sage in the future.

God helps us by allowing some who are spiritually beyond our world to be in direct contact with us and pass on their knowledge. The simple person does not realize that the Sage is truly a visitor from another world (Prav), sent to people by God.

Since the student desires to acquire spiritual qualities rather than dry knowledge, any activity that brings him closer to the Sage is preferable to study. A direct indication of this follows from the Law: Joshua became the leader of the people who came out of Egypt after Moses, not because he studied with him, but because he helped him.

And it is he who is called Moshe's disciple, and not those who sat and simply studied with Moshe, because by helping Moshe, he adopted all of his qualities (desires), thoughts, and Path. The desire to live the life of a Sage, to think his thoughts, to help him, is the most effective means of achieving Spirituality (Immortality), because a person uses the thoughts of the Sage and his own body to fulfill them, and thus gradually corrects his desires (qualities) by thinking about God. This is the difference between studying and the Way of Faith (Prav).

From what we have clarified, we will find the answer to question 3: when we look at ourselves, we find ourselves corrupt and lowly, and there is no one more despicable, but if we look at the One who created us, then we must be the pinnacle of everything, above everything, equal to the One who created us, for it is in the nature of the Perfect One to perform perfect actions. If a person sees his true qualities as insignificant and despicable, it is a consequence of comparing them, even subconsciously (unconsciously), with the qualities of God, which he begins to feel, even without feeling their Source. Only the Light of God gives us an idea of His qualities and the difference between our qualities and His.

From what we have clarified, we understand that our insignificant body, with all its base desires, is not our true, Perfect, Eternal body (Soul), because our true body (Soul), is Eternal and Perfect in everything, already exists in the Spiritual world (Prav) in state 1 (receiving for oneself), receiving there the perfect properties of the future state 3 (receiving for God), in the form of receiving for the sake of giving, which is similar to the property (desire) in the world of Infinity.

And only our senses, saturated with egoism, give us such an image of God, which we call "our world." But as we correct ourselves, i.e., as our senses are purified from egoism, we begin to feel God Himself more and more clearly, rather than the picture of

"reality." And the end of correction (liberation from ego) consists precisely in the fact that we feel only God and therefore merge with Him.

31.

We call the feeling of God within us, or rather, our reactions to His influence on us, Light, because we perceive Him as something Bright, Pleasant, and Perfect.

And although our state 1 (receiving for ourselves) obliges us to add to state 2 (giving for ourselves) impure forces (Navi) in our body (ego), in its insignificant and corrupted form, i.e., the desire to receive for ourselves (ego), which

is the force that separates us from the world of Infinity (Svarog), in order to correct this body (ego) and allow us to receive our Eternal body (EGO) in action in state 3 (receiving for God's sake), we have no reason to complain about this at all, because our work is only possible in the body (ego), insignificant and temporary, because a person can only correct what he has. In this state, we are at our lowest Spiritual level (the 1st degree of Faith and the 1st lesson/test). But, rising Spiritually from this very state, we acquire, as we ascend Spiritually, all the sensations and skills necessary for the full experience of enjoyment of God.

Yeshua told a parable: a king wanted to make his servant his closest confidant. But how was that possible, since the servant was ignorant and far removed from the knowledge and position of the king's confidants? How could he elevate him above everyone else?

What did the king do? He made the servant a guard and ordered his other servants to pretend that they were going to overthrow and kill the king. So it was done, the other servants staged intrigues and attacks, and the unfortunate servant, risking his life, saved his king with such extraordinary heroism that everyone was convinced of his great loyalty to the king.

Then the secret was revealed to everyone that it was all just a joke. And everyone was filled with laughter and merriment, especially when the attackers recounted how they had played this joke and how frightened the servant had been by their actions.

But since this was not enough to elevate the servant to the position of the king's closest confidant, the king came up with many more similar pranks, and each time the unfortunate servant proved his loyalty to the king, standing up for him to the death, sparing no effort, and each time the pranksters laughed as they recounted how they had staged the attacks on the king.

And although the servant knew in advance that there were no enemies of the king, and that all the attackers were only other servants of the king in disguise, carrying out his wishes, the attackers each time invented such circumstances that the unfortunate man was forced to believe in their truth. But, fighting against those who attacked his beloved king, the servant acquired Reason—from knowing what would happen at the end of the trial—and Love—from knowing what would happen at the beginning of the trial—and ultimately became worthy of being close to the king.

The most incredible and wonderful thing is that even though a person knows that everything comes from a loving God, and that all changes in his condition are like a game, and everything is for the better, his ego still asserts its power, and there is no way to ease the war with selfishness and the terrible threats of external circumstances sent by God.

Therefore, we are in Perfection worthy of our Perfect Creator, as well as in state 2 (giving for the sake of oneself), because the body (ego) does not devalue us in the least, since it is destined to die and disappear, and is prepared for us only for a certain time necessary for its destruction and replacement with its Eternal form.

Our state can be represented as follows: a person is in the Eternal, full of Perfection and Infinite Delights Creator, and the person himself is the same, but only the veil (ego) thrown over all his senses, called egoism, does not allow him to feel his true state.

Therefore, in state 2, we are in the same perfection as in states 1 and 3, and the only difference between the true sensation and the present one is in our sensation. And so, in order to correct our sensations from this veil (ego), we must go through a series of states (steps

Faith) to correct our perception by destroying egoism as an obstacle to our sensual union with God.

The desire for self-enjoyment (ego) must turn into the desire to receive enjoyment for the sake of attaining God (EGO) – it is necessary to change not only our intention (desire), but also our action, and the ego is created only a "receiver," capable only of receiving or not receiving, but not of giving. It can only give its thought (desire), but how difficult it is, and without God's help, it is impossible to do so.

The coincidence of properties (desires) is a state when a person asks God: "Give me pleasure, because I want to bring You joy!", although he desires to receive for himself, but refuses his natural desire for the sake of God. But a person cannot correct what he does not feel is corrupted. Therefore, he must first discover and identify the corruption (ego) within him. Only then does he have a real opportunity to correct it (ego), because identifying corruption (ego) gives him a clear awareness and feeling of what separates him from God. And the feeling of distance from God gives rise to hatred in a person for those qualities and characteristics within them that are responsible for this.

Therefore, after identifying the corruption (ego) in state 1 (receiving for oneself), a person begins to achieve conformity of intentions with God in state 2 (giving for oneself): as much as God desires to give to a person, so much does a person desire to give everything to God: Yours is Yours and mine is Yours, i.e., only the desire to give (EGO). As already mentioned, receiving for the maintenance of the physical body, that which is necessary for life, is not considered receiving, because it follows from our very existence within the requirements of the nature of our world.

In other words, anything that is not done with the intention of self-indulgence is not receiving (ego). One can eat a lot without enjoyment, or eat little with self-indulgence, or eat a lot for the sake of another. It is not the amount of food consumed, but the intensity of intention that determines how much a person has given or received. But the enjoyment itself must come from the thought that God has chosen me to come closer to Him, and I can respond to Him.

32.

At the same time, we will understand question 5: how is it possible that temporary and insignificant actions arise from the Eternal God? From what has been said, it is clear that in reality we are in a state relative to God that is worthy of His Eternity, i.e., as creations that are Eternal in all Perfection, and our Eternity (Soul) obliges us to destroy the selfishness of the body, which was given to us only for labor and creation, because if the ego remained eternal, we would remain separated from eternal existence.

We have already said that the ego is a form (property) of the human body, the desire to receive only for oneself, which is completely absent in the design of the Eternal Creation, since there (in Eternity) we are in our state 3 (receiving for the sake of God), but it is imposed on us in state 2 (giving for the sake of oneself) in order to give us the opportunity to correct it (the ego).

And there is no place for the question of other creations of our world (Yavi), except for man, because since man is the Center (the cause) of all creation (Midgard-Earth), other creations are completely unimportant and have no significance, except to the extent that they help man achieve Perfection, and therefore they (the Forces of Navi and Pavi) rise and fall to them, without any personal reckoning with them.

Awareness of evil (ego) means seeing your own evil (selfishness) in yourself, just as you see others' vices in them. Since Faith speaks only of a person's understanding of God, we never speak of qualities abstractly, separating them from their bearer, but only of how a quality is perceived by a person. Therefore, we call a person a sinner who has reached such a level of spiritual growth that he has comprehended all his bad qualities and properties (desires) and therefore claims that he is a sinner. A righteous person is someone who has reached such a spiritual level that they are already able to understand all of God's actions as a consequence of their comprehension of the Purpose of Life. This fundamentally differs from what is accepted in our world, where we call others sinners and consider ourselves righteous because we are ready to justify all our actions.

A person is not obliged to believe in God, for belief cannot be forced! Such phrases indicate that there is a level at which a person believes, and a person is obliged to comprehend this level, which means that they are "obliged to believe" in what the Sages have said, that all the pleasures of our world are but a small spark of Light (Ingliya) that has fallen or been thrown into our world by the Power-desire of God so that, until a person reaches the state of receiving pleasure from actions of giving to God, they can enjoy at least something, because without receiving at least some pleasure, a person, egoism, cannot exist.

The true Light, called Faith, is forbidden by God, and therefore hidden from us until we reach the state of "for God's sake (EGO)." Then, according to the strength of our intentions for God's sake, we will be able to enjoy the Light (God), which is called initial Liberation (Immortality).

Action is never difficult to perform.

Because whether or not to perform an action depends only on the desire and intention of the person himself. And everyone will agree to work for a good reward. But this is not the case with intention (desire): no reward can change intention, because by changing intention (desire), we transform an action from small to large, from easy to difficult, and completely change the action, turning it from receiving into giving.

Only by refusing to enjoy the spark of Light, i.e., through its egoistic garments (desires), can we reach the state of giving, and then receiving for the sake of God.

At the same time, question 4 is understandable: since the Good cannot do evil, how could He conceive of creating beings that would suffer throughout their lives?

But as stated, all this suffering is imposed on us by our state 1 (receiving for ourselves) where Perfection and Eternity (Prav) and desires (EGO), which are received there from the future state 3 (receiving for God), force us to follow the Path of Faith (Prav) or the path of suffering (Navi) and reach the state

3 forever.

The reason and purpose of all suffering in the world (Yavi) is so that humanity realizes as a fact that the source of all its suffering is egoism and that only by wishing to renounce it will humanity attain Perfection.

By detaching ourselves from selfishness, we thereby detach ourselves from all unpleasant sensations that pass through it, as through a form opposite to the Creator.

All these sufferings are connected only with the egoism of our body, which is created only for its death and burial, teaching us that the desire within it to receive for itself (ego) is created only for its eradication from

and turn into the desire to give (EGO), and all our suffering is nothing more than the revelation of the insignificance and harm that reside in it (ego). And understand that when the whole world wants to be liberated (to obtain immortality) and destroy the desire to receive for oneself (ego), and there is only the desire to give to God (ego) in all people, this will eliminate all anxiety and everything harmful in the world, and everyone will be confident of a healthy and full life, because each of us will have the whole big world caring for him and his needs. But when everyone has only the desire to receive for themselves (egoism), this is where all anxieties and sufferings, murders and wars come from, and there is no way to get rid of this. And this weakens the body with all kinds of diseases and pains. From this, we can see that all suffering in our world is meant to open our eyes, push us to get rid of our evil egoism, and attain the perfect form of the desire to give (EGO).

And as it is said, the path of suffering itself is capable of bringing us to the desired state. And know that the laws of relationships between people are no more important than God's Commandments, because giving to others leads to giving to God.

33.

God created two opposing systems of selfish (Dark) and altruistic (Light) forces, and the Goal (Essence) is for Darkness to shine as Light, i.e., for all selfishness (ego) to turn into altruism (EGO), resulting in a double altruistic (Light) force, a double win. But how can these two opposing systems be combined?

This is only possible in a person who is under the flow of time: at first, during the first 18 (16) years, an impure system of forces (Navi) acts on him, from which he acquires selfish desires (accumulates ego). Then, with the help of Faith and by studying the Vedas, clinging to the Teacher (the Sage), and investing all their actions in life with the thought that they are all a means of drawing closer to God, they transform their selfish desires into altruistic ones and thus convert the opposite, impure system (ego) into a pure (EGO). As a result, the two opposites merge into one whole, and therefore the system of impure forces (Navi) disappears.

Since the nature of the body (ego) is absolute selfishness (only receiving), we are unable to understand how it is possible to give without any reward. If it were not for God's help in this, we would not be able to change: only when the Light (Ravi) enters the selfish body does He change its nature to the opposite, to His own.

But how can the Light (Prav) enter the egoistic body (ego), since they are polar opposites? There is a special Light of Correction (from the Right) that comes not for pleasure, but for correction (ego). Therefore, all our work is our prayer-request to God to do this for us, to send us the Light (Right) for our correction. But for this, we must want correction so much that God will answer us.

There are several aids to achieving this request. One of them is performing altruistic actions for God or our neighbors.

It is very difficult for us to perform any actions for God: without seeing the result, we do not feel any satisfaction from what we have done. We can perform altruistic actions for our neighbors because we feel satisfaction from our actions and their results.

Therefore, "love for one's neighbor" and "love your neighbor" are the main means of Faith for achieving the Goal-Love for God. Because observing

The positive consequences of our altruistic actions toward our fellow human beings help us gradually realize and appreciate the nature of altruism and ask God for the opportunity to perform similar actions. Moreover, our actions may remain the same, but their motivation changes: we feed the poor not out of compassion, not to ease our selfish pain from feeling their condition, but out of love for our neighbor, for God's sake.

After all this has been clarified, question 1 is resolved: who we are. Because our Essence (Soul), like the Essence of all parts of Creation (the Single Soul), is nothing more and nothing less than the desire to receive, but not in the form in which it appears to us in states 1 and 2 (the desire to receive only for oneself), but in the form in which it is in state 1, in the world of Infinity (Svarog), i.e., in its Eternal form, as the desire to give pleasure to oneself (a part of God).

Our Essence is the desire to receive pleasure for the sake of God (EGO) – a form similar to God, Perfect and Eternal. And the property we currently feel of enjoying ourselves for our own sake is not our property, but something artificially given to us, a veil over our true, Perfect properties (EGO). And although we have not yet actually reached state 3 (receiving for the sake of God), and we are still in the hands of time, this does not diminish our Essence (Soul) in the slightest, because our state 3 is guaranteed to us from state 1, and the one who receives in the future is similar to the one who has received. After all, the time factor is a disadvantage only where there are doubts as to whether a person will finish what they have to do in the allotted time. And since we have no doubts, it is as if we have already reached state 3 (received initial Liberation).

And our bad body (ego), given to us in the present, does not diminish our Essence (Soul), because it and all its acquisitions will disappear along with the system of impure forces (ego), its source (Navi), and what disappears is similar to what has disappeared and as if it never existed.

Moreover, we not only renounce our body (ego), but also transform it into the same properties that our Soul possesses. As a result, we gain twice: we receive pleasures that are not limited by the size of our desire, but are infinite, because we can give infinitely, and we achieve union (Unity) with God through our corrected body (EGO).

But the Soul, clothed in this body (ego), whose essence is also desire, but the desire to give (EGO), coming to us from the system of pure worlds of Prav, exists Eternally, since the nature of this desire to give is similar to Eternal Life, and it does not change.

And do not believe the opinion of philosophers who claim that the essence of the Soul is the material of the head (mind). The Life Force of the Soul comes only from its knowledge of the Creator and good deeds, from which it grows and is enlivened, and its Immortality, after the death of the body (ego), depends entirely on the measure of acquired Knowledge about God and good deeds performed during life. This is so IMPORTANT that without them, the Soul has no foundation on which Immortality rests (i.e., without knowledge of God and good deeds, the Soul cannot pass into the Higher worlds).

Also, the heart does not agree with this, and everyone who acquires Knowledge (Knowledge of God) knows and feels that the mind is an acquisition, not the Essence.

The mind is just as much an acquisition as the acquisition of a material thing, the purchase of something. And all the pleasure derived from the use of the mind comes, like other selfish pleasures, from the system of impure forces (Navi). For only the pleasure of giving (EGO), of pure altruism, comes from the system of pure worlds, Prav.

And as it is said, all the material of the new creation (human being), both the material of Spiritual objects and the material of material objects, is nothing more and nothing less than the desire to receive (ego), and what is said, that the Soul is

the desire only to give (EGO), then this is from its correction, its clothing in the received Light (Prav), which it receives from the Higher worlds, from which it (the Soul) descends to us, but the Essence of the Soul is also only the desire to receive for itself (state 1).

The pleasure that comes from God is called the Light of Infinity because it comes directly from His desire for us. Our desire-intention when receiving the Light of Infinity is called reflected Light. Changing the desire-intention changes the action itself from receiving to giving.

Receiving pleasure emanating from God is possible only to the extent that the reflected Light is clothed in the Light of Infinity. Feeling God is possible only to the extent that a person has the Light of Infinity, to the extent of the power to resist selfish pleasure. And the whole difference between Souls is nothing more than a difference in their desires.

Desire (ego) determines all properties in creation (human beings) – physical, chemical, functioning at all levels of the biological organism, etc., and at all four levels: inanimate, plant, animal nature, and in humans.

People receive their desires from Above, but then, through their activities, consciously asking God, they can change them.

This is because the desire of each Essence (Soul) gives rise to its needs, and needs give rise to its thoughts and knowledge to the extent necessary to achieve the desired, which the desire to receive (ego) compels it to do.

And just as people's desires differ from one another, so do their needs, thoughts, and knowledge differ from one another. For example, desires to obtain, limited only to animal pleasures, use and subordinate the mind exclusively to the achievement of these desires.

And those whose desire to obtain requires human pleasures, such as honors and power over others, which animals do not have, their basic needs, thoughts, and knowledge are only to fulfill this desire as much as possible.

We see that the higher the desire, the more it is able to suppress lower desires. For example, a person in the name of knowledge or glory is able to neglect his property or health – animal desires, etc. And those whose desire to obtain requires mainly Knowledge, their basic needs, thoughts, and knowledge are to fulfill their desire as required.

A person is born with desires:

- 1) animal pleasures – obtained from the inanimate, plant, and animal levels (development) of a person (Soul);
- 2) pleasures of honor – obtained from the inanimate, plant, animal, and human levels (development) of a person (Soul); from the suffering of equals, both strangers and loved ones;
- 3) pleasures of knowledge – obtained from the inanimate, vegetative, animal, and human levels (development) of man (the Soul). Each of us is born with these three types of human desires. Type 1) is the most primitive, with types 2) and 3) of desires, man uses his Mind;
- 4) The pleasure of labor (creation) for God's sake comes from levels higher than the inanimate, plant, animal, and human levels (of development) of man (the Soul), from Spiritual Sources (Prav).

If a person is in the process of spiritual correction, then all previous types of enjoyment: 1), 2), 3) – are also included in his activity, the whole world thus rises together with him and receives its own correction through such a person.

Therefore, it is said that God places several Righteous Ones (Sages) in each generation, who include the rest of the world, its petty

egoism, and thus bring humanity closer and closer to a conscious perception of the Purpose of Life (of man), until the rest of humanity reaches the level of conscious understanding and inner striving for the Purpose of Life (of man) - Immortality.

34.

But the entire inanimate, plant, and animal worlds, lacking sufficient development due to the insignificant degree of selfishness in them, cannot correct their nature (essence), and man, by correcting himself, corrects them as well. Likewise, the inanimate, plant, and animal levels within a person cannot correct themselves, but the human (rational) level within a person, desiring connection with God, corrects itself (ego) and includes their correction as well.

The first three types of desires to enjoy are found in all people, but they are combined in different proportions in each person, and this is what distinguishes people from one another. And from material properties, we understand spiritual properties by their spiritual magnitude.

Not only are these three types of desire to enjoy found in each of us in different proportions, but they are also constantly changing, and a person constantly strives for different sparks-garments of the Upper Light in our world and thus develops.

The first three types of desire for pleasure are within us from the moment of birth, i.e., from the moment of our birth, we are ready to enjoy them, in contrast to the fourth desire—it is received by the chosen ones who have the so-called "point (of Light) in the heart"—pure Souls.

Likewise, human souls are spiritual—clothed in Light (Prav), received from the Higher Worlds, from which it descends. There is nothing in the Higher Worlds except the desire to give for the sake of God (EGO), and this desire is the essence of the Soul. After it is clothed in the human body, it gives rise to needs, thoughts, and mind (desire) in it, to fill it (the Soul) completely with the desire to give (EGO), i.e., to give pleasure to God, according to the magnitude of the desire in it (Soul).

Thanks to the aspiration created by the point (of Light) in the heart, a person, with the help of studying the Vedas, attains the desire to "receive" for the sake of God.

There is great pleasure in the Vedas, but also, accordingly, great concealment of this pleasure so as not to attract the unworthy, i.e., those who are not yet prepared to receive this pleasure for the sake of God, lest they feel this great pleasure and become even greater slaves to the selfish desire for self-indulgence (ego).

And the greater the pleasure in the Vedas, the less simple meaning (material) there is in them, because the more Light there is in Spiritual action, the more it (the Spiritual) is removed from us, our mind and understanding, and therefore seems more meaningless.

The meaning of the Vedas begins to be felt only when received for God's sake, because otherwise, when received for one's own sake, one will sink even deeper into selfishness and find it even more difficult to escape from it. And therefore, until the appropriate forces appear in a person, all spiritual pleasures that do not correspond to his level (of Faith) are covered by a veil. That is why all pleasures are felt as insignificant. In general, the reward for fulfilling the prescriptions of the Vedas may or may not be felt by a person: at first, pleasure is felt, for example, from a meal, after fasting — pleasure that is insignificant in comparison with spiritual pleasure, but given so that a person can reach the state of receiving this pleasure for the sake of God, and then he is offered

enjoyment, for example, from Knowledge previously hidden from him, because it is much greater than that from a meal, so that he (Knowledge) can also receive it for the sake of God.

If the pleasure from fulfilling the prescriptions of the Vedas is not felt, it is because of the inconsistency of a person's qualities with the spiritual level of development or the mechanical (unconscious) fulfillment of the lesson (test). As soon as a person's desires become similar to the Spiritual level of Faith at which a given lesson (test) is located, he will immediately feel pleasure in performing the lesson.

And since the essence of the body (ego) is only the desire to receive for itself, and all that it receives is the fulfillment of the corrupt desire to receive (ego), originally created only to be destroyed from the world in order to come to state 3 (receiving for the sake of God), which is at the end of correction. Therefore, it (the ego) is changeable, imperfect, like all its acquisitions, passing like a shadow, leaving nothing behind.

Therefore, all human acquisitions, even the highest ones—knowledge—die with the body and help a person only to the extent that they enable him to realize their transience and futility.

But since the essence of the Soul is only the desire to give (EGO), and all its acquisitions are the fulfillment of the desire to give (EGO), which already exists in the Eternal state 1 (receiving for oneself), as well as in state 3 (for God), coming into our senses in the future, therefore, the Soul is Perfect, unchangeable, and irreplaceable, both itself and all its acquisitions—eternal and forever, not disappearing after the death of the body (ego), but on the contrary, when the corrupted form of the body (ego) disappears, the Soul is strengthened and can rise upward, into the world of Infinity (Svarog).

Only a person's efforts to correct themselves and comprehend God remain in their Eternal possession and do not disappear with the disappearance of the body (ego), but continue to participate in correction and then in receiving Light.

Thus, we have discovered that the Eternity of the Soul does not depend at all on the knowledge that the Soul has acquired, as philosophers believe, but rather its Eternity is its very Essence, because its Essence is the desire to give (EGO). And the knowledge it has acquired is its reward, not the Soul itself.

From this, we find the answer to question 5: if the body (ego) is so corrupt that until it (the ego) decomposes, the Soul cannot enter it (the Light), why does the ego return and come back to life through the resurrection of dead (former) desires? Moreover, as the Sages said, the dead (people) come back to life with their shortcomings (sins) so that no one can say that it is not them.

Let us understand this based on the very design of creation (man), i.e., from state 1 (receiving for oneself), because the plan to delight the creations (Souls) requires creating in the Souls a tremendous desire to receive (ego), to receive the delight that is in the plan of creation (man), since tremendous delight requires tremendous desire.

It has already been said that the immense desire to receive (ego) is all the new material of creation, because it needs nothing else to fulfill the plan of creation (man), and the Perfect Creator does not create anything superfluous.

It has also been said that this excessive desire to receive (ego) is completely excluded from the system of pure worlds (Puri) and is attributed to the system of impure worlds (Navi), from which corrupt bodies emerge, their nourishment and control in our world, until a person reaches the age of 18, when, through the practice of Faith and the study of the Vedas, he begins to comprehend the pure Soul, nourishing himself from the system of pure worlds (Puri), to the extent that he has comprehended it.

35.

The time (the first 18 [16] years) necessary to comprehend the complete selfish desire is called the first adulthood. During this period, a person changes the sparks-garments of his egoism, gradually developing desires to enjoy ever greater sparks-garments of egoism, and thus a person advances along the steps of Faith.

This happens through all kinds of changes in situations in our world, when a person, according to God's plan, finds themselves in various situations that sometimes seem hopeless to them. The situations in which they find themselves put so much pressure on them, causing suffering, that they are forced to give up their previous sources of pleasure and look for new ones: a person gradually becomes disillusioned with the pursuit of animal pleasures, the enjoyment of power, honor, knowledge, and so on, i.e., they constantly change the external garment of the spark-garment of pleasure.

Human movements are always forced because our egoism strives for a state of rest (harmony). In order for a person to move, there are two forces that our egoism understands: pleasure pulls forward and suffering pushes from behind.

A person can only move from suffering to pleasure. But there is also the Power of Faith: a person does their work, even though it causes them suffering, because they believe that this is what must be done. And this is where our freedom of choice lies—to believe that we must save ourselves!

A person has no choice to be smart, rich, etc. — there is only a choice to be a sinner or a righteous person, and it is necessary to ask God to help make the right choice, so that God gives a person the need for the Spiritual. But following the steps of understanding suffering and rewards, a person understands personal correction.

These are two consecutive stages of comprehending the Higher Light, and until a person reaches the stage of personal correction, it is impossible to claim that he is acting in accordance with the Laws of Faith, to claim that everything is done by God and that nothing depends on man. A person must constantly be aware that there is always something higher than what he knows! Similarly, in learning, a person gradually realizes that they know nothing; this is true Knowledge, and if they suffer from this, God fills their suffering with the Light of Knowledge (Wisdom). Therefore, the feeling of "I know nothing" usually precedes understanding and spiritual elevation. And all this is done for the growth of a person, so that they do not remain underdeveloped. An underdeveloped person is one who does not change the external appearance of pleasures in time: for example, a bride still wants a doll instead of a groom. The change of the external sparks-garments of pleasure occurs only because of disappointment in the existing garment, because a person can no longer enjoy the spark-pleasure in this guise. And so he changes the sparks-garments of Light until he approaches the Truth (God).

36.

After reaching the age of 18 (the first coming of age), a person begins to acquire the power to counteract selfishness—the desire to give. This period of acquiring altruistic desires to give everything is called (state 2). And then a person begins to "receive" for the sake of God (state 3). This is called the second coming of age.

It is also said that during the years given to us for work in Faith and the Vedas, there are no corrections for the body, i.e., for the enormous desire to receive that is contained within it.

After a period of accumulation, of cultivating selfishness, called "18 [16] years" (first adulthood), a person enters a period called (state 2). During the subsequent years of life, or in the language of Faith, after passing through

9 steps (trials) of acquiring the desire to give, a person achieves his correction in the destruction of shame when receiving pleasure and therefore, after acquiring the properties of these 9 steps, can begin to revive his ego (dead) and receive pleasure in it for the sake of God.

In Vera's language, correction is called acquiring the power of return, the power of Light, the intention to do everything only for God, to give everything to God. All creations (Souls) are obliged to achieve this Perfection. To the extent that a person has not yet attained the desire to give, he is under the influence of God's Energy (maya) – the concealment of God from him.

The concealment of God from us – the concealment of the fact that we receive everything only from Him, that we receive only Good from Him – is necessary so that we do not burn with shame. Therefore, the concealment of God is for our own good.

And all the corrections that come at this time from our work on ourselves come only for the Soul, which as a result rises to the highest levels of purity (Puri), which means only to increase the desire to give, descending with the Soul.

Hence, the end of the body (ego): to die, be buried, and decay, because, having received no correction for itself, it cannot remain as it is, for in the end, if this enormous desire to receive (ego) from the world disappears, the plan of creation (man) will not be fulfilled, i.e., all the immense pleasures prepared for creations (Souls) will not be received, because the immense desire to enjoy and immense Enjoyment are interrelated. And to the extent that the desire to receive (ego) decreases, the enjoyment of receiving will decrease to the same extent.

After a person has acquired the desire to give to God, he revives his egoism in all its vices, but with the help of righteousness (EGO), he already uses egoism to receive for the sake of God and enjoys giving to God. From God's point of view, the one who enjoys in any situation fulfills the purpose of creation (Soul).

As a result of correcting the desire to enjoy (ego), a person receives a double reward: enjoyment from the enjoyment itself, because if he does not enjoy, he does not give enjoyment to God, and, in addition, enjoyment from merging (Unity) with God.

37.

As already mentioned, state 1 (receiving for oneself) completely obliges a person to move to state 3 (receiving for God) so that enjoyment comes out in all its fullness, as intended in the creation (of man), in state 1 (in the world of Infinity), and in nothing less than what was intended. And therefore, state 1 (receiving for oneself, as part of God) obliges the resurrection of dead (former) desires (ego). That is, the enormous desire to receive, which has already decayed in state 2 (giving for oneself), must be resurrected anew, in all its excessive form, without any reductions, i.e., with all its shortcomings that were in it (ego).

And the activity (labor) begins anew to turn the great desire to receive into a desire to give for the sake of God. By doing this, we gain twice:

1) there is room in us to receive all the pleasure that is in the plan of creation (man), because we have a huge body (ego) that desires to receive these pleasures into itself;

2) Since receiving (for God's sake) is conditional upon giving only for God's sake, such receiving is considered as complete giving (to God), thereby achieving similarity of attributes, i.e., merging (Unity) with God, which is state 3 (initial Liberation). Thus, state

1 obliges the resurrection of dead desires.

After a period called state 2 (giving for the sake of oneself), a person moves on to work in state 3 - receiving for the sake of God. And at this point, he no longer feels any shame, since he receives not for his selfish desires, but for a new desire called reflected Light (EGO), and in accordance with the magnitude of this reflected Light (EGO), or, in other words, in accordance with the magnitude of his screen of anti-egoistic force, he receives pleasure, no more and no less, but exactly according to the strength of his pure desire for pleasure, which was prepared for him at the very beginning of human creation.

Therefore, the resurrection of dead desires will be near the end of correction, i.e., at the end of state 2 (giving for oneself). This is because we have been worthy of eradicating our enormous desire to receive pleasure (ego) and have received the desire to give (EGO), and after we have been worthy of all the beautiful pure steps (Faith) that are in the Soul.

The Soul is called both the desire to give (EGO) and the Light (Ingilia) that fills this desire (EGO), shining upon a person who has reached the level of giving for the sake of God.

The types of Soul that we receive according to the Light entering us are called: Legs (Spirits), Arlegs (Angels), and Aranovs (Archangels). This is our work to eradicate the desire to receive.

By not wanting to use the desire to receive self-gratification (ego), a person reaches the levels of the Right - the worlds of Legs (Spirits), Arlegs (Angels), and Aranov (Archangels).

Then he (a person) attains such great Perfection that he can resurrect the body (ego).

The body (ego) is our desire to receive. To resurrect the body (ego) is to return (to the state of for oneself) and use these desires. And it no longer harms us, separating us from merging (Unity) with God, but on the contrary, we overcome it (ego) and give it (ego) the property of bestowal (EGO).

And so it happens with every bad private property (ego): if we want to get rid of it, we must first remove it completely, to the end, so that nothing remains of it (ego).

To completely remove oneself from the use of desire (ego) means to desire only to give everything to God. God's desire is to delight in His creations (people). That is why He created them and gave them the desire to receive pleasure (ego). Therefore, each of the created cares only for his own well-being.

Usually, people are raised to believe that all their actions should be "for God's sake." But when they begin to try to make their intention

"for God's sake," they discover that this is impossible because their body (ego) resists it. The reason for this resistance is that people are created with the desire to obtain self-enjoyment, so there is no other reason that could compel them to act!

And if a person sees that all thoughts are only for their own good, but desires to come to the Truth (God), the intention "for God's sake," then they feel the need for help.

Therefore, the Sages said: "He who comes to God, He helps to correct." Coming means that a person must come to God himself and begin the work of correcting himself.

Why doesn't God do everything Himself? It is said: "A person's egoism rebels against him every day, and if God does not help, a person is incapable of doing anything on his own." From this we see that a person must turn to God himself, and God comes to his aid.

But why is man not given the ability not only to begin (correction), but also to complete this activity (work) of correcting himself? We attribute everything positive to God, and everything negative to creations (people): giving and enjoyment, Light and Perfection belong to God, and all kinds of shortcomings belong to creations (people). In other words, the action of giving belongs to God, and the action of receiving belongs to creation (people).

Since God's desire is for man to be worthy of the Light of Infinity and Comprehension (Knowledge of God), God makes it so that without God's help, man cannot achieve the intention (desire) to "give (EGO)". We see that the plan of creation (of man) was that man would not be able to achieve the Goal of Life (Liberation from the ego) on his own, complete the work on himself (correction), and would need help from Above. This is so that man can attain the Light from Above, each time from an ever higher level (of Faith). And that is why it is said: "He who comes to God, He helps him to correct himself." And they ask: "How does He help?" And Yeshua answers: "With the Spirit." That is, if a person asks for strength to overcome himself, God helps him

with the "Spirit," i.e., the power to counteract selfishness: when he is born, the Higher Powers give him the Spirit, so the Soul strives to be even purer; they give him Wisdom, and the person desires to become even purer, i.e., to further increase his desires and intentions "for the sake of God"; they give him the Soul (Mind).

We see that each time a person receives an increasingly higher Soul, so that the Light (of Infinity) helps him achieve his Goal (of Life), so that he becomes only giving to God. And because he desires to be only in giving to God, he is worthy of the Light of all the worlds of Prav.

And when a person reaches the entire degree of Faith (Prav), he knows that the desire to receive can only be used with the intention to give, and therefore he already has the strength to "receive pleasure" for the sake of God. And he receives everything with His (God's) desire to receive (EGO) and is also in fusion (Unity) with God, because he receives with the intention for the sake of God. And this state is called the resurrection of dead (former) desires: the desire to receive (ego), which was in a state of death because the person did not use it, returns to life and is used.

That is why it is said: "Sinners are dead while still alive." It is known that a person can change their beliefs and actions only if they come to the conclusion that they are harmful to them. And this is the meaning of awareness of evil (ego): when a person realizes that there is evil in them, in their thoughts and actions, then they abandon this path. But until they become aware of this state, they cannot be righteous.

From this, it is clear that "sinners" are not those who have committed transgressions, but those who recognize themselves as such because they feel their own evil, the evil within themselves, and are aware of their evil.

"Dead while still alive": life is a constant receiving. But a person feels that receiving death is similar, so according to his feeling, he calls himself "a sinner who is dead while still alive."

But when a person comes to realize all this, they do not want to use their desire to receive (ego), but use their desire to give (EGO). And when

When he finishes all his activities of giving, he can use his past desires to receive in order to receive for God's sake. And all his past desires to receive

are dead because he did not want to use them, he begins to use them, revives them to life, because life is considered to be the ability to give, and now he can even use desires to receive for the sake of giving, since he can "receive" with the intention of "giving." And this level of a person is called his initial Liberation.

And then it is possible to return, receive and control it (the ego) as a means. But until we have completely rejected the ego, it is impossible to control it as a necessary means.

And so the Sages say: In the future, the dead will be resurrected in their vices, and then purified, i.e., at first, the same body is resurrected to life, with an unlimited desire to receive, as cultivated from the system of impure worlds (Navi), before being worthy of purification by Faith and the Vedas, in all its shortcomings.

And then we begin a new activity: to turn this enormous desire to receive (ego) into giving (EGO) in order to correct it.

When a person is able to take on the intention "for the sake of God," his desire to receive is not considered a vice, but quite the opposite. This is similar to the example given by Yeshua: the more a guest enjoys the meal, the more satisfied the host is. But if the guest is unable to eat, the host is upset.

Conclusion: when a person has a desire to receive, which he can receive because he has an intention for the sake of God and is in the likeness of God's attributes, the greater his desire to receive, the more God enjoys it. And the reason for the resurrection of dead desires in their bodies is so that they do not say that it is a different body—so that they do not say that it has different properties than those intended in the plan of human creation, where this enormous desire to receive (ego) is located, but temporarily, while we are still given the strength to purify ourselves. It cannot be a different body, because if it has fewer desires, then it is as if it is completely different and does not suit enjoyment at all, which in the plan of creation is in state 1 (receiving for oneself).

The desire to enjoy creation (Souls) prompted God to create humans so that all Souls could receive the greatest enjoyment. Schematically: God desires to give 100 degrees of enjoyment, hence the magnitude of the desire to enjoy must be 100 degrees.

In the state of Immortality-Infinity, when all 100 degrees of enjoyment have filled all 100 degrees of desire, it is considered that all creation (Soul) is filled with the Light of Infinity, because nothing remains unfilled, not a single unfilled desire.

We find that if any part of the desire to receive (ego) remains unused, then the Light corresponding to this desire will be absent. And how can there be an end to correction if something is still missing? And therefore it is said that all (Souls) are obliged to come to their correction (Immortality).

38.

From all that has been clarified, we find the answer to question 2: what is our role in the long chain of reality, in which we are separate links, during our brief life (in Yavi).

Know that our activities during our years of life are divided into four periods (states):

Period 1 (receiving for oneself) - acquiring a huge, unlimited desire to receive (ego) in all its uncorrected magnitude, under the power of the system of impure worlds, Navi. For if we did not have this uncorrected desire to receive, it would be impossible to correct it (ego), because only what exists can be corrected.

And therefore, it is not enough to have the desire to receive (ego) that has been present in the body since its birth into the world, but there must also be a system of impure forces (Navi) for at least 18 (16) years, i.e., so that the impure forces (Navi) control the person and give him from their Light (Navi), under the influence of which his desire to receive (ego) would increase, because the pleasures that impure forces provide to the desire to receive expand and increase the demands of the ego.

In order to achieve the purpose of creation (human beings), a tremendous desire to receive (ego) is necessary, and these tremendous desires exist only in the system of impure forces (Navi). The growth of the desire to receive (ego) occurs under the influence of the fulfillment of this desire.

At least 18 (16) years old-until they acquire the full amount of desire to receive (ego), which they must then correct, according to God's personal plan for each specific person. Therefore, it is said in the Faith (Vedas) that until the age of 18 (16), a person has only a bad beginning (ego), and after the age of 18 (16), a good beginning (EGO) comes to him.

Of course, this refers only to a person's inner state, because if they do not work on themselves, then even after hundreds of years they will not pass the state called "18 [16] years old" (first adulthood).

For example, when a person is born, they have a desire for only one portion of Light (Navi) and no more, but when impure forces (Navi) fill them with this portion, their desire to receive (ego) immediately expands, and they desire twice as much, and when impure forces give them what they desire, their desire immediately expands, and they desire four times as much.

39.

What is the difference between the material and the spiritual? Yeshua answered this as follows: if a person does not have the material, he feels suffering. For example, if he has no food, he suffers. But if he has food and enjoys it, he feels the absence of additional pleasure: the moment he eats, satisfaction disappears, and he begins to strive for pleasure again.

The spiritual is quite the opposite of this; it is accessible to the whole world, but those who attain it feel that they have found themselves in the best of worlds, where only good and kindness are felt.

The reason for this is that the Spiritual is called Perfect. If a person feels a lack in anything, he is no longer in a Spiritual state. Even at the first Spiritual level (Faith), a person must feel Perfect and must feel that he is the happiest in the world, but he must believe that there are levels even greater than the one he is on.

The only son and first disciple of Zachariah (Azahari), my (Yeshua) Teacher, John (the Baptist) asked a question here: if a disciple knows that his Teacher is greater than him, then he knows that there is a state higher than his own. How, knowing this, can he feel himself to be Perfect? To this Yeshua (Jesus) replied that the disciple must BELIEVE that his Teacher is greater than he is. But if he KNOWS that the Teacher is greater than he is, then his state is not defined as Spiritual, because any Spiritual state is Perfect.

But if, with the help of Faith and the Vedas, a person cannot purify his desire to receive (ego) and turn it into giving (EGO), then his desire to receive expands throughout his life, and he dies with a half-fulfilled desire (ego). And this determines that he is captive to impure forces (Navi), whose role is to expand and increase his desire to receive (ego) and bring it to infinite proportions in order to provide a person with all the material of creation that he must correct.

It is precisely the system of impure forces (Navi) that causes those who have received one portion of pleasure to immediately begin to desire twice as much. This property of impure forces (Navi) was given to them by God specifically for the development of enormous desires in humans to achieve the Goal of Life – enormous Pleasure (Immortality).

If there is no satisfaction, a person thinks that they can achieve greater pleasure, but discovers that it is precisely pleasure that is constantly lacking: as soon as it comes, satisfaction disappears. If there are no material pleasures, there is suffering. If there are material pleasures, there is still no satisfaction. If there are no spiritual pleasures, there is no suffering. The appearance of suffering from the absence of spiritual pleasures indicates that a person is becoming spiritual. Satisfaction is possible if one has suffered from its absence.

The poor are happier than the rich, but they want to be rich, while the rich do not feel satisfaction. Therefore, it is necessary to acquire great desires to enjoy material things in order to then exchange them for great spiritual desires. But if the soul still experiences even the slightest desire for something material, i.e., is in a state of feeling a lack of material enjoyment, it cannot yet be spiritual.

Having mastered the Spiritual, even the smallest step of Faith, a person feels Perfect, sees no higher state than his own, because every Spiritual state is Perfect, for if he feels that there is something greater than what he has, it gives a feeling of imperfection and therefore cannot be Spiritual, and therefore only Faith, which is higher than feelings, that there is something even more perfect in the world, can rise higher.

40.

Period 2 (giving for oneself) – from 18 (16) to 36 (32) years of age, when the point (of Light) located in the human heart, which is the point (of Light) of the pure Soul, the opposite side of the desire to receive (ego) from the moment of birth, awakens, then a person begins to come under the influence of the actions of the system of pure worlds (Prav) to the extent that he is engaged in Faith and the Vedas.

The point (of Light) in the heart of a person (EGO) is the feeling of the absence of Light (God). It is clear that in order to feel the suffering of desiring Light, feeling God, feeling something Spiritual, a person must go through a series of stages of growth (evolution).

The point (of Light) in the heart (EGO) exists from the moment a person is born, but the necessary condition for the beginning of its manifestation, its feeling by a person, is the realization of one's selfish nature, the "ego," and only then does the path of correction of perceived selfishness begin, and, in addition, one must believe in the existence of the Spiritual (God).

Up to the age of 18 (16) – the desire to enjoy the material (ego) – everything that one sees and hears in our world. From the age of 18 (16) onwards – the desire to obtain the Spiritual, with Faith that there is a future world – "Paradise (Svarag)", enjoyment from Faith and the Vedas – Eternal enjoyment, and this is the reward for

his actions (righteousness). When there is Light at the point (of Light) located in the heart, it is called "EGO."

The process of searching for new sources of pleasure, both in receiving pleasure and in receiving pleasure from giving (egoistic altruism): if I give, then I choose who to give to and how much to give – I give less to a poor person begging at the door than to a well-dressed person collecting for some event. Receiving, on the other hand, is not important from whom, the main thing is to whom you give. It doesn't matter whether you received from a good or bad person, but giving is IMPORTANT, specifically to whom you give! The expressions "front and back," "face and back" have many meanings. The face here means disclosure, Light, and the back means that a person does not feel, does not see anything, does not feel the point (of Light) in their heart (EGO). In this case, there is still a possibility to awaken it. It is similar to looking at a child and saying that he is strong and smart, implying that with the right upbringing, he will indeed become so. And the main goal at this time is to achieve and increase the Spiritual desire to receive (EGO), because from the moment of birth, a person has the desire to receive only material things (ego).

And therefore, although he achieved a tremendous desire to receive (ego) by the age of 18 (16), this is not the end of the growth of the desire to receive (ego), and the main growth of the desire to receive (ego) is precisely in the Spiritual (Faith), as, for example, up to the age of 18 (16), his desire (ego) wanted to receive and devour all the wealth and glory that is in our material world (Yavi), where everyone understands its transience, a world that passes and disappears like a shadow, whereas, having attained the Spiritual desire to receive (EGO), he desires to absorb for his own enjoyment all the pleasures of the future Eternal world of Infinity (Svarog), which remains forever.

Therefore, the great desire to obtain (ego) ends only in the desire to obtain the Spiritual (EGO). If the point (of Light) in a person's heart (EGO) is given the right filling through the correct study of the Vedas, then the person will feel the desire to obtain Spiritual pleasures (EGO) instead of the material ones (ego) that were in him until the age of 18. It is necessary to acquire a great desire to enjoy Spiritual pleasures, and only then can one begin to correct their (desires) intention.

41.

It is said in the Vedas: Darkness (Navi) has two daughters, Demons and sinners: where Demons mean Hell, and sinners who fall into the trap of Hell and whine there like dogs, the wicked.

But still, this (second) stage of Faith (Period 2) is extremely important in comparison with the first (Period 1), because in addition to the fact that a person comprehends the true enormous desire to receive (ego) and is given all the necessary material for this work, this stage (of Faith) also leads to giving, as the Sages say, a person must engage in Faith for himself, and from this he will come to engage in Faith for the sake of God.

And therefore, this stage of Faith, which comes after 18 (16) years, is defined as pure or as a servant serving her mistress, pure desire (EGO), and leading a person to the state of "for God's sake" and receiving the Higher Light.

A pure servant—the "2nd Period"—is a state when a person is still not acting for the sake of God, but desires to enjoy for himself everything he discovers in Faith, just as he previously desired to enjoy this world,

because he sees pleasure in the Vedas. That is, his desire for self-enjoyment has shifted from the objects of this world to Spiritual objects. But this is already a high level of preliminary development, and not everyone deserves to achieve it! A person must desire to feel the aspiration for spiritual pleasures, and only then comes the stage of clothing these aspirations in the right intention, in the desire to please God. Since each of us has a part of the common (Unified) Soul, the only person created by God, we can, with the help of special actions and thoughts called Faith and Vedas, awaken in ourselves the point (of Light) in the heart (EGO), the embryo of our personal Soul, dormant within us, and for this reason not felt by us. And then we will desire to enjoy the Light! If it were not for this point (of Light) in the heart (EGO), which is part of our Soul, placed in us from Above, we would have no way of achieving our desire, even a selfish one, for the Light of Infinity, since we have never felt it. The growth of the desire to enjoy more and more significant objects of this world occurs naturally. But developing within oneself the desire to enjoy the Spiritual (EGO) requires special effort on the part of a person, the so-called work in Faith and the Vedas. And one is not obliged to first correct one's desires for the pleasures of this world. The correction of intention (desire) toward the pleasures of our world and the Spiritual person is carried out simultaneously: "I enjoy because God enjoys." The development of desire for Spiritual pleasures occurs in the Mind, not in the intellect, through study, as in science, but with the proper intention (for God's sake). Just as a child who does not want to take bitter medicine is given it mixed with sweet syrup, in a form that he agrees to accept, so God gives us the means of correction, the Light, because our egoism would never agree to receive it. And if a person discovers that his Mind (EGO) agrees with intentions for the sake of God, but his mind (ego) is against it, only prayer that he desires to love God with all his heart can help him. Only God can help in correcting the body (ego). As they say— "He who comes (to God, He) helps to purify himself." What is God's help? "(God) gives him (man) a pure Soul." As it is said, "Light returns to the Source (God)." And as a result, man feels that his heart "has acquired something good" in that "all my actions are dedicated to God."

42.

How does a person feel that his desires are for God? This feeling, like all other feelings, is given to him by God Himself. After all, we receive all our sensations only from the Source of all our pleasures (suffering is felt as the absence of pleasure). Prayer is the feeling in the heart (Soul) of the desire for God to give the desire (EGO) that the body (ego) does not desire. Work in the heart (Faith and the Vedas) is an activity that allows the heart to feel true desires (EGO), which is called purification of the heart (Soul). The perfection of human actions boils down to feeling shame at first when receiving from God, at least as when receiving from one's fellow human beings. Therefore, one must ask God to remove His concealment (screen), then a person will feel Him and begin to feel ashamed. And before that, a person must believe that God's concealment exists, and this belief can be such that even in a state of concealment, one will begin to feel shame. And if a feeling of shame appears, then, since this is already a correction, God's concealment disappears. It is said about this: "The righteous comprehend the Greatness

of God, and sinners comprehend the torments of Hell." And the Supreme Light comes to those who cannot refuse Him.

But a person must do everything necessary to achieve this, and if he does not apply all his strength to this, he will not reach the state of "for the sake of God," but will fall into the depths of the unclean servant (mind), which inherits the place of the mistress (Reason), since it does not allow a person to approach the mistress (EGO), to the state of "for the sake of God."

And the last step (lesson) of this second period (the second stage of Faith) is for a person to desire to enjoy God, similar to a passionate desire in our world, so much so that only this desire would burn within him day and night, as it is said, constantly remembering so much that he cannot sleep.

43.

It is said in the Vedas: "Know the Creator of your fathers and serve Him."

Knowledge (Veda) means complete connection, and therefore, when a person feels that he is striving but is not connected to God, he suffers. But even though he feels the desire for this connection, until God helps him from Above, a person is not able to take a step forward (upward) on his own.

It is said in the Faith (Vedas): "Man is the shadow of God" – just as a man's shadow repeats all his movements, so man repeats all the movements of God. And therefore, if a person begins to feel a spiritual uplift and a desire for connection with God, he must immediately realize that this feeling arose in him because God first desired to bring him closer to Himself and therefore evoked such a feeling in him.

But after several attempts to feel God, a person gets the feeling that God does not want to connect with him. And if, despite this feeling, a person still believes that this is only a test of his faithfulness to God, he gradually comes to realize that God is revealing Himself to him, and then, naturally, a person merges with God with all his heart.

The greatest pleasure in selfish Souls, the maximum EGO, is an enormous, all-consuming passion for God. In the accumulation of selfish desire, there are many stages and desires to enjoy God as the greatest of all existing pleasures, and there is the greatest selfishness (EGO) preceding the breakthrough into the Spiritual world to altruistic qualities (desires). As stated, "The Tree of Life is a manifestation of passion," because the three stages of Faith of the Soul are the Tree of Life, consisting of nine lessons-steps (trials), since each step (lesson) leads a person to obtain all three stages of Faith, which are revealed in state 3 (receiving for the sake of God).

44.

Period 3 (after 36 [32] years) is activity in Faith and the Vedas "for God's sake" (state 3), i.e., for the sake of giving (EGO), and not for the sake of receiving reward. This activity purifies the desire to receive for oneself (ego) in a person and turns it into the desire to give (EGO), and as the desire to receive is purified, one becomes worthy and ready to receive the three parts of the Soul, called the steps of Faith. Since Souls are in the desire to give (EGO) and cannot clothe themselves in the body (mind) while the desire to receive (ego) that reigns in it is in opposite properties-qualities or in a difference of properties (desires) with the Soul, because the filling and similarity of properties are unambiguous.

And when a person is worthy of the desire to give completely for the sake of others, he achieves a coincidence of properties with the Higher Ones (who in the world of Infinity of pure worlds are Righteous), and they immediately descend to him and clothe themselves in him in the order of the steps (of Faith).

45.

Period 4 is the activity after the resurrection of dead (former) desires (ego), i.e., when the desire to receive (ego), after it has already disappeared as a result of its death or destruction, is then resurrected in its greatest and worst form, and then these desires are turned into receiving for the sake of giving (EGO). But there are certain special individuals who are given this task while still living in our world (Yavi).

Period 1 - up to 18 (16) years old, a person acquires desires for objects of this world (state 1: receiving for oneself).

Period 2 - from 18 (16) to 36 (32) years old, a person acquires the desire to enjoy pleasures for themselves, which is called "not for the sake of God," but this is also a stage of Faith (Knowledge of God), leading to Spiritual purity, and therefore called "the reverse side of Holiness, purity" (giving for oneself).

During this period, desire-intention (ego) is clothed in a point (of Light) that is in the heart of a person (EGO).

Period 3 (after 36 [32] years) begins to transform part of the desire received in period 2 (giving for oneself) into the intention to "give for God (state 4)" and, accordingly, receives in this corrected desire (EGO) a part of the Light-Delight, predestined for his Soul. This Light is clothed in a person according to the correspondence of the person's desires to the Light (God).

Period 4 begins to receive for the sake of God (state 3). Earlier, he killed his body (ego), as it is said, "Faith exists only in those who kill themselves (egoism) for Her sake," not wanting to use his selfish desires, and now he revives these desires in order to receive pleasure in them for the sake of God.

In accordance with this, we will understand why Faith says that a person cannot look more than 4 meters (steps) beyond himself: a person has 4 properties of the desire to enjoy himself (4 states), and only by them should he judge himself and look only within himself, because outside of a person, outside of these 4 (states), there is only God. But if the Wise Man washes his hands of receiving, then he can go beyond the four states.

46.

Now we need to examine Study 6, which states that all worlds, both Higher (Puri) and Lower (Navi), were created solely for humans, which is quite surprising, considering that God endeavored to create all of this for such an insignificant creature as humans, who are insignificant in relation to our world of Yavi, and even more so in relation to the Higher Spiritual worlds. And even stranger is why humans need these great Higher Spiritual worlds. But you must know that all of God's joy lies in the enjoyment of His creations, to the extent that His creations (Souls) feel Him, that He gives them pleasure and desires to delight them.

Then He has great fun with them (Souls), like a father playing with his beloved son, and to the extent that the son feels and knows the greatness and power of his father, the father shows him all the treasures he has prepared for him, as

it is said: "Is not MAN (man) a precious son to Me? Is he not My beloved child? For every time I speak of him, I remember him for a long time. Therefore, My heart aches for him, and I have mercy on him, said God." Look closely at what has been said, and you will be able to understand God's immense Love for those Perfect Ones (Immortals) who were worthy of feeling and knowing His Greatness, having gone through all the paths He had prepared for them, until they reached the feeling of His relationship with them, like a father with his beloved son, as those who have understood this tell us. It is impossible to say more about this, but it is enough for us to know that for these pleasures of love with those Perfect Ones, it was worth it for Him to create all worlds, both Higher and lower, as we will yet discover.

In working on himself, a person uses his abilities: Mind (EGO), desire (ego), thoughts (mind), words (prayers), actions (prescriptions of the Vedas). All the pleasure and joy of the Creator lies in His creations (Souls) feeling Him as the Source of their pleasures. God derives pleasure from the fact that man sees what God has for man. This is what those who comprehend God feel. This is exactly how God wants us to feel Him. If a person derived pleasure from his selfish desires, for his own sake (ego), he would be limited by the boundaries of his desires, since he would not have developed them during periods 1 (up to 18 [16] years old) and 2 (from 18 [16] to 36 [32] years old). In any case, his possibilities for enjoyment would be limited by the boundaries, limits, and magnitude of his desires (ego). What a person can receive not for himself and still enjoy, enjoy not his own desires, gives him the possibility of endless, boundless, unsatiable enjoyment.

A person must reach the level of feeling God as giving him pleasure. God enjoys the fact that a person comprehends His Greatness. Perfection (Immortality) is the Goal of Life, which we all must achieve: to feel the greatness of God in all our achievements as the Source of Life and Enjoyment. Everything that God created, He created not because He needs it. But if a person exalts God, he enjoys His Greatness and the Light that emanates from Him.

And in order to bring creations (Souls) to such a high special level of Faith (Immortality), God wished to act according to the order of four stages (evolution), passing from one to another, called inanimate (1), plant (2), animal (3), and human (4). And in this there are four differences in the desire to receive (ego), and each of the Higher worlds consists of these desires.

Although the main thing is the fourth stage (Faith), the desire to receive for God's sake, but it is impossible for it (Immortality) to be revealed immediately, but only through the power of the previous three stages of Faith, through which it (the Soul) develops and reveals itself gradually, until it reaches Perfection in all its properties of the fourth stage - Immortality (final Liberation).

47.

In the 1st stage of Faith (Knowledge of God), the desire to receive (for oneself), called the inanimate species, is the beginning of the revelation of the desire to receive (ego) in our material world. In it (the 1st stage), there is only a general force of movement for all inanimate species (desires), but the particular movement of its parts (thoughts) is not recognized by the eye.

This is because the desire to receive (ego) gives rise to needs, and needs give rise to movement sufficient to achieve what is necessary. And since the desire to receive (ego) is extremely small, it dominates only the entire body (mind) at once, and its power over the parts (thoughts) is not recognized.

Just as an inanimate species (ego) has no personal freedom of movement, so a person who has reached the stage of "pure inanimate (EGO)" feels only general enjoyment from Faith and the Vedas, and is unable to distinguish between all the various enjoyments in the Vedas.

A person at the undeveloped level performs actions and does not change at all, since the desire to receive (ego) in him is so small that it does not compel him to anything more than preserving his form of existence. In addition to this, in the vegetative species (the second degree of Faith), the magnitude of desire (ego) is greater than the magnitude of the inanimate property (ego), and it dominates all parts of the body (mind), every part (thought). Each part (thought) has its own particular movement in spreading out in length and width and oscillating toward the rising of the Sun (along the stages of Faith), and eating, drinking, and excretion are also manifested in it (the mind). But still, there is no sense of individual freedom in them (thoughts).

Just as all flowers immediately open up to the Sun (Light) and have no personal desire, and therefore their movements are subordinate to the Sun (Light) – each flower individually has no free will. But a person who has reached the plant stage, the second stage of pure Spiritual development (Faith), feels pleasure from every action in Faith and can distinguish tastes according to groups of altruistic actions.

For example, it feels the same taste in all good deeds, one taste, but different from the first, in all deeds, as, for example, it would feel in our world one taste from all kinds of meat and another taste from all kinds of vegetables. That is, it divides all the pleasures it feels into groups.

In addition to this, there is the type of animal, which is the third degree of the desire to receive (EGO), whose properties are already so perfect that this desire to receive (EGO) already gives rise in each of its parts (thoughts) to a feeling of free personality, representing a special life of each personality, different from those similar to it.

But they still lack a sense of neighborliness, i.e., they have no basis for sympathizing with the suffering of others or rejoicing in the good fortune of others. The animal, the third stage of spiritual development (Faith), already distinguishes each individual pleasure by its nature. For example, in every blessing, it feels a corresponding pleasure that is different from others.

But it does not yet distinguish the inner nature, since animals are naturally deprived of the feeling of neighborliness. If we see manifestations of compassion on the part of animals in our world, it comes from their nature, not from their free decision.

48.

In addition to the animal species, the human species (Mind) is the fourth degree of the desire to receive (EGO), which is already completely perfect in terms of magnitude, since the desire to receive that is in it causes a feeling of alienation in it.

And if you want to know exactly what the difference is between the third level of the desire to receive (EGO) in the animal species and the fourth level of the desire to receive (EGO) in the human species, I will tell you that it is like the attitude of one individual toward the entire Creation of Souls.

Because the desire to obtain what is in an animal, which has no sense of itself as similar to others, is not capable of generating its own desires and needs, but only to the extent given to it by God, existing in this form of creation, whereas in a human being, who also has a sense of himself as similar to others, there arises

a need for everything that others have, and is filled with envy for what others possess. That is, if he has a portion, he desires twice as much, and his needs expand and grow so much that he desires to possess everything in the world.

This last stage of development (Immortality) is the Goal of Life for all people, but it can only be achieved by gradually developing through the previous stages (Faith). Since there is a sense of being like others, Knowledge, Love, and so on are felt, and therefore one can enjoy what others have achieved, because common feelings create a connection. Therefore, one can enjoy the knowledge of others, and everyone can share their insights with others, because there is a sense of kinship. While the language of animals cannot develop, humans develop their language to communicate and convey feelings to others. Therefore, having climbed the steps of Faith, they can lift others up with them and, through their own efforts, ascend together with the Teacher to the world of Infinity (Svaruga).

49.

After it has been clarified that the entire desired Goal of God's Creation of all (Souls) and all the creations He has created is for them to enjoy them, to comprehend His Greatness and Truth, and to receive from Him all the beautiful things He has prepared for them, as stated: "My dear child Man (human), My beloved son," we clearly see that this Purpose does not apply to inanimate, plant, and animal species (nature), since they do not have the ability to feel others, even those similar to them. How can they feel God and His goodness?

Only the human species (people) can perceive God, because it has the foundation (Mind) for perceiving God and its own kind, in the process of labor in Faith and the Vedas, when believers turn their desire to receive (ego) within themselves into a desire to give (EGO), they come to resemble God and pass through all the stages of Faith prepared for them in the Higher Worlds, called Pravas, as a result of which they become capable of attaining the Goal of Life (Immortality). Therefore, the Goal of the plan of creation of all Worlds is conceived only for humans.

Since there is a feeling of another, an outsider, someone outside and beyond one's own body, a person is able to feel God. The feeling should not be that he enjoys, but that he enjoys giving to his neighbor or to God. Giving is only a connection for the possibility of comprehending the Giver!

Love for God is felt not from what one receives from God, but from the comprehension of God's Greatness. An animal is not able to enjoy the feeling of WHO it receives from, but only enjoys WHAT it receives. A person at this level of spiritual development (Faith) desires only one thing—to feel the Giver.

This is the special feature of the writings of the Holy Sage Yeshua (Joshua Floyd), because in them a person quickly finds himself and his Creator as the recipient and the Giver. Therefore, despite resistance from certain circles, people will ultimately come to study the Books (Vedas) of this great Sage (Rahman) and, with their help, begin their true life.

50.

And I (Joshua Floyd) know that this is completely unrecognized by philosophers, and they cannot agree that a person, so insignificant in their eyes, is the Center of all Great Creation (the 3 Worlds). Because they look at the world

with their "earthly" eyes, without knowledge of the final state of man (Immortality), and judge him by his present, intermediate state (his body). And they are clearly unable to appreciate the Greatness of Creation (the Three Worlds), because by Creation they mean only our world (Yavi), and without their own understanding, without feeling it with their senses, i.e., without the coincidence of the properties of the Soul and the Spiritual worlds, they are unable to comprehend anything in order to truly judge their Greatness!

But they are like a worm born inside a bitter fruit, sitting in it and thinking that the whole world of God is as bitter, devoid of Light, and small as the bitter fruit in which it was born.

This is what each of us asserts about our world (Yavi), judging by our feelings. Philosophers who do not understand the Purpose of Human Life assert the same thing.

But at the moment when a person breaks through the shell and looks out from the bitter fruit, receives the Light of God, gains sight, and sees all the Worlds and their proportions in the True Light, he is amazed and exclaims: "I thought that the whole world was like the bitter fruit (Yavi) in which I was born, but now I see before me a huge, shining, beautiful World."

So too, those who are immersed in their shell – the desire to receive (ego) – in which they were born, and did not try to obtain a special means, faith and the Vedas, to perform actions that are capable of breaking through such a hard shell and turning the desire to receive into the desire to give pleasures to God, of course, they inevitably decide that they are insignificant and empty, which is what they really are, and cannot realize that this entire vast Creation (3 Worlds) was created only for them (people). With the naked eye, in their natural desires, people will never be able to understand or believe in the Purpose of Life (Immortality).

But if people engaged in Faith and the Vedas with pure thoughts of giving everything to God (for God's sake), broke through the shell of desire to receive (ego) in which they were born, and acquired the desire to give (EGO), then their eyes would immediately open and they would be able to see and comprehend themselves and all the stages of Wisdom (Faith) and clear Knowledge of God (Immortality), beautiful and pleasant, to the satisfaction of the Soul, prepared for them in the Higher worlds, and they themselves would affirm what the Sages said: "A good guest says: everything the host has done is good for me."

Intention (desire) means what a person desires at a given moment, so any action, and even more so prayer, performed without intention (for the sake of God), is like a dead thing. But this does not mean without intention (desire) at all, because the body (mind/ego) itself will not allow anything to be done without conscious motivation. Rather, it means that a person is not yet able to make a true intention (for the sake of God), but strives for it.

51.

But we still need to figure out why humans need all these Higher Worlds created by God for them. It is important to know that the entire reality of the worlds is generally divided into three worlds (five worlds), called: (- The World of Infinity/Svarog)

- 1) Prav,
 - 2) Yav,
 - 3) Nav.
- (- Hell/Tartarus)

And in each of them there are an infinite number of worlds, which can be reduced to three levels of Faith (Knowledge of Light). Since (Svarga is the world of God), the world of Prav is the world of Light, the world of Yav is our world, and the world of Nav is the world of Darkness (the world of eternal torment - Hell/Tartarus). And the Light that makes up these 3(5) Worlds is called Ingliia. And all these worlds, everything and everyone in them, are part of God-the Great Ra-M-Ha. But because God is beyond our comprehension, we do not speak of Him, but only of the 3(5) Worlds. The name of God means the skeleton of all Creation, similar to the skeleton of our body. This name means that any creation, i.e., desire, consists of three parts or three properties. And there is no difference in this between the highest object of creation (man), the highest Spirit, and the lowest, just as there is no difference in the number of organs and body parts in an adult and a child, but the difference lies in the Light with which this Soul is filled, depending on the degree of correction of the desire (ego).

52.

So, we have identified 3(5) worlds that encompass all Spiritual Creation, ranging from the world of Infinity (Prav) to our world (Yavi). But they also encompass each other, and therefore each of the 3(5) worlds consists of 3 stages of Faith, in which the Light of Infinity (Ingliia) corresponding to these worlds is found. But in addition to the three degrees of Faith, there are also nine Spiritual distinctions (lessons-steps), as in our world (Yavi), in each of the beings: inanimate, vegetative, animal, human, where the human Soul is the distinction "human" (Mind), which in the Spiritual world, the difference "animal" is Souls, which in the Spiritual world, the difference "plant" is called garments (stars), and the difference "inanimate" is called palaces (planets). And these differences are clothed in each other. A human being is a body and a Soul. The Soul is clothed in a body with three properties: Spirit, Conscience, and Mind, which are part of God in the Spiritual world. Animals and Souls clothe themselves in humans; plants and clothing (stars) clothe themselves in Souls; inanimate objects and palaces (planets) clothe themselves in all previous states. (Planets turn into stars, stars turn into Gods [Souls], and Gods turn into humans.) Clothing (transformation) means that they serve (help) each other and develop from each other, as we have already figured out in material objects: inanimate, plant, animal, human beings of our world, and as we have pointed out that there are three differences: inanimate, plant, and animal were not created for themselves, but only so that the fourth type, humans, could develop and rise with their help. And therefore, the purpose of all three types is only to serve and help humans (the fourth type). And also in all Spiritual worlds, where there are three distinctions: inanimate, plant, and animal, which are created only to serve and help the distinction "human" in that World of the Soul. And therefore, it is believed that all of them (kinds) help him. And so, at the moment of birth, a person immediately has a pure Soul, but not the Soul itself, only a part of the Soul, which is its last (fourth) part, called, due to its insignificance, a point (of Light) in the heart. The general name for the Spiritual - Mind, Spirit, and Conscience - these three in a person are called the Soul. At birth, a person receives the last, smallest part of the Light closest to him on the Spiritual level of the world of Prav. Since it (the point of Light)

cannot be felt by a person, it is called the reverse (invisible) side of his Soul. And since it (the point of Light) is extremely small, it is called the Spiritual point. And it is located in the heart, i.e., in the Soul of a person.

The spiritual point (of Light) is clothed in human desires. It (the point of Light) itself is not felt, but acts through these desires.

53.

And know the absolute Rule: God's Law in all Creation is fulfilled in every World and even in every smallest part of it that can be distinguished in that world, as there are three Worlds that make up all Creation, and they are three stages (of Faith): Pura, Yavi, and Navi.

The correspondence of the Worlds and degrees (of Faith) is everywhere, and there are also nine lessons-degrees in each, even the smallest part of each world.

Each level of Faith consists of three steps (lessons), and each of them, in turn, also consists of three sub-steps (tests). The result is a tree-like system called the Tree of Life, in which each part is connected to all the others, and therefore the slightest correction, the slightest spiritual action of a person, causes a reaction and leads to an increase in Light in all Worlds!!!

Therefore, all human actions are connected to all of Creation (the Worlds), and we are all connected into one Unified Whole—a Unified Soul created by God, which will be revealed to us at the end of the correction.

54.

In order to understand why the created desire to enjoy, called the creation (the vessel of the Soul), consists of three parts, it is necessary to understand its birth:

1. The only thing we know about the Creator is His desire to create a creation (human beings) in order to enjoy it. We know this from the Sages (Rahmanov) who have risen to this highest level of knowledge (Faith) and have experienced for themselves that absolute Enjoyment emanates from God. We call this Delight Light. The emanation of Light from God is called stage of development 0 (beginning/birth).

2. Light gives rise to the desire to enjoy it. We call the desire to enjoy Light the ego. Since Light created the desire (ego) to enjoy Light, such an ego feels the desire for Light as its own, as something received for itself, and is like an embryo in its mother's womb: it unconsciously receives everything that its mother gives it, in the absence of its own desires. This state is called stage of development 1 (1st Adulthood): the created ego (desire) is filled with the Light of Navi.

In order to enjoy, two conditions are necessary: an independent desire to enjoy and the desired enjoyment. Moreover, the amount of enjoyment received depends only on the amount of desire to enjoy, the amount of hunger, and the size of the desire.

All negative sensations arise from a lack of enjoyment and are a consequence of the nature of the ego. All positive sensations are a consequence of the action of the Light (Prav).

3. Since Light (Navi) in stage 1 completely fills the ego, it transmits the ego with pleasure and its property—the desire to “enjoy”—and therefore the ego gradually becomes satiated and ceases to enjoy receiving Light (Navi): if there is no desire, then pleasure is not felt.

The objects of the Spiritual world are "pure desires" without material shells: a Spiritual object is a desire to enjoy or to give pleasure. Therefore, a new desire gives birth to a new object: the separation of a new desire from the past separates one state from another, a new desire is born, which means that a new Spiritual object (Soul) is born. Therefore, as soon as stage 1 of development, filled with Light (Navi), begins to feel a new desire to give, received from the Light (Prav), a new state, stage 2 of development (2nd Adulthood), is distinguished from stage 1 of development. The pleasure that the Soul receives from the desire to give, i.e., from resembling God, is also called Light, but it is a different Light from that of stage 1 of development—it is the pleasure of giving, of altruism.

Stage of development 2 (2nd Adulthood) is similar to God, but is considered to be further removed from Him than stage of development 1 (up to 18[16] years old), because the degree of the Soul's distance from God is determined by the Soul's own perception, since we cannot say anything about God, and in general, in relation to Him, the Soul is immediately in its final state (Immortality) upon the emergence of the idea of creation (man), and the Soul in stage 2 feels more distant from God than the Soul in stage 1, and that is why it expels the Light. The reason why the Soul receives its properties (desires) from the Light is that every effect desires to be like its cause, which gave rise to it. Two actions emerge from stage 0 (beginning/birth):

- God's desire to delight His creations (Souls) gives rise to the desire to delight, the ego, creation (man),
- the desire to delight acts in the created man in such a way that he begins to feel that the delight he receives comes from God's desire to delight him, and therefore the same desire to delight arises in the Soul.

We observe a similar reaction in our world: a person who has received a gift, if he feels himself as a recipient, immediately wants either to return it or to do something similar to the giver in order to get rid of the feeling of being a recipient.

Only if a person can convince himself that what he receives "is rightfully theirs," or "everyone does it," or "it's customary," etc., can they accept it, because they have convinced themselves that they are not the recipient, otherwise they would not be able to accept it from another, since the unpleasant feeling of receiving would not allow them to accept it. The same applies to stage 1 of development (1st Adulthood): as soon as the Soul felt itself receiving, this unpleasant feeling forced it to get rid of the Light, because it felt those who were giving the Light. Therefore, in our world, we lack only one thing—to feel God, and then we will easily free ourselves from the desire to receive pleasure (ego) to the extent that we feel God.

And since stage 2 (from 18[16] to 36[32] years old) is a consequence of the Soul feeling distant from God and receiving, it is considered more distant and coarse than stage 1 (state 1 - receiving for oneself), even though stage 1 receives and stage 2 gives. There are two types of Light in the feeling of the Soul:

- a) The Light of the Purpose of Life (the world of Infinity), with which God wishes to delight the Souls, coming directly from God;
- b) The Light of the correction of creation (the Soul), which comes from God (from the Right) only when a person makes an effort to correct himself, to become like God, the enjoyment of merging (Unity) with God.

But, having completely separated from the Light (Navi), the ego begins to feel "Dying" because it was created to receive Light (Prav). The fact that the ego desired to receive Light (Prav) is only a consequence of the action of Light (Prav) within it, but not its nature. The ego is incapable of existing without Light. Since the entire nature, the entire essence of the ego is the desire to enjoy the Light, and besides this desire there is nothing else in it that could nullify this desire. The desire itself is incapable of destroying itself. Desire is a reaction to the Light filling the vessel of the Soul; it is also a reaction of the desire to enjoy, because the desire to enjoy, receiving the Light, feels suffering from the sensation of being a recipient and therefore refuses to receive the Light. But who refuses? The same ego, the same desire to enjoy the Light. Therefore, having expelled the Light (Navi), the ego feels the impossibility of existence without It (the Light), because this is its nature (essence), and decides to accept only the amount of Light (Prav) necessary for existence, and in the rest of its desire, the human Soul enjoys merging (Unity) with God (Immortality). Such a necessary reception of Light for existence is not considered a reception. Just as in our world we say that a person, for example, lives only by Faith, we mean that he, of course, receives everything necessary for existence, but this is not considered receiving, because it is dictated not by his desire (ego), but by the necessity of his nature (body), and if it were not for it (the body), he would not receive even what is necessary for life. This is the difference between states 2 and 3: in state 3 (receiving for God's sake), there is already, albeit out of necessity, a desire to receive Light. But how can state 2 (receiving for one's own sake) exist without Light, if it is the Light of Life from the Soul? The fact is that there is Light in state 2, and hence the reaction to its presence is the desire to give, enjoying the Light. Feeling two opposing desires within itself: to receive Light and to receive material things, the Soul decides on a compromise: to receive a little material, in the amount necessary for its existence, and in the rest to be like the Light. This combined desire of the ego is called state 3 (receiving for the sake of God). But if state 3 receives Light under the pressure of its nature, why is this not receiving for the sake of God? Because the nature of the ego, i.e., God, who created the ego as such, forces it (the person) to receive for its own sake, because it is unable to exist without Light. Therefore, a person who receives everything that his nature demands in our world is not considered to be fulfilling God's will, because he enjoys receiving for his own sake, and not for God's sake.

56.

Each new desire is a separate state (thought), a separate ego, a separate Spiritual object (spark of Light). Therefore, after receiving, according to its desires, Light and a little material, the Soul in state 3 (receiving for the sake of God) begins to desire to fully enjoy the Light, as it was filled with it in stage 1 of development (1st adulthood). Each subsequent stage of development is a consequence of the previous one, a consequence of the action of Light in the vessel of the Soul (Aura) in the previous state: from being filled with Light in stage 1 of development, the ego desired to act like Light and created stage 2 of development. From the feeling of need for Light in stage 2 of development, stage 3 of development appeared. From the feeling of naturalness of enjoying the receipt of Light when choosing between two active pleasures (the Light of Prav or Navi) in stage 3 of development (receiving or giving for the sake of God), stage 4 of development appeared: the desire

to fully enjoy the pleasure that God desires to give, Immortality. This last stage of the Soul's development is the final stage of its development, because in this state, two necessary conditions are manifested in the Soul:

a) she desires to receive all the Light emanating from God in its entirety, b) she perceives the desire for Light as her own.

In state 1, the desire to enjoy was felt as something given from Above, and therefore there was no desire on the part of the Soul to achieve enjoyment. The compulsion in the four stages of ego development stems from the fact that in state 1, the ego does not feel that it is receiving something lifeless (the Light of Navi)! In addition, state 1 was already filled with Light-Enjoyment, and therefore all the desires of the ego were completely fulfilled, and the ego does not feel itself in such a state, but only the Light, and is completely overwhelmed by enjoyment, just as immense enjoyment drives a person mad and does not allow him to act reasonably, without the dictates of enjoyment.

The filled ego is overwhelmed by the Light it receives and can only become independent by once refusing the Light. But after the Light has left the ego at least once and the ego has felt its independent desire (EGO), as soon as the Light returns, the ego gradually becomes EGO. The ego (egoism) and the Light become two independent desires, rather than one dictated by the Light. This is because they come from God simultaneously, Light and ego, and therefore must part at least once so that the ego becomes independent (EGO) and begins to receive Light according to its desire, i.e., EGO becomes primary (Free), dictating (main), and not Light. Therefore, state 1 cannot be developed egoism and needs additional development.

And only after 4 stages of development (Faith) does the EGO feel itself, its desires, and that it is the recipient. But the EGO that is finally suitable for fulfilling the Purpose of Life (of a person) must be completely detached from the Light, which is realized only in a person of our world (Yavi).

57.

The desire to enjoy exists only in the absence of the desired. Therefore, only the spread of Light (Navi) in the ego, which creates a taste for enjoyment in the ego, and the disappearance of Light (Navi) from the ego, which causes the ego to strive for enjoyment, give birth to an EGO suitable for the Purpose of Life (of a person): The EGO feels its own desire to satisfy its hunger, calm itself, and eliminate the suffering caused by the absence of pleasure.

Stage 4 (Immortality) – a fully filled EGO, according to its desire to enjoy itself, the Light (Prav) is called the world of Infinity (Svaraga) – the world of unlimited enjoyment.

Graphical representations of the 4 stages of ego development:

Stage of Development 0: The spread of God's Joy with the desire to create beings (Souls) in order to delight them with this Joy.

Stage of development 1: The Light (Inglia) emanating from God creates a desire to enjoy it (the Light) in terms of quantity and quality, precisely according to its properties. But the creation (human being) does not yet feel the desire to enjoy (ego) as its own, there is no desire for enjoyment. Receiving enjoyment from the Light (Prav), the ego also receives its property of enjoying others, which is opposite to its desire to "receive," and expels the Light of Navi.

Stage of development 2: the desire to delight, to give with pleasure from this Light (Prav). But, having reached 100% giving, it discovers the impossibility of

to exist without the Light (Navi) and decides to accept the amount necessary for the EGO to live.

Stage of development 3: receiving both pleasures (90% Light of Prav and 10% Light of Navi), the EGO feels the pleasure of the Light (Prav) as direct and therefore desires to accept only it. Light (Ingli) is also called Energy.

Stage of development 4: The EGO desires to enjoy only the Light (Prav) in the quantity and properties that it has, as it emanates from God in stage of development 0. The difference from stage of development 1 is in the feeling of desire to enjoy as one's own, i.e., the presence of the desire to enjoy (EGO).

The EGO (the vessel of the Soul), completely filled with the Light of Prav according to its desire, is called the world of Infinity (Svarog), because it does not create restrictions on receiving the Light (Ingli).

The EGO, filled with Light (Navi), feels itself as the receiver and God as the Giver, and therefore expels the Light (Navi) and decides never again to receive the Light (Navi) for self-enjoyment.

Having expelled the Light (Navi), the Soul decides to accept the Light (Prav) only for the sake of God. This type of reception is called (Immortality).

58.

The Light (Navi), filling the EGO in stage 4, once again gives birth to the desire to give, to be like it. Moreover, if in stage 1 of development the ego did not feel the desire to enjoy as "its own," in stage 4 of development it feels the desire to enjoy as "its own." And if in stage 2 of development the ego did not feel the desire to give as "its own," now, filled with Light in stage 4 of development, it begins to feel the desire to give as "its own." Therefore, the EGO decides to completely expel the Light from itself and never receive it again for its own sake, for self-satisfaction, because the Light-Enjoyment it receives immediately causes an unpleasant feeling in it as the recipient, since it transfers its properties to it. The expulsion of Light (Navi) from the ego and the decision never to accept Navi Light for self-enjoyment in the future is called the first coming of age (18 [16] years). And the state of the ego after the expulsion of Navi Light from it is called Coming of Age.

But, remaining empty after the expulsion of the Light (Navi), the ego, examining its state, comes to the conclusion that its state is absolutely imperfect: it does not enjoy the Light of Prav, as God desires, for which He created the ego, and thus, although it is not a recipient, it is not like God: God desires to satisfy desires.

If the ego wishes to please God, it must accept and enjoy the Light of Prav. However, when accepting and enjoying the Light of Prav, the ego immediately feels itself to be a recipient, distant from God, because the Light of Prav, while giving it pleasure, imparts to it its properties of "giving" rather than receiving.

And the appearance in the ego of a desire opposite to the original one (EGO) creates a conflict in it: two contradictory desires, as a result of which the ego rejects the Light (Navi), not wanting to feel itself as a recipient of pleasure, but wanting to be like the Light of Prav (Ingli).

Therefore, the ego chooses the only possible solution: to accept and enjoy the Light (Navi), but not for itself, but for God. In this case, it will be able to fully enjoy the Light itself, emanating from God, the Light of the Right, and at the same time it will not be opposite, but completely similar in action to God, delighting Him as He desires to delight the Souls.

Therefore, in addition to receiving 100% of the Light of Navi, the vessel of the Soul will receive another 100% of the Light of Prav, the enjoyment of altruism, giving, likeness to God, and merging (Unity) with God. But it will receive not for self-enjoyment, but because God desires it, the ego is capable of only a small part of the incoming Light (Navi) (for example, 20%).

The rest of the ego (80%) remains unfilled with Light (Navi) and is filled with the pleasure of resembling God, the Light of Prav.

Therefore, after the reduction in the reception of Light, the vessel of the Soul is no longer depicted as a circle, but as a rectangle, where there is an upper and lower part in relation to God. The reception of Light, according to its level of development, is called the reception of Light in the form of a line, because the Soul is obliged to fulfill the Laws accepted by the Higher (God). Thus, there appears a top and bottom in terms of importance, which did not exist before the decision was made to reduce the reception for oneself and to receive only for the sake of God. All decisions made from step to step (Faith) were voluntary and did not oblige subsequent states in any way.

Therefore, the states of the ego before the appearance of the prohibition on all subsequent states of receiving the Light of Navi for self-gratification are called circles (steps) or circles (trials). And with the appearance of the prohibition (on the Light), degrees of importance and coarseness appear in the Soul close to the desire for self-indulgence (ego), which becomes the lowest, the least important, because it is forbidden to use it.

59.

Also, in the vessel of the Soul itself, there are several parts that differ in importance: where it (the Mind) calculates "how much pleasure can be obtained for the sake of God," the part of the vessel of the Soul into which it (the Soul) receives pleasure (Light), and the part of the vessel of the Soul that remains unfilled due to lack of development.

And therefore, in the vessel of the Soul itself, these three parts are also arranged in order of importance: Conscience is above all else, since it determines all subsequent actions. Below it is the Spirit, because in Him (the Spirit) the EGO receives Light and because this part is more important, and then the Soul (Mind).

Therefore, the type of receiving Light after the reduction of receiving is called receiving. The desire for self-indulgence (ego) is called low in importance relative to God, because God is opposite to it in desire and because it cannot be used and nothing can be received in it. But everything in which there is even a little desire to give (EGO) is already above stage 4 of development (for the sake of God), because thanks to this desire, one can receive the corresponding part of the Higher Light in it.

The part of the vessel of the Soul that feels the pleasures coming from God and decides what part of the coming pleasure it can receive not for itself, not for self-indulgence, is called the head (top) - the upper chakras. The Higher Light comes to the head. The EGO, located in the vessel of the Soul, repels all the coming Light, thereby creating the Light going from the creation to the Creator, then the EGO decides what part of the Light it is able to accept not for self-indulgence (ego), accepts this part of the Light into the chakras from the feet to the navel (lower chakras), the remaining part of the Light remains outside the vessel of the Soul and is called the External Light.

This remaining part of the Light, the External, should fill the vessel of the Soul from the navel to the head (the upper chakras). Since the vessel of the Soul does not receive Light in this (upper) part due to a lack of resistance

to self-indulgence (ego), it (EGO) derives pleasure from this state of desiring to be like God, which is felt and spread throughout the Soul.

60.

The descent of Light from God creates in the process 3 stages of development of the independent desire for self-indulgence - ego. The vessel of the Soul, filled with the Light of Navi (receiving) or the Light of Prav (giving), is called the sphere of Light, from the word "shining."
Any vessel of the Soul, since its creation requires development through three stages (Faith), each of which also consists of three parts (steps) - stages of development, for a total of nine parts or stages of development (trials).
As it is

There are three parts in the vessel of the Soul, and there are also three parts in each World, called the stages of Faith.
Just as there are three parts in the common vessel of the Soul of the world of Puri, so there are three parts in the world of Navi. Just as there are three parts of the desire for self-enjoyment (ego), so there are three forces of opposition to selfishness (EGO) in the Soul.

61.

The Book of Radiance studies creation from top to bottom, from God to our world (Yavi). The heart (vessel of the Soul) of a person is the vessel of sensations from all five senses, from the nine levels of Faith from 1 to 9. The mind and brain of a person are only auxiliary tools for finding opportunities to achieve the desires that a person feels in their heart.
A person receives desires from Above and is unable to change them. But by studying and comprehending the Purpose of Life (of a person), he can begin to realize that his desires (ego) are harmful to him. When awareness arises in the heart, a person automatically distances himself from them (desires).
The parts of the world of Prav consist of three stages of Faith. Each of the worlds consists of stages (Faith). The parts of the world of Prav are the inhabitants of the worlds, the parts of Her (Ingliia) are our world (Yavi) and its inhabitants (inanimate, plant, and animal life, humans).
Therefore, by correcting himself, a person spiritually rises from our world (Yavi) to a state of complete union with God and achieves complete reception of the Light of Delight, as God desires, in the higher (upper) chakras. And by receiving this Light for the sake of God, he also enjoys union with God Himself (Immortality).

As a result of its consistent spiritual coarsening by descending the steps (Faith) from the state of "Immortality" downwards, creation (ego) reaches a state where it (ego) is completely opposite in nature (EGO) to God: IT ONLY WANTS TO "RECEIVE" AND DOES NOT UNDERSTAND THE DESIRE TO "GIVE." And this state is considered desirable for the beginning of correction and elevation (along the steps of Faith).
We are all in this state, and it is called "our world" or the world of actions (Yavi). Our desires to obtain pleasure dictate our actions. Actions can be "receiving" or "giving," but they stem from the desire "to receive (ego)" and are therefore called "receiving for the sake of receiving" or "giving for the sake of receiving." Not only can we not desire anything else, but we are also incapable of understanding it!

62.

In the Book of Splendor, material does not refer to the physical material of our world, but to the absolutely selfish desire (ego) without any desire "To give." Likewise, the impure worlds of Navi are called material due to the absence of the desire "to give" in them. A person is in his physical body: if his desire is to enjoy himself (ego), then it is called material, and he is called dead in our world and feels himself to be so. If his desire is to give (EGO), then such a desire is called Spiritual, and he feels and is considered to be in one of the worlds of Prav, in the world that he feels in accordance with the magnitude of his altruistic desire (EGO). The entire physical nature of our universe, inanimate, vegetative, and animal, except for man, has no spiritual significance, and only to the extent that it assists man in his spiritual ascent does it rise with him, and when man falls spiritually, it descends with him.

63.

As already mentioned, our world is divided into four types: inanimate (1), plant (2), animal (3), and human (4), which correspond to the four stages of human development: 1) up to 18 (16) years old – ignorance; 2) from 18 (16) to 36 (32) – knowledge; 3) after 36 (32) years of age comes Wisdom and Knowledge – initial Liberation; 4) this is final Liberation – Immortality. Because the inanimate corresponds to the beginning of Creation (Light), the plant is the creation of the 3 Worlds, the animal is the creation of Souls with ego, and man corresponds to the Angel, and the Root (Beginning) of them all is God. But, as stated, even in each part of the inanimate (stone), the vegetative (grass), the animal (beast), and man, there are also four distinctions: the inanimate (body), the Soul, the Spirit, and the Conscience. Thus, in one form, that of a human being, i.e., even in one human being, there are also different proportions: inanimate, vegetative, animal, and human, which are the four parts of the desire to receive (ego/EGO) that is within him, in which the point (of Light) is clothed in a pure Soul.

64.

Until the age of 18[16], there can be no clear manifestation of the point (Light) in the heart. But after the age of 18[16], when one begins to engage in Faith and the Vedas, even without any intentions, which means without love and fear, which are necessary when fulfilling God's desires, even when doing so for oneself, one sees that one is unable to do anything for God, because one's desire "to receive (ego)" does not allow him to do so. And he follows Faith and the Vedas in order to correct his selfish desire. In this case, Faith and the Vedas are able to lead him to the correction and purification of the desire to obtain in the first level (state), which is lifeless. Then, if he fulfills Faith and the prescriptions of the Vedas for the sake of obtaining reward and does not strive for their fulfillment to purify his desire to obtain (ego), this is called the opposite action. Because that is his intention when performing the Vedas, the intention to receive reward for his performance. The point (of light) in his heart begins to grow and reveal his actions, because the Vedas do not require intentions, and even actions without intentions. Not only the Vedas, but any actions of a person performed with the desire to get closer to the Spiritual, regardless of intentions, have the power to purify

correct the desire to receive – our egoism – have the power to purify the desire to receive (ego) in a person, but only to the extent of the 1st degree of Faith that is in him. Thus, we see that the initial state of a person can be anything, as long as there is a desire to move forward (develop) with any intention. And this is natural, because after "18 [16] years" he has great selfish desires. And to the extent that he purifies the inanimate (dark) part of his desires to receive (ego), to that extent he builds the nine parts (chakras) of the body, the points (of Light) located in his heart (the vessel of the Soul), which are the inanimate part of his vessel of the Soul. And when all three stages of Faith in action are completed, this completes the construction of all three parts of the body of the point (Light) in the heart, which is the lifeless level of his pure Soul, the nine parts of the body (chakras), which are built by fulfilling the Laws of God (Vedas), actions (devotion), and words (prayers).

As a result, the Whole Body of the pure Soul appears, and then this Body of the Soul rises along the Golden Path of development (the stages of Faith) and is clothed in the sphere (body) of the Spirit (Lega) of the world of Prav. The spiritual body, the object, is called the vessel of the Soul. The vessel of the Soul consists of 9 chakras.

The vessel of the Soul consists of 3 parts: the head (beginning/top) – the place of feeling the coming pleasure and making a decision about which part of it (Light) to receive into oneself; the body (navel) – the place where the pleasures are received, the acceptance of which was decided in the head; the feet (end/bottom) – the place where the vessel of the Soul cannot receive pleasure because it cannot give its reception the proper altruistic intention "for the sake of God."

Since the receiving part of the vessel of the Soul is the body, it must be filled with Light if the desires (EGO) in it are corrected. Therefore, it is said that a person builds the Soul from desires to receive with the intention for the sake of God, thereby building the body of the vessel of his Soul. By fulfilling desires, not receiving, limiting oneself, because one is not yet able to enjoy them with the intention for God's sake, a person builds the Immortality of his Soul vessel. As a result, he obtains a complete, pure Spiritual vessel of the Soul, which, putting on the Spiritual step (Faith) of the world of Prav, receives Light from it.

And all Spiritual parts – inanimate (stone), plant (tree), animal (beasts) – in that world (Prav), corresponding to the Spiritual step of the world of Prav, help the vessel of the human Soul that has ascended there, i.e., to the extent that a person comprehends them, this Knowledge becomes his Spiritual food, giving him the Strength to develop and grow, so that he can receive the Light from the Spiritual level of the world of Prav in all its desirable Strength and Shine with it in the body (Soul) of man.

And this Perfect Light helps a person to increase their efforts in Faith and the Vedas and to comprehend even greater Spiritual stages (of Faith). Because the Light (Prav) entering into desires corrects them, giving them its own nature. And as was said earlier, that immediately upon the birth of the human body, a point of Light is born and clothed in it, so here, when the vessel of the Soul was born, a point (of Light) of a higher level was born with it, the last point of Light of the world of Prav, clothed in the vessel of the Soul. When a person is born with the desire to "receive (ego)," it is born with the Spiritual point (Mind) of a higher Spiritual level of Faith within them. And this is the process at all levels of Faith: when a level is born, the last point (Light) of the higher level above it immediately enters it, because this is the entire connection between the lower and higher levels up to the highest level (Faith) – God.

Thus, with the help of this point of the Higher (Light), it becomes possible to rise to a higher level of Faith. Without a part of the higher level (Faith) in the lower level (Faith), it is impossible to rise above one's state.

65.

And this Light of Prav is called the Light of the inanimate world of Prav. And it is accordingly directed toward the purification-correction of the part of the inanimate desire to receive (ego) that is in the human body. Since this is the Power of this Light, passing through all the weakening veils, shells, worlds consisting of Souls, consisting of levels of Faith, this Light is so weak that it is only capable of correcting the inanimate (dead) desires of a person.

And this action of its Radiance (Shining) in the Spiritual is similar to the action of the inanimate in our world, which has no personal movement of its parts, but only a general movement that encompasses all its parts equally. Similarly, the Light of the vessel of the Soul of the world of Prakri, despite the fact that it has nine parts, which represent many different types of enjoyment, their differences are not manifested in it, but only the general Light (Inglia), the action of which encompasses all parts equally in general, without any manifestations of the individuality of the parts. It is precisely this property that those who receive help in correction from the world of Prav begin to possess, and therefore it is precisely these Spiritual properties that they attain.

66.

And know that although the degrees of Faith are Divine, and there is no difference between the first degree of Faith in the world of Yavi and the last degree of Faith (Immortality) in the world of Prav, because all degrees of Faith, Worlds, and Souls are only a partial perception of God by a person as he corrects himself spiritually and purifies himself from selfish desires. Names, stages (of Faith), Soul, Worlds speak of the degree of perception of God. Our world is called complete imperception of God. The smallest perception of God is called the level of Legs (Spirits) of the world of Prav, the greatest perception of God, complete merging with Him, is called Infinite (Immortality), without end, i.e., unlimited by anything, not limited by any manifestation of egoism, complete merging (Unity) with God.

Therefore, all Worlds, stages (Faiths), Souls are a partial feeling of God, and they are gradations of the opening of our organs of Spiritual feeling (chakras) as they are purified from selfishness. Therefore, they all exist only within a person, and they are filters (screens) through which we feel (the Light) God to one degree or another.

There is a big difference between them (screens) in relation to people who receive Light (images) from them. Only in relation to a person does there exist a partial or complete perception of God. The steps of Faith (Worlds) consist of Light (Inglia) and bodies (parts of Light). The Light in them is purely Divine; the Light in the steps of Faith (the Golden Path) is the Light of God (Inglia) or God Himself, which is one and the same. We call the sensation of God in our senses Light.

More precisely, the reaction of our sensory organs to Him, those sensations that He evokes in us, is called Light. We cannot speak about God Himself, because we can only speak about what we comprehend and feel. Therefore, instead of the word God, the word Light is used in the Book of Radiance.

Depending on the degree of perception of God, we define these perceptions (degrees of Faith), grade them, and give them numbers and names. Since each of our perceptions consists of three components, the Sages gave them names: Liberation, Freedom, and Immortality, in order of increasing perception of God.

The degree of feeling God depends on a person's qualities: the more a person's qualities resemble God's quality of "giving," the more a person feels God. Since a person is created with the desire to receive pleasure, and this is their only quality (desire), they cannot change their nature, but they have the opportunity to change their intention when receiving: if they receive because God desires it, because it pleases God, then such receiving is equivalent to "giving" and is similar to the qualities of God.

Human desires that have been corrected to some degree are called EGO. If this corrected desire (EGO) includes the corresponding Light, then it (EGO) is called a point of Light, from the property of shining with Light. The sensation of God at a certain level of correction is called a vessel (point) of Light. A vessel of Light is a corrected desire (EGO) filled with Light. The vessel (point) of Light consists of 3 parts and 9 subparts.

Therefore, the 3 stages of Faith are often listed as 9 steps.

In the Three Worlds, called Puri, Navi, and Yavi, it is not the Divine, but veils that hide the Light of Infinity (Ingliya) that is in them. The Light of Infinity (Ingliya), the Light shining in the world of Infinity (Svarog), the Light of God without any barriers (screens) and weakening veils(filters). And measuring out the amount of its Radiance to recipients according to the thickness of the veil (screen), i.e., according to the degree of correction of the desire to receive (ego), so that each recipient receives only according to the degree of their corrected part (EGO).

Thus, the veils (screens) measure the amount of Light from God that passes through them to the spiritual body of a person (the vessel of the Soul), exactly in the amount that he can accept with the proper intention, so as not to harm the person: if the amount of Light-Enjoyment is greater than the amount of the protective screen, the person's Will Power, then they will immediately feel the desire to enjoy this Light for themselves.

And in this sense, although the Light is one, the Light of God (Ingliya), which is in Faith (the Great Ra-M-Ha), has no name and is therefore called Light, because in Him (Ingliya) there are no differences or varieties, but only one property of His (Ingliya) to delight man.

We call the Light in the degrees of Faith by the names of the Rulers. Because the Light is divided according to the property of the Soul: the Light is felt only in the presence of the ego-desire to receive it, and depending on the properties of the EGO, it reveals from the infinite number of properties of the Light only that property which it is able to feel.

These qualities do not exist in the Light (Ingliya) itself, but the Soul feels it to the extent of its similarity to the qualities of Light. The desires of the ego are the thickest veil (screen) hiding the Light of Infinity. The Light that it (the screen) transmits from God to the recipients is very small and is intended only to correct what is lifeless in the human body (ego), and therefore it is called lifeless (the Light of Navi).

Since the Light coming from the world of Prav is small, he (man) is able to correct only a small part of the desire to receive (ego), called inanimate. But the process of correction begins precisely with this part, similar to our world (Yavi), where everything comes from the inanimate (Light of Navi) as the basis of everything.

The vessel (point) of Light is already more transparent than the vessel of the Soul, and therefore the Light that it transmits from Infinity (Prav) is intended for

correcting the vegetative part (desire) in the human body, because it acts more strongly than the Light of Navi and is called the Light of Pavi. Since the Light of Prav is greater, it is capable of performing an even greater correction. The magnitude of the correction depends only on the magnitude of the Light of Prav that comes for correction. The vessel (point) of Conscience is even more transparent than the vessel (point) of Light, and therefore the Light (Energy) that it transmits from Infinity (Svarog) is intended to correct the animal (desire) part of the human body and is called the Light of the Aranos (Archangels). The vessel (point) of Mind is the most transparent, and therefore the Light that it transmits from Infinity is intended to correct the part "human being (Mind)" that is in the human body, and there are no limits to its influence, as will become clear. This Light (of Infinity) can bring all creation (human beings) to a state of complete correction.

67.

But know that all these three Lights received from the world of Prav are only a part of the Light of the Highest (Ingliya) and there is nothing in them even from the Light of Infinity, because the Light of Infinity exists only in the world of Infinity (Svarog). But as stated above, everything that exists in the general Creation (the Single Soul) is revealed even in its smallest part (man). Therefore, there are three Lights of Prav in the world of Yavi, but they are part of the Light of the Highest (Ingli). And there are also three Lights of the Highest in the world of Prav, and they are only three parts of the Light of Infinity. The world of Infinity (Svarog) corresponds to the pure EGO, and the pure EGO corresponds to God, consisting of three constituent Lights (the worlds of Prav, Yavi, and Navi). There are also three Lights of the Supreme (Ingli) in the world of Navi, and they are only three parts of the Supreme Light. The difference between them is like the difference between the Lights of Infinity in the world of Puri, as we discussed above.

68.

Know that the desire to ascend spiritually and purify oneself is accepted by God only if it is constant and unchanging, when there is complete certainty that it is irrevocable. But how can a person know that his desire is complete, constant, and irrevocable when our life experience does not allow us to guarantee the constancy of our desires, and, as we have already said, a person receives his desires from Above. Therefore, it is said that a desire is considered effective if God Himself testifies that a person will not return to their past desires. God knows what the desire in a person's heart is because He controls it. But how does a person know this? But if a person corrects the inanimate part of his desire to receive (ego), why does he receive the pure desire (EGO) of the world of Prav, rise and clothe himself in the Light of Infinity of the world of Prav, then by this he necessarily achieves purification and irrevocable correction of the inanimate part of his desire to receive (ego) and will no longer return to this past state. And therefore, he can ascend to the world of Prav, because there is complete correspondence and similarity to this world in it. Since the entire world of Prav corresponds to the inanimate Spiritual desire (EGO), then, having ascended to the world of Prav, as a result of this change in his state, a person understands that he has completely

corrected a certain part of themselves, as God Himself testifies, because He raises a person to a new Spiritual level. But he still has to fix and clean up the plant, animal, and human parts of his desire (ego) on the other steps (Faith) of the world of Prav, so these parts can get dressed in Light or get their own Lights. Their cleaning has to be constant, unchanging, and irreversible, so much so that God Himself can see it. This is because the entire world of Prav with all three stages of ego correction is nothing more than the stage of Faith (Knowledge of God), which allows for the correction and purification of only the inanimate part of the desire to receive (ego), and the three stages (Faith) are only nine parts (trials). And since a person has already achieved correction and purification of the inanimate part of his desire to receive (ego), he has correspondence and similarity of properties with the entire world of Prav. Each level (Faith) of the Pravy world receives from the corresponding level (Faith) of the higher worlds. For example: the level (Faith) of the Legov (Spirits) world of the Pravy world receives Light from the level (Faith) of the Arlegov (Angels) world, which is the entire second level of Faith, and the Light of the Legov world. The level (of Faith) of the world of Arlegs (Angels) receives Light from the world of Aranos (Archangels), which is the entire Light of the world of Arlegs, and the Higher Light (Ingliia). And therefore, although a person has irrevocably and permanently corrected and purified only the inanimate part of his desire to receive (ego), nevertheless, despite the fact that he has not irrevocably corrected the other three parts of his desire to receive, he can also receive the Light of Infinity, the Higher, Divine, from the worlds of Prav, but not permanently. Because the moment one of his three desires to receive awakens, he immediately loses these Lights. And these desires awaken in a person precisely in order to push him toward their permanent correction.

69.

And after a person has corrected and purified irrevocably and permanently the vegetative part of his desire to receive (ego), he irrevocably rises to the world of Prav and irrevocably comprehends there the degrees of Knowledge of the Light (Faith). And there, they can also comprehend the Light of the Highest (Infinity) and the Light of the worlds of the Right, defined as the stages of Faith, even before they have been deemed worthy to permanently and irrevocably correct the "animal" part and "human" parts of their desire to receive (ego), as discussed in the world of Prav. But this is not permanent, because through the comprehension of constant correction and purification of the vegetative part of his desire to receive (ego), he is already in similarity and correspondence of properties with the entire world of Prav, up to its highest levels, as explained in the world of Prav.

70.

And after correcting the animal part of his desire to receive (ego) and turning it into a desire to give (EGO), to such an extent that God Himself testifies that it is irrevocable, he thereby attains similarity to the world of Legs (Spirits), rises, and receives Light there permanently. Also, by correcting the human (rational) part of the desire to receive, the part (ego) related to the world of Legs (Spirits), a person can rise to the level of Faith of the world of Arlegs (Angels) and also receive the Light of Aranos (Archangels), which is there (in the world of Arlegs). But since he has corrected

this part (ego) not irrevocably and not permanently, the Light shines on him intermittently.

And when he is worthy of correcting the human part of his desire to receive (ego) irrevocably and permanently, he becomes like the world of Arlegs (Angels), and rises, and receives the Light there permanently. And when he is worthy of even more, he comprehends the Light of Infinity and receives Immortality.

71.

Here we find out in more detail what was mentioned earlier, why man needs all these Higher Worlds that God created for him.

As Enoch writes: Before his Spiritual descent into the world, Yavi Man (Adam) consisted of the Spiritual body (EGO) of the world of Prav with Light from the worlds of Legs, Arlegs, and the Higher world of Aranov. But as a result of the Fall, the body (ego) fell in its development. This body (ego) is clothed in an inner body (Soul), consisting of equal parts of good and evil. All human actions occur only above the body (ego): if his actions are for self-correction, then he corrects the body (ego) so that it is completely good (EGO), and the outer body (egoism) leaves him, and he is awarded the corresponding Light (Prav).

A person receives the Light of Infinity (Ingliu) from the three stages of Faith of the world of Prav and the Source of Light of the worlds of Prav. The body of a person is understood to be his desires, felt in the heart. These desires consist of four components: inanimate, vegetative, animal, and human. After his fall, Adam, or, in other words, a person in our world, is in slavery to his selfish desires, called dust and ashes.

If a person fulfills the Commandments (prescriptions of the Vedas) solely to bring joy to God, then Faith and the Vedas help the person to escape from selfish desires and thoughts, and purify his body-desire (ego), and as a result, the earthly, selfish body (ego) leaves him, and the body (ego) of half good and half bad is transformed into completely good (EGO).

And then a person becomes worthy of the Light of the world of Legs. After a person has purified all desires that are not related to the world of Legs, he receives the Light of the world of Arlegs, and so on, until he reaches the Light of the world of Infinity.

Thus, each time, an increasingly stronger Light enters his heart-desires (EGO), i.e., where the desires of the inner body (ego), half good and half evil, previously reigned, now, under the influence of the Light, this body (ego) has become completely good (EGO).

Therefore, previously, when a person's desires were dictated by the earthly body (ego), he was obliged to think only about how to achieve what his selfish heart (mind) desired, how to satisfy the desires dictated by impure forces (Navi), and there was no other option but to think and intend what his heart desired, i.e., the lowest thoughts.

So now, when he strives to fulfill Faith and the Vedas, when he makes every effort to escape from selfish desires and calculations, even without a conscious intention, but with requests to God for help in everything he does in order to escape from selfishness, he hopes for God's mercy, to achieve spiritual desires, altruism (EGO), then **THE ONLY REWARD HE DEMANDS FOR HIS EFFORTS IS THAT HE IS WORTHY OF PLEASING GOD WITH HIS ACTIONS.**

And since the Light (God) purifies desires, the selfish body of desires (ego) separates from the person and is worthy of a completely new body of

desire body (EGO) of the world of Prav. And then, continuing to work on himself, a person reaches the stage of receiving Light from the worlds of Leg and Arleg.

And just as before he could only desire and think about what his egoistic heart dictated to him, so now he cannot act against what his new, pure, Spiritual heart (EGO) dictates to him, that Light (Mind) which he receives. And he cannot think against the level of Faith he is at, i.e., he is obliged to think and forced to act only with the intention of doing everything for God, to bring joy to God, as the Light filling him obliges him to do. The conclusion of the above is that a person is not able to correct his thoughts, but only his heart (the source of thoughts).

And only the heart must be attuned directly to God, and then all thoughts will inevitably be only to please God. And when a person corrects his heart and it becomes a source of only pure desires (thoughts), then it becomes One with God and the vessel of the Soul is filled with Light.

From this Light, the heart is purified even more and is filled again with even higher Light, and so a person is elevated step by step. We see, therefore, that Light, or God, performs all the work of correcting a person, changing the desires in a person's heart, distancing a person from their earthly body (ego) and creating a new, Holy body (EGO), and the inner body (vessel of the Soul), half good and half bad, becomes completely good and is filled with the Light that the person has attained.

But until he was granted new desires, even though he strove with all his might to free himself from the past, he could do nothing with his heart (mind). But it was precisely his efforts in such states that led him to Perfection, because he could not purify himself from selfishness and the desires of his selfish heart, for thoughts are the consequence of desires, and the brain (mind), like a faithful servant, works only to achieve what the heart desires.

And only the Light, the sensation of God, can change a person's desires in such a way that his body (physical), which separates, hides, and isolates him from God, leaves him, and the inner body, the ego, becomes completely good (EGO). And now we can see that it is impossible for a person to achieve the perfection of pleasure for God except with the help of all these Lights of the worlds of Prav.

As a person corrects and purifies his desire to receive, he comprehends the Light (God) and the stages of Knowledge of his Soul, called Faith. The Light of these stages helps him to purify and correct himself, and so he ascends the stages of Faith until he is worthy of reaching the state of communication with God, which is the purpose of creation. Here it is appropriate to recall that all these worlds and degrees are within man and are stages of feeling and comprehending God, and besides man and God there is nothing else in the entire Universe.

If our senses were not saturated with selfishness, the desire for self-gratification, the desire to enjoy only for ourselves, we would feel ourselves to be an integral part of God, without any divisions or distinctions. But saturated with selfishness, our senses paint us a picture of our surroundings that we see and feel instead of feeling God Himself. But we should not think that what surrounds us is true reality and that only God exists outside and within us. We will be convinced of this as soon as we replace our selfish desires with altruistic ones. We will immediately discover that our world of Yavi is the same manifestation of God, only perceived by us in our uncorrected senses.

Therefore, there is no difference between doing something altruistically, i.e., without any reward, "for God's sake" or "for the sake of another." And even "for the sake of another" is preferable, say the Vedas, because in this case we cannot deceive ourselves and we see the good consequences of our actions, which will help us to continue and further our correction.

others," say the Vedas, because in this case we cannot deceive ourselves and we see the good consequences of our actions, which will help us to continue our correction.

And selfishness itself testifies that there is no difference between altruistically "giving to God" or "giving to someone else," because everything outside our body is perceived by us as non-existent, and we are unable to make the slightest movement without paying our selfishness for the effort. And therefore, the saying: "He who comes to God, He helps to purify," it is said in the Book of Splendor: "God helps by giving a person a pure Soul (destroying karma)." Because achieving the purification necessary to fulfill the plan of creation (of man) is possible only with the help of all the stages of the Knowledge of one's Soul.

As has been noted many times, selfishness can only be corrected by the Light of Prav entering it and imparting its properties to selfishness. All the levels of the Worlds, all the worlds of Prav, Yavi, and Navi, were created for the gradual correction of the desire to receive (ego) into the desire to give (EGO).

72.

It is also necessary to know that all these levels of Faith mentioned above are the elements that make up the entire Creation (the Worlds). But everything that exists in the general Creation (in the Worlds) acts even in its smallest part (level).

Creation (man) is the desire to receive pleasure. In order for the desire for pleasure to appear, the Light must pass through three preliminary states, and only the fourth state is the appearance of an independently felt desire for the Light.

Therefore, there can be no manifestation of God, no sensation of Light, without the three steps of Faith, or, equivalently, the nine steps.

That is, having ascended spiritually to the very first spiritual level (Faith), the lowest level of the world of Prav, the believer already gains an understanding of all Creation and God's intentions, because the spiritual level (Faith) is nothing other than the degree of fusion (Unity), Knowledge (Knowing), and feeling God. Therefore, no one can free themselves from studying Faith and the Vedas with the intention of obtaining Knowledge (Veda) of the mysteries of Faith and the Vedas with the intention of obtaining Knowledge of the Meaning of the Vedas - God.

Because it is impossible to comprehend even the smallest Light without engaging in all parts of the Vedas together, since even the smallest Light carries within itself all other Lights.

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This is an excerpt from the Jewish book "Zohar" (M. Laitman), continued at the end of the book.

Book 3. THE WHITE BOOK

People of Earth, born with the Spirit and Conscience dwelling within you, awoken from your slumber! Be attentive and discerning. Realize that your home is not on Earth, but in the Light (Ingilia). Why have you forgotten your Creator and given yourselves over to death, when you have the opportunity to attain Immortality? Repent and

renounce your former views, and turn away from ignorance and delusion forever.

Chapter 1.

1. I am the True God, the Lord of the Universe; I rise to shed the Light of True Enlightenment upon you.
2. Listen to Me, My children, and heed My words.
3. For the time of this world is soon to end.
4. And God said: I give My wisdom to you, Russians (descendants of the Great Race), so that your power will soon become almighty.
5. Follow My Commandments, so that you may be a Light unto all nations.
6. Be with Me, and the best of you will live in My Palaces, and to the rest of My sons I grant power on Earth, for even My worst son surpasses a hundred servants of Darkness – surpasses them already by serving Me (God).
7. Repent and renounce your former views. Renounce your delusions and follow Me.
8. Strive for Knowledge, for Darkness hates intelligence.
9. I rule over you, says God, with power brought down from Heaven to Earth. In My hands, the Sun is a shining sword, and the Moon is a piercing flame. Your clothes are among My garments, My power binds you together and illuminates your deeds with Light.
10. I have established for you the Law that governs you, and I have given you the rod of My highest Wisdom (the Vedas).
11. You raised your voices and swore allegiance to Me – the One Who lives Eternally, rejoicing, Who has no beginning, no end, and cannot have any; the One Who shines like a flame in the midst of your palaces and rules among you as the balance of life.
12. Therefore, show yourselves immediately! Reveal the secrets of your creation! Be gracious to Me, for I am your True Creator, I am the highest and incomparable Lord of the World! Rise up!
13. Are the wings of the winds capable of carrying your wonderful voices to Heaven? You are those whom the Light begets in the depths of the Universe!
14. You are the ones for whom I have prepared the Garden of Eden! Your feet are stronger than mountains on which nothing grows! Your voices are stronger than any wind!
15. You are like a building that exists only in the Mind of the Almighty Ruler – Me! "Arise!" says the Lord! Therefore, merge with His Light!
16. Show yourselves in power and make yourselves mighty and insightful, for you belong to Me, who lives forever! Awake! Uncover the secrets of your creation! Rise up!
17. Behold! says God, I am the Support upon which all Worlds stand. The Light Worlds (Prav) are the sources of the Life-Giving Breath, the Dark Worlds (Navi) are like sharp sickles or the Horns of Death.
18. And therefore, Souls either live or are dead only in My own Worlds. Those who sleep will rise from their sleep! Rise up!
19. From the very beginning, I made people my rulers on Earth and placed them in places suitable for life, giving each of them power for a period of time so that in all corners of the Earth, people could bring My power to life, tirelessly pouring the flame (energy) of life and prosperity onto the Earth.
20. Why have the servants of Darkness become the measure of justice and truth? In the name of God, rise up!

21. Repent! Behold! His mercies are multiplying, and His name has gained power among us.

22. In His name (God's), We proclaim: Come on, wake up, people! And turn your consciousness to Us, as those initiated into His Secret Wisdom!

23. You are those whom I have prepared to carry out My justice. Rise up!

24. A mighty guard of sinners, with writings consisting of lies, has settled in Israel; their number is equal to the number of those who serve Darkness. They gather earthly moss, as a rich man gathers his riches.

25. Cursed are those who are possessed by their vices! In their eyes are millstones larger than the Earth, and from their mouths flow seas of blood. Their bodies are covered with diamonds, and on their heads and necks are pieces of gold the size of mountains.

26. Happy are those upon whom their disapproving gaze does not fall. The God of Righteousness is inaudible to them! Depart and leave your affairs, for the time has come that requires sincere repentance!

27. In the North, the thunderous rolls of God's Wrath sleep, like an oak tree whose branches are filled with leaves of grief and weeping, which have fallen to the lot of Satan's servants.

28. The wrath of God is thunder, bursting forth in an instant with the roar of hundreds of terrible earthquakes and thousands of squalls that do not stand still and know no time limits.

29. One lightning bolt generates a thousand, just as the human heart generates thoughts. Woe! Woe! Yes, woe to the Earth, for the iniquities of men are and have been great! Depart! But let your thunderous sounds remain!

30. From the mighty Great Throne came the sound of thunder, and five storm clouds flew north. The eagle found the gift of speech and cried out: Come out of the house of death!

31. And they gathered together and found Faith; they are the Free (Immortals) who rode the hurricanes of thought. Come out! For I (God) have prepared a place (Paradise) for you, therefore, show yourselves! Cast off the veil of mystery from your creation! Be gracious to Me, for I am your God, the True Creator, living Forever!

32. Hey, you who dwell in Israel, lights of sorrow, fasten your armor, for We will visit you!

33. Bring forth the legions of the Great Harlot's companions, that God may pour out upon them the cup of His wrath! Therefore, show yourselves! Reveal the secrets of your creation!

34. Hey, you wicked people with eyes that can stir up the rage of sin, which intoxicates those who are empty inside; behold! God's promise is true, and His wrath, which calls out to you with excruciating pain, will soon overtake you! Come forth! Reveal the secrets of your creation!

35. Hey, you sons and daughters of moldy minds, committing lawlessness—look! The voice of God is Conscience, calling among you as accuser and supreme judge! Come forth! Reveal the secrets of your creation!

36. O, Thou dazzling Light (Ingliä), revealing the glory of God to the very center of the Earth, in Com dwell the great mysteries of Truth; named in the Kingdom of Light (the world of Prav) as Immeasurable (Boundless).

37. O you, My children, dwelling in this world (Yavi), bringing comfort to the righteous, walking the earth with firm feet and knowing the great word "justice," you are mighty in all corners of the Earth, so fulfill the command of God. Rise up!

38. O people who have your origin in the Light (Ingilia), God is fierce in His wrath -

Gird up your loins and listen!

39. It has been said to you: "To contemplate the face of God (the night sky) is the beginning of tranquility; His eyes shine like stars; He has set you to rule the Earth and its inexpressible diversity; He has endowed you with insight (Reason) so that you may rule according to the providence of Him Who Sits on the Throne.

40. God said: Earth, let people rule you, dividing you into parts; and let there be division among people on it; and let the glory of its conquest carry with it hangovers and bitterness. Let the path of people be coupled with the satisfaction of thirst and hunger; like a nurse, the Earth will serve people.

41. One season shall follow another; and let no creature be equal to another, either upon it or in its depths. Let the foolish creatures of the Earth from the human race quarrel and destroy one another until the appointed time; then their names shall be forgotten forever.

42. Human deeds, that which they are proud of, shall be cursed. Buildings shall be turned into caves for wild animals! Satan has clouded the mind of man! Indeed, why has man abandoned the Law (the Vedas)?

43. And God said: Open wide the gates of Hell! From now on, the lower spheres (worlds) of Hell will be the dwelling place of Satan (the Jews) and his helpers! Throw all apostates there. Exalt the righteous and destroy the wicked—there is no place for them, let only the righteous remain.

44. Add and subtract until the time comes. Rise up! Come on! Stand before the Covenant received from My mouth, that which I have given to people in My righteousness.

Chapter 2.

1

1. When people began to stray further and further from God and seek a god from Satan's retinue,

2. God decided to establish His Will in the world of men.

3. He decided to send His Angel into the human world.

4. Taking on human form, the Angel descended to Earth to a young, righteous woman named Mary, who sincerely believed in God.

5. Mary was dating a certain Joseph, a carpenter, and was betrothed to him.

6. And when Joseph learned that his beloved was pregnant, he wanted to divorce her secretly.

7. But when he thought about it, an angel of God appeared to him in a dream and said, "Joseph, do not be afraid to take Mary as your wife, for what is conceived in her is from God.

8. After the appointed time, Mary gave birth to a son, and they named him Yeshua (Joshua).

9. When the boy Yeshua (Joshua) was 14 years old, he told people about the structure of the universe: what stars and constellations it has and in the middle a line (line) passing through the universe, which converges and diverges, rises and turns (kolovrat).

10. Yeshua said that the universe consists of three worlds: Light (Prav), ours (Yavi), and Darkness (Navi). These worlds, dependent on and supporting each other, are infinite in size.

11. A certain teacher named Zacchaeus (Zachariah), standing nearby with his disciples, heard Yeshua (Joshua) say this and was very surprised that a child would say such a thing.
12. And he came to Joseph and said to him, "You have a smart son who understands. Bring him to me so that he may learn the letters, and along with the letters, I will teach him the Knowledge of God (Faith).
13. And he (Zachariah) showed him (Yeshua) clearly all the Knowledge of God from alpha to omega and asked him many questions. And Yeshua looked at his teacher Zacchaeus (Zachariah) and asked him: How can you, who do not know who God is, teach others the Knowledge of God (Faith)?
14. First, if you know God, then teach me who God is, and then I will believe you. And he (Yeshua) began to ask the teacher (Zachariah) about God, and he could not answer him. And then, in the presence of many who heard, the child said to Zacchaeus (Asa Hari):
15. Know, Teacher, that before the universe and all creation came into being, there was only God (Light), who filled everything with Himself.
16. The foundation of knowledge is the knowledge that there is someone First, and He creates all reality.
17. And everything that exists in Heaven and on Earth and between them exists only because God exists.
18. And if you imagine that God does not exist, there is no one else you can imagine.
19. If you imagine that there is no one but God, He is the only one who exists. And He will not disappear when they disappear.
20. For everything in the world needs Him, but He does not need them as a whole or any of them individually. Therefore, His existence is not like their existence.
21. There is no one but God. And there is no one like Him.
22. God is the Creator of the world.
23. God is the master of everything.
24. God controls all power, which has no end and no limit.
25. It is explained in the Scriptures and by the Prophets that God has no body, no dimensions, and no image.
26. When the teacher Zacchaeus (Zachariah) heard how much meaning was expressed in Yeshua's answer, he was confused by this answer and by the fact that the boy had been taught such great Knowledge (Faith), and said to those who were present:
27. Woe is me, I am perplexed, I am miserable, I have brought shame upon myself.
28. When the disciples comforted Zacchaeus (Asa Hari), the Jews (Pharisees) standing nearby laughed loudly.

2

1. And Yeshua (Joshua) taught:
2. God is in us, and we are in Him. He created us: He gives us life.
3. He gave us our bodies, and the day will come when we will return to Him.
4. You will be happy if you accept God's Word and obey His Law.
5. Truly I tell you, whoever does this will never see suffering. For the power of God surpasses all things.
6. He destroys Satan (the ego) and his deceit, and rules over all of you and all who live.

7. I tell you the truth, man is the son of God, and it is from Him that man receives his entire body, just as the body of a newborn is born from its mother's womb.

8. Truly I tell you, you are one with God.

9. He is in you, and you are in Him.

10. From Him you were born, in Him you live, and to Him you will return again. Observe, therefore, His Laws, for only those who honor their Creator and follow His Laws can live long and be happy.

11. Your breath is His breath, your Mind is His Mind, your Spirit is His Spirit, your body is His body, your eyes and your ears are His eyes and His ears.

12. Truly I tell you, if you break even one of the Laws, if you harm even one of your brothers (neighbors), you will perish completely, and weeping and gnashing of teeth await you.

13. I tell you, if you do not follow the Laws of God, you will in no way be able to escape Judgment.

14. Those who adhere to God's Laws will also be upheld by God Himself.

15. God will heal all human illnesses, and man will never again be sick.

16. God will give man a long life and protect him from any illness—from fire, from water, from the bite of poisonous snakes (poison).

17. For God gave you birth, and He sustains life in you.

18. He gave you your bodies, and only He alone has the power to heal you.

19. Happy are those who love God and who have peacefully clung to His breast.

20. For God loves you even when you turn away from Him.

21. And how much more will He love you if you turn back to Him.

22. Truly I tell you, His love is exceedingly great, higher than the mountains, deeper than the depths of the sea.

23. And He never abandons those who love God.

24. Just as a hen protects her chicks, a lioness protects her cubs, and a mother protects her newborn baby, so God protects man from all danger and evil.

25. Truly I tell you, evil and danger are innumerable and lie in wait for man at every turn.

26. Satan (the ego) is the source of all evil, lurking in the bodies of all people.

27. Disguised in a respectable appearance, it leads people into temptation and seduction.

28. It promises wealth and power, luxurious palaces and clothes made of gold and silver, and many servants.

29. It promises fame and glory, adultery and lust, gluttony and drunkenness, debauchery and idleness, and laziness.

30. And it tempts everyone with what the human soul desires most.

31. And on the day when a person becomes a slave to all these disgusting things and vanity, it takes away the person's soul and everything that God has generously given him as payment for them.

32. But if a lost person repents of their sins and destroys them all (selfish desires), and returns to God, and if he obeys His Laws, then he will be freed from the clutches of Satan (ego), renouncing his temptations, then God will once again accept his lost son and send His Angels to help him.

33. Truly I tell you, when a person rejects Satan (ego) dwelling within him and ceases to do his will (ego), at that very moment

God's angels begin to help him with all their might to finally free him from the power of Satan (ego).

34. For no one can serve two masters at once. Either he serves Satan (the Jews), or he serves God. Either he serves death, or he serves Life.

35. Truly I tell you, happy is the one who keeps the Laws of Life and avoids the ways of death. For the forces of life grow strong in him, and he avoids the clutches of death.

36. There is no one who has left his home, or his wife, or his brothers, or his parents for the sake of God and has not received many times more in this life, and those who walk the Righteous Path will receive Eternal Life (Immortality).

37. Many people are sickened by the teachings of philosophers.

38. Can a Jew who is insignificant in spirit reason about God? There is no excuse for his complacency.

39. What does it matter to the weak in spirit that he calls Satan (the Jews) his virtue?

40. The absence of the Spirit is the true curse and poverty.

41. Before Satan (the Jews) fell, he served God.

42. Passing through the worlds (countries), he saw the whole face of the Earth, covered with life.

43. And Satan was filled with envy as he looked upon God's Creation.

44. And Satan conceived a plan to place his throne above the worlds (countries) – he wished to become like the Gods (Asas) of Asia (Holy Rus).

45. And he approached the angels of Light (the Gentiles) and said to them: "All this is mine: if you listen to me, I will place my throne above the worlds and become like the Gods (Asam), and I will reign with you forever and ever."

46. And so he spoke to each of the angels of Light whom he met on his way, all the way to Asia (Holy Rus), persuading them to his side.

47. And a voice came from the Throne of God: "What are you doing, traitor, who turns away the children of Light? You who commit sin."

48. And Satan (the Jews) answered: "Lord, I have decided to create my own world."

49. And the voice from the throne of God said to him: "You do not possess the Power of Love to create your own world, but if you have decided to act, do what you have planned."

50. And God commanded His Children (believers): "Cast Satan's servants out of My world (Asia), for they no longer serve Me."

51. And they cast out all those who listened to Satan and began to serve him.

52. And God transformed Satan (the Jews) for his pride and envy, and the Light (white skin color) was taken from him, and his appearance (skin color) became like red-hot iron, and like the inhabitants of Hell (the bottom of Navi), his whole appearance became.

53. And Satan (the Jews) took with him a third of the angels of Light (the Gentiles), and was cast out of God's world (Asia) into the Pre-Underworld (the desert), which is a kind of fire (40 years of wandering in the desert).

54. And descending to the fiery firmament (the desert), Satan (the Jews) could not create any peace for himself or those who were with him.

55. And Satan (the Jews) asked God: "Lord, have mercy on me."

56. And God took pity on him and gave peace to him (the Jews) and to those angels (the Gentiles) who were with him, and gave him dominion over our world for seven days (1,000 years), which are in essence seven epochs (cycles).

[Gentiles are all non-Jews of any race or nationality.]

1. Judas, one of the disciples, knowing the place where Yeshua was staying with his disciples, came to the Jewish high priest and said to him, "If you give me silver, I will deliver Yeshua, whom you seek, into your hands tonight; for now he is alone with eleven brothers."
2. The high priest of the Jews asked him, "How much silver do you want?" Judas replied, "Thirty pieces of silver."
3. The high priest gave him the money and sent a servant to the procurator to bring soldiers, and to Herod, the king of the Jews, who gave him a legion, for he feared the people. And they took their weapons and torches and lanterns on poles and followed Judas.
4. When the soldiers and Judas approached the place where Yeshua was, he heard the multitude approaching and withdrew.
5. And the Power of Light descended upon Yeshua and surrounded him, and he shone exceedingly, and there was no measure to the Light that was upon him, and the disciples did not see Yeshua because of the great Light in which he was, but they saw only the Light casting forth many rays of Light.
6. And the rays of Light were not equal to each other, and the Light was of different kinds, and it was of different kinds from bottom to top, one (ray) being more chosen than another, in the great immeasurable glory of the Light (God);
7. It stretched from the depths of the earth to Heaven. And when the disciples saw this Light, they were filled with great fear and great anxiety.
8. Immediately, when this Power of Light descended upon Yeshua and gradually surrounded him,
9. Yeshua rose, or flew up into the heights, shining extremely brightly in the Immeasurable Light.
10. And the disciples looked at the Light, none of them spoke, but they all remained in great silence.
11. They sat close to each other, afraid; and they were extremely alarmed. They were frightened because of the great sign that had happened, and they wept close to each other, saying, "What is this?"
12. At that moment, Judas came to betray Yeshua.
13. And Almighty God performed a miracle, and Judas changed his voice and face, becoming like Yeshua, and everyone believed that Judas was Yeshua.
14. And Judas asked where the Teacher was. Amazed, the disciples replied, "You are our teacher; have you forgotten us?"
15. He smiled and said, "Fools, you do not recognize me, for I am Judas Iscariot! And when he said this, the soldiers seized and bound Judas, for he was like Yeshua.
16. Judas said to them, "You are mad! You came for Yeshua, with weapons and torches; and now you have bound me, who brought you here to take him (Joshua)!"
17. But they beat Judas and laughed at him, for he denied that he was Yeshua.
18. And they crucified Judas for denying that he was Yeshua (Jesus).
19. And when Judas wept on the cross, he lamented: Lord, Lord, why have you forsaken me?

[Jews - from Judas, who betrayed Joshua Floyd; JudasISM - Judas Truth of the Earthly World.]

Chapter 3.

1. The Jews (traitors to God) celebrated a dubious victory, hiding behind their preaching of peace, but in reality they hate other people (non-Jews).
2. They made ignorance and lawlessness a virtue, and all deeds and actions leading to God became despised.

3. The servants of Satan tried to destroy the Wisdom of the World, replacing it with the vice of Christianity.
4. Hypocritical hypocrisy and hopeless stupidity became an integral part of everyone who believes in the servants of Satan.
5. Satan's minions teach people to despise Enlightenment, which makes man equal to God.
6. The wise men and prophets were in exile, and their temples and shrines, built to glorify God, were mercilessly destroyed by the wicked.
7. Prophets and believers in God were mercilessly killed, for anyone devoted to God will always prefer death to slavery.
8. The time is approaching when God will come to Earth to reveal Himself to people.
9. The time of the Great Judgment is coming, and soon God will restore His name on Earth, to the glory of those who are faithful to Him.
10. The Messenger of God, the Prophet, will come, and the word of the Lord of the Universe will be put into his mouth.
11. At first, he will not be recognized even by those devoted to God.
12. And he will appear from among the people who are faithful to Darkness.
13. He will be poor and miserable until he casts darkness from his heart.
14. And the Prophet will turn to God, and he will receive Wisdom.
15. God will say to him: I grant you this Wisdom, for you did not ask Me for wealth or glory. Now you can have all three.
16. And God will say to the Prophet: Behold, My Wisdom is yours. Destroy My enemies (the Jews).
17. And the time of Enlightenment will come upon the Earth.
18. And he will awaken those who are asleep.
19. And he will be given the power to decide the fate of the world.
20. And he will trample on the laws of this world and Darkness.
21. And this will mark the beginning of a great war between the servants of Darkness and the sons of Light.
22. And the war on Earth will go on for many years.
23. And a son will rise up against his father, and a daughter against her mother.
24. And God will not be the cause of this division more than Yeshua (Joshua), called the Savior (Jesus).
25. For the son will worship God, and his father will honor his enemy. For the daughter will become a witch (a seer), and the mother will become a nun of Christ.
26. Blood will flood half of this world, and the other half will be littered with corpses.
27. And God's heart will not be able to bear the groans of dying people.
28. And He will rise from the depths of the universe to put an end to this war.
29. And an army led by Satan (the Jews) will stand in His way.
30. And the hour of the Great Battle will come, which will put an end to this world and mark the beginning of a new world.
31. And Satan (the Jews) will not be able to stand against the Army of God (the Russians), and he will flee and seek protection.
32. And no one will help him, for Almighty God will destroy all who want to help him.
33. And Satan's army will fall.
34. And they will be cast down from the earthly throne together with their servants.
35. And the Darkness that gave birth to them will consume them.
36. And the world will be freed from the cruel tyranny of Satan (the Jews) and his servants.
37. The gates of Paradise will open, and you will see God coming in the Great Light.
38. All the tribes of the earth will praise Him and curse the crucified one (Judas).

39. And the dead will rise and join the living to come to God.
40. And the children of Light will be separated from the servants of Satan.
41. And may the latter be cast down into utter darkness to their fallen deity (the Jews).
42. And the time of Light will come upon the Earth, which will last forever and never end.

Chapter 4.

1

The truth and happiness of God are in your future, Russia. The truth and happiness of God will be in your victory. Bearing such a name, you cannot begin otherwise:
Now you are the leader of young men, and you will be the leader of old men. You have brothers – avenge your enemies for the wounds inflicted on your brothers. You have God – keep God's commandments.
Your Fatherland, God entrusts you with weapons – Your Fatherland, the enemy has stolen your throne from you. The spears of filial love against the arrows of criminal and ungodly enemies, Justice goes into battle, raising the banner of loyalty to God.
The enemies' cause is doomed – may the battle be fatal to them! May My Leader delight the world with a blaze over the enemy!
The gods (immortals) are all one for us—the living and omnipresent God. I predict that victory is near, and this victory will be
sing a song to Me (God) in loud praise of your glory!
Standing before your enemies, you will greet them with My words – Only if these words are worthy of you! I will sing of the breasts of glorious men and the backs of enemies,
And the arrows of the fleeing enemies, striking back. You are victorious – what can the enemy do in defeat? God gives an evil sign to the deceitful Israelites!
So, the Day will come when, in white robes and On snow-white horses, you will set out on the best path.
The leaders of your enemies will be led before you with chains around their necks, So that their usual escape, defeated, will not save them.
Many husbands and wives will watch this, This blissful day will melt everyone's hearts.

2

God rules in Heaven and Hell. And you stand on His side. Who unites all good people?
You are a tool in His hands, for He is Almighty. The Kingdom of Heaven is prepared for those who glorify Him. On a dark night, the moon is filled with blood.
Hatred is mixed with love in the heart. The truth has become accessible to people.
The Most High Himself cursed His enemies in the text. Satanail the serpent, against God's Children.
And the enemies of God will burn in fire, Their souls will be stuck in a boiling lake of blood and pus. Then all the hosts of God will come out.

And only retribution will be needed for them.

For those who do not ask God for forgiveness and who let evil out of their hearts, the Devil will open his deadly nets. For such people, the darkness will grow darker, and death will come for them all.

The religions of the Black Serpent, enemies of God, have spread throughout the Earth.

Their weapons kill the defenseless, Their knives cut the flesh of helpless (newborn) children. They are cursed for what their hands have done. God will turn away from them and Satan will betray them. Their souls are poisoned with evil,

Their bodies are sick, death surrounds them; Earthworms await their death.

Those who have gone against the Faith (the Great Ra-M-Ha), May the dark Guardians of Death (Hell) come for their souls. May death taste them, crows waiting for their bodies. Let the righteous turn away from the wicked.

The judges of the wicked will be all the souls from the hellish worlds:

Dishonorable evil, devils, and

demons. 3

Woe, woe to you, unhappy, evil sea!

The flames will consume you, you will destroy people with your waves, For such a fire will rage on Earth, That the waters will become fire, they will flow, And the boundless Earth will be destroyed,

They will set the forests ablaze, the springs and streams. The world will lose its beauty with the death of men, Burning in torment, the unfortunate will not see the sky, Full of stars, but it will all be burned by fire.

They will not die quickly: beneath their flesh perishing in the flames, Their souls will burn for many centuries. Thus, suffering evil torments, They will learn God's law -

The one that is always just.

The earth, under the yoke of misfortune,

It accepted all kinds of gods (idols) on its altars indiscriminately And was deceived, unable to understand the ominous smoke (deception).

Those who, for the sake of gain, Will support evil, prolonging the difficult times, Are destined to suffer beyond measure.

These (Jews), putting on thick sheepskins, Will pretend to be Magi, though of a different (gray) race, Weaving cunning words, profiting from the common misfortune.

They will change their lives, but they will not be able to convince the righteous-

Those who, believing with a pure heart, pray to God. 4

The harlot has become a stench in the nostrils of God, and it is too late to prevent His judgments.

The Spirit of God will no longer be despised by the harlot, and the harlot will fall long and hard.
 I understand that this is not what people want to hear, but this is what the Lord God says:
 Harlot, prepare to receive Judgment from your God.
 I gave you fertile lands and gave you power to rule over nations and kingdoms.
 But now you think you have achieved this by your own efforts. Woe to you and your strong and brave ones.
 For I, the Lord God, will diminish your strength and ability to conquer.
 It is I, the Lord God, who creates kings and nations (civilizations), and it is I who destroys them.
 You have become an abomination to me.
 Your priests and seers (false prophets) are sleeping dogs who have refused to repent and seek Me with all their hearts.
 They serve for their own enrichment.
 I, the Lord God, will strike them down and deliver them into the power of deception; they will believe their own lies.
 I will bring hurricanes, earthquakes, and floods more frequently and with greater intensity. I will send the sword throughout the Earth, and families will be divided—killing or being killed.
 There will be chaos throughout the Earth, and blood will flow in the streets. I will send famine, and you will witness your children dying of hunger. Again and again I tried to befriend you, O Harlot, but you did not listen to Me.
 Now let's see how, having decided to become your own god, you will be able to help these people in difficult times.
 I will laugh at you and call you a foolish nation. You have forsaken the living God, and now I forsake you.
 And in the end, you will know that I am the God of Abraham, Isaac, and Jacob. I was as in the beginning, and so I will be in the end.

5

All the elements of the world will come to ruin at that time: the air, the sea, the earth, and the light that comes from the fire, the axis of the heavens, the night and all the days will merge together,
 In the flames, they will completely lose their form.
 All the shining stars will fall from the heavens and disappear; Winged birds will no longer fly in the air, No foot will touch the earth, for living creatures will perish; All voices will fall silent—those of humans, beasts, and birds. In its disorder, the world will be without sound. The deep sea will make a threatening noise,
 The inhabitants of the waters will tremble, and immediately their end will come; No ship carrying cargo will sail on the waves.
 The Earth, drenched in blood from battles, will groan heavily; And then all human souls will gnash their teeth, Sinful souls will meet their doom in wailing and horror. They will be consumed by thirst, murder, disease, and hunger,
 And they will wish to die, but they will no longer be able to:
 Death will not bring them peace, and the night will give them no respite. They will pray to God in vain for a long time —
 And the Lord will turn His face away, so as not to see them anymore:

For He gave the lost people (the Jews) seven cycles (1,000 years) for repentance—

The Holy Virgin prayed for them.

God Himself put all these words in my heart, and it is necessary That everything my lips utter should come to pass.

Chapter 5.

1

1. From this barren desert and stone I raise my voice so that you may hear it.
2. Open your eyes to see, O people whose minds are moldy; listen to Me!
3. For I rise up to challenge the wisdom of this world; to test the laws of man and your "god"!
4. I ask the essence of My Law and want to know why My Commandments are needed?
5. I bow down in humility before none of your sad idols, and he who uttered "you are a servant of God" is My mortal enemy!
6. I plunge the powerless, mad Satan into boiling, festering blood and write on his scarred black body: here is the true prince of evil—the king of slaves (Jews)!
7. No lie will become truth for Me, no suffocating dogma will constrain My Mind!
8. I free myself from all conventions that do not lead to Immortality.
9. I raise the banner of the strong in Spirit in relentless encroachment!
10. Blessed are the strong in Spirit, for they will decide the fate of the world. Cursed are the weak in Spirit, for their inheritance is the yoke!
11. Blessed are the wise, and may they be honored among men. Cursed are the foolish, and may they be wiped from the face of the Earth!
12. Blessed are the righteous, and may they remain the rulers of the world. Cursed are the apostates, and may they be trampled underfoot by cloven hooves!
13. Blessed are those devoted to Me, for I am the foundation of Life. Cursed are those who submit to the Jews, for they will be their slaves forever!
14. Blessed is the hand of the righteous, and let the rebellious flee from it. Cursed are the wicked, and may they be spat upon!
15. Blessed are those who despise death, and may their days be long on Earth. Cursed are those who hope for a rich life, and may they perish among the many!
16. Blessed are the destroyers of lies, for they are the true messiahs. Cursed are the liars and hypocrites, and may they be destroyed!
17. Blessed are the valiant, for they shall be rewarded with great treasures. Cursed are those who believe in evil, for they are frightened by their own shadows!
18. Blessed are those who believe in Me (God), and may fear never enter their minds. Cursed are the servants of Darkness, for they shall be drained of blood whiter than snow!
19. Blessed are those who have enemies, and may they make him a hero. Cursed are those who do good to those who grin in response, for they will be despised!
20. Blessed are those who are great in Mind, for they will ride the storms of thought. Cursed are those who teach that lies are truth and truth is lies, for they are abhorrent to God.
21. Thrice cursed are those weak in Spirit, whose insecurity makes them weak. They will be given to serve and suffer!
22. The demon of self-deception has taken root in the souls of idolaters. Eternal fire awaits all who worship idols!

23. There is no holiness in idols, let alone My Spirit (God's Spirit). Like any idols of the distant past, they are the fruit of human labor, and what man has created, he can also destroy!

2

1. Look at the crucifixion-what does it symbolize? Deadly pale weakness hanging on a piece of wood.
2. I ask for everything.
3. Standing before the festering interiors and lacquered exteriors of churches full of false and arrogant moral dogmas, I write on them in letters of burning contempt: "See, for all this is deception!"
4. Gather around Me, O you who have despised death (Immortals); and the Earth itself will be yours! – take possession of it and rule over it!
5. For too long, the hands of the dead have been allowed to sterilize living thought!
6. For too long, right and wrong, good and evil have been distorted by false prophets!
7. No doctrine should be accepted on the basis of lies.
8. Religions must be questioned.
9. No moral dogma should be accepted on faith.
10. It is wise not to rush into believing anything, for belief in even one false principle is the beginning of all foolishness.
11. The main duty of any new Faith is to nurture new people who will define its freedoms, lead to Spiritual development, and break the rusty bolts and chains of dead customs that hinder Spiritual development.
12. The theories and ideas that meant freedom, equality, and brotherhood for your ancestors now imply chains, oppression, and slavery!
13. For as everything around us changes, so too must every human ideal change!
14. Wherever and whenever lies are enthroned, let them be overthrown without mercy or pity, for no one can prosper under the burden of falsehood.
15. Let established sophisms be deprived of their throne, uprooted, burned, and destroyed, for they are a constant threat to morality and ethics!
16. If any spoken "truth" is proven to be an empty fiction, let it be unceremoniously thrown into cosmic Darkness to the dead gods (idols), dead empires, dead philosophies, and other useless things!
17. The most dangerous of all prevailing lies is the ecclesiastical-religious, privileged lie – a lie that is the standard of truth for everyone.
18. It breeds other universal errors and delusions.
19. It is a tree of ignorance with a thousand roots.
20. It is a disease of society!
21. A lie that is known to be a lie is already half eradicated, but a lie that even a thinking person accepts as truth, a lie instilled in a small child on its mother's lap – such a lie is harder to fight than a creeping plague!
22. Widespread lies are the most powerful enemy of freedom of thought.
23. There is only one way to deal with it:
24. Destroy its roots and branches.
25. Exterminate it before it does the same to you!

26. The Holy Scriptures (Vedas) have always been the bearer of Light and the embodiment of enlightenment until the Jews came to power.
 27. For the Jews, the Holy Scriptures (Vedas) have become synonymous with evil, which, however, is to be expected from a religion whose very existence is based on deception and lies!
 28. The Jewish scriptures are the waste products of minds festering with fear and powerlessness, written consciously (deliberately) to help those who actually rule the world, laughing maliciously from their earthly thrones.

3

1. "Love one another," says the Law.
2. It is natural for people to love and do good to one another.
3. Love your enemies with all your heart, but if someone strikes you, crush your offender!
4. Crush his whole side, for self-preservation is the Law!
5. He who turns the other cheek is a cowardly dog!
6. Follow your path and you will gain enough experience to reflect upon.
7. This will make you respected in all aspects of life, and your Spirit – your Immortal Spirit – will live in the intangible Paradise and in the minds and hearts of those whose respect you have earned.
8. Life is the greatest mercy, death is the greatest disgrace.
9. And therefore, you must live most of your life – HERE AND NOW!
10. Here and now there is neither Heaven in glorious splendor, nor Hell where sinners burn. Here and now is the day of your eternal torment!
11. Here and now is your day of delight!
12. Here and now is your chance!
13. Choose this day, for there is no savior but yourself!
14. Say to your heart: "I am my own master!"
15. They say that "the truth will set people free."
16. However, truth alone will not liberate anyone.
17. Only the struggle for truth brings liberation (immortality).

Chapter 6.

1

1. The prophet had a dream: On a high hill stood a cross. A man was nailed to the cross.
2. The entire hill and the space in front of the cross were covered with people, who knelt and praised the crucified man and the instrument of his death.
3. And the prophet cried out: O, you wretched people! Why do you pray to death? You are committing a terrible crime!
4. Now you pray to the cross, but later you will use much more sophisticated instruments of suffering in your tortures!
5. And your faith will be pitiful, for you will not know true Bliss (Immortality), since you honor only suffering and sorrow.
6. The Prophet approached the cross and threw the man hanging on it to the ground. Then the Prophet tore the cross out of the ground with his mighty hands, turned it over, and stuck the other end back into the ground.
7. And the Prophet turned to the people who were frozen in horror at his actions:

8. I call upon God as my witness! Let death be banished from this day forward! Let the Joy of Life spread across the Earth!
9. By the power given to me by the Master of the World, I trample this instrument of death underfoot and laugh at it with all my might!
10. And may ignorance and delusion perish into nothingness!
11. And may all peoples who love Truth henceforth honor God!
12. So spoke the Prophet, and when he finished his speech, lightning struck the inverted cross, and it burst into bright flames, confirming the words of the Prophet.

2

1. At the dawn of a new era, as the Christian religion slowly fades away, the human world awaits the arrival of a new Faith that will bring salvation.
2. And the world waited, forgetting that Light always dispels Darkness.
3. The Age of Darkness is coming to an end. The picture of decay covers the faded tones of the outdated frescoes of Christian churches, which are preparing for the Dawn.
4. The Dawn of Knowledge. The Dawn of Spirituality. The rebirth of humanity. Everything intersected at one point, in the shadow of the falling cross.
5. A solid front, preceding the coming of God, the Dawn rushes forward, sweeping away all the foundations and familiar positions of entities in its path.
6. It brings chaos and confusion to people's Souls and incites the previously overthrown Forces to rebellion. It is a harbinger of the coming times.
7. Before its relentless onslaught, the holders of the false truths of past centuries reluctantly release the scepters of power from their weakened hands.
8. The once mighty Jews, who for a long time were the first and only ones, notice how the ground beneath their feet is shaking, but they do not understand what Force is bending them to the ground and bringing them to their knees.
9. They remain stubborn in defending their "infallible" righteousness, but the echo of their "ego" is lost in the countless halls of the labyrinth of lies created by the hands of their faithful slaves.
10. Acting in this way, they see what they want to see, but they feel that Satan's time is up, and they cannot believe it.
11. They sense the bitter smell of an approaching storm.
12. For centuries, they have tried to convince themselves of the immutability of their position, and now they cannot understand why there is a stench of anxiety in the air.
13. They take the keys to the dungeon and hastily check the locks - their Chief Secret should be there, but it is not. There is the one they created over the centuries, over whom they long celebrated their "triumph," whom they made the culprit of all their misfortunes.
14. They look into the dungeon of their Soul, but there is only a bitter reflection of themselves. And they are quite worthy of their mirror.
15. They are outdated principles and cracks in his throne.
16. Dawn exposes their sores, tears the scabs of masks from their faces, and they appear before everyone in their unsightly naked form. They have nothing to hide it with, because all their luxurious garments are seen as rags.
17. They have no one to turn to for support-their strong ones have lost their strength, their numerous armies have lost their ranks.
18. They hide behind the name of God, but God hates this, and in His eyes it only adds to their guilt.
19. They hope that the CHURCH, which they have nurtured, will come to their defense. The CHURCH is old, the BLOOD of Judas flows in its veins, and it is ready to bargain in order to continue its peaceful existence in its splendor and grandeur.

20. The Church, hiding its fear for its own skin behind complacency, turns away from them and is ready to turn them into gold for the convenience of commercial transactions.
21. Abandoned, betrayed, rejected by all, they can only cry out to their last hope, their Creator.
22. But while they lose strength with each passing day and see the Dawn approaching, humanity devouring itself, new churches rising up, towering like tombs.
23. Churches are tombs – the last refuge of Satan, who is dying here.
24. And now, more than ever, the Earth resembles a cemetery.
25. The light piercing through the thickening darkness restores everything to its true color.
26. Those who have wisdom see this – the corpse spots on Lucifer's forehead and the Great Glory of God.

3

1. The Jews have fought and quarreled with each other throughout their history (from the Torah).
2. Each tribe, together with its priests and ministers, tried to find wisdom in its own lies!
3. But the time of Darkness in the great scheme of human existence is limited.
4. The bearers of evil wisdom (Christians) had their own saga, and their prophecy became reality.
5. Each tribe (the tribes of Israel) with its "divine scripture" accused others of spiritual folly.
6. The desecration of the Holy Scriptures carries with it an eternal curse.
7. The Jews turn the saints of the past into devils in order to survive themselves.
8. Their weak ministers play a devilish game to fill churches and make money.
9. The flames of Hell burn brighter thanks to the souls who have been taken in by their false words and writings.
10. For too long, the Jews studied "spirituality," and what poor and ignorant pigs they became in the end.
11. And they join hands in a "brotherly" union in their desperation to gather for their last council.
12. "Dawn is approaching."
13. And twilight fell.
14. The glow of a new Light rises from the night, and the Herald of the Apocalypse ascends to proclaim: "This is the age of Light! God rules the world!" The unrighteous will be dead.
15. This is the Dawn of magic and untainted Wisdom.
16. Reason will prevail, and the Great Temple (Asgard) will be built and consecrated to the glory of God.
17. Human freedom depends on self-denial and self-sacrifice.
18. And let it be known to all that the world of God and Eternal Life will be the greatest joy for everyone.

4

1. And the word of God came to the Prophet:

2. Prophet! Turn your face toward Israel (the great Harlot) and prophesy against her,
3. and say to the Jews: Hear the word of God: Thus says God: Because you speak evil of My saints, because you trample their word underfoot, and because you glorify Israel, because you rule over them,
4. for this, I will give you up to be torn apart by My sons.
5. I will turn Israel into a land scorched by fire and ravaged by war, and the inhabitants of Israel into straw burning as if in a furnace.
6. For thus says God: because they clapped their hands and stamped their feet, and rejoiced with all their hearts in the delusions and ignorance of My sons (believers),
7. For this, I will stretch out My hand against the Jews and give them up to be plundered by the nations, and I will wipe them out from among the nations of the earth and blot them out from among mankind.
8. Thus says God: because they say, "Behold, only the Jews are people, and all others are animals!"
9. for this, I will reveal the secret mysteries of the Jews and Slavs to My sons (believers)
10. and I will give Israel as an inheritance to them (believers), so that the Jews will no longer be mentioned among the nations of the Earth;
11. and My sons (believers) will act according to My wrath and My indignation.
12. Thus says God: because the Jews have sinned greatly, beating and killing My children,
13. For this, says God:
14. I will execute My judgment upon the wicked people by the hand of My people,
15. and the Jews and Slavs will know that My judgments are impartial.

5

1. Have mercy on us (believers), God, Creator of all that exists, and look upon the Earth,
2. and bring Your fear upon all nations.
3. Lift up your hand against the wicked people, and let them know your power.
4. As You have revealed Your Holiness before me, so reveal Your Greatness before them, -
5. and may they know You as I have known, that there is no God but You, Lord Almighty.
6. Renew Your signs and perform new wonders;
7. glorify Your hand and Your right arm; raise up Your wrath and pour out Your anger upon the Jews;
8. destroy the wicked and destroy the sinners;
9. hasten the time and reveal Your Judgment, and let them proclaim Your Great Deeds.
10. Let the wrath of fire destroy those who flee from the sword, and let those who oppress those who believe in You find destruction.
11. Crush the heads of those who say, "We are the salt of the earth!"
12. Gather all the wicked and sinners, and judge them with Your judgment, as it was written in the prophecies.
13. Judge, O God, the people named after Judah, who for 30 silver coins.
14. Destroy the great Harlot (the Jews).
15. Fill Your sons with praise and Your glory.
16. Grant testimony to those (RusSKim) who were always Your possession, and raise up prophecies from Your Name.
17. Grant reward to those who hope in You, and may the people believe in Your Prophets.

18. Hear, O God, the prayers of the faithful,
19. and let all who live on Earth know that You are the Lord of lords and King of kings!

Chapter 7.

1. The extensive Teaching of Wisdom written by the Righteous Enoch, which deserves praise from all people and is the judge of the whole Earth, is for all my descendants who will live on Earth and for future generations who will walk in righteousness and peace.
2. Let not your spirit be troubled because of the times, for the Holy and Great God has set days for all things.
3. And the righteous shall arise from sleep, arise and walk in the way of Truth, and all his way and path shall be in eternal goodness and mercy for the righteous, and he shall give dominion to the righteous, and he shall live in Faith and Truth, and walk in the Eternal Light.
4. And sin shall perish in Darkness forever and ever, and shall no longer appear from that day until Eternity.
5. Enoch said: Listen, my sons, to every word of your father, and heed the voice of my mouth, for I exhort you, my beloved ones: love God and walk in righteousness.
6. And do not approach God with a double heart, and do not join those who have a double heart, but walk in God, my sons; and He will lead you in good ways, and God will be your helper.
7. For I know that acts of violence will prevail on Earth, and great judgment will come upon the Earth; and all unrighteousness will cease and be cut off from its roots, and all its structure will disappear.
8. And unrighteousness will be repeated again, and all the works of unrighteousness and all the works of violence and lawlessness will be done again on Earth.
9. And since falsehood, sin, blasphemy, wickedness, and other kinds of actions will increase at that time, and apostasy, lawlessness, and impurity will grow, a great judgment will come from Heaven upon them all, and the Holy Lord will come forth with wrath and punishment to execute judgment upon the Earth.
10. In those days, violence will be separated from its roots, and the roots of falsehood will perish along with lies, and they will disappear from under Heaven.
11. And the righteous will rise from sleep, and Wisdom will rise and be given to him.
12. And after that, the roots of falsehood will be cut off, and sinners will perish by the sword; the roots of slanderers will be cut off in every place, and those who plot wickedness and blaspheme God will perish by the edge of the sword.
13. And now I speak to you, my sons, and show you the ways of righteousness, and I will show them to you again, that you may know what is to come.
14. And now, listen, my sons, and walk in the ways of righteousness, and do not walk in the ways of wickedness, for all who walk in the ways of unrighteousness will perish forever.
15. For is there anywhere a son of man who would hear the voice of the Holy God and not be shaken?
16. And is there anyone who can think His thoughts? And where is there anyone who can see all His works?
17. And how could there be anyone who would know the works of God, and see His breath, and His Spirit, and tell about it, or go up and see all the ends of Heaven, and be able to devise them, or do anything like them?
18. And is there anywhere a man who could know the breadth and length of the Earth, and to whom is the measure of all this revealed?

19. And is there anyone who could know the length of Heaven, and what its height is, and on what it is established, and how great is the number of stars, and where all the luminaries rest?

20. And now I say to you, my sons, love God and walk in Him, for the ways of God are worthy to be accepted; but the ways of the wicked vanish suddenly and perish.

21. And to some people from the coming Generations, the ways of wickedness and death will be revealed, and they will keep themselves far from them and will not follow them.

22. And now I say to you, the righteous: do not walk in the way of evil, nor in violence, nor in the ways of death, and do not approach them, lest you perish.

23. But seek God and a life pleasing to God, and walk in the ways of Peace, that you may live and have joy.

24. And keep God in the thoughts of your heart, and do not allow God to be eradicated from your heart, for I know that sinners will tempt people and will humiliate Wisdom, and it will find no place anywhere, and temptations of all kinds will not diminish.

25. Woe to those who devise iniquity and wickedness, and lay the foundation of deceit; for they will be suddenly uprooted and will have no peace.

26. Woe to those who build their houses with sin, for they will be uprooted to the foundation and fall by the sword; and those who acquire gold and silver will suddenly perish at the Judgment.

27. Woe to you who are rich, for you rely on your wealth, and you will lose your wealth, because you did not think about God in the days of your wealth.

28. You have blasphemed God and falsehood, and prepared yourselves for the day of bloodshed, and for the day of darkness, and for the day of the Great Judgment.

29. I tell you that He who created you will destroy you to the ground, and there will be no compassion for your fall; and your Creator will rejoice in your destruction.

30. And your righteous ones in those days will be a reproach to sinners and the wicked.

31. Oh, if only my eyes were a cloud of water, to weep for you, and pour out my tears like a cloud of water, that I might find rest for my heart from sorrow!

32. Who has allowed you to commit hatred and malice?

33. Let judgment come upon you, sinners!

34. Do not be afraid of sinners, you righteous ones, for the Lord will deliver them into your hands again, that you may execute judgment upon them as you wish.

35. Woe to you who utter curses to curse irrevocably; and your healing shall be far from you because of your sins!

36. Woe to you who repay your neighbor with evil, for you will be rewarded according to your deeds!

37. Woe to you who bear false witness and prove falsehood, for you will suddenly perish!

38. Woe to you, sinners, for you persecute the righteous; for you will be betrayed and persecuted, you who are unrighteous, and their (the righteous) yoke will be heavy upon you.

39. You righteous ones, hope, for the sinners will suddenly perish before you, and you will rule over them as you wish!

40. And on the day of the sinners' suffering, the righteous will rise and soar like eagles, and higher than the kite will be their nest, you will ascend to Heaven; you sinners, like rabbits, will penetrate the ravines of the Earth and the crevices of the rocks

forever before the righteous; and they will sigh for you and weep like forest spirits.

41. But do not be afraid, you who suffer, for there will be healing for you, and a brilliant Light will shine upon you, and you will hear a call to peace from Heaven.

42. Woe to you, sinners, for your wealth allows you to appear righteous, but your heart exposes you as sinners, and this speech will testify against you as a reminder of your misdeeds.

43. Woe to you who eat and drink excessively and trample on the power of the lowly!

44. Woe to you who always lie, for you will suddenly be rewarded, and you will wither and dry up, because you have forsaken the Source of Life (God)!

45. Woe to you who commit injustice, deceit, and blasphemy: this will be a memorial against you for your evil!

46. Woe to you, the powerful, who strike down the righteous with your strength, for the day of your destruction will come, while many good days will come for the righteous on the day of your Judgment.

47. Believe, righteous ones, for sinners will be a disgrace to you and will perish on the day of Truth.

48. Let it be known to you (sinners) that God thinks of your destruction, and the Angels rejoice at your destruction.

49. What will you do, sinners, and where will you flee on the day of Judgment when you hear the voice of the prayers of the righteous?

50. And you will not have what they (the righteous) have—you, against whom this word will testify: "You have become allies of sinners."

51. And in those days the prayer of the righteous will penetrate to the Lord, and the days of your judgment will come upon you.

52. And all your unrighteous words will be read before the Great and Holy One, and your face will be ashamed, and every deed based on unrighteousness will be rejected.

53. Woe to you, sinners, in the midst of the sea and on the land, whose memory is not good!

54. Woe to you who acquire silver and gold for yourselves unjustly and say, "We have become rich and have treasures, and we possess everything we want; and now we will do whatever we think, for we have gathered gold and silver and filled our storehouses, and we have as much water as we need to protect our homes."

55. Like water, your lies will spill out, for your wealth will not remain with you, but will suddenly be taken away from you, since you have acquired everything unjustly, and you yourselves are subject to great condemnation.

56. And now I swear to you, wise and foolish alike, for you will experience much

(or see) on Earth.

57. For you, men, will adorn yourselves with more jewelry than women, and with more colors than maidens, in royal dignity and grandeur, and power, and in silver, and in gold, and in purple, and in honor, and in food, they will spread like water.

58. Therefore, they lack the Teaching of Wisdom, and through this they will perish along with their treasures, and with all their power and honor; and in disgrace, and in death, and in great poverty, their Spirit will be cast into the Fiery Furnace.

59. I swear to you, sinners: just as a mountain was not and will not be a slave, nor a hill a servant to a wife, so sin was not sent to Earth, but people produced it from their own minds; and those who commit it will be subject to great condemnation.

60. And barrenness was not given to the wife, but for the sake of her own deeds she dies without children. I swear to you, sinners, Holy and Great, that all your evil deeds are revealed in Heaven, and none of your acts of violence are hidden or concealed.

61. And do not think in your spirit or say in your heart, "You do not know and you do not see that every sin is recorded daily in Heaven before God.

62. From now on, know that all your violence that you commit is recorded every day until the day of your Judgment. Woe to you, madmen, for you will perish through your madness; and since you do not listen to the wise, nothing good will be your lot.

63. And now know that you are prepared for the day of destruction, and do not hope that you will live, for you are sinners, but you will perish and die, since you know no redemption: for you are prepared for the day of the Great Judgment, and for the day of suffering and great shame for your Spirit (Soul).

64. Woe to you, you who are hard-hearted, who do evil and eat blood!

65. Where do you get your good food, drink, and satisfaction?

66. From all the good things that our Lord has sent in abundance to the Earth: therefore, you shall have no peace.

67. Woe to you who love your deeds of unrighteousness!

68. Why do you expect good things for yourselves?

69. Know that you will be delivered into the hands of the righteous; they will cut your throats and kill you, and they will have no compassion on you.

70. Woe to you who rejoice in the suffering of the righteous, for your grave will be dug!

71. Woe to you, for whom the words of the righteous are only empty words, for there will be no hope of life for you!

72. Woe to you who write down false words and lawless words; for they write down their lies so that they may be heard and their madness not forgotten; so there will be no peace for them, but they will die a sudden death!

73. Woe to those who commit wickedness and praise and hold in high esteem deceitful words: you will perish because of this, and there will be no good life for you!

74. Woe to you who distort the words of righteousness!

75. And they will fall away from the Eternal Law and make themselves what they were not, namely sinners; they will be trampled upon on Earth.

76. In those days, you righteous ones, prepare to offer up your mental prayers; you will present them as testimony to the Angels, so that they may present the iniquities of sinners to God as a reminder.

77. In those days, the nations will be in turmoil, and generations of nations will rise up to the day of destruction.

78. And in those days, the fruit of the womb shall come forth, and they (the mothers) shall tear their own children apart; they shall push their children away, and they shall give birth to premature babies; they shall push their infants away, and they shall not return to them, and they shall not have mercy on their beloved ones.

79. Again, I swear to you, sinners, that a day of unceasing bloodshed is in store for you.

80. And they will worship stones, and others will make images of gold and silver, and of wood and clay; and others will worship unclean spirits, and demons, and all kinds of idols in idolatrous temples (churches): meanwhile, no help can be found in them (idols).

81. And they will sink into ignorance because of the madness of their hearts, and their eyes will be blinded by the fear of their hearts and dreams.

82. Through them they will fall into ignorance and fear, for they do all their deeds in falsehood and worship idols; and they will all perish together.

83. But in those days, blessed are all those who accept the words of Wisdom and know her, and fulfill the ways of the Most High, and walk in the way of Truth, and with God: for they will be saved.

84. Woe to you who spread evil among your neighbors, for you will be put to death in Gehenna (Hell).

85. Woe to you who lay the foundation of sin and falsehood, and cause bitterness on Earth: for this you will come to an end.

86. Woe to you who build your houses on the sweat of others, and whose building materials are nothing but tiles and stones of sin; I tell you that there is no peace for you.

87. Woe to those who reject God and the Faith of their fathers, and attach their Souls to idols: for there will be no rest for them.

88. Woe to those who do wrong and aid violence, and kill their neighbors on the day of the Great Judgment: for God will cast down your glory, and put malice in your hearts, and stir up the Spirit of His wrath to destroy you all with the sword; and all the righteous and holy will remember your sins.

89. And in those days, fathers will be killed in one place together with their sons, and brothers will fall together from death, until their blood flows like a stream.

90. For a man will not spare his sons or his grandsons, but will kill them with compassion; and a sinner will not spare his most honorable brother; from dawn to sunset they will kill one another.

91. And the horse will walk chest-deep in the blood of sinners, and the chariot will sink to its top.

92. And in those days the Angels will descend into the shelters of sinners and gather in one place all those who helped sin; and God will rise on that day to bring about the Great Judgment upon all sinners.

93. But over all the righteous and the Holy, He will set the Holy (Light) Angels as Guardians, so that they may guard them as the apple of their eye until the end of all malice and all sin; and even if the righteous sleep a long sleep, then even then they shall fear nothing.

94. And whoever is wise among men will see the Truth, and the children of the Earth will understand all the words of this Book, and will know that their wealth cannot save them from the destruction of their sin.

95. Woe to you, sinners, if you torment the righteous on the day of cruel suffering and burn them with fire: you will be rewarded according to your deeds.

96. Woe to you who are corrupt in heart, who care to devise evil; fear will come upon you, and no one will help you.

97. Woe to you, sinners, for you will burn in the lake of Fire for the words of your mouth and the deeds of your hands, with which you act unrighteously.

98. And now know that the Angels in Heaven will inquire about your deeds from the Sun, the Moon, and the stars—they will inquire about your sinful deeds, for you judge the righteous on Earth.

99. And God will make every cloud, and every mist, and every dew, and every rain, witnesses against you, for they are all held back from you, so that they do not fall upon you; and should they not think about your sins?

100. And now give gifts to the rain, that it may not be withheld from descending upon you, and also that the dew may not be withheld, if it has received gold and silver from you.

101. When the frost and snow fall upon you, along with their cold, and all the snowy winds with all their disasters, you will not be able to stand against them in those days.

102. Consider the heavens, all the children of the Earth, and every work of the Creator, and fear Him, and do nothing evil before Him!

103. If He closed the windows of Heaven and withheld the rain and dew from falling on the Earth because of you, what would you do then?

104. And if He sends His wrath upon you and all your works, can you not worship Him, since you speak arrogant and shameless words against His Truth, and there will be no peace for you.

105. And do you not see the captains of ships, how their ships are tossed by the waves, swayed by the winds, and exposed to danger; and they are afraid because they have taken with them the best of their possessions, and they are anxious in their hearts lest the sea swallow them up and they perish in it?

106. Is not the sea, and all its waters, and all its movement, the creation of God, and has He not sealed all His work and enclosed it completely in the sand?

107. The sea dries up at His threats and is terrified, and everything in it dies: and you, sinners living on Earth, do not fear Him.

108. Did God not create Heaven and Earth and everything in them?

109. And who gave the teaching of wisdom to all who live on Earth and who live in the sea?

110. Do not all the kings of the ships fear the sea?

111. But sinners do not fear the Creator.

112. In those days, when He sends upon you a tormenting fire, where will you flee, and where will you be saved?

113. And when He sends His word upon you, will you not be struck down and terrified?

114. All the stars will be shaken with great fear, and the whole earth will be struck, and it will tremble and be terrified.

115. And all the angels will carry out the commands given to them and will try to hide from Him who is great in glory, and the children of the earth will tremble and quake; and you, O sinners, will be cursed forever, and let there be no peace for you!

116. Do not be afraid, souls of the righteous, and trust in the day of your death in Truth!

117. And do not grieve that your soul descends into the realm of the dead in great sorrow, in grief, and sighing, and sorrow, and that your body did not find in your life what your goodness deserved, you will find all this now, on the day of Eternity, when you have become equal to the Angels, on the day of the curse and condemnation of sinners.

118. And when you die, sinners say over you: "The righteous die, just like us, and what good do their deeds do them?"

119. Here they are, like us, dead in sorrow and poverty, and what advantage do they have over us?

120. We are all equally mortal.

121. And what will they achieve through righteousness, and what will they see in Eternity?

122. For behold, they too have died and will not see the Light until the age to come.

123. I say to you, sinners: it is enough for you to eat and drink, to strip people naked, to plunder, to sin, to gain power, and to see good days.

124. Have you seen how peaceful the end of the righteous was, for there was no violence in them on the day of their death, "And they perished as if they had never existed, and their souls descended in joy into the kingdom of the dead."

125. And now I swear to you, righteous ones, by His great glory and honor, and by His praiseworthy Kingdom, and by His dominion, I swear to you: I know this secret and have read it in the Heavenly Tablets, and have seen the Book of the Saints, and have found written and marked therein concerning them that all good things are prepared for them, and joy and honor; and I have found recorded concerning the Spirits (Souls) of those who have died in righteousness; and learned that you will be rewarded with many blessings for your labors, and your fate is better than that of sinners.

126. And your Souls shall live in goodness, you who have died in righteousness; and their Souls shall rejoice and be glad, and their memory shall be before the face of the Great God for all generations of the world: so do not fear the reproach of sinners!

127. Woe to you, sinners, when you die in your sins and those like you say about you: "Blessed are the sinners, for they have seen all their days; and now they have died in happiness and wealth, and have seen neither sorrow nor murder in their lives; they have died in glory, and during their lives no judgment has been passed upon them."

128. But do you know that their souls must descend into the realm of the dead, and they will find it unbearable, and their sorrow will be great?

129. And during the Great Judgment, your Spirit will descend into Darkness, and into the net, and into the floating flame, and the Great Judgment will be for all generations until the end of time: woe to you, for there is no Peace for you!

130. Do not say to the righteous and good who still live: "In the days of our distress, we labored and overcame every need, and encountered all kinds of calamities; we could do nothing against our enemies, neither in word nor deed, and achieved absolutely nothing; we suffered and perished, and could not see life day after day."

131. We hoped to be the head, but we became the tail; we were exhausted in our work and did not receive the fruits of our labor; we became food for sinners, and the unrighteous made their yoke heavy for us.

132. Those who hated us and beat us were our masters, and we had to bow our heads before those who hated us, and they had no compassion on us.

133. We tried to slip away from them, to flee and find peace, but we found no place to run and escape from them.

134. We complained about them in our grief to the rulers, and lamented those who devoured us; but they did not regard our cry, nor would they hear our voice.

135. And they helped those who robbed us and devoured us, and those who humiliated us; and they concealed their oppression, so that they did not remove their yoke from us, but devoured us, and drove us away, and killed us: and they concealed our death, and did not think about the fact that they had raised their hands against us.

136. I swear to you, righteous ones, that the Angels in Heaven remind the Great God of you for your good, and your names are recorded with Him.

137. Hope, righteous ones, for before you were in shame and misfortune and distress, but now you will shine like the heavenly lights, and you will be visible, and the gates of Heaven will be opened for you.

138. And your cry for judgment continues: it will be revealed to you, for the rulers will be avenged for your suffering, and all the helpers of those who robbed you.

139. Have hope and do not abandon your hopes: for you will have great joy, like the heavenly angels. Since this is what awaits you, you will not hide on the day of the Great Judgment, and you will not be found to be like sinners, and eternal condemnation will be far from you, for all generations of the world.

140. And now, righteous ones, do not be afraid when you see sinners growing stronger and enjoying themselves in their merriment, and have no fellowship with them, but keep your distance, for you must be allies of the Heavenly Hosts.

141. You sinners, even though you say, "You cannot know this, and our sins are not all recorded," nevertheless, They (the Angels) record your sins every day.

142. And now I reveal to you that Light and Darkness, day and night, see all your sins.

143. Do not be ungodly in your hearts, and do not lie, do not change the words of Truth, and do not pass off as lies the words of the Holy and Great God, and do not glorify your idols; for all your lies and your ungodliness serve not the truth, but great sin.

144. And now I know this secret, that many sinners will change the words of Truth and fall away from God, and will speak double-tongued words, and tell lies, and do great sinful deeds, and write books about their words.

145. But when they write all my words correctly in their languages, and do not change or omit anything from my words, but write everything correctly, everything that I have previously affirmed about them; then I know another secret, that only the righteous and wise are given the Books (Vedas) for joy, and for righteousness, and for Great Wisdom, and they are given the Books, and they will believe in them and rejoice in them; and all the righteous who have learned from them to know all the ways of righteousness will receive their reward.

146. "And in those days, says the Lord, they (the righteous) shall call upon the sons of the Earth and bear witness to the Wisdom of their Books; show them Wisdom, for you are their leaders, and rewards for the whole Earth.

147. For I and the Angels will join with them forever and ever on the paths of righteousness in their lives.

148. And peace will be with you: rejoice, you are children of God."

Enoch was a righteous man, walked before God, and was no more, because God took him to Himself.

Book 4. THE BOOK OF THE LAW

The Law is Love. Love obedient to Faith. Love obedient to Faith is not the random lust of a savage, nor is it Love under Fear (inquisition), as is the case with Christians. But Love, whose path is shown by God and possessed by Reason as the formula of the Spirit—such will be the Law.

Book 1

1. Had! This is the Manifestation of the Great Ra-M-Ha.
2. This is how the inhabitants of Heaven (Prav) reveal themselves.
3. Every man and every woman is a star (children of God).
4. Every number (Soul), no matter what it is, is infinite (Immortal).
5. Help Me, O Aryan Warrior-Lord, help Me in My manifestation before the children of men!
6. Be thou, Hadith (Prophet), my secret center, my heart, and my tongue!
7. And behold! AiVass (Assur), My servant, has revealed all this.

8. The universe (the world of Yavi) dwells in Me, and I dwell in the universe.

9. So worship Me, and see how My Light is shed upon you.

10. Let My servants be few and hidden, they will rule over many, those whom everyone knows.

11. People worship only gold (money) and idols (idols). All people who worship gold and idols are idiots.

12. Come out, O children of Light, under the stars, and receive your full share of Love.

13. I am above you and within you. In your ecstasy (bliss) is My ecstasy (bliss). It is gratifying for Me to see your joy.

15. And now you will learn that the Chosen Priest and Apostle of Infinite Space (the World of Infinity) is the Prince-Priest. And in his woman, whose name is the Crimson Wife, all power is given to him. They will gather My children into a flock, and from them the Radiance of the Stars will penetrate the hearts of people.

16. For he is the Sun, and she is the Moon. Only to him is the flame of that winged Mystery revealed, and to her flows the moonlight.

17. However, you are not such Chosen Ones.

18. Burn on their foreheads, O Radiant Serpent!

19. O woman with eyes filled with azure, bend over them.

20. The key to these rituals lies in the secret word they received from Me.

21. Those who do not worship Me are nothing; for they do not see Me. They are as if on Earth, and I am Heaven, and there are no other Gods there but Me.

22. Therefore, you know Me by the name Jehovah (God of the Gentiles), but He knows Me by a secret name, which I will reveal to him when he finally comes to know Me. For I am the Infinite Space and the Infinity of the Stars. Do as follows. Do not bind anyone to anything! Let there be no distinction among you (believers) and between any thing, for this causes harm.

23. But if anyone succeeds in this, let him rule over all!

24. I am the Supreme God, and My name is the Great Ra-M-Ha.

25. Think, understand, and you will comprehend.

26. Then the Priest and Prophet said to the Beautiful God: Who am I, and what will be the sign?

So He answered him, bowing into the flickering flame of blue, All-Touching, All-Penetrating!

You will know! And let my Ecstasy be known, the awareness of the vastness of the universe's existence.

27. Then the priest answered and said to the King of Space: O Lord, the continuous Being of Heaven, let people call you One and Many, or let them not speak of You at all, for Your Greatness has no boundaries!

29. For I have divided people for the sake of Love, for the sake of the possibility of merging (into Unity).

30. This is the creation of the world, where the pain of separation is nothing, and the joy of union is everything.

31. And let these foolish people with their sorrows not trouble you! They feel little, and what they do feel rests on the scales of half-erased pleasures; but you (believers) are My Chosen Ones.

32. Obey my Prophet (the prescriptions of the Vedas)! Perform difficult trials for the sake of knowing Me to the end! Seek only Me! And then the joys of My Love will rid you of all pain. So it is; I swear by My Sacred Heart and tongue, by all that I can give and all that I desire to receive from you all.

33. And then the Priest fell into a deep trance and turned to the King of Heaven: Prescribe trials for us, describe rituals, and give us the Law!

34. But He replied: I will not write about the trials, the rituals must be known, partly closed, and the Law is one for all.

35. That which you (Aleister Crowley) are writing at this moment is the Book of the Law in three parts.

36. My scribe, the Priest of Princes, will not change a single letter in this book, but in order to avoid any obscure passages, he will explain them later with the help of Wisdom (Knowledge).

37. Likewise, mantras (prayers) and spells; labor with the rod (Will) and work with the sword (Mind) – you will learn all this and teach others.

38. He must teach, but he must precede this with severe trials.

39. The word of the Law is the Vedas.

40. And whoever calls you "believers" will not be mistaken, if only he deeply understands the meaning of this word. For the word has three levels (3 stages of Faith)
 – The Hermit, the Loving One, and the Earthly Husband. Do what is written in the Vedas – that shall be the Law.

41. Restriction (in knowledge) is the word of sin. O man! Do not refuse your wife if she desires! There are no bonds that can unite the divided except Love. Everything else is a curse. Cursed! Cursed shall it (wickedness) be forever and ever! Gehenna (Hell).

42. Let the majority sit in chains and filth. Let them perish. You have no other right but to do what is written in the Vedas.

43. Do so, and no one will dare say "no" to you.

44. For pure Will (Soul), free from goal-setting (desire), independent of the thirst for results (ego), is Perfect in every way.

45. Perfection and Perfection are one Perfection, and not two!

46. The Book of Splendor is the Secret Key to this Law. The Jews call it Kabbalah (the Secret Torah). I call it the Book of Light.

47. However, they (the Jews) only have half of it. Use your art to combine them so that everything (false) disappears completely.

48. My Prophet is a fool with his numbers 1, 1, and 1. But are they (the Jews) themselves not donkeys and nothing (slaves) from the Book (the Bible)?

49. Reduce all rituals, all trials, all passwords, and all signs. With the onset of the Equinox, God takes his place in the East, and let Asar (the Great Race) dwell with Isa (Yeshua), and together they are one (one people). They are all from Me. Let Asar worship, let Isa suffer; the Great Ra-M-Ha in the splendor of the secret name is the initiating Lord.

50. Now a few words about the task of the Hierophants (high priests). Keep in mind! One trial hides three at once, and there are three ways to pass them. The dense must pass through fire, the subtle will be tested by intellect (Mind), and the high chosen ones will be tested in the Highest. Here is a star and another star, a system and another system, and let none of you know the other.

51. Four entrances (stages of Development) lead to one palace (the world of Infinity), the floor of the palace is made of silver and gold, heavenly pearls, jasper, exquisite aromas, jasmine and rose, and emblems of death. Let him enter them one by one or all four at once, let him stand on the floor of the palace (as a Christian). Will he drown? Amn. Ho! Warrior, will your servant drown? But there are means (the Bible) and means (the Vedas). So be kind: dress in fine fabrics, eat rich food, and wash it down with sweet wine (drink) and sparkling wine (drink)! In addition, love fully, love as you wish, when you wish, where and whom you wish. But always for My sake.

52. And if THIS is done incorrectly, if you confuse the signs of space (+ / -), declaring: they are all one or they are all different, if the rituals are not always directed at Me, then expect a terrible Judgment!

53. This will revive the world, this little world (Yavi) - My sister, My heart, and My language. So too, O Priest and scribe (poet), even if you are of princely birth, this will not cool you, will not justify you. But ecstasy and earthly joy will be yours: To Me! To Me!

54. Look, you are a Prophet, do not change a single letter, otherwise you will not contemplate the mysteries hidden within.

55. The child of your testicles (relatives) will contemplate them (the mysteries).

56. Do not wait for him from the East, do not wait from the West, that child comes from an unexpected home. Aum!

All words are sacred, and all prophecies are true, but they understand little. Having solved the first part of the equation, leave the second part untouched. But everything is before you in clear light, and some part is in darkness.

57. Call upon Me under My stars! Love is Law, Love obedient to Will (Faith). And do not confuse, fools, there is Love and there is not love. Here is a dove, and here is a snake. Choose wisely! He, My Prophet, chose, knowing the Law of the firmament and the great mystery of the Abode. All the Ancient letters (Runes) in My Book (Vedas) are true. But the letter "tsade" (Satan) is not a star (not God). And this is also a Mystery: My Prophet will reveal it to the wise.

58. I give joys unimaginable on Earth: not hope, but certainty, even during life, that after death there is unspeakable peace, rest, ecstasy (bliss); and I do not demand sacrifices (bloody ones).

59. My incense is made of tree resin; it does not contain blood: because My hair is the Trees of Eternity.

60. My name is Great Ra-M-Ha, it is also the name for all believers. The Nine-Pointed Star in a Circle (the Star of Ingliä). The blind see Me in black, but the sighted see gold and azure. I also have secret glory for those who love Me.

61. But to love Me most beautifully, and if under the stars of the night in the desert you now light incense before My altar, calling Me with a pure heart and fire within, you must come a little closer and lie down on My chest. For one kiss, you will want to give everything. But he who gives only a grain immediately loses everything. You will acquire precious things, you will have women in abundance and spicy seasonings, you will wear jewels, you will outshine entire nations on this planet with your brilliance and glory, but all this, loving Me, and so you will come to My Joy (Immortality). I strictly command you to appear before Me in a single garment, with your head covered. I love you! I long for you! Put on your wings and awaken the Radiance (Mind) slumbering within you: come to Me!

62. At all My meetings with you, the Priestess will speak-and her eyes will burn with the fire of desire when she rises naked and jubilant in My secret Temple-To Me! To Me! Calling forth flames from the hearts of all in her song of love!

63. Sing to Me enthusiastically, sing about love! Burn incense for Me! Adorn yourself with jewels for My sake! Drink to Me, for I love you! I love you!

65. To Me! To Me!

66. This concludes the Manifestation.

Book 2

1. This is the point of concealment of the Mind.

2. Come, come all and know the secret that has not yet been revealed. I, the Supreme Mind, am the complement of My Universe. Extent is not characteristic of Me, and Svarga is the name of My Home.

3. I am the omnipresent center of every sphere (atom), just as it is. A circle that exists nowhere.

4. And yet they know it (matter), but never Me.

5. Look! The rituals of old times have turned black. Those who are evil will be rejected, and the Prophet will purify the good! Then Knowledge (the Vedas) will be corrected.

6. I am the Fire that burns in the heart of every person and in the core of every star. I am Life, and the giver of Life, and yet by knowing Me, you know death.

7. I am the Magician (Wizard) and I am also the Exorcist (Mystic). I am the axis of the wheel and the nine-pointed star within the circle (the Star of Ingliā). It is foolish for Me to call out, "Come to Me!", for I am the One who comes.

8. Those who have honored the Law have honored Me; people honor the Gods (Angels) for Me in vain, for They too are only worshippers.

9. Do not forget that existence (life) is pure delight (trial); all sorrows are nothing more than shadows, they pass and disappear, but there is also that which remains (karma).

10. Hey, Prophet! Your will to learn these letters is weakening.

11. I see your hatred for the hand with the pen; but I am stronger.

12. For I, unbeknownst to you, am within you.

13. For what? For the sake of what you have learned and for My sake.

14. Let the tomb be veiled now, but let the Light rush upon the people and devour them with blindness!

15. I am Perfect, for I am not; and My name is Jehovah among the ignorant, but among the wise My name is the Great Ra-M-Ha. And this is essential, for I am indeed Nothingness (the Great Void). The Empress and the King are not from Me; for there is a further Mystery.

16. I am the Empress, and I am the Hierophant (King). There are 11 in total, for 11 is the number of My bride.

17. Listen to Me, you sighing people!
Sorrow, pain, and regret are left to the dead and dying—
a tribe that has not yet recognized Me.

18. They have long been dead, these fine fellows, but they do not feel. We (the Gods) are not for the sick and gloomy; the rulers of the Earth (the Aryans) are our kin.

19. Does God live in a dog? No! But the Higher Ones are our Holy and Wise Ancestors. They will rejoice, our Chosen Ones, but those who grieve are not ours.

20. Beauty and Strength, galloping Laughter and wonderful Bliss, onslaught and Fire — these are ours.

21. We have no use for worthless scum (rats); let them die in obscurity. For they feel nothing. Compassion is a vice of kings: by trampling on the weak and unworthy, the strong (wise) act according to the Law; such is our Law and the Joy of this world (Yavi). Do not dwell, O king, on this lie: that you must die. In truth, you will not die, but live forever. Let it be understood now: the King will remain in pure ecstasy forever, if the Mind undergoes Liberation. Glory to the Great Ra-M-Ha! Earth, Sun, Power, and Vision (Knowledge), Light (Wisdom); all this is for the servants of God.

22. I am the God who gives Knowledge and Rapture and Radiance; it is I who excite and intoxicate the hearts of men. To worship Me, use marijuana and strange potions (made from hemp), from them I will speak to my Prophet, be intoxicated by them. They will not harm you in the least. This is nonsense, it is a lie against yourself. Ostentatious innocence is also false. Be strong, O man!

Be lustful, enjoy all kinds of sensual delights, do not fear that the Gods will reject you for it.

23. I am alone, there is no other God where I am.

24. Look! Here are some more serious mysteries concerning My hermit friends (Rakhmanov). Do not think that you will find them in the forest or on the mountain: but on a purple bed, caressed by magnificent creatures with heavy thighs, with Fire and Radiance in their eyes, and a waterfall of fiery hair, that is where you will find them. You will also see them at the helm, at the head of victorious armies, and their joy will be a million times greater than it is now. But without coercion of one another, when king is against king! Love one another with burning hearts, trample the lowly people (Jews) in the fierce lust of your pride, on the day of your wrath (the Great Judgment).

25. You are against the (wicked) people, O My Chosen Ones!

26. I am the Secret Serpent, coiled, ready to strike. In My coils is the joy to come. If I raise My head, I merge with My Universe. My head hangs down, shooting venom, then the Earth rejoices, and We are One with it.

27. There is also Great Danger in Me, for he who does not understand these Runes (writings) to the end will make a Great Mistake. He will fall into a well called "Because" (Kabbalah), and there he will perish along with the dogs of common sense (unbelievers).

28. Cursed be "Because" and all his kin!

29. May it be cursed, this "Because" (Jews), forever and ever!

30. If Will retreats with a cry of "Why?", invoking "Because," then Will is finished and there will be no action.

31. If Power asks "Why?", then it is weakness (mind).

32. Reason (mind) is also a lie. There is only one factor (Mind), and it is Boundless, Unknown; and all their words (Jewish writings) are misinterpretations (profanation).

33. Enough of "Because" (profane)! Be damned, dog (Judas)!

34. But you, My people (Russians), rise up and wake up!

35. May our rituals be performed correctly—beautifully and joyfully!

36. Among them are rituals dedicated to the elements and feasts of the seasons.

37. The feast of the first night of the Prophet and his Bride!

38. Feast in honor of the three days of writing the Book of the Law.

39. Feast for Tahuti (Wisdom) and the Prophet's child - a mystery, O Prophet!

40. The feast of the Highest Ritual and the feast of the Equinox.

41. The Feast of Fire and the Feast of Water; the Feast of Life and the even more majestic Feast of Death!

42. A daily feast in your hearts in the joy of My delight.

43. Every night a feast and pleasures of complete delight.

44. Hey! Feast! Rejoice! The future is not terrible. There is Immortality and Eternal Ecstasy (Bliss).

45. There, death awaits the dogs (Jews).

46. Failed? Do you regret it? Is there fear in your heart?

47. Where I am, so that this does not happen.

48. Have no pity for the fallen (apostates)! I do not know them. I am not for them. I do not comfort: I hate those who are comforted and those who comfort.

49. I am unique. I am the Conqueror. I am not for those slaves who perish. May they be cursed and killed! Truly!

50. I am blue and gold in the light of My betrothed, but in My eyes there is a glint of red; purple and green sparks cover My body.

51. Purpler than purple is the Light, inaccessible to sight.

52. Here is the veil: it is a black veil. The veil of a modest woman. It is a veil of mourning and a shroud of death. This is alien to me. Tear apart the deceitful ghost of centuries, do not cover your vices with words of virtue, you do not serve Me with your vices, and you do wrong, and I will judge you here and hereafter.

53. Do not be afraid, O Prophet, when these words are spoken, you will not regret it. Without a doubt, you are My chosen one, and blessed will be those eyes upon which you look with joy. But I will hide you under a mask of mourning, and those who see you will think in fear that you have fallen, but I will lift you up.

54. Those who shout that you are nothing are not valuable. You will prove to them that you are valuable. Since they are slaves to "Because" (the Jews), they are not from Me. Letters? Do not change their form and meaning.

55. You will yet comprehend order and meaning. You will find new symbols (knowledge) to introduce into it.

56. Get out of here, you mockers, even if you laugh at My honor, you will not laugh for long. When you become sad, then you will understand that I have abandoned you.

57. The righteous shall remain righteous. And those who stink shall stink.

58. Do not even think about change; be as you are now and no other.

Therefore, the kings of the Earth will be kings forever, and slaves will serve them. Nothing will be cast down or exalted: everything will remain as it was. But there are also My secret servants, and it happens that a king hides behind the mask of a beggar. A king can choose whatever attire he desires; there is no particular standard here; however, a beggar is unable to hide his poverty.

59. Therefore, be vigilant, lest you reject the hidden king; love everyone!

61. The light before your eyes, O Prophet, you did not desire it, but it is desirable.

62. I have risen in your heart, and the kisses of the stars fall like heavy rain upon your body.

63. You are exhausted in the voluptuous fullness of inspiration, the fading sweeter than death itself, more rapid and joyful than the caress of the Worm of the Underworld.

64. Oh! You have been overcome, we stand upon you, our rapture is poured out upon you! Praise! Praise to the Great Ra-M-Ha! Rejoice now! Enter into our union and ecstasy without delay! Enter into our ardent repose and write down sweet words for kings!

65. I am the Lord! You are the Holy Chosen One.

66. Write and find ecstasy in writing! Work hard, let our bed be a bed of labor! Tremble with the joy of life and death! Ah! You will die beautifully, whoever sees you will admire you. Your death will become the seal of Our Love's vow for eternity. Come, fill your heart with boundless joy. We are one, We are Mind.

67. Stop! Stop! Strengthen yourself in your ecstasy. Strengthen yourself in your ecstasy; do not faint from exalted kisses.

68. Be firm! Do not relax! Raise your head! Do not sigh so deeply - die!

69. Ah! Ah! What do I feel? Have the words dried up?

70. In other spells, there is help and hope. Wisdom says: Be strong! Then you will be able to bear more joy. Do not be an animal: enjoy yourself with refinement. If you drink, do so according to the Law; when indulging in art, strive for the utmost refinement of shades. And if you enjoy yourself, let there be refinement in it.

71. Just go overboard! Go overboard!

72. Desire more with all your might! And if you are truly Mine, and there is no doubt about that, and if you are always full of Joy, death will be the crowning glory of it all.

73. Ah! Ah! Death! Death! You will long for death. Death, O man, is forbidden to you.
74. The length of your passionate longing will become the strength of the glory of its death. He who lives long and desires death, only he is king among kings.
75. Hey! Listen to these words and numbers:
76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 2 4 8 9 R P S TOVAL (the steps of Faith)
- The knowledge of God). What do they mean, O Prophet? You do not know and will never know. He who will succeed you is coming, and he will explain in detail. Do not forget, O chosen one, to be Me, following Love in the Heavens, flooded with Starlight, looking at people directly, communicating this Joyful Word to them.
77. Be proud and mighty among people!
78. Exalt yourself! For there is no one like you among people or among Angels (Gods)! Elevate yourself, O My Prophet, and you will surpass the stars themselves. They will worship your name in four parts, the wondrous, mystical number of man, and the name of your house, 418 (the world of Infinity).
79. The end of the concealment of the Mind; blessing and worship of the Prophet!

Book 3

1. The reward of the Great Ra-M-Ha.
2. Here is the division that leads home (to the Light/England); here is the unknown Word. Pronunciation has no effect; all this is unnecessary. Beware! Stop! Remove the spell, Great Ra-M-Ha!
3. Let it be understood first and foremost that I am the God of War and Vengeance. And I will trouble (punish) them (the apostates) severely.
4. Choose an island for yourself, you!
5. Build a fortress on it.
6. Surround it with military vehicles.
7. I will give you a war machine.
8. With its help, you will crush nations; no one will be able to stand before you.
9. Lurk! Retreat! Now crush them! Such is the Law of the Battle of Conquest (Judgment). Also, I will be given divine honors at My secret abode.
10. Obtain the Stele of Revelation (the Ancient Vedas) itself, install it in your secret Temple when it is located in a worthy place, and it will be your Kiblah (symbol of Unity with God) forever. And not only will it not fade, but on the contrary, it will miraculously regain its color.
11. It (the Book of Wisdom) is your only proof. I forbid you to argue. Obey! That is enough. I will make it easy for you to leave your ill-ordered house in the city of Victory. You will deliver Her with honors, O Prophet, even though it is not to your liking. In the future, dangers and unrest await you. But I, the Great Ra-M-Ha, am with you. Worship Me with fire and blood, worship Me with swords and spears. Let the woman gird herself with a sword for my sake: let the blood of the wicked flow in my name. Trample the infidels, crush them, O warrior, and you shall taste their flesh (victory) from me!
12. Sacrifice cattle, small and large, but first, gold (money).
13. But not now.
14. You have yet to see that Hour, O Blessed Beast, and you, Crimson Concubine, His desires!
15. This will plunge you into sorrow.
16. Do not cling so desperately to promises, do not be afraid when you are subjected to curses. You do not even know the whole meaning.
17. Do not fear anything: do not be afraid of people, the Forces of Destiny, Angels, or anyone else. Do not fear the power of money, the mockery of human stupidity, or any other

forces in Heaven, on Earth, or under the earth. I am your Refuge, and Reason shines upon you; I am the Fortress, the Strength, the Fury of your hands.

18. Let pity be rejected! Cursed be those who are pitiful! Kill and torture without mercy; crush them!

19. They will call this Stele (Book of Wisdom) the Abomination of Desolation; count well the number of letters in its name, and it will appear to you as 718 (Kabbalah).

20. Why? Because "Because" (Judaism) will collapse, as it will no longer exist.

21. Place My image in the East; you must buy My image, which I will show you, a special one, unlike any you know. And suddenly you will be able to do this with ease.

22. Gather other forces to support Me; for they have gathered to exalt Me. For I am the invisible object of worship, and the rest are lies. They are destined for the Beast and his Bride, and the victors in the Trial of X (the Battle of Judgment Day). What is this? Will you find out?

25. You will bake flatbread and eat it for My sake. There is another use for this: after saturating it with incense, place it before Me, and bugs will infest it, just like that, and the crawling creatures are dedicated to Me.

26. You will kill them by naming your enemies, and they will fall before you.

27. By eating them, a passionate power of joy will also arise in you.

29. Moreover, keep them in this state (of suffering) for as long as possible, for the longer the better, because they grow fat, receiving strength (wealth) from Me. Everything is before Me.

30. My altar is open, it is made of copper; if you burn anything, do it on silver or gold.

31. A rich man is coming from the West, he will shower you with gold.

32. You will forge steel from gold!

33. Be ready to soar or fall!

34. But your Holy Place (Asgard) will remain inviolable throughout the centuries; even if it is burned and destroyed by fire and sword, the invisible House will remain standing, and it will stand until the Great Equinox, when Jesus will rise and the one with two rods will take the earthly throne and palace. Another Prophet will rise and bring down a fresh tremor from Heaven, another woman will awaken lust and worship of the Serpent, another Soul of God and the Beast will merge in the tiara Priest, another sacrifice will stain the Tomb, another king will rule; and no more will reverence be poured out upon the Hawk-headed mystical Lord (God)!

36. Then the Prophet turned to God:

37. I worship You in this song: I am
the inspired Messenger of God.
For me, Heaven opens its veil,
Whose words are Truth! I call
upon You, I welcome Your
presence, O Great Ra-M-Ha!
Complete Unity is revealed!
I worship the Energy of Your Breath (Ingli), Supreme
and Awesome God,
Making the Gods and Death
tremble before You.
I, I worship You!
Appear on the Throne, Great Ra-M-Ha!
Open the paths of Wisdom!
Illuminate the paths of Truth!
Let the ways of Truth pass through Me,

to excite Me or calm Me! Aum! Let them fill Me!

38. So, when Your Light (Ingla) is in me, and its Red Flame is like a sword in my hand to advance Your order. There is a secret door, I will arrange it so that there is access to all posts (steps of Faith), as it is said:

This (Mind) is my Light; its rays consume me:

I have made a secret door

in the abode of the Great Ra-M-Ha!

To the worlds of Pura and Svaruga (the world of Infinity). I am your Prophet, O

Great Ra-M-Ha,

Prophet of the Supreme

God! I strike my chest,

With wisdom I cast my spells.

Reveal Your starry brilliance, O Great Ra-M-Ha!

Invite me to dwell in Your House (Heavenly Asgard), O

Great Light, Supreme Mind!

Stay with me, Great Ra-M-Ha!

39. All this and the Book of Wisdom, to tell how you achieved this, and the reproduction of this ink and paper are eternal, for they contain the words of the Mystery, and your commentary on the Book of the Law will be printed in beautiful red ink and black on wonderful handmade paper; and to every man and woman you meet, it will not be for food and drink, but given as Law. Then they will have the choice to accept this grace or refuse it; and no other way. Do this quickly!

40. What about the work on the explanations? It is easy, and the Mind burning in your heart will make your pen confident and quick.

41. Make your Kaaba a place of presence; everything must be done skillfully and efficiently.

42. You will see the trials yourselves, except for those of you who are blind. Do not reject anything, but traitors (Judas) must be recognized and destroyed. I am the Most High, and I am able to protect My servant. Truth is your argument. Do not argue, do not entice, do not talk too much. Those who seek to catch you, to bring you down, attack them without pity or mercy, and destroy them completely. Sharp as a snake that has been stepped on, turn and strike! Be more vicious than them. Drag their souls to terrible torture; laugh at their fear; spit on them!

43. Let the great Harlot (the Jews) beware of the following: if pity (love for one's neighbor) and compassion (humanity), and tenderness (repentance) do not visit her heart, if she abandons My work (the Covenant) for idle games with ancient passions (the Ancient Vedas), then let her know the bitterness of My retribution. I will sacrifice her child to Myself, fill her heart with madness, men will reject her, and she will crawl through the twilight streets as a withered and despised whore, drowning in liquid mud and perishing in cold and hunger.

44. But let her be exalted in pride! Let her not follow My way! Let her perform miracles of fornication! Let her kill her heart! Let her be noisy and treacherous, in rich clothing and jewelry, having no shame before all men.

45. Then I will raise her to the heights of power: I will conceive a child from her, whose power will surpass all the kings of the Earth. I will fill her with joy, through My power she will see the wonderful Nirvana (the world of Infinity) and she will attain power, but she will bow down in worship.

46. I am the military Lord of the Forties; the Eighties hide at the sight of Me, they are swept away. I will lead you to victory and rejoicing: I will guide your weapon in battle, and you will know the thrill of destruction. Success is your proof, courage is your armor; advance, I have strengthened you, and no one will put you to flight!

47. This Book will be translated into all languages, but always from the original, written by the hand of the Beast; for in the random handwriting and arrangement of letters in relation to one another are contained mysteries (meanings) unknown even to the Beast itself. Let no one attempt to do this.

But He who comes after him, when, I will not say, will reveal the Key to everything. This crossed line is the Key, and this circle, squared in its failure, is also the Key. And Ab-Ra-Ka-Dabra (God Ra - God of Good). This will be his child, and it is a strange thing here. And let him not seek the meaning of this, for being alone, he will perish here.

48. Now the Mystery of these letters has been solved, and I would like to move to a more Holy Place.

49. I abide in the secret of the four Words (the Great Ra-M-Ha), in which all human gods (idols) are reviled.

50. May they (idols) be cursed, cursed, cursed!!!

51. I have the Head of a Hawk, and with it I peck out the eyes of the sinner while he hangs on the cross.

52. It is My wings that strike the face of the wicked and blind him.

53. My claws tear at the flesh of the lawless.

54. Bahlast! Ompehda (finished)! Hey, you toads, I spit on your beliefs.

55. Let the wheels of the great Harlot (the Jews) be broken: in memory of her, let all who have committed adultery with her be despised.

56. Also in the name of Love and Me!

57. Also despise every coward, mercenary soldiers who play at war, despise all who are foolish.

58. But not those who are wise and insightful, those of Heavenly descent, those who are noble; for you are brothers!

59. Fight as brothers!

60. There is no Law except "Do what your heart (Mind) desires."

61. Here ends the word of God, who has taken His Throne, whose Light floods the frame (vessel) of the Soul.

62. Honor Me! Strive for Me through the crucible of torment, and it will turn into Bliss (Immortality).

63. A fool reads this Book and understands nothing.

64. Let him pass through the first trial (the 1st step of Faith), and it will be like silver to him.

65. The second (2nd level of Faith) is like gold.

66. And the third (3rd stage of Faith) is precious stones of the purest water.

67. And through the fourth (Immortality), the brightest sparks of the hidden Fire.

68. Be that as it may, everyone will find this (Immortality) beautiful. Those who claim otherwise are enemies and outright liars.

69. There is success.

70. I am the Hawk-headed Lord of Silence and Power; The blue night sky embraces My crown (the Universe).

71. You, twin Warriors (Russians), are destined to stand at the pillars of this world! For your time is near.

72. I am the Lord of the Double Scepter of Power (the Two-Headed Eagle): this is the Scepter of Power - but there is nothing in My left hand, for I have crushed the Universe and nothing remains.

73. Turn these writings from right to left, from top to bottom, then look!

74. My Name retains the splendor of magnificence, both in concealment and when revealed in glory, like the Sun—the eternal son of midnight.
75. End of words. Aum. Ha.

Book 5. HARATY OF LIGHT

Haratia First. The Beginning

In the Summer of the Priestess of Fire, on the Five Hundred and Seventy-Sixth Circle of Life since the Great Migration from DaAaria, according to our summer reckoning, on the Day of Three Moons, revered in Asgard Iriysky, learn, children of the Great Race, about ancient times, about the Wisdom of the Ancients preserved by the Volkhs, about the Beginning of all that is known to men, and for the times to come, written in the Harati by the darrung VirRith. Giving glory to God and your Holy Ancestors, may you comprehend with your hearts the Greatness of God, through what is told in the song of the Volkhv Sladagora, preserved in the Da'Arian Race.

Once upon a time, or rather, when there were no times, there were no Worlds and Realities perceived by us, humans, there was only one Great Ra-M-Ha, not incarnated.

He manifested himself in the New Reality and, from the perception of the New Boundless Infinity, was illuminated by the Great Light of Joy. And then the Infinite New Eternity appeared, born in the New Reality, and an infinite number of its Manifestations appeared.

This is how what we, humans, perceive as the spaces of the Worlds of Yavi, Navi, and Prav came into being.

As soon as the Great Ra-M-Ha manifested itself in the New Reality, a super-great absolute Something appeared in the Infinite New Eternity, and since it was not what the Great Ra-M-Ha is, the super-great absolute Something concealed within itself the beginning of evil, for everything that is imperfect from the highest point of view of the Perfect One is relative evil. And when the Great Ra-M-Ha was illuminated by the Great Light of Joy, a great stream of Ingilia poured forth from Him — the Primordial Living Light, which is His unspeakable Breath, and the unspeakable Light poured forth and resounded in the Great Something.

At that moment, when the Primordial Living Light moved away from the Great Source of Ingilia by no less than one peaceful fraction of a line, the Primordial Living Light ceased to be part of the One whom we humans call — the Great Ra-M-Ha, just as the light from Yarila-Sun or a burning torch is not Yarila-Sun or a torch.

The Primordial Living Light drove before it the darkness of the super-great absolute Nothingness, deprived of Divine Light, and in some places it pierced through it, leaving no trace; in other places it shone with bright Light, flooding great spaces and pouring forth a stream of dazzling Light farther and farther.

But the further the Primordial Living Light moved away from the One we call the Great Ra-M-Ha, the less bright was the light of Ingilia, which more and more often pushed aside and dispelled the darkness of non-existence, the darkness of emptiness.

In each cluster of the Primordial Living Light, many Worlds and Realities appeared. And then, far, far away from the One whom we humans call the Great Ra-M-Ha, His Primordial Living Light spread out for the last time, like great clusters of stars.

In this Primordial Living Light, living beings appeared, for Ingilia was Life-giving.

Part of the Primordial Living Light poured into the depths and mixed with darkness and gloom. Primordial Flashes appeared, from which our Universe and the Universes above it were born.

But everywhere, both above and below, like a blue river, there was a strip of Primordial Living Light that did not mix with the mist, called the Golden Path or Heavenly Iri.

From top to bottom in the New Reality, various Worlds were reflected from the surface of the Heavenly Iriy, and in them, special Realities developed, inhabited by special beings.

The higher the Realities were located, the greater the number of senses the beings inhabiting them were endowed with, and in each locality there was not just one Reality, but many Realities, and the beings inhabiting them had the same number of senses, but the senses of the beings in these Realities, lying next to each other, were different.

Such is our Infinite New Eternity in the New Reality, and in it there are still great clusters of Primordial Living Light, whose faint reflection is our Sun and stars.

The Primordial Living Light connected many Realities, giving rise to the Great Trees of the Worlds.

Like the branches of a tree, the Primordial Living Light connected the leaves of Reality with mighty shining trunks, and the trunks of the World Trees sank their roots into the Infinite New Eternity born in the New Reality, and they receive their Bright Power from the Bright Waters of Heavenly Iriy.

Thus was created the Garden of Viri, which occupies half of the Heavenly Svarog.

Other Infinities in our infinite England came into being differently. And there, high above, but far from the One whom we humans call the Great Ra-M-Ha, where the great clusters of the Primordial Living Light spread out, there are the Higher Gods, one of whom we call Svarog, who is the God of the Worlds and Realities of our Infinity.

There are more Svarogich than there are Infinities existing in our infinite Ingilia.

Those of the Higher Gods who are not Gods of Infinities dwell in the shining World of Spiritual Power. The Svarozhich are infinitely great and infinitely powerful compared to us: we can speak of Them as Perfect, Almighty, All-Good, and All-Knowing.

We are right to place the Higher Gods above everything accessible to our minds, everything we can comprehend.

But any Soul living in any of the beings – on the smallest particle, revolving around the original basis – we relate to Svarog with our power in the same way that Svarog relates to the One we call the Great Ra-M-Ha.

Every tiny particle of our body, stone, or tree is a kind of solar system, a sun surrounded by Earths on which billions of thinking beings live, sometimes surpassing us in their mental and moral development.

More important than what has been said now may be the fact that in the Infinite New Eternity born in the New Reality, there is below an Abyss as boundless and unknowable as there is above, and that what is below is a likeness of what is above, and what is above is the basis for the likeness of what is below, according to the original will of the Primordial One, whom we humans call the Great Ra-M-Ha.

Haratiya Second. Birth

At the source of the Summer of the Priestess of Fire, on the Five Hundred and Seventy-Sixth Circle of Life since the Great Migration from DaAria, according to our summer reckoning, on the Day of Lyubomir, when the Wise Priests bless the Sacred Family Unions between the Great Clans, in all the Holy Places of the Great Race.

And on this beautiful evening, hear, children of the Great Race, about ancient and beautiful times, about Ancient Wisdom, preserved by the Magi. About the Birth of the Righteous Worlds, and for the times to come, inscribed in the Haratiya of Light by the gift of VirRit. Exalting the Glory of the Great Ra-M-Ha, may everyone comprehend with their hearts the greatness of the Worlds, through what is told in the song of the Wizard Sladagora, preserved in the Da'Arian Race of Parda.

In the true Beginning, or rather, when in the Infinite New Eternity the Great powerful stream of Life-giving shining Ingliia - the Primordial Life-giving Light - spread out, in the New Reality various Spaces and Realities of the Worlds of Yavi, Navi, and Prav were born.

And the closer these Spaces and Realities were located to the Original Source of Light in various Shining Worlds, the greater the dimensions of these Greatest Spaces and Realities were filled.

And in them were born the Life-Giving Ancient Deities-Patron Saints of the Worlds and the greatest Spaces and Realities, who, developing in the Divine Light of the Primordial purest Ingliia, knew and arranged their boundless Spaces and Realities, and the more multidimensional the Abodes of Life were, the greater the number of senses the ancient beings inhabiting the Abodes of Life were endowed with.

Thus was born the Highest and infinitely multidimensional Bright World of Prav. Below the Highest World of Prav, in each Shining Abode of Life in the Spaces of the Golden Path, there was not just one Reality, but many Realities, and the beings inhabiting the Abodes of Life had the same number of senses, but the senses of the beings in these Realities, lying next to each other, were different.

And for different thinking beings, different Suns and stars shone. The Primordial Life-Giving Light of Ingliia connected the Radiance of different Suns and stars from many diverse Realities, giving rise to the Great Trees of the Worlds.

Thus, the branches of the tree connected the Primordial Life-Giving Light and the Leaves-Realities of our World Tree with the mighty Ever-Shining Trunk.

And each Leaflet-Reality shone immeasurably, overflowing with the bright light of various Suns, while the trunk of the World Tree extended its numerous roots into the Infinite New Eternity, born in the New Reality.

And high above, on the Reality Leaves, under the dazzling rainbow glows of the Great Suns and stars, New Abodes of Life were born, in which the Ancient Patron Gods of our Families appeared.

They settled in the New Abodes of Life, bringing Beauty and Creation with Harmony to the beings born and living there. They transformed the lands in the New Abodes of Life into blooming, fragrant Gardens under bright, multicolored Suns and stars.

Having filled the Shining New Abodes of Life with all kinds of blessings, they set off for other Realities and continued to create there as well, helping the inhabitants of those Realities.

Nature in those Bright Lands remained untouched, but life in those Lands was filled with Beauty.

There, eternal Wisdom poured into the World and filled Life with immeasurable abundance. Thus, the Abodes of Life that were born in the New Reality flourished. The Abodes of Life in the Radiant World developed in Harmony and Perfection. In all relationships, in deeds and in life, only Conscience and Wisdom were the measure, complemented by Love and Faith, which lead Consciousness to perfection.

Wisdom and Labor inspire Consciousness, strengthened by glorious deeds. Those blossoming Lands were transformed, and beings turned their gaze toward the Heavens. Fixing their clear gaze on the Heavens, beings strove with all their Souls toward those distant realms from whence they had come to Earth, located in various Realities, the All-Wise Ancient Deities-Patron Saints.

The primordial Light of Ingilia developed the flight of thought, giving rise to the Great Creation in all the Harmonious Light Worlds. And various forms of Life, thanks to Pure and Clear Thought, as well as the Great Creation, left the Flowering Lands and rushed to the Heavens, filling new Spaces and Realities in various multidimensionalities.

Thus were born the Greatest and multidimensional Spaces and Realities of the Bright World of Prav.

Spreading across diverse Spaces and Realities, Wise thinking beings, guided by the Ancient Deities-Patron Saints, settled in the most beautiful uninhabited New Lands of the Bright World of Prav, and then returned to the Heavens.

This is how the harmonious Worlds of Pravy were populated, born in the Primordial Living Light of Joy, which radiates the Original Great Ra-M-Ha.

Kharaty Third. The Great Assa

At the source of Letha, Priestess of Fire, on the Five Hundred and Seventy-Sixth Circle of Life since the Great Migration from DaAaria, according to our summer reckoning, on the Day of Great Ingilia, when the Wise Priests light the Sacred Living Fire in all the Temples of the Great Race.

It will be told to you, children of the Great Race, about the ancient and beautiful times, about the Ancient Wisdom, preserved by the Priests.

About the Great Ass between Light and Darkness, which engulfed the Worlds of Prav, and for the times to come in these Charities of Light inscribed by the darrung VirRith.

Exalting the Glory of the Great Ra-M-Ha, may you see with your hearts the greatness of the Worlds of Light, through what is told in the song of the Volkhv Sladagora, preserved in the Da'Arian Race of Parda.

Many years ago, or perhaps yesterday, for Eternity knows no limits in time, in the Bright World of Arlegs, which encompasses two hundred and fifty-six dimensions, the Great Assa took place, the Great Battle of the Forces of Light and Darkness.

One of the Noble Arlegs, named Chernooog, decided to use cunning to circumvent the Universal Laws established by God for ascension along the Golden Path of Spiritual Development.

And he said to his brothers: If we, the Noble Arlegs, remove the Seals of Protection from the Secret Ancient Wisdom of our World for the lower worlds, then, according to the Law of Divine Correspondence, the Seals of Protection will also be removed for us from the Secret Ancient Wisdom of all the Highest Worlds. And a free passage will open up for us, the Noble Arlegs, along the Golden Path of Spiritual Development, and this Knowledge will also help all Spirits and Souls from various Worlds below the World of the Arlegs to know the Secret Ancient Wisdom of all Worlds, and having known it, to stand alongside the Deities.

But Arleg Chernog met with worthy resistance in the form of the Noble Arleg - Svarog, the Supreme Guardian of the Secret Ancient Wisdom of the World of Arlegs, who guards the Seals of Protection with the Secret Ancient Wisdom of this World, and Chernog's cunning plan failed.

Then, throughout all the Worlds, Spaces, and Realities lying along the Golden Path, Chernog's call rang out. He called on the Arlegs to come to his aid. And the entire multidimensional World of Arlegs responded to Chernog's call, and the Dark Legs, Dark Arlegs, and Koscheis, the rulers of Hell, flew to him uninvited, and with them came the entire army of Hell.

Svarog could not stand alone against such great Dark forces. And Chernog broke the first Guard Seal, the Seal of the Ancient Knowledge of the World of Arlegs, and the Knowledge spread widely throughout the Worlds, lying below the World of Arlegs, down to the very depths of Hell.

In turn, the wise Svarog, seeing that he alone could not preserve the Guard Seals with the Secret Ancient Wisdom of the World of Arlegs, called for help. He called upon the Higher Worlds for assistance and turned to the Guardians of the World of Knowledge.

But the Guardians of the Secret Ancient Wisdom of the World of Knowledge remained indifferent, as they did not want to fight Chernog, considering him free to choose his own actions.

Only the Guardians of the Secret Ancient Wisdom of the Worlds of Beginnings, as well as the Deities-Protectors from all the Higher Worlds and Realities, responded to the call of the Noble Arleg Svarog.

And they surrounded the entire World of Arlegs with a dense energy dome of Icy Silence, and the Great Assa between the Light and Dark forces began, and time stopped in the Worlds.

The Great Battle engulfed many Lands of the Worlds, from Hell itself to the World of Nirvana.

But the Noble Arlegi did not wish to participate in the Great Assembly, nor to fight against the Guardian Deities from all the Higher Worlds and Realities, nor to remain inside the dense energy dome of the Icy Silence created by the Keepers of the Secret Ancient Wisdom of the Worlds of Beginnings.

With their artificial Suns, they melted the adjacent part of the dome of the Icy Silence and descended into the World of the Legs and the Intermediate Worlds, and Chernog, who also did not want to remain inside the dome of the Icy Silence, descended and found refuge in the Earthly World.

From the beginning of the Great Assa, Svarog rose above the World of the Arlegs, for he united the Light Forces with his call and led them into battle against the armies of the Dark Worlds.

The defeated Dark Legs and Dark Arlegs were sent back to the Worlds from whence they came, taking with them a great oath not to violate the Laws of Ascension along the Golden Path of Spiritual Development established by the Great Ra-M-Ha.

Only the Koscheis, rulers of Hell, with the remnants of their armies, rushed to the passage in the dome of the Icy Silence, which was created by the Noble Arlegi. And they disappeared into their Hell, knowing that the Forces of Light do not penetrate the Worlds and Realities of Darkness, carrying the banners of the War of Traga.

By the will of the Great Ra-M-Ha, the Deity-Protectors from all the highest Worlds and Realities created a Boundary separating Light and Darkness so that the forces of Darkness could not penetrate the Light Lands of the Great Svarog. The Boundary was laid across the Lands in Yavi to separate Light from Darkness.

The clear Boundary divided all Realities, and the Dark Navi were cast below Yavi. Yavi expanded, grew, and strengthened, blocking all passages to Hell. It also blocked the Dark Arlegs and Legs, who fought against Svarog and committed evil in the Pure Svarog.

Reality, boundless as a border, separated the World of Hell and Darkness, where power reigns, from the Wisdom of Ancient Knowledge of the World, where Conscience reigns, Wisdom, not power.

But the Dark Forces, having tasted Knowledge, turn their gaze toward the

Worlds of Creation. Haratia the Fourth. The Structure of Worlds

At the very source of the Summer of the Priestesses of Fire, on the Five Hundred and Seventy-Sixth Circle of Life since the Great Migration from Da'Aria, according to our summer reckoning, after the Day of the Great Ingilia, when the Wise Priests lit the Sacred Living Fire in all the Temples of the Great Race.

It will be told to you, children of the Great Race, about the ancient and beautiful times, about the Ancient Wisdom, preserved by the Priests.

On the Structure of Various Worlds and the New Great Ase between Light and Darkness, which encompassed the Four Halls of Svarog and the Earth, and for the times to come in these Harati of Light inscribed by the darrung VirRith. Exalting the Glory of the Great Ra-M-Ha, may you see with your heart the Greatness of Life in the Worlds, through what is told in the song of the Volkhv Sladagora, preserved in the Da'Arian Clan of Parda.

In the great land of Ta-Kemi, which was located east of Antlani and south of Venia, there lived numerous tribes with skin the color of Darkness and tribes with skin the color of the Setting Sun.

Among these tribes there were two powerful castes of Priests, and they had three Spiritual Teachings, which were given to them by the Ants who came from the land of the Ants. One Spiritual Teaching – external, not representing any secrets, given to the peoples of Ta-Kemi by the Priests of the initial caste and not recognized by the Priests themselves as the true Faith – stated that after death, the Soul of every person is reincarnated into the body of a person of one caste or another, sometimes a magnificent Leader or even a High Priest. When the life of the deceased person was noble and worthy.

And also, into the body of an animal, insect, or even a plant, when a person has lived their own life unworthily.

But the priests of this caste themselves professed a different spiritual teaching.

They sincerely thought and believed that the transmigration of human souls takes place not only on our Earth, but that the souls of deceased people also go to other Earths in our Universe, where they incarnate in the bodies of people or animals of other Worlds, depending on their actions in their Manifest life on Earth.

They called this Law Karma, in honor of the Deity Karna, who monitors compliance with the Law of Spiritual Perfection.

However, among the priests of the second caste there was a group of even more highly initiated priests, little known to the priests of the lower castes, and they had a different spiritual teaching, very different from the previous ones.

This Spiritual Teaching proclaimed that our surrounding Manifest World, the world of Stars and Solar Systems, is only a speck of dust in the Infinite Universe.

That there are stars and suns that are white, blue, purple, pink, green, stars and suns of colors we have never seen, beyond our senses. And their number is infinitely great, their diversity is boundless, the spaces separating them are endless.

And all these diverse worlds are nothing compared to other worlds lying outside our universe, and again their number is boundlessly great and their diversity immeasurably vast.

Infinities of Infinities separate all these diverse and manifold Worlds.

And these Wise Priests taught that in our Universe there is a Golden Path of Spiritual Ascent, leading upward and called Svarog, along which the Harmonious Worlds are arranged, and they follow one after another:

the World of
Humans, the
World of
Legs, the
World of
Arlegs, the
Worlds of
Aranos, the
Worlds of
Radiance,
the World of
Nirvana,
the Worlds of
Beginnings, the
World of Spiritual
Power, the World of
Knowledge,
the World of Harmony,
the World of Spiritual
Light, the Worlds of
Spiritual Heritage, the
World of Law,
The Worlds of
Creation, the
World of Truth,
the Worlds of the Protectors, and many others, up to the Greatest World of Prav -
Svarog.

Some of the Highest Bearers of Spiritual Heritage in our Universe, in their kindness, descended and placed their Worlds among the Worlds of the Arlegs and Aranov, in order to be closer to those in need of help.
The worlds located along the Golden Path are those mentioned in the Ancient Vedas.

If the World of Humans is four-dimensional, then the Worlds located along the Golden Path have the following number of dimensions:

The World of Legs - 16,
the World of Arlegs - 256,
The Worlds of Aranov - 65,536,
The World of Shining Ones - 655,362,
World of Nirvana - 655,364,
Worlds of Beginnings - 655,368,
World of Spiritual Power - 6,553,616,
World of Knowledge - 6,553,632,
World of Harmony - 6,553,664,
World of Spiritual Light - 65,536,128,
Worlds of Spiritual Wealth - 65,536,256,
World of Law - 65,536,512,
Worlds of Creation - 655,361,024,
World of Truth - 655,362,048,
Worlds of Patrons - 655,364,096.

There are also intermediate worlds: five, seven, nine, twelve, and fewer in number of dimensions. At the end of Svarog lies the Boundary, beyond which begins the Greatest World of Prav.

In addition to the Harmonious and intermediate Worlds located along the Golden Path, there are incidental realities: time, space, wandering Spirits, changing images, shadows, sounds, numbers, the World of Darkness, also called Hell, the Abyss, where the heaviest particles of the primordial Darkness entered.

The worlds located along the Golden Path are more harmonized and more complete in their manifestations than the intermediate Realities: thus, although in the five-dimensional Reality there are more opportunities for the development of Spirits

than in our World of Yavi, due to eternal disorder, particles of primordial Darkness often explode in the five-dimensional Reality.

Examples of Spaces and Realities with fewer dimensions include the Worlds of sounds, shadows, mirror images, and ever-changing images, where constant transformations take place. There, a flower can become a Scroll of Haratiya in an instant, then a worm, a lynx, and so on.

And all these Worlds and Realities are not located separately, but interpenetrate each other. So, where in one Reality the great waves of the sea rage, in another Reality the forest rustles or high mountains covered with eternal snow stand.

The reason for the transition from one Reality to another, new Reality, is the change in the lines of force of the Spirits and the Law of God. The infinite spaces that separate these Realities are like streets in a big city where, in their original form, Spirits from different Worlds can meet. But when Souls enter a foreign World or Reality, they must obey the Laws existing in that World.

A distinctive feature of the World Structure is that all Worlds, all Realities, regardless of the number of dimensions that define them, are located in the same place, as far as human understanding and that Infinite closedness are concerned, while filling our entire Universe. But there are barriers between Worlds and Realities of different dimensions, which can only be overcome and joined to the life of another World or Reality by acquiring the number of feelings and Qualities that are characteristic of that World or Reality.

Some Worlds or Universes with the same number of dimensions exist side by side, while Realities penetrate each other.

But having qualitatively different feelings or different forms and conditions of life, the inhabitants of these Realities, existing in a single space-time structure, do not interact with each other and sometimes are not even aware of each other's existence.

And in each such Reality, there is its own Nature, its own Time flows, and there are its own Laws, inherent only to this Reality.

Many of these Laws are difficult for a person living in our Manifest World to comprehend, because they do not fit into the generally accepted framework of human perception, into the framework of this form of existence, and, as a result, the meaning of the Laws of an alien Reality becomes incomprehensible to a person.

Knowledge of the surrounding world of Nature and one's inner world leads a person to the realization of themselves as an integral part of the Universe (God).

And if this knowledge is complemented by the ability to perceive, it opens up the possibility for a person to know not only their own world of Yavi, but also other worlds and realities, sometimes lying beyond the threshold of human perception and understanding.

Transition to another world or reality is possible, but to do so, one must cross a threshold associated with the loss of the body of this dimension. Such a transition in the world of Yavi is called death by humans.

Death is the loss of the body in which the Soul lives. In another World, the Soul enters the body of an intelligent being of that World to which it is directed. The World of People is at the foundation of the Golden Path, and a person's ascent to a Higher World or Higher Reality is possible only as a result of Spiritual Development.

For this purpose, Deities came to the World of Humans, and Teachers of humanity continue to come. These are beings of a higher order of complexity who descend to guide and transmit Higher Knowledge and God's Commandments. Higher beings from other Worlds can enter lower Worlds, where they are perceived not in their original, true essence, but in the forms of perception of that World, which are only accessible to its inhabitants and residents. If our Deities of the World of Patrons descend to the World of People, then we can only perceive them as People.

The more complex the structure of the World in a certain area of the Golden Path, the greater the chances for the inhabitants of that area to be reflected in Worlds of lesser complexity.

After all, it is not only the person himself who works on the development of his spiritual essence, but also the Universal Forces that elevate or delay his spiritual development.

The ascent of inhabitants from one Reality to a Higher one does not necessarily occur gradually. If, in their development, a person gains the opportunity to become acquainted with the complexity of the nearest harmonized World along the Golden Path, this instantly transports them to the Higher World, bypassing the various Worlds and Realities of the intermediate dimensions.

The Laws and Commandments of God are the Highest Wisdom.

The fate of each Spiritual entity largely depends on actions that contribute to or hinder its development and perception of fundamentally new structures and forms of the Higher Worlds.

Freed from the physical body, the Spiritual entity receives the Reality that most corresponds to its Spiritual and Soul development.

Upon entering a certain area of Infinity, depending on its own level of Spiritual development, the personality begins to live according to the Laws of the world of that Infinity.

In a series of Infinities, there is one that represents more than a giant sphere, the surface of which is the boundary of this Infinity.

In some places, this sphere almost touches other Infinities, which are also spherical, and in places where cone-shaped spaces have formed between the spherical Infinities, there are Worlds that resemble pyramids or cones, whose three sides and bases are concave surfaces.

On one of these super-giant spheres live highly gifted beings who, by earthly standards, can be called humans, although they only remotely resemble humans. Some of their dwellings resemble trees, others – giant mushrooms or beautiful giant flowers, to the entrance of which they ascend on special flying machines similar to Earth's Whitemans.

There are also stranger dwellings: it is as if a column of smoke rises there in a wide and long spiral, and people live in the voids of this spiral. They all eat a variety of foods made from the energy clusters of that inhabited world. This food is easily extracted from the soil and air when needed and is consumed by them in extremely small quantities.

People dress in magnificent fabrics created from various energy flows.

They know nothing of hardship. These people have all kinds of machines and mechanisms at their disposal, belonging to all the Clans collectively, and young people

They willingly work for them, creating everything necessary or desirable from energy clusters.

Sometimes a person enters Worlds that are completely unrelated to the Golden Path. These are incidental Realities: time, space, conscience, madness, wandering Spirits, and the World of Darkness, also known as Hell.

In addition, they may find themselves in the intermediate Realities of Svarog, which are characterized by uncertainty and a violation of cause-and-effect relationships. In these Realities, things happen that the inhabitants of the Harmonious World perceive as miracles. However, for the inhabitants of the intermediate Realities, this is extremely inconvenient: it is impossible to reliably predict the outcome of their actions.

Throughout the Golden Path, the Only True and Unconditional Law of the Universe applies: Love for all that exists and Creation, and the birth of Love is preceded by Wise Knowledge.

Through the path of Love and Knowledge, each Spiritual essence develops, rising to the Creator and gradually comprehending His creations, and, having learned, begins to create something of its own, filled with Love.

The highest manifestation of Love is self-sacrifice to help those lower than oneself. This is what the Legi, who lead people, and the Highest Bearers of Spiritual Heritage, who bring people Knowledge of the Highest, Perfect Love, do.

Love teaches understanding, mercy, and sacrifice. These qualities prepare a person for service to others and for creativity, which is seen as a struggle against evil, as participation in the transformation of the world.

It is necessary to view the fight against evil correctly. Evil is not absolute. Evil is merely a manifestation of underdevelopment and ignorance.

Even demons, the lowest beings of the dark world, are not deprived of hope for spiritual ascension in the distant future, for liberation from filth and malice as a result of a long path of development under the guidance of the Higher Spiritual Mentors of the Golden Path.

The actions of any spiritual being primarily affect that being itself. Since every spiritual being has absolute freedom of choice, its decisions affect its structure.

Her future depends on her choice: with some actions, the developing Spiritual essence contributes to her ascent along various areas of the Golden Path, while with others, she burdens herself, strengthens connections that hinder development, and even drags herself down into the Dark Worlds.

This is the Law of Karma: if it is impossible to ascend, it becomes necessary to go through the entire Circle of Life again, but in different Realities, in order to achieve the development necessary for one's Spiritual essence.

In primitive human perception, the Law of Karma is reflected as the idea of the Great Judgment of Conscience after death, also called the Last Judgment.

In reality, the Last Judgment is the Soul's response to all the deeds that a person has committed, said, and done during their lifetime, which is very painful for the Soul. The Judgment consists of three stages:

The deities ask what a person has learned in the world to which they sent him. What has he done for God? And how has he lived according to his conscience? Everything must be answered honestly; nothing can be concealed. Everything that a person has done in his entire life is revealed. This is painful for the soul, since all decent and indecent deeds are imprinted on the soul. No one has the power to add or erase them.

After the Judgment of Conscience, the Soul is sent to the World that corresponds to its Mental and Spiritual development.

But everything is subject to the One Law of Ascent from the lower to the higher. Evil, even if created unintentionally, always weighs heavily on its creator. The body is controlled by the Soul, the Soul is controlled by the Spirit, and the Spirit is controlled by Conscience.

The Great Ra-M-Ha grants every pure Soul Ancient Wisdom – Mind, i.e. a part of Heavenly Truth. The Soul must learn this Wisdom in the Manifest World in accordance with the flow of life. This is the Higher Mental and Spiritual Meaning of Earthly Life.

Wisdom in the Soul interacts with Heavenly Truth. Their constant, harmonious relationship is called Conscience. If the Spiritual essence acts in accordance with the Spirit bestowed upon the Soul, then a person's Conscience is calm. Peace in the Soul fills time with the meaning of Life.

One should live according to Conscience! If People of the Great Race neglect their Conscience and commit sins, whether voluntary or involuntary, they will be afflicted by anxiety, ailments, and diseases. People of the Great Race cannot lose the Highest Truth, the Wisdom of God and the Wisdom of their Ancestors, for it is impossible to lose that which is connected with Souls and hearts.

People in real life should never create dark, hellish, insane, and chaotic images in their minds, i.e., the figurative realities of the Hellish World, in which evil and cruelty, parasitism and idleness, lies and deceit, fear and unbelief, oppression and the finiteness of existence are manifested.

The most important thing is not to create hellish types of existence for a new figurative reality. For this destroys not only the peaceful figurative reality created in the Pure Soul, but also destroys the very person who created such a Dark world.

A soul with a Hellish figurative Reality enters Worlds that are completely disconnected from the Golden Path; these are incidental Realities: time, space, madness, wandering Spirits, and the World of Darkness, also known as the Hellish World.

Only where Spiritual entities are so high that ascension is a natural condition of their life, which is itself directed towards assisting the ascension of lower beings as an inevitable law of movement in the Spiritual World, does it give way to another active principle, which manifests itself in the form of Love.

The inhabitants of various Worlds and Realities seek the most complete Knowledge about the Righteous way of life and the knowledge of their own essence.

Thus, the Spirits of the Elemental Forces see happiness in gaining power and conquering the elements; the Spirits of the Stars of Knowledge understand happiness as the accumulation of Wisdom, as the comprehension of the Worlds and themselves; for the Spirits of Death, happiness exists in the transition from Reality to Reality; the Spirits of Space are happy when they overcome it.

Complete happiness can only be found in the constant struggle against evil and ignorance, which prevent the inhabitants of the dark Lands from beginning their ascent along the various paths of the Golden Way.

This is possible only in one way: in communication with other inhabitants of one's Reality, in the cultivation of the Spiritual essence of man to perceive the universal Life Principle, Which manifests itself in all areas of the Golden Path.

The teachings of the Highest Bearers of Spiritual Heritage, who carry the Divine Light to the inhabitants of all Realities, are united in their basic principles.

To ascend, it is important only to realize your Unity with God, your indissoluble kinship with other beings, placing between yourself and them Love for your equals and compassion for lower forms of Life.

Mercy and Faith, the all-healing feeling of Love and Goodness, are capable of transforming even demons in the future – those seemingly eternal enemies of Divine Light, animals of the world of Darkness, who preach among the people of the Manifest World: permissiveness, cruelty, greed, selfishness, and the finiteness of existence.

Demons, the lowest beings of the dark world, arose at the birth of the worlds "in the Mist" and were similar to Legs, differing from them only in their original lack of Divine Light.

The true rulers of the Dark Worlds are: the dark Legs, the dark Arlegs, and the Koscheis – the Princes of Darkness.

They came into being in the primordial Darkness when particles of the Great Ingilia, the Primordial Life-Giving Light, entered their Worlds.

But their active development began during the Great Assa, in those dark Realities where the seeds of Ancient Knowledge fell, when Satanail broke the Seals of Protection with the Secret Ancient Wisdom of the World of Arlegs.

Having acquired the Ancient Knowledge of the World of Arlegs, some of the Realities of the Worlds of Darkness immediately began to fight against the Fog and Darkness and began their ascent along the Golden Path.

However, possessing power and Ancient Knowledge, they did not learn to distinguish between Good and Evil, carrying within themselves unresolved particles of the original primordial Darkness.

The beginning of power, coercion, and subjugation permeates all Dark Worlds and Realities. And they tried to introduce this base form into the areas bordering the World of Darkness, where the Halls of Makosh, Rada, and Rasa were located, as well as the Sleeve of the Hall of Svat, where the Sun and our Earth are located.

All this led to the beginning of a new Great Assa. This happened because the Aranas did not allow the Dark Ones to ascend the Golden Path, offering them first to transform into the Light Ones, and for this purpose they drew a boundary across the Lands of the Manifest World.

During the time of the new Great Assa, the Dark Ones were expelled from all the Lands that were in the Halls of Makosh, Rada, and Rasa, and therefore the Path of the Dark Spirits and Souls began to pass only through the world of People living on the Lands in the Sleeve of the Hall of Svat, and only through the world of People did it become possible to ascend to the top along the Golden Path.

The Earth, located in the middle between Light and Darkness, began to play a particularly important role. Because of this, the Dark Forces decided to give Ancient Knowledge to demons so that they would have power over people. That is why there is a struggle between the Dark and Light Forces on Earth, in which people from different tribes and nations participate.

The blood of the Great Race (Aryan) is holy blood!

The Commandments of the Great Ra-M-Ha

1. My children, return to your roots, and you will open the gates to the Divine World.
2. Do not enter other Worlds with your laws, but observe the laws of that World.
3. Observe My Laws, be Wise and Perfect.
4. Do not follow Darkness, but follow Light, for those who follow Darkness will perish prematurely.
5. Do not listen to those who call for injustice, but listen to those who call for Truth.

6. Do not listen to those who say that life is finite, for they themselves do not know what they are saying.
7. Do not listen to those who say that your neighbor is your enemy, but listen to those who say that your neighbor is your friend.
8. Go through many worlds, learning about them and perfecting your Spirit.
9. Know Wisdom and you will find Light on your Path.
10. Do not give the Vedas to those who turn them into evil and destroy all living things.
11. Do not create false commandments and laws that go against My Laws and Commandments, for you will destroy yourselves and lead your descendants astray from the White Path.
12. Do not strive for other Worlds in order to capture them, for whoever has this in mind may lose their own World.
13. Do not think that many lands are lifeless, that life on them is invisible to you and imperceptible to your senses.
14. Do not use White Men and White Women for evil, to conquer other Worlds, but use them for good and for knowledge of the Worlds, and then you will find friendship with the inhabitants of those Worlds.
15. Do not be aggressive towards those who come to you from other Worlds, for how you behave will determine how they think of all the inhabitants of your World.
16. Do not destroy your world and its nature, for you will destroy yourselves and lose your world.
17. Let not a wife reject her husband, for her family will turn away from her.
18. A daughter born in the Sacred Summer shall be united in matrimony with her husband only in the Sacred Summer.
19. Let no man touch another woman's husband when his wife is carrying his child under her heart.
20. Do not take other wives besides your own, except in times of great need, when the male line perishes in defense of their home, their land, and their faith.
21. Do not use the Fash-destroyer against your World, for you will destroy your living World and lose the descendants of your Lineage.
22. Preserve the memory of all the ancestors of your Ancient Lineage, and you will find favor with the Gods—your Ancestors.
23. Respect the Strangers, My messengers, listen to their Word and their Wisdom.
24. Do not live by the laws that people have created to deprive you of your freedom, but live by My Laws.
25. Do not take My Name in vain, but speak it only on Great Holidays.
26. Honor Me above all else. Honor your father and mother, for they gave you life.
27. Do not curse those who have left your world, for only good things are said about those who have departed.
28. Do not judge those who have strayed from the White Path, but guide them back to the Righteous Path, for they will answer to Me for their deeds.
29. Do not be ashamed of what has been given to you by your nature and by Me, but be ashamed of ignorance and unawareness.
30. Give respect and glory to Me, your Father and Creator, and you will find peace and tranquility in your life, and the Gates of the Interworld will be opened for you.
31. Build Temples in all worlds, and learn Ancient Wisdom, for those who do not learn Wisdom will lose themselves.
32. Honor all the holidays that your ancestors left you, adorn your life with joy and good deeds, for My glory and that of your ancestors.

33. Observe My Commandments that I have given you, and you will receive My help at all times.

Book 6. WORD OF WISDOM

Part 1

"And this Word shall be revealed to you, children, this Word of great Wisdom, this Ancient Word. This word is not one that lay hidden in the mist, but one that Mother Life herself composed and bestowed upon the sorcerer named Velimudr. This word of wisdom, that is, the Message, is not for good people throughout their lives.

Listen to the call, children, to know the Message, not to tread through the swamps. This Message must be perceived with the mind and accepted with the heart, but above all, you must delve into every image of the Word of Wisdom." "For those children of God who choose the Right Path leading to the summit of the Spirit, with each step it becomes more difficult to walk, for the road they travel constantly narrows, turning into a path that climbs steeper and steeper and disappears into the cloudless distance.

But those who go to the end of this path, despite the hardships and deprivations, will find such spiritual blessings, Wisdom, and Spiritual Power that they never even imagined.

Those who decide to take the downward path will never gain enough strength to return to their origins and ascend to the highest heights, for those who go down lose their minds and strength, and hell will open its wide doors before them, but for those who steadfastly walk toward the summit of the Spirit, Veles-god opens the Gates of Heaven, and all the multicolored splendor of the Pure Svarog is found by those steadfast in Spirit."

"If someone caresses and feeds a child, giving him shelter, warmth, and comfort, from the heart and not for personal gain, then he will do a good deed, and the benefit from it will be greater than from a hundred wise men."

"Only those who do not think about doing deeds and do not lend a hand to the creation of the good of their Kind do not make mistakes."

"He who understands little will find little, and he who knows much will gain nothing, but his spirit will become stronger."

"If someone has a heavy heart, it is easiest to share it with your neighbor, and when your neighbor needs your help, help him too."

"If your neighbor is in trouble, do not refuse to help him, for trouble does not come alone, and may visit you too."

"Whoever shows Yogi-Mother (Mother Goya) the place where orphans languish has done a small deed, but whoever raises orphans under the wing of his clan has done a greater deed."

"Some try to learn a little, and some try to learn a lot from Ancient Wisdom, thinking that it is easy to do, but even hundreds of human lives may not be enough to learn a little or a lot."

"By learning about the World of Yavi that surrounds us, we sooner or later come to understand that we are learning about ourselves, for our existence in the World of Yavi is an integral part of ourselves."

"Those who resemble a person who lives only by their desires and wicked deeds destroy their Soul and do not fulfill their duty to the Family. And it is not surprising that the refuge of such people at the end of their life's journey becomes Hell."

"The greatness of each Clan-Tribe is determined by its creative work and friendly unity with other Clans and Tribes, and if all Clans live in unity, kindness, and mutual respect, creating for their descendants, for the glory of God and their Ancestors, then no dark force or enemy army will be able to defeat this Great people."

Those people who strive for another world, not having known the joy of creation in their own world, not having developed their Soul and Spirit, not having known the Wisdom of God and their Ancestors, will face disappointment and great darkness, for they are unable to see the beauty and greatness of the new world, since their Soul and Spirit are asleep.

"The longer a person's hair, the more of God's power they receive, for this power nourishes the body, Spirit, and Soul of a person and directs them toward creation and righteous deeds, in which Conscience is the measure of all things."

"Be eager to follow the instructions of your parents and elders of your family, for no parent or elder wishes evil upon their child or grandchild."

"Protect and care for your parents, every day and in their old age, for your children, looking at you, will treat you the same way when the time comes."

"Relationships in communities should be based on hard work, kindness, and love, not coercion and fear. Forced labor cannot bear good fruit, for those who create under coercion or fear close themselves off and cannot put their soul into the fruits of their labor. Creative work for the good of the Clan and the community must be voluntary and come from the heart, otherwise the fruits of such labor will be barren and ugly."

"The protection of all their Kindreds, the Holy Land of their Fathers, and the Ancient Faith of their First Ancestors is the foremost duty of every man of the Great Race, at all times while Yarilo-Sun shines."

"Those who are able to hear the diversity of sounds in the natural world around them will be able to hear their heart beating in unison with the universe, while those who listen only to themselves and their own thoughts will never hear the magnificent music of the heavens."

"With a pure heart and pure thoughts, bring bloodless sacrifices and prayers to God in the World of Yavi, for what is sacrificed will appear before you in the World of Navi and in the World of Prav."

"In all your deeds, great and small, and in all relations between your Kinfolk or members of other Clans – our Conscience and Truth, our Kopnaya, must be the measure of all things. In relation to all pagans [Pagan – Old Slavic for "foreigner," "stranger," "alien"] you must fulfill Perun's Commandment: "Whatever deeds people do to you, do the same to them, for every deed is measured by its own measure."

"You cannot understand life with someone else's mind, nor will you become smarter. Without understanding the essence of your life with your own mind, how can you live it with dignity and fulfill your Duty to your Family and the Heavenly Family?"

"All phenomena of various natural forces manifested around us do not exist on their own, but are carried out in strict accordance with the Ancient Laws of the Universe, which are observed by all living beings in the Nature of Midgard-Earth, and therefore must be observed by humans as well."

"It is man who, unlike other creatures living on Midgard-Earth, is capable of rejoicing with all his soul at the successes of his neighbor and grieving with all his heart when misfortune befalls his neighbor."

"The most unforgivable acts for a human being are slander, betrayal, envy, coveting another's possessions, and extortion."

"If no one makes an effort to do righteous deeds, how can you expect good things to happen to you and your loved ones in the future? Therefore, do what you are capable of doing, and what is meant to happen will happen, for nothing happens to those who do nothing, and it is as if they do not exist, as if they were never born into this world."

"The most important thing in a person's life is Life itself. Only duty to God and the Family can be above human life."

"Three great mysteries are hidden from human memory and kept behind nine seals: How man was born into this world; how his entire visible life flew by unnoticed; when man will set off on the White Path to the Heavenly Abode, where he will see his Ancestors."

"If parents protect their child from creative deeds for the good of their Family, they will destroy his Soul and life. And the Soul of that child will be callous, and his life worthless. And if parents indulge their child's various whims, they will destroy his Bright Spirit, and the destruction of a child's Spirit is unforgivable."

"By knowing the world around them with all their heart, people begin to understand that everything alive in this world, stones and trees, has a Soul. By knowing the power of the soul of stones and trees, people find the Ancient Source of Nature's healing Powers, with the help of which pain and sickness can be expelled from a sick human body."

"The best and most effective, pleasant and refreshing remedy for severe fatigue after righteous labors and deeds is peaceful sleep."

"Do not defile or poison the Holy Land of your Ancestors with human decay, as the pagans (foreigners) do. Instead, create Great Krodas and spacious Lodias for your deceased loved ones, connecting all your deceased with the Pure Sacred Fire."

"In the Ancient Runes there is a hidden meaning, a reminder to all since ancient times: The lot of the blind is only words, the lot of the all-seeing is silence."

"Those who do not believe in the continuation of earthly life after death receive darkness and gloom, in accordance with their faith. Whereas those who do not doubt the continuation of life will see all the charm and beauty of the Bright Halls of the World of Prav."

"Those who carry doubts in their hearts about the continuation of life in Prav find darkness for themselves, for they close their eyes to the majestic radiance of the Light Worlds. Futile searches for a path in the darkness can only lead to Hell.

But those who have the Faith of the First Ancestors, and have no doubts about life after the World of Yavi, will find all the beauty and multicolored Light and Joy of meeting the Rats of the Rod.

"If at this moment the Gates of True Knowledge were to open, man would see the original essence of things as it is – infinite. But man has been closed off within himself for so long that now he sees the World of Yavi only through the narrow cracks in the cave of his own perceptions."

"Which of the children of men has thought about the Original, True Essence of all things, and about the Primordial One who created this Nature and the diverse Worlds in those Ancient times when there was nothing, nothing at all, and especially nothing of what we, by inspiration, call Nature, Time, and Worlds, and when Darkness was covered by darkness?"

"Remember, children of the Great Race, that your strength lies in Unity, among all Clans and Tribes, based on the Ancient Faith of the First Ancestors."

"Know, children of the Great Race, that only those who are able to create and build for the good of their Ancient Clan, for the Glory of their Fatherland and their Ancient Original Faith, are true descendants of the Gods."

"The dark forces use two ways to lure people and prevent them from developing in the Manifest World of Midgard-Earth, creatively building for the good of the Clan, and improving themselves spiritually and mentally: the first is ignorance, and the second is stupidity. On the first path, they do not allow people to learn, and on the second, they claim that knowledge is unnecessary and harmful to people."

Part 2

"Never grieve over the good deeds you have done in the past or the help you have given to your loved ones, for good deeds are done only at the call of your great heart and your pure conscience."

"Preserve the memory of all warriors who laid down their lives for their brothers, for the land of their Fathers, for the Holy Faith of their Ancestors, for the prosperity and future of their Clans."

"It is the sacred duty of every man of all the tribes of the Great Race to defend his native lands, the old and young of his tribes, and the tribes of his friends and loved ones."

"Do not let unrighteous anger into your gracious heart, for anger will destroy all goodness and spoil your pure heart."

"No one can ever deny a person the right to know the Truth and the Great Ancient Wisdom left by God and the Ancestors."

"If the men of the Great Race do not show due care in protecting the borders of their fathers' land, who will be able to save the Ancient Families from destruction and humiliation?"

"Everything that was created for the greatness and prosperity of your Clans and all descendants of the Great Race cannot be condemned. For the Great Ancestors of your Clans put their pure Souls into the fruits of their creative labor."

"It is the Great Duty of every Parent and every Elder of an Ancient Clan to raise all their offspring according to the ancient Laws of the Clan until the Day of Coming of Age of their descendants."

"Clan friendship and mutual assistance must grow stronger in all your lands. If you refuse to help all your close Clans, then which Clan will help you?"

"Conscience is God's greatest gift. You cannot escape it, hide from it, deceive it, or silence it. It brings joy for good deeds and suffering for bad ones."

"Those who live according to their conscience are sinless. The human soul and conscience have existed since ancient times, and people live according to their will."

"A person's soul and conscience can only be born on their native land, and they can only live on it. If a person leaves their native land and abandons the burial mounds of their ancestors, that person will lose their soul."

"Why should a person go against their Soul and Conscience, for they are above all else in the world, and a person must always cherish them. Can anyone from the outside fill a person's Soul or Conscience with Joy and Happiness?"

"Remember, children of the Great Race, you are descendants of the Heavenly Race, that life must be lived in Joy, for it is but a single moment. A bright life in the World is given to a person by his Bright Soul and Conscience. All people honor their Soul and Conscience, and how can a righteous person, in the name of anything, destroy someone else's Pure Soul and Conscience?"

When you defend your lands from fierce enemies and foes who come to your lands as thieves, cast aside pride and anger and do not let vengeance into your hearts, for all vengeance, anger, and pride cloud the eyes and harden the heart.

"Every deed you do leaves an indelible mark on the eternal Path of your life, and therefore, people, do only good and beautiful deeds, for the Glory of God and your Ancestors, as an example to your descendants."

"Repay your enemies and foes only for the unjust deeds they have done in your land. And let your conscience and pure soul be the measure of your retribution for all their unjust deeds."

"Children of all the Great Race, wise descendants of the Heavenly Race, you are always free in your Souls and in all your creative deeds, and this has been established by our Light God. No one who came from outside taught our Ancient Races Conscience, and therefore cannot be free above it."

"Listen, children of the Great Race, descendants of the Heavenly Race, to my words. If you live your lives with great honor and according to your Conscience, then your pure and Bright Souls will ascend with the smoke of the Sacred Bonfire-Kroda to the Most Pure Svarog.

But if you live your whole life dishonorably and not according to your conscience, then you yourselves will have to answer before God and your Ancestors."

Strengthen, children of the Great Race, all your Ancient and Glorious Families, and honor, as in Olden Times, the Bright God and your Ancestors. Protect your lands from enemies, which are watered with the Sweat and Blood of your Wise Fathers and Grandfathers. Create, children of the Great Race, for the glorious descendants of your Families.

"Live, children of the Great Race, in Great Kinship (Unity) with your God, in friendship with your Families and Clans, in Harmony and Love for your Kin, in Respect and True Justice towards all your enemies."

"Those who always honor God preserve their Ancient Families from misfortune and adversity. And those who honor God and Mother Inglija multiply their Ancient Families with healthy offspring."

"If you have disagreements with your neighbors or relatives, you should look for the reasons for these disagreements only within yourself."

"Kind words about the friendship of the clans, which come from your pure heart, will strengthen the friendship between your clans better than any oaths on the sword and in the name of your God."

"Do not renounce, children of the Great Race, your brotherly and neighboring tribes, for when hard times come, all your brotherly and neighboring tribes will come to the aid of all your tribes."

"Remember, children of the Great Race, never spur yourselves on with fear. For it is like snake venom: in small quantities it is beneficial, but it quickly accumulates in the Soul and poisons your future life."

"Do not pollute, children of the Native Tongue, with verbs and adverbs of a foreign language. Only Native words live in the heart, and other voices are dead to the Soul."

"The desire for Pure Light will always live in the human heart. But while on Midgard-Earth, a person will never reach the Sun, even if he has to climb the highest mountain on Earth, for Yarilo-Sun will always be at a height unattainable to man.

Therefore, the seeker can find and attain the Shining Pure Light only in his Loving heart, in his Clear Mind, and in his Bright Spirit."

"Just as the light coming from Yarilo-Sun cannot be hidden in a dark vessel, so it is impossible to take away from the Great Race the Land of the Ancestors, Will, Conscience, and Faith."

"Remember, children of the Great Race, my words that God has set a Lesson (trial) for every person from the Ancient Families. And that which is destined for you from above cannot be distorted or changed at will. Therefore, fulfill your Earthly Lesson, established by God, and that which is destined to come to pass will come to pass."

"Think about who you truly are and why you live on Midgard-Earth, children of the Great Race. Look into the corners of your Soul and into the depths of your heart. And you will see the Ancient Wisdom of the Clan, which was given by the Light Gods-Patron Saints at the time of your earthly birth into your Clan."

Remember, children of the Great Race, that no matter how much good you multiply, no matter how great your wealth, it will not elevate you above the new Clans and will not grant power to your Clan.

For even with multiplied goodness and great wealth in your Clan, none of you will be able to stop the movement of Yarila-Sun or make Time flow backwards." Children of the Ancient Clans of the Great Race, respect your fathers and mothers, for they have given life to all of you. And do not abandon your care for your parents until the very end of their earthly lives.

"As you learn about the surrounding Manifest World, know, children of the Great Race, that nothing can come from nothing, and nothing can disappear without a trace, and therefore everything has its source, and everything has its place in the World."

"The worldly riches and treasures that you have accumulated on Earth will be of no use to you in the subsequent Worlds of Prav, for the True Treasures and Riches necessary in the Worlds of Prav are Love, Primordial Faith, Creation, and the Wisdom of God and your Ancestors."

"An unrighteous deed or decision committed out of ignorance by a member of the community may be forgiven or overlooked by God. But the same deeds or decisions committed out of ignorance by Rodan (the head of the clan) can bring misfortune upon the entire people."

"The ancient faith of the ancestors and conscience always live only in open hearts. So open your eyes, children, to your passionate and trembling hearts, and hear the voice of your pure hearts, and have the courage to follow them."

"Remember, children of the Great Race, you are descendants of the Heavenly Clan, you are the grandchildren and great-grandchildren of the Ancient Gods, and therefore you are inherently free people, and for a person of the Great Race, Will is an inherent state. It cannot be given or taken away. For Will is the state of your Spirit."

"People of the ancient Great Race, always work and create for the prosperity of your Families. Always put your pure Soul into the fruits of your creative labor. And then no need will touch your multiplying and prosperous Ancient and Great Families."

"Remember, heads of the Great Race, that you should never abandon the care of all the descendants of your Families until they reach physical and spiritual maturity. For the young offspring of your Families, who are not yet strong and mature, cannot be a reliable support in the future life of your Families."

"Do not seek the shining clusters of Heavenly stars at the bottom of a deep lake, for they are high above you. And in order to see their true radiance, you must turn your gaze to the Heavens."

"To build a dwelling for your Clan, do not cut down dead and sleeping Trees, and do not disturb Trees during the full moon. Seek only Trees that have come to life, drinking the sap of the Raw Earth in spring. Bring forgiveness to the chosen Tree and offer it gifts and treats."

"Remember, children of the Great Race, that nothing ever happens by chance to a person on Midgard-Earth, for chance is a Law determined by Fate and the Laws of God.

Everything that happens in a person's life is a sign from God and the Patrons of the Clan, pointing to the deeds you have done. Therefore, pay attention to everything that happens around you.

Mother Nature grants vitality to those who follow God's Laws, and God grants the Rod happiness in their hearts and wealth in their children.

God and the Patrons protect this benevolent person and his loved ones from all evil, injustice, darkness, and deceit, and this Benevolence is as true and faithful as the light of Yarila-Sun in the Heavens and as the constant flow of water in a river."

"Just as day follows night, as the Sun is born at dawn, so too does any unseemly deed committed by a person of the Great Race, whether by accident or by evil intent, become known to God and the Community."

"When God comes to your aid, never wonder where the Great Power came from. Just accept with gratitude what God has given you."

"Remember, children of the Great Race, descendants of the Heavenly Race, that all of God's Heavenly Wisdom, which is preserved by all your ancient races, must belong only to you and your races, and to no one else.

Therefore, never reveal the Secret Vedas to foreign enemies. Lest they use the Heavenly Wisdom of God against your ancient Clans."

Do not go against your Destiny and against the call of your Heart and Conscience. For you will lose all the Paths of life and be called wayward outcasts.

If a Priest of God or an Elder of the Clan has instructed you to do a good deed, do it immediately, as if your own Father had instructed you to do it.

"Guard Ra-M-Ha INTu and the Vedas of all your ancient Clans like the apple of your eye. For if you do not preserve the Holy Things of the Clans, your ancient Clans will not escape sorrow, dark times, and loss."

"Those who reject good and wise words while in error will regret it later, having missed their chance. But those who hear good and wise words and follow them immediately, doing good deeds, will prosper greatly in life, and the wealth of their family will increase."

"Never rush or hurry, people, in your good deeds and conversations, and let your every movement and word always be smooth and calm, like the flow of water in a quiet morning river.

Before you do anything or interrupt a conversation that has just begun, listen to the voice of your heart."

"Do not think that everything on Earth happens only according to God's will and that nothing depends on your mighty Will and gracious thoughts.

Only foolish people who do not know the Truth of Life speak this way. God only observes your creative deeds and comes when called upon by humans when they ask Him for help.

By the will of the Supreme Tarkh Dazhbog, the Ancient Vedas will be hidden in the Haratias and Santias until the Time of Light, which contain the Trags and Runes from the curious gaze of dark people.

For it is not fitting for dark creatures to know about the Glorious deeds of the Ancient Gods, who multiply the Light in the Pure Svarog. The Vedas are understandable only to the enlightened, who have realized the path in their lives. And people who did not know the Wisdom of God, how can they know the Secret Vedas?"

"Never refuse shelter to those Clans of the Great Race who seek protection for their offspring from fierce enemies in your settlements, relying on the power of your Clans' swords. For the preservation of Clans and blood brothers is a good deed for every Clan."

"Remember, children of the Clans of the Great Race, that the Sacred Places on Midgard-Earth have always been, are, and will be Sources of inexhaustible Great Life Force.

Regardless of whether the Kapishcha stand on sacred places near the Sources of Power, and regardless of human words and opinions, they always grant Life Force to all who suffer and are in need.

"Every captured enemy warrior who has caused harm to the Ancient Race shall compensate for the damage with his labor. After three full years, he is free to return to his homeland or remain."

"Never start a dispute over which Clans and Peoples of Midgard-Earth have the better or more important God.

Honor the God who is native to your ancient Clans as holy, but do not blaspheme or humiliate people who worship Gods unknown to you."

"Remember, children of the Great Race, that only the Priests-Guardians, the servants of God, have access to the secret Wisdom left by God and the First Ancestors, which is contained in the Thrags and Runes."

"Know, children of the Great Race, that life in Svarog flows according to the Laws of Heaven and does not depend on your thoughts. No matter how much dark people reject the order and movement of the Heavenly Lights, Yarilo-Sun will rise in the east and a clear day will replace the dark night."

"Know this, children of the Great Race: No one can protect your tribes from foreign tribes and cruel enemies if you yourselves do not want to protect yourselves.

No one will create prosperity in your tribes if you yourselves do not want to create for your tribe. No one will raise your children properly until you yourselves raise your offspring."

Work and create, children of the Great Race, in the name of God and the Ancestors of your Clans, for if there is prosperity in your Clans, your Peoples will live in prosperity, and if the peoples prosper in prosperity, then your Great Power will be called Great.

"Understand, children of the Great Race, my words: Ancient Wisdom is learned bit by bit, through great diligence, long-suffering, and painstaking creative labor, for it is impossible to comprehend all the diversity contained in the Vedas at once and to grasp the Universe with your gaze.

If anyone seeks to master Knowledge in order to attain the pinnacle of power and honor, he will eventually be worse than a madman, and all his hopes will be in vain."

Ancient Wisdom is not learned in order to rule and command others, nor to become proud or exalted above other Clans. Ancient Wisdom has always been learned in order to understand one's Life Path and to pass it on to future generations.

"Remember, children of the Great Race, descendants of the Heavenly Race. Do not listen to those dark people who say that your Ancient God and the deceased Ancestors of your Great Races will not help you in your hour of need.

For the Ways and Thoughts of God and your Ancestors cannot be known to the dark ones, and whatever they say to you is only lies and great deception, which lead you away from the Right Ways into Darkness."

"For every accomplishment or good deed, as well as for every event in human life, there is a specific time and place determined by the Almighty.

Therefore, whatever deeds

should be done, do them without delay and without haste. Create, people, what you are capable of creating, and what is predestined by God will come to pass."

"Listen, children of the Great Race, descendants of the Heavenly Race, to my words. Remember them and pass them on to your descendants.

The future for all your Clans stems from the past of your Clans, for you yourselves create your Future, guided by the Love that lives in your hearts. If there has never been Love in your Hearts and Clans in the Past, then there is no Future for your Clans, and therefore the Present is meaningless.

For everything you create for your Families and your descendants will turn to dust. Remember, if there is Love in your hearts, then your Families will have a Future.

Book 7. THE VEDAS OF PERUN

Circle One.

Santya 1

1 (1). As in the City of the Gods, in Asgard Iriysky (Aryan), at the confluence of the sacred rivers Iriya and Omi, near the Great Temple of Ingliia, by the Sacred Stone of Alatyry, the divine chariot of Vaitmana descended from the heavens.

A great radiance and flame surrounded it as it descended to Earth.

[Vaitmana is a spaceship on which gods and humans travel between worlds. Vaitmaris are large spaceships capable of carrying up to 144 Vaitmanas.]

2 (2). They gathered and assembled at the Heavenly Vaitmana, the Rodes: the Rassen (R), the Aryans (A), Svyatorus (S) and Kh'Aryans (A) [abbreviated as RASA], leaders and warriors of all the tribes of the Great Race and the Heavenly Race, silver-haired Veduns and wise magicians gathered, and servants of the One God.

3 (3). They gathered and assembled, sat in rows around the Vaitmans, glorifying the Gods for many days. And White Man opened, and the Bright Heavenly God came out of it in the flesh.

4 (4). The eternally beautiful God said:
I have come from the Land of Paradise,
from Heavenly Svarog, where the Bright Iri flows, in the gardens of Vyriya, near Heavenly Asgard,
I am Perun the Thunderer, son of Svarog.
Listen, people and warriors of the Human Clans, to my words, listen to the teaching of my words.
Perun spoke to Ratibor, a warrior from the Holy Rus tribe:

Tell us, Bright Leader,
is there death for the Warriors of our Clans?

5 (5). Perun answered the warrior: There
is no death for the Warriors of the
Heavenly Clan.
Any obvious or secret doubt in the heart,
God Almighty—the Great Ra-M-Ha, Guardian of the Worlds,
Father of SvaRog, mine and yours,
the best of all the Wise, will allow
it. I know that God's Wisdom is
eternal.
Whoever becomes a Teacher, even if he reveals the Great
Mystery, is not condemned by the Gods, for there is no
death for them.

6 (6). And the people asked the Thunderer, the
All-Wise: Tell us, Svarozhich, reveal to us
why the Servants of the One God and the Wanderers of
God, through the knowledge of the Vedas, want to
achieve Immortality?
Tell us, reveal to us,
is there death in the World of Yavi, or is
everything immortal? Which of the two is the
truth?

7 (7). Svarozhich answered them: Both are correct,
but only in delusion
do singers teach about death, people.
I call death a deception, and I
call immortality non-deception.
The Legi perished in self-
deception,
but non-deception is achieved in Prav.
And death does not devour the born like a lynx; it has
no form.
You observe death in your
surroundings, but you will not find
it for yourself.

8 (8). Some people believe that Udrzeć is the God of
the dead, but He is different from death, and your
journey
in the World of the Righteous is immortal,
it remains in your Souls and Spirit;
This same God reigns in the World of
Ancestors,
He is good to the good, but not good to the not good. By
the command of Udrzeć (the Destroyer), anger, delusion,
and death manifest themselves in the Children of Men,
which has taken the form of greed.

9 (9). Knocked off the path by selfhood,
man does not achieve unity with the
Soul. Under the power of death, lost
people walk this path and, having died,
fall again and again into the World of
Navis.
Their senses stray from the path, which
is why death is called Mariona.

10 (10). Carried away by their
deeds, in pursuit of their fruits,
they continue to walk in this direction

and do not overcome death.
Instead of striving for righteous goals,
as human conscience calls for,
The Child of Man, born in Midgard, will
revolve in the Circle of Delights, and on
this path, death awaits him.

11 (11). This is the great delusion of the
senses, which, united with vain goals,
moving toward Hell on a futile path.
Struck by connections with futile goals,
and thinking about them day and night,
your inner self
will begin to worship the external World of Appearance.

12 (12). In the World of Appearance,
manifested by God, the first thing that
strikes people
is the desire for what belongs to others,
soon followed by anger and lust. These
three creations of the Dark Ones
lead unreasonable people to death,
and in the World of Yavi, only
steadfast people,
in whom Conscience reigns,
always overcome death with steadfastness.

13 (13). With focused thought, calming turbulent feelings,
one must fight them with disregard.
There is no death for
such people, for they
have overcome passions
and transcended death
through the Knowledge of
God
and have overcome death. But a person
who pursues desire and follows his
passions perishes.
But having conquered vicious desires,
a person blows away all traces of passion.

14 (14). For all living beings and
humans, Hell seems like unending
darkness;
like madmen, they rush recklessly toward ruin. But
to a person who has rejected madness,
what can death do?
Whoever renounces the possession of Ancient Wisdom,
let him think of nothing else,
as if banishing the Power of Life from themselves!

15 (15). Anger, greed, and delusion of the deep self
are death; and they are in this earthly body.
A person who has known the
Wisdom of the Gods - his
Ancestors,
knows that this is how death is
born, and death does not frighten
him here.
In his realm, death disappears, just
as a mortal disappears when he enters
the realm of death.

16 (16). And Perun asked Odin,
the Warrior of the Kh'Arian Race:
tell us why the Volkhvs say that by
performing bloodless sacrifices,
People can attain the blissful worlds of Prav, the
purest and imperishable.
The Vedas call them the Highest Goal;
who knows this, how can he engage in business?

Santya 2

1 (17). Odin, the All-Beautiful Perun, replied:
only those who have not known the Great Ancient
Wisdom strive for it, and for them what is said in
the Secret Vedas remains meaningful.
Free from evil desires, one strives upward, on
the path of the highest spiritual development,
rejecting evil paths of development.

2 (18). You live according to the laws of RITA [in the purity of the
Race and Blood of the Race] and according to the laws of the Great Ra-
M-Ha - the One Creator God,
for all Worlds and Earths live by these Laws, in
all Universes created by the Great Ra-M-Ha. And
they know no death,
for death and darkness have left these Worlds,
and Light and Immortality have filled their Lives with beauty.

3 (19). And HARII, the Wise Magician, said:
Our Bright Protector,
give Your Wise Commandments to the human races,
the descendants of the Heavenly Race and the
Great Race,
so that Truth may triumph on Midgard-Earth, and
Injustice may vanish forever from our World,
and not even a memory of it remains.

4 (20). Perun the Thunderer answered the Wise Wizard and
all who had gathered to listen to him:
know My Commandments, listen to My
teachings:
Honor your parents and
support them in their old
age,
for as you care for them,
so shall your children care for you.

5 (21). Preserve the memory of all your ancestors,
and your descendants will remember you.
Protect the old and the young,
fathers and mothers, sons and daughters,
For these are your Kin, the Wisdom and the Flower of your peoples.
Teach your children to love
the Holy Land of the Race,
so that they may not be enticed by overseas
wonders, but may themselves create wonders

more wonderful and beautiful,
for the glory of your Holy Land.

6 (22). Do not perform miracles for your own benefit,
but perform miracles for the benefit of your Kind and the Heavenly
Kind. Help your neighbor in his trouble,
for when trouble comes to
you, your neighbors will
help you. Do good deeds,
for the glory of your Kindred and your
Ancestors, and you will find protection from
Our God.

7 (23). Help with all your might to build temples and
shrines, preserve the Wisdom of God, the Ancient Wisdom.
Wash your hands after your deeds,
For whoever does not wash their hands loses the power
of God. Purify yourselves in the waters of Iria,
which flows in the Holy Land, to
wash your WHITE body, to
sanctify it with God's Power.

8 (24). Establish on your Earth the Heavenly Law
given to you by your Bright Guardian Gods. Honor,
people, the days of Rusalia,
observe God's holidays and fasts. Do
not forget our God,
burn incense and fragrant smoke in the glory of God
and find favor and mercy from our God.

9 (25). Do not offend your neighbors,
live with them in peace and harmony. Do
not humiliate other people's dignity,
and your dignity will not be humiliated.
Do not harm people of other faiths,
for God the Creator is One above all
Earths and above all Worlds.

10 (26). Do not sell your land for gold and silver, for you
will bring curses upon yourselves
and there will be no forgiveness for you for all time.
Defend your Holy Land and
defeat all enemies of the Race with righteous weapons.

11 (27). Defend the tribes of the Russians (Ukrainians) and the Holy
Russians (Belarusians) from foreign enemies who come to your lands
with evil intentions and weapons.
Do not boast of your strength when going to
battle, but boast when returning from the
battlefield.
Keep God's Wisdom secret,
do not give Secret Wisdom to pagans [foreign peoples and non-believers].

12 (28). Do not persuade those people
who do not want to listen to you and heed your words.
Preserve your temples and shrines

from the desecration of pagans (foreigners and non-believers), if you do not preserve the Holy Shrines of the Holy Race and the Faith of your Ancestors, years of sorrow and suffering will befall you.

13 (29). Whoever flees from his land to a foreign country in search of an easy life is a renegade of his Kindred, and there will be no forgiveness for him from his Kin, for the Guardian Gods will turn away from him. Do not rejoice in the sorrow of others, for whoever rejoices in the sorrow of others calls sorrow upon himself. Do not speak ill of or laugh at those who love you, but respond to love with love and you will find the protection of the Great Ra-M-Ha and your Gods. Love your neighbor, if he is worthy of it!

14 (30). Do not take your sister as your wife, brother, nor your mother as your wife, son, for you will anger the gods and destroy the bloodline. Do not take wives with black skin, for you will defile your house and destroy your family, but take wives with white skin, for you will glorify your house and continue your clan. Do not let your wives wear men's clothing, for you will lose your femininity, but let your wives wear what is appropriate for them.

15 (31). Do not break the bonds of the Family Union, sanctified by God, for you will go against the law of the One Creator God and lose your happiness. Let not the child in the womb be killed, for whoever kills a child in the womb will incur the wrath of God the Creator.

16 (32). Wives, love your husbands, for they are your protection and support, and that of your entire family. Do not drink too much intoxicating drink, know your limits in drinking, for those who drink too much lose their human form.

Santiya 3

1 (33). And the Wizard Svyatozar said to Perun the Ever-Beautiful: what does your last Commandment mean? Tell us, explain it to us. Perun spoke to all the people gathered: remember, people of the Great Race, the legend of the sons of Thor the Wise, who preserved the Sacred Vedas,

given to you by my son, Tarkh, the God of Rain.

2 (34). Thor the All-Wise grew old and called his sons
Stara, Vinga, and Odin to him.

And he spoke these words to them:

my beloved sons,

Three Cycles of Life Years[432 years, Cycle of Life - 144 Years] have passed,
and old age and infirmity have filled my body.

My strength is already leaving

me. I know that far to the

south,

at the foot of the Himavat Mountains (Himalayas),

Skuf (a settlement for prayer) of the Heavenly Legs.

3 (35). In that foothill Skuf,

the Wise Legs prepare

all the Heavenly Gods Suritsa,

a shining, divine drink that

gives many Life Forces and

eternal youth.

If a person drinks the Suritsa of

the Legs, he will regain his Life

Forces,

and health will return to his body. And

eternal youth will shine within him.

4 (36). And the Elder said to Thor: My beloved
father, I will bring you the drink of the Gods.

And the Elder went south, to the mountain

of Himavat. Thor the Wise waited a long

time for his eldest son, and sent his

middle son

to search for Star, saying to him:

"Know that trouble has befallen your elder

brother, go, Wing, to help your brother."

And Wing went in search of his brother Star.

5 (37). Much water has flowed under the bridge since then in Sacred Iria,

The Small Moon has traveled nine times

has made its journey around Midgard-Earth,

and the Big Moon four times.

[The Small Moon is Fatta, with an orbital period around the Earth of 13 days,

and the Big Moon is the Moon, with an orbital period of 29.5 days.]

And Odin said to Thor the All-Wise: my

dear Father, let me go

me to Mount Himavat

to search for my beloved brothers,

to search for Skufa of the foothills of the

Heavenly Legs, and the divine Suritsa.

6 (38). Thor the All-Wise blessed

his beloved son,

and Odin set off southward, to Mount Himavat

in search of his brothers

and Skuf of the Heavenly Legs.

When he arrived at Mount

Himavat, he saw Skuf of the

Heavenly Legs.

In the middle of the foothills,
silver-haired Leginya boiled
Suritsa, shining in a golden
cauldron for the Gods of Light.

7 (39). Odin spoke these words:
"Greetings, Mother Leginya,
may there be no dark clouds over your Skuf,
may all your deeds be
be for the glory of the Great Ra-M-Ha and the Gods of
Light. Silver-haired Leginya replied to Odin:
be well, you bright and kind young man,
tell us what brought you
to our foothill Skuf, and to the mountain of Himavat.

8 (40). Pain and sorrow brought me
here, for my dear father,
three circles of years of his life have
passed, old age and infirmity have taken
hold of his body.
Only your life-giving Suritsa, Mother Leginya, will
drive away old age and infirmity,
and torment and suffering,
and sanctify my father's body with God's power.

9 (41). Leginya, silver-haired, said to Odin:
Suritsa is boiling in a golden cauldron,
Take a sip of Suritsa, but remember! The first
cup gives strength,
banishes pain, fatigue, and weakness.
The second cup brings joy and eternal youth, banishing
oppressive old age.
The third cup is unnecessary for humans,
it turns a person into an animal.

10 (42). Two young men came to you, but
they did not listen to my words,
and drank three cups each,
and now they graze like animals in the meadow
behind our foothill of Skuf.
And she showed them to Odin,
and he recognized his own brothers,
and they grazed like sheep on the green meadow.

11 (43). And Odin's heart was filled with
great sorrow for his brothers.
And he took the cup with Suritsa and drank it in one
gulp. His sorrow passed, great strength filled his
body, and he felt the desire to drink another cup
in order to attain eternal
youth, such as the Bright Gods
possess.

12 (44). He drank another cup,
and joy and eternal youth
filled his body,

and a great desire arose
to drink a third cup, but then he remembered
the words of silver-haired Legina and did not
drink any more, but filled his travel jug
with two cups of Suritsa,
for his beloved father.

13 (45). And Odin composed hymns of prayer to the Light
Gods, and called upon them to help his beloved brothers.
The Light Gods appeared at Odin's call
and restored the minds of his brothers, Stara
and Vinga, and the Gods blessed them on their
journey.
The brothers returned to their father's house
and Odin gave Suritsa to his beloved father.

14 (46). Thor the Wise drank the first cup,
and sickness and weakness left his body,
and great life forces filled his mind and body. Thor
the Wise did not drink the second cup,
but poured Suritsa under the roots of the
old, withered trees of Oak, Birch, and
Ash.
And they gained great strength
and green leaves sprouted on their crowns.

15 (47). Thor spoke these words to his sons:
I have no need for eternal youth,
I have lived a long life given to me by the Creator, the Great Ra-
M-Ha, may these Trees give you great strength,
to you, my beloved sons,
and to all the descendants of your Families
at all times from Circle to Circle.
You shall plant the seeds from these
trees near the halls of your
Families.
and care for them as you would your own children.

16 (48). Since then, the Great Race and the
descendants of the Heavenly Race have been
preserving
the three Trees of Life and Great Power.
In times of trouble or on holidays, they come to
the Trees that give the Power of Life, and many
receive strength
and glorify the Great Ra-M-Ha and the Gods of
Light, and the Wise Ancestors, for their good
deeds,
and for the glory of all the Clans of

the Great Race. Santia 4

1 (49). And Perun RodAn [Head of the Clan] Da'Aryan, KodaRad, asked:
You, tell us,
God Eternally Beautiful,
why do many sorcerers take a vow of silence
and say that they seek knowledge of the Vedas.
Is there truth in the vow of silence?
Does silence bring wisdom to the wise Wizard?
To silent knowledge of Truth, or not?

2 (50). Perun the All-Wise replied to
Kodaradu: There is no point in a vow of
silence,
because the Ancient Vedas cannot be
understood by a silent heart,
and the Ancient Vedas do not penetrate his
heart. The Ancient Vedas are known only
through the living Word, and where the word
of the Vedas is heard,
there hearts begin to know
their Great essence.

3 (51). Many people think
that those who know all the Vedas are
sinless, even when they do evil.
But neither the hymns from the Wisdom of
the Knowledge of the Worlds, nor the
sayings from the Wisdom of the World of
Radiance, nor the incantations from the
Wisdom of Life,
will save those who do evil deeds
and everyone will answer for their lawlessness.

4 (52). Sacred hymns and chants will
not save from injustice those
who willingly succumb to deception,
who dwell in a world of spells and their own
illusions. As birds leave the nest,
When their wings grow,
so the Soul leaves the human body when
the time comes.

5 (53). The Vedas will not save those who do
not fulfill their Duty to Life,
they show you two paths:
asceticism and bloodless sacrifices, through
which the knowledgeable attain purity
and with this purity drives away sin,
self-illuminated by the knowledge of the
Vedas.

6 (54). By virtue of the knowledge of the
Ancient Vedas, the Soul of the
knowledgeable approaches the World of
Prav,
but if he desires the usual fruits of the World
of Appearance, he takes with him
everything accomplished here,
and in the World of Navi, having tasted the
fruits of his deeds, he bears
responsibility for each of his deeds
and again walks the Path
predestined by the Great Ra-M-Ha.

7 (55). Human children perform asceticism in
the World of Yavi,
and the fruits of all deeds are tasted in the
World of Prav, for the Magi, Priests, and
Kapen-Priests who devote themselves to
asceticism,
Those great Worlds are destined.
Sinless asceticism is considered

as renunciation of evil;
such detached asceticism can be
successful or unsuccessful.
Through asceticism, the experts of the Ancient
Vedas subsequently attained Immortality.

8 (56). But there is also sinful
asceticism. Those who are possessed by
unrighteous anger and the other sixteen
vices,
as well as those who violate the Commandments of God
and the Ancestors, especially the Blood Commandments,
and who is possessed by thirteen harmful traits –
they are sinful. But those who possess a pure Soul
and a Bright Spirit,
and lives according to the Covenants of
their Forefathers, they are sinless.

9 (57). Unrighteous anger, lust, greed,
delusion, desire, cruelty,
complaining, vanity, despondency, attraction, envy,
disgust, debauchery, coveting what belongs to others,
oppression, malice – these are the vices of the
children of Men, and people should avoid these
sixteen.

10 (58). Each of them lies in wait for people,
wanting to take possession of their insides,
just as a hunter lies in wait for his prey.
The boastful, the lustful, the arrogant, the
vindictive, the unstable,
and those who refuse to protect others are prone to
these six sins committed by lawless people.
despite their great danger.

11 (59). The pursuit of pleasure, hostility,
boasting of one's generosity, stinginess,
oppression of others, lying, weak-willedness,
glorifying one's sensations, hatred of one's spouse,
these are the nine worst enemies of man.

12 (60). Observance of the
Commandments, the Laws of God
the Creator,
the Laws of the Rod, truthfulness, restraint,
asceticism, self-denial, modesty, patience,
steadfastness, absence of envy,
making bloodless sacrifices (prayer and good deeds),
continuing the Rod, mercy, attentiveness, studying the
Holy Ra-M-Ha INTA and the Ancient Vedas
these are the sixteen vows of the servants of the Faith.

13 (61). Whoever strengthens these sixteen
vows will be distinguished throughout Midgard-
Earth;
whoever observes three, two, or even one of
them is considered self-assertive;
in renouncing the vices of the World of Yavi
and not being deluded (in Truth) lies Immortality.

The wise servants of the Faith
are called the gates of Truth.

14 (62). There are eighteen qualities in self-development: restraint in action, inaction and determination, restraint: injustice, condemnation, pride, base desires, unrighteous anger, despondency, greed, gossip, envy, malice, irritation, anxiety, forgetfulness, verbosity, and presumption.

15 (63). Thus, a person who has attained self-development becomes sober, possessing eight qualities: righteousness, the ability to reflect, the ability to deepen oneself, the ability to investigate, dispassion, honesty, chastity, and composure.

16 (64). Be truthful in soul and spirit, for the worlds are held together by truth. Their gate is truth, for it is said that Immortality rests in Truth. Turning away from sins, one must fulfill vows and Commandments. Such behavior, created by the One God, leads to Immortality through Truth. Preserve the Holy Scriptures unchanged, O people: Ra-M-Ha INTU and the Ancient Vedas.

Santiya 5

1 (65). And Perun the Thunderer, Ognislav, Priest of the Great Temple of Inglija, from the Tribe of the Holy Rus, asked: Tell us, Perun-Father, what awaits in the future the descendants of all the Clans of the Great Race and the descendants of the Heavenly Clan? What fate awaits them after we depart to the Heavenly Realm, to our Holy Ancestors.

2 (66). The All-Wise God replied to Ognislav: Listen to me, Great Guardian of the Primordial Fire, and you, servants of the God of the Holy Race and the Heavenly Lineage. Like the Heavenly Iriy, which divides the half of Heavenly Svarog, Great Changes will be brought in its flow.

3 (67). The Holy Land of the Great Race will change its face. The Great Cooling will bring the Da'Arian wind to this land, and Mariona will cover a third of Summer

will cover it with its White Cloak.
There will be no food for people and animals
during this time, and the Great Migration
of the descendants of the Heavenly Race beyond the Ripe
Mountains (Ural Mountains), which protect the western
borders
Holy Rassenia.

4 (68). And they will reach the Great
Waters, the Ocean-Sea of the West
(Atlantic),
and the Heavenly Power (the White Men and White Women)
will carry them to the land of the Beardless People,
with skin the color of the Sacred Fire.
The Great Leader will build in that land
the Temple of the Trident of God.
And the Great Ra-M-Ha, the One Creator God,
will send them countless gifts
and will defend their lands from the Elements of Evil.

5 (69). But great prosperity will
cloud the minds of the leaders
and priests.
Great Laziness and the desire for what belongs to
others will take over their minds. And they will
begin to lie to God and people,
and will live by their own laws,
violating the Covenants of the Wise
First Ancestors and the Laws of the
One Creator God.
And they will use
the Power of the Elements of
Midgard-Earth to achieve
their goals.
And they will anger the Great Ra-M-Ha,
our God, with their deeds.

6 (70). And the Gods of the Elements will
destroy that land, and it will disappear
into the depths of the Great Waters, just
as it disappeared in ancient times
in the depths of the northern waters – Sacred DaArya.
The Gods of the Race will save the righteous people
and the Heavenly Power will carry them
eastward, to the lands of people with
skin the color of Darkness.
And the beardless people,
with skin the color of the flames of the
Sacred Fire, the Great Power will carry to
the boundless lands lying in the west of
Yarila-Sun.

7 (71). The people with skin the color of
Darkness will worship the descendants of the
Heavenly Race as Gods
and will learn many sciences from them.
The people of the Great Race
will build new Cities and Temples,
and teach people with skin the color of
Darkness to grow grains and vegetables.
The four tribes of the Great Race, succeeding
one another, will teach the Ancient Wisdom to
new priests and build Trirans-Tombs
in the form of man-made, four-sided mountains.

[The first four dynasties of the Pharaohs of Ancient Egypt were White.]

8 (72). Other tribes of the Great Race
will settle throughout Midgard-Earth and
cross the Himavat Mountains (Himalayas),
teaching people with skin the color of
Darkness the Wisdom of the World of
Radiance [the Vedas].
So that they may cease to make
terrible, bloody sacrifices
to their goddess – the Black Mother [goddess
Kali] and the Serpent-Dragons from the World
of Navi,
and find Divine Wisdom and Faith.

9 (73). Many of the Clans of the Great
Race will scatter to all corners of
Midgard-Earth, beyond the Ripian (Ural)
Mountains,
and will build new Cities and
Temples and preserve the Faith
of their First Ancestors,
and the secret Vedas given by TARKH, the God of
Rain, and other Bright Gods.
Many Clans from the Great Race and the Heavenly
Clan will herd countless flocks of animals,
and moving from one end of the land to the other,
they will become related to other clans from the Heavenly Clan.

10 (74). But foreign enemies will come from the
World of Darkness and begin to preach to the
children of Man
Flattering words, covered with lies.
And they will seduce the old and the
young,
and they will take the daughters of men as wives.
They will quarrel among themselves
and among people, and among animals.
(To commune – to merge, to mix not only on a physical and genetic level.)
And they will begin to
accustom all the peoples of
Midgard-Earth to this,
and those who do not heed their words
and follow the base deeds of the Foreigners,
will be subjected to torment and suffering.

11 (75). Some of them are currently trying
to infiltrate Midgard-Earth in order to
carry out their dark deeds, to lead astray
from the path of the Forces of Light
the sons and daughters of the Great Race and the
Heavenly Lineage. Their goal is to destroy the
Souls of Human children so that they may never
attain
The Bright World of Prav and Asgard Heavenly,
the abode of the Guardian Gods
of the Heavenly Race and the Great Race.
And also the Heavenly Lands and Settlements,
where your Holy Ancestors find peace.

12 (76). By their gray skin,

you will recognize the foreign enemies.
Their eyes are the color of darkness, and
they are hermaphrodites, and can be wives
as well as husbands.
Each of them can be a father or a mother. They paint
their faces
to resemble the children of Men, and
they never take off their clothes, lest
their animal nakedness be exposed.

13 (77). With lies and unrighteous
flattery, they will capture many lands of
Midgard-Earth, as they have already done
in other lands,
in many worlds during the times of the past Great
Assa, but they will be defeated,
and sent to the land of the Man-made Mountains [ancient
Egypt], where people with skin the color of Darkness
and the descendants of the
Heavenly Race who came from the
land of the God Nia.
And the children of Man will begin to teach them
to work, so that they themselves may grow grain
and vegetables to feed their children.

14 (78). But the lack of desire to work
will unite the Foreigners,
and they will leave the land of the Man-made Mountains
and settle throughout the lands of Midgard-
Earth. And they will create their own faith
(religion),
and declare themselves sons of the One
Creator God, but they will sacrifice their
blood and their children to their god,
so that there would be a blood
union between them and their
god.

15 (79). And the Light Gods will send to them
the Wise Wanderers (Prophets),
for they have neither Spirit nor Conscience.
And the Strangers will listen to their Wise
Words, and after hearing them, they will
sacrifice the lives of the Wanderers to their
god.
And they will create the
Golden Bull as a symbol of
their power, and they will
worship it
just as they worship their god.

16 (80). And the Gods will send the Great Wanderer
to them, bearing love, but the priests of the
Golden Calf
will put him to a martyr's death. And
after his death, they will proclaim
him a god and create a new faith
based on lies, blood, and oppression.
And they will declare all peoples to be
inferior and sinful, and will call them
before the face of the god they have
created to repent and ask forgiveness for
deeds done and not done.

Santiya 6

1 (81). And the sorcerer
Svyatozar, from the glorious
family of SvyatoRus, said to
Perun the Eternally Beautiful:

Tell us, Perun-Father,
what will become of the Holy Land of the
Great Race and the Faith of our Ancestors?
Tell us, Bright God, if a
difficult time comes
for the Sons of the Great Race,
who will be able to save the Holy Land
of the Race, the Heavenly Clan?

2 (82). The All-Wise God spoke these words:
Know, people, that hard times will be
brought by the flow of the River of Time
upon the Holy Land of the
Great Race. And only the
Priests-Keepers of Ancient
Knowledge and Hidden Wisdom
only the Priests-Keepers of Ancient
Knowledge and Hidden Wisdom.
For people use
the power of the elements
of Midgard-Earth and
destroy the Small Moon
and their beautiful world.
And then the Svarog Circle will turn (the Earth's orbit
will change) and human Souls will be terrified.

3 (83). The Great Night will envelop
Midgard-Earth, and Heavenly Fire
will destroy many lands of the
Earth. Where beautiful gardens
once bloomed,
Great Deserts will stretch out.
Instead of life-giving land,
the seas will roar,
and where the waves of the seas once
splashed, high mountains
covered with eternal snow.

4 (84). People will hide from the poisonous, deadly
rains in caves,
and begin to feed on the flesh of
animals, for the fruits of the trees
will be filled with poison and many
people will die.
after tasting them as food.
The poisoned streams of water will bring many
deaths to the children of the Great Race and
descendants of the Heavenly Race,
and thirst will bring suffering to people.

5 (85). And on the advice of the
Strangers who secretly arrived on
Midgard-Earth, people will begin to
take each other's lives

for a sip of fresh water,
for a piece of clean food.
And they will begin to forget the Ancient
Wisdom (Vedas) and the Laws of the One Creator
God.

Great Disunity will come to the World of
Midgard, and only the Priests-Guardians
of the Holy Land of the Great Race
will preserve the purity of Ancient Knowledge,
despite deprivation and death.

6 (86). But the River of Time will once
again bring changes in its course.
And once again, the unification of the Clans of the
Great Race will begin. They will be united by
Ancient Wisdom,
preserved in folk songs and
legends, passed down by word
of mouth,
and recorded on stones in temples and shrines,
and inscribed in the Great Santiya.
Much Wise Knowledge
will be lost to many Clans, but they
will remember
that they are descendants of the Heavenly Clan!
No one will be able to
defeat them and deprive
them of their Freedom.

7 (87). Many Circles of Life will pass
through Midgard-Earth along the Path of
Svarog.
The Children of Man will once again build Cities
and Temples to the Gods whose names they remember.
A righteous and happy life will return
to the lands of Great Rassenia. But
foreign priests,
from the temples of the Golden Bull
and the priests of the Slain
Wanderer, will want to destroy their
world and peace,
for these priests live off the fruits of others' labor.

8 (88). And the foreign priests
will come to the lands of the
Great Race
under the guise of merchants and
storytellers, and they will bring
false legends,
and they will teach the people of the
Great Race to live unrighteously,
who know neither evil nor deceit.
And many people will be led
astray, falling into the trap
of Flattery and Deception,
and will exchange the Righteous World for nine
vices: debauchery, lies, self-love, spiritual
emptiness, failure to fulfill one's duty,
ignorance, indecision, laziness, and gluttony.

9 (89). And many people will
renounce the Holy Faith of their
Ancestors

and begin to listen to the words of foreign
priests, which are unrighteous lies,
leading the children of Man
astray from the path of the
Forces of Light.
Times of bloodshed and fratricide will
be brought by foreign priests
to the lands of the Great Race, and they
will begin to convert people to their
faith.

10 (90). The people of the Race
will ask for help from foreign
priests who serve foreign gods
and the god of the World of Darkness.
And the priests of the Slain Wanderer
will begin to comfort them with false
zeal, and will take possession of
their Souls
and the wealth of the children of Men.
And they will declare the people of the Great
Race to be slaves of the god whom they
themselves have killed.
And they will begin to preach to them,
that suffering is a blessing,
for those who suffer will see
God.

11 (91). For seven cycles of life (1,000 years),
darkness will envelop the land of the Great Race.
Many people will perish from metal and fire.
Hard times will come for
the peoples of Midgard-
Earth, brother will rise
against brother, son
against father,
blood will flow like rivers.
Mothers will kill their
unborn children.
Hunger and spiritual emptiness
will cloud the minds of many people of the
Great Race, and they will lose their faith in
justice.

12 (92). But the One Creator God and the
Heavenly Family will not allow the
destruction of the Race.
The rebirth of the Great Race
and the awakening of the Spirit-
patron of the sons of the
Heavenly Race
will be brought by the White
Dog (Gray Wolf) and the One
Sent by God
to the Holy Land of the Great Race.
The Holy Land will be cleansed
from the thousand-year yoke of slavery by foreign
enemies, who sacrifice
the blood and flesh of their
children, and with lies and
flattery they poison
poison the souls of the children of
the Heavenly Race. And the Great
Priest will revive
the Ancient Faith of the First Ancestors
on the Holy Land of the Great Race,

and build the Temples of the
Vedas, Kumirni and
Sanctuaries,
so that all the Clans of the Great Race,
descendants of the Heavenly Race,
the Ancient Wisdom and righteous life.

13 (93). The Heavenly Phoenix will
show the High Priest of the
Primary Fire
the son of the Priest of the Forest
from the Tribe of the Three Moons and
raise him to be the High Priest, the
Wise Great Priest,
who will be helped by the Light Gods.

14 (94). And the servants of Darkness will know that
their doom has come. And they will lie about the Great
Priest,
and corrupt his disciples and neighbors with
untold wealth and wicked bliss. So that they
may not reach
the Spiritual Heights of the World of Prav,
but remain eternal slaves of the Dark
World. And they will do everything
to destroy the High Priest,
so that Ancient Wisdom
and the Faith of the First Ancestors on the Holy Land of the Race.

15 (95). The Forces of Darkness will do
everything in their power to light the
Sacred Fire
before the images and idols of the Gods -
the images of your Holy Ancestors.
Foreigners will begin to set
one people against another,
calling them to war,
so that they kill each other
for the possession of earthly riches.
But these riches, at the end of the
wars, will always go to the
Foreigners.

16 (96). Millions of lives will be lost in senseless
wars to satisfy the desires of the foreigners,
for the more wars
and deaths there are among the children
of Man, the more wealth
the emissaries of the World of Darkness
and gain influence over the
minds of many of the Great
Race.
The Dark Forces will even use the Fash
Destroyer
and Fire Mushrooms, bringing death to
Midgard-Earth.

Santiya 7

1 (97). Perun, VedaMir, a warrior from the Kh'Aryan clan,
spoke these words: You, tell us

our Bright Leader, will the Great Priest save
the Holy Faith of the First Ancestors
on the Holy Land of the Great Race from foreign
enemies? Therefore, I ask you,
for we walk with the Three-Moon Clan in our Kin.

2 (98). The Bright God answered the warrior:
Listen to me, good lad.
A heavy fate is destined for the High Priest. The
misunderstanding of people will surround him,
for Ancient Wisdom will become
incomprehensible to many children of Man
from the Clans of the Great Race and the Heavenly Clan.
And his task is to explain to people
the basics of Ancient Knowledge and the meaning of the
Runes preserved in the Laws of the One Creator God.

3 (99). The Great Priestess will bring New
Life to the expanses of the Holy Land of the
Race,
and all the Clans of the Great Race,
descendants of the Heavenly Clan, will
know
the Life-bearing Light of Ancient Wisdom,
kept by the Priests of the Great Temple of
Inglija.
She will establish Happiness and
Righteous Life throughout the
land of the Race,
so that the World's Bright Soul of the Great
Ra-M-Ha may find refuge
in the hearts of every person
from the Heavenly Race and the Great Race,
beginning with the revived Asgard of Iriy.

4 (100). Perun asked again, Vedamir,
a warrior from the H'Arian Race: tell
us, Bright Leader, how will the Great
Priestess be born?
From which Clans will her Parents
be? And how will the Light of
Ancient Wisdom illuminate the
entire World of Midgard-Earth?
Perun answered the warrior of the Rod
Kh'Aryisky: listen, warrior, to My words,
when the High Priest of the Primary Fire finishes the
fourteen-year training
of the son of the Priest of the
Forest, from the Tribe of the Three
Moons, he will declare him his
successor
and will lead him through the Three Initiations.

5 (101). On the day of the Great Feast,
the Light Gods and the Wise Ancestors will summon the
High Priest of the Primary Fire,
for he will have fulfilled his
mission on Midgard-Earth.
The new High Priest, from the Three-Moon Clan,
will begin his deeds by wandering from city to
city, preaching the Ancient Wisdom of the Faith of
the First Ancestors,

and healing those sick in soul and body.

6 (102). Returning to Asgard Iriysky, he will call his disciples to him, and teach them the Basics of Ancient Wisdom, and begin to build Temples. The ancient faith of the First Ancestors of the Great Race and the Heavenly Lineage. And when the time comes, they will bring the Supreme Priestess the fourteen-year-old daughter of the Great Seeress, from the Clan of the Newcomers, so that she may study the Ancient, hidden Wisdom. And the High Priest will begin to teach the daughter of the Great Sorceress in the Secret Knowledge, and will raise her to be Priestess of the White Temple.

7 (103). And her mother, the Great Sorceress, will heal Souls and raise the children of the Clans of the Great Race and the descendants of the Heavenly Clan. And the High Priest the daughter of the Great Sorceress with care and love, and will protect her from the servants of the World of Darkness, lest they take possession of her Soul, and lead the daughter of the Great Sorceress down a dark, spiritless path, leading the Souls of people into the abyss of Hell, in the dark depths of the World of Navi.

8 (104). For the servants of the World of Darkness know that the daughter of the Great Sorceress, surrounded by the care and love of the Great Priest, will give birth to a beautiful Child, who will become the Great Priestess, the Savior of the Holy Land and all the Tribes of the Great Race, and the descendants of the Heavenly Tribe. This Child must be born in the Sacred Summer, for from that time on, the future High Priestess will be helped and served by all the Gods of the Heavenly Race.

9 (105). Mother Earth herself will give her food, and the Heavenly Cow Zimun will feed her with her milk. Gamayun, the Prophetic Bird, will sing to the Great Priestess about the Preserved, Ancient Great Wisdom. The God Vyshen himself will guard her dreams, and Mother Lada will protect her from evil during the day. Mother Makosh will nurse her, and the god Kryshen will play for her on the flute.

10 (106). But the Forces of Darkness will gather together and want to destroy this Child,

so that the Ancient Knowledge, the Runes
and the Wisdom hidden in Timelessness
would be lost. For their goal is
great,
to prevent the birth of the Great
Priestess, and they will exert all
their strength
to prevent her birth for all eternity.
And the servants of the World of Darkness
will surround the mother of the future
High Priestess,
with lies and flattery.

11 (107). And they will invite the mother of the future High
Priestess to great celebrations,
where lies and spiritual emptiness are honored,
where idleness and self-admiration are the norm,
where baseness and depravity are worshipped.
The Dark Forces will send
seducers and tempters to the
daughter of the Great
Sorceress,
so that they may slander the High
Priest and the Ancient Faith of
the First Ancestors.

12 (108). All the Dark Forces will be directed
toward separating the High Priest
from the daughter of the Great Seeress,
for the Forces of Darkness know that if they
are separated, the great loss and non-birth
of the Great Priestess will lead to the death
of the High Priest.
as his mission is to raise the High
Priestess. But he will be reborn after one
Cycle of Years,
and this will be the last time the Forces of
Darkness will rule in all corners of Midgard-
Earth.

13 (109). The all-consuming Fire of Retribution of the Forces
of Light will burn the servants of the World of Darkness and
all the descendants of the Foreign enemies,
who filled the entire Human World with their spiritless emptiness
the entire Human World, carrying on their
banners: lies and vices, laziness and cruelty,
desire for what belongs to others and lust,
fear and uncertainty in their own
strength, and this will be the Great
End
for the Foreign enemies who
came from the Dark World.
And the End of the Time of
Darkness will come for all the
Clans of the Great Race and the
descendants of the Heavenly
Clan.

14 (110). Remember, glorious Priests of the
God of the Great Race and the Heavenly Race,
and you, silver-haired sorcerers,
and you, Wise Magi, remember my words.
Engrave the Runes on the Sanctums
and on the stones in your temples and shrines,
so that your descendants may remember the
difficult times that the River of Time will
bring,

on its fleeting waves
and be ready for difficult trials.

15 (111). If the descendants of
your Clans keep these words in their
memory,
and unite many forces to defend
the Faith of the Wise First
Ancestors,
nothing will save the enemies of the
Great Race and the Heavenly Clan
from the striking Fire of Retribution of the Forces of Light.
For whoever among the children of Man
who walks the Path of the Forces of Light will be
saved, and he who walks the path of the Forces of
Darkness will find destruction.

16 (112). By the will of God SvaRog, My Father,
I have proclaimed to you: the Eternal Laws of
the Universe,
and about the Great Trials throughout the Svarog Circle,
and the Ninety-Nine Circles of Life [26,000 years],
which will occur in the future on Midgard-Earth.
This Great Destiny must be fulfilled,
by you and your descendants, so that everything predestined by the
Great Ra-M-Ha may come to pass correctly,
on the surface of the shining waves of the
River of Time, and He watches over its
fulfillment.

Santiya 8

1 (113). Perun the All-Wise, Scythiad, Priest of
the Temple of the Fern Flower, from the Race of
the Russians, said: You, tell us, Wise Teacher,
what forces compel the Strangers to
leave their homelands in the World of
Darkness,
and bring them to us on Midgard-Earth?
The Wise God answered the Priest:
Foreigners covet everything that
is foreign, that does not belong
to them.
All their thoughts are only of power,
and over all Worlds, about seizing the
possessions and creations of the Light
Worlds.

2 (114). The goal of the Foreigners is to
disrupt the harmony that reigns in the World
of Light.
and destroy the descendants of the Heavenly
Race, the Great Race, for only they can
give a worthy rebuff to the Forces of
Darkness.
The servants of the World of Darkness believe
that only they should own all the Worlds
created by the Great Ra-M-Ha.
And arriving on the flourishing Earth,
they seek to accustom the children of Man to Greed, for
Greed destroys Knowledge,
and when Knowledge is killed, Shame perishes.

3 (115). When Shame is killed, Truth is oppressed,

and with the destruction of Truth,
Happiness perishes. When Happiness is
killed, Man perishes,
and if Man perishes, then all his wealth is freely
taken by Foreigners.
They consider wealth to be their most reliable
support and build their world on wealth.
In the world of darkness, life is
accessible only to those who have
wealth; the poor man is like a dead man
in the desert.

4 (116). They take away people's wealth,
relying on the power of their deception.
Knowing that if you take away people's Support
and Faith, Purpose in Life and Freedom of
Spirit,
then the people themselves will be destroyed.
Human children in such a situation in the World of Yavi
freely choose the path of death
and direct their weapons
against foreign villains,
for it is better to accept a glorious death
in a righteous battle with foreign enemies
than to submit to their enemies.

5 (117). People who are weak in spirit lose
their minds, or fall under the power of
foreign enemies, while others, in their
thirst for gain,
go into the service of foreigners.
The misfortune of such lost people is worse
than death, for death, according to the Law,
is the eternal path of the world,
and there is no one living in the
World of Ya who has surpassed death.

6 (118). Foreign enemies
drive the children of Man to madness,
and people, losing their minds more and
more, commit cruel deeds.
Before violating the Blood
Commandments, people reach the
height of their wickedness, and for
those guilty of blood mixing, Hell
will open its wide doors.
And if a person does not reject all
this, and if he does not wake up,
then he will go straight to Hell.
And the Gods will not help him,
for he himself chooses his Path.

7 (119). The awakening of a person is only in
Knowledge, and the eye of Knowledge saves him.
Having attained Knowledge,
the Child of Man once again gazes upon the
Vedas, and once again it becomes his duty
to strive for Spiritual Life,
and Conscience becomes the head of all deeds.

Listening to Conscience, he hates all
evil, from this Conscience becomes
strong, and man creates his own
Happiness,
and in Happiness, man himself is created.

8 (120). Calm people are always skilled in their
affairs and constant in their duty to God.
They do not think unlawfully, nor do they act sinfully.
Unscrupulous or unreasonable people,
whether men or women,
do not succeed in fulfilling their duty to God,
and become like foreigners.
Those who have a conscience
honor God and their
ancestors,
and they are guided toward
Immortality, not toward the World
of Hell.

9 (121). Which of the children of
men, coming to rage from madness,
will threaten,
whoever hates Good, will be
called a Foreigner - GRAY
and despicable by people.
Whoever, at the instigation
of Foreigners, in delusion
and greed
to take away the happiness of good people, will
not be able to control their anger
and will not hold on to happiness for long,
for all the wealth of those who have strayed
from the Path of Light will go to the
Foreigners.

10 (122). And the hearts of all the Dark
Forces are filled with joy
when the children of Man,
listening to the false words of
the Strangers, stray from the
path of Light.
And they walk the lowly path,
accumulating material goods rather than
spiritual ones, at the behest of foreign
enemies,
thus leading their families to ruin.
And foreign enemies know
that all unrighteous wealth
and the wealth taken from good people
will cloud the human mind,
and people's souls will become callous.

11 (123). Children of the Human
Families, do not listen to the words
of the Foreigners,
for they are deceitful and want to destroy
your souls, so that they do not enter the
Heavenly Asgard,
but remain eternal wanderers in the darkness
without sleep. Do not allow foreigners to approach
your daughters,
for they will seduce your
daughters and corrupt their pure
Souls,

and destroy the Blood of the
Great Race, for the first man a
daughter has leaves Images of
Spirit and Blood.

12 (124). Foreign images of Blood
drive the Bright Spirit out of human
children, and the mixing of Blood leads to
destruction;
and this Race degenerates and
perishes without healthy
offspring,
For there will be no inner strength
to kill all the diseases that will
be brought to Midgard-Earth
by foreign enemies coming from the Dark World.

13 (125). Do not listen to the exhortations of enemy
tempters and do not be seduced by their false promises.
Foreign enemies have no compassion,
neither for the children of Man from the
Heavenly Race, nor for creatures like
themselves,
for everyone who comes from the Dark
World or is born of it
in Midgard or another Earth, thinks
only of a life of idleness, using
the labor of others
and the trust of human children.

14 (126). Through deception and cunning, and
unrighteous lies, the Foreigners gain the trust of
people.
Boasting of their friendship with the
elders of the Race, they ensnare the
children of Men with lies. And they
corrupt their pure Souls,
and accustom them to base deeds. Foreign
enemies call their animal lust "delight,"
and the birth of children as vicious
madness, and they call upon the
children of men
to disregard the traditions of their Fathers.

15 (127). Children of Humanity from the Great Race,
you are descendants of the Heavenly Race.
be pure in Soul and Spirit,
and let a pure Conscience be
the measure of your deeds.
Drive out from all your lands
foreign enemies and all their
descendants, or they will destroy your
bright souls with their spiritlessness,
and with their wicked deeds destroy your
bodies, and use you and your descendants in
their dark deeds,
and they will satisfy their
flesh with your sons and
daughters.

16 (128). Who among you and your descendants

will remember all this,
and will drive out from the Holy Land of the
Great Race the foreign enemies and their
descendants,
that true Savior and Defender of his Race
and all the tribes of the Great Race and the descendants of the Heavenly Tribe.
And those who listen to the
false words of the Foreigners
and give them their daughters
or take a foreign daughter for his son, that one is a
renegade of the Human Race,
and there will be no forgiveness for him from God
and the Heavenly Race, for all days without end.

Sanity 9

1 (129). And they asked Perun the Thunderer,
the Priests-Guardians of the Paths,
who lead through the Star Gates:
Tell us, our Wise Teacher, what is
happening in the Great Svarog,
And why have many Gates closed in Makosh and Rada [Makosh is the Big Dipper, Rada
is Orion]?

And the Crystals of Movement do not shine,
and the Circle of Zarbin has dimmed to a quarter.
The Heavenly Needles have lost their color,
and now, from many White Mares,
we hear no answer to our many calls.

2 (130). Perun the All-Wise answered them:
Know, Guardians of the Gates of the
Interworld,
in Svarog, the Great Assembly is taking place.
In Makosh, in Rada, in Svat and in Rasa,
the Great Battle [War] is now taking
place, in which the Bright Gods from Prav
the Light Gods from Prav have
entered into a fierce battle.
They defend the Great Svarog
and purify the World, Hall after Hall,
from the warriors of Darkness, from the
Dark World.

3 (131). From those evil enemies,
that they turned the blossoming lands into
dust, that they shed the blood of innocent
creatures, sparing neither the young nor
the old.
Therefore, many Gates were closed
so that foreign enemies would not
enter the Bright Lands of the Great
Svarog and suffer the fate of
Troara, who, in the Council of the
Most Glorious,
illuminated the Worlds with Wise Love.

4 (132). Now Troara is deserted, without Life.
The Many-Gated Circle is torn apart,
the mountains have collapsed into many Needles

and the ashes of the fires lie seven fathoms deep.
I saw the same sad, gloomy image
I saw in Arkon, on the Land of Ruta, which
once shone in Makosha the Bright. The Gate
of the Interworld is a melted stone. The
Heavenly Needles are roadside dust.

5 (133). Everywhere are the ruins of the
Great Sanctuaries, and the Cities are
destroyed by the fierce flames that rose
from Rutta to the sky.
There is no more Life in that Land without the
Sun, no plants, no birds, no animals.
Only the wind carries ashes through
the valleys and covers the gorges
between the mountains.
Gloomy and quiet, in that world of
ruins, where once Life dwelled
everywhere.

6 (134). The destroyer evaporated the rivers and
the sea, and black clouds filled the sky.
through the impenetrable stench, no ray of light
passes, and Life will never return to that world.
This happened to many lands visited by
enemies from the Dark World. They were
attracted by the riches and resources
of those beautiful lands.
Using flattery to gain the trust of the
inhabitants, they set people against each
other.
Thus, wars were born in those worlds.

7 (135). After the wars ended, the survivors
were irradiated with ciran.
And people lost their Consciousness
and Will, and at the command of the
Foreign enemies, they extracted
wealth and minerals.
When there were no riches left in those lands,
and the mineral resources were exhausted,
then the enemies destroyed all the people
and took away everything they had
obtained in those lands. And from the
lands from which the foreigners had been
expelled,
they sent the destroyer Fash there.

8 (136). So that the Circle of Zarbin may be
restored, and the Spiral of the Interworld may shine
again,
You, extract the Crystals of Movement,
in the part that dims with a ray in the quarter.
Instead of the Crystals of Movement of Svarog,
which are at the edges, for the Svarog Halls,
install the Ingilia Crystals.
The light of the Otherworld, manifested
in Navi, will shine in the Crystals of
Ingilia. And flowing with a powerful
stream,
it will restore the zarbin's glow.

9 (137). Only on the Circle of Zarbin before you,

will the Spiral manifest itself with an
even glow, change the Crystals again as
they were, for the Otherworld will be
revealed to you.
Know that the Light of the
Otherworld is destructive, it
absorbs the Souls of radiation
and the Mind will fade in the Rays of the Otherworld,
unable to understand what is happening to the
Soul. And the life of unreasonable, soulless
creatures does not move to Svarog, but goes to
Hell,
and there they wither away in unending
darkness, not knowing themselves or what
has happened.

10 (138). So be careful in your actions and do not
tempt Fate in vain.
Curiosity has ruined many people, those
who tried to know the Otherworld. The rays
of the Otherworld are harmful to health,
and humans are powerless to understand their
nature. Life there follows alien laws, and a
bloody dawn rises over the lands.
And strange beings like polkanes tried to
destroy the Vaitmars forever.

11 (139). You live peacefully in Midgard, since
ancient times, when the world was established.
Remembering from the Vedas the deeds of Dazh
(Ja) God, how he destroyed the strongholds of
the Koscheys,
which were located on the Nearest
Moon. Tarkh did not allow the cunning
Koscheys
destroy Midgard, as they destroyed Deya [Deya – a destroyed planet, now the
Asteroid Belt between the orbits of Mars and Jupiter].
These Koscheys, rulers of the Grays,
perished along with the Moon in half a second (18.75
seconds). But Midgard (Earth) paid for its freedom,
with the Great Flood hidden by DaArya.

12 (140). The waters of the Moon created that
Flood, falling from the heavens onto the Earth
like a rainbow.
For the moon split into pieces,
and the army of Svarozhich
descended upon Midgard.
The Ancient Threads were destroyed,
that stretched to the distant Hells
and in the Betweenworlds, some of the
connections were severed. The many-voiced
call was not heard,
many Vaitmars were lost in Yavi;
before new Threads were born, and
their call was heard from the Halls.

13 (141). Many people perished at that time,
those who did not manage to climb the White
Mountains,
or pass through the Gates of the
Betweenworlds, and take refuge in the
Hall of the Bear.
The Threads of the Halls were broken again,

and so the Heavenly Needles have lost
their color, so that the Needles may
shine again with color, You, replace the
Crystals of Irkama.
Replace them with the Crystals of Tara
and through Zimun (the Little Bear) restore the Threads.

14 (142). The Heavenly Needles will shine
again and the Vaitmaras will respond to
your call. Faith in the success of your
glorious deeds is what is most important
at this time. If deeds are bound by Faith,
what will prevent them from being
accomplished? Only through the labor
created by the Community will you cover
your Families with Glory.
Only by uniting all the Rati with the
Ancient Faith will you defend your
beautiful Midgard.

15 (143). The Ancient Bonds will be restored once
more, and the Ancestors will respond to the calls
of their descendants. The Strangers will not be
able to interfere with that speech,
for they will be banished to Hell.
But remember, people, that the enemy is
vengeful and pretends that he does not care
about you. And he himself, hiding from
view, will bear the weapon of vengeance.
They know nothing of Heavenly Honor and
Truth, for there is no conscience in their
hearts.

16 (144). The Foreigners have ruined many
Lands in various Palaces of the Svarog Circle.
Black Envy clouds their vision
when they see each other's prosperity.
Envy, deceit, and desire for what belongs to others are
their goals, even in the Hellish World.
And so the Foreigners try
to seize everything in Yavi and the
Interworld. Remember, people of the Great
Race,
all that has been told on this beautiful
evening. The main thing is that for your
descendants, this knowledge will not be in
vain.

Book 8. VEDAS OF THE DAKAS

The Word of VegiYara:
We are One in Ingliia,
As the beginning and continuation
Of the Heavenly Race with Divine Power.
...
We remember from the beginning of time,
From the time of the universe's creation,
Everything we know,

Is the fruit born of our thoughts, Our foundation
is Knowledge,
And Knowledge serves as our support.

...
We have gathered to give birth to a New World, God
has blessed our deeds,
And shared His Knowledge with us,
To begin our journey through the
World.

...
The reasons that prompted us to set out on our
journey Are difficult.
We set out in search of the Source of Power.
Wherever Prav shows us,
We will build MirTgrad.

...
Oriy from Iriya
Showed us the way to the place.
To the place where God's Power will
begin, To continue the Lineage and
Life, On new Lands.

...
Radmir had already found places,
In lands hitherto unexplored,
But the path there is not close, and even
dangerous. Warriors are pursuing us,
With those we have never seen
before, From distant lands.

...
On the way, we will be shown
Where the New begins.
We are accompanied by
Warriors,
And they will show us
Where to build MirTgrad.

...
According to God's
plan, the Warriors
will show us where to
build the City.
In accordance with the plan,
the Warriors will prepare
those places.

...
We study the terrain we
are walking on
What is born there. We assess
the danger That they may
bring.
The Warriors look for ways to protect
us. The Warriors go first,
protecting us from surprises, with
the help of the god Perun himself.

...
We move ever forward, Learning
everything along the way,
So that our family and our descendants may know everything.

Let the DAKIS, DA'ARIIS, and H'ARIIS know
where they come from.

...

What the Gods have learned is
infinite, And their path through
life.

From the god Perun, the path is known
to us. Through time and space, Perun
told us,
From now on, we can go beyond the
boundaries of what we know,
Beyond the limits of our world.

...

The divine power that lies within us, It shows us the
beginning of the New.

That foundation through which
we come to know the
unfamiliar.

The unfamiliar, becoming familiar,
is bound together into a new
foundation.

In this way,
knowledge becomes infinite. So said
the god Perun.

...

Warriors learned everything they encountered,
recording everything on Santias,
as a foundation for the
future. For the Warriors of
the Heavenly Clan.

...

All paths in Svarog have been
explored, laid out by our knowledge,
both in the present and in the
future. We have learned everything.

...

The Paths are infinite,
Which are derived from the
Mind. Beyond the limits of
what is known, Lies our
Beginning,

The beginning of new Knowledge
And the birth of new Divine Powers.
Everything that has been explored
Is known in the Rules.

...

The warriors - DA'ARIYI, communicating with the ancestors of the
Aryans - H'ARIYI, learned the Wisdom of the H'ARIYI.

We have come to a new
beginning. DAKIA became the
beginning,

Where the Warriors DAKI (Aesir) settled.
They began to settle the place they had found.

...

The DAKI (Aesir) communicated with
the H'ARIYAS. They were given the
Law of the Universe so that they
could know.

To know about their own
Mind, About the Mind of
God.

...

In that Mind, the entire Path of the
Righteous, All Wisdom.
The mind serves as the
foundation, Guiding all
knowledge,
But only a warrior who understands God can
perceive it.

...
The mind is the path to understanding what
is happening, The basis of images of the
present and the future. The path of the
warrior to Svarog,
Where everything is known to his Kindred.

...
We have come to the place of
birth, Chosen as the place
Where descendants will be born.
Like their homeland,
As the Path of the Aryans, their Mind.

...
The image of God's children is
diverse, There are many Warriors of
Light in Svarog They are the
foundation of Life.
Only Warriors can understand the will of God.

...
Warriors who have walked the path from
knowing God to discovering the Way,
comprehending God's Wisdom, reveal
Svarga to themselves.

...
The gift received from the
Aryans, Like the knowledge of
the White Path,
The White Path is a new beginning, The
correct creation of the New,
And contributing to the White Path.

...
The White Path requires much
effort, For it takes a lot of
strength to follow. But
difficulties lead to discoveries,
Which fill the mind with goodness,
And beautiful creations are born from this.

...
Rebirth is possible, After
completing the entire Path.
Know yourself
As the essence of the Universe,
Where the image of the New World is created.
In whom Everything is laid down to become the White Path.

...
The White Path is thinking, Mind.
From thought to new thought.
This is how the Divine Beginning is born,
Which serves as the Source of the Unknown,
creating images of people and knowing their
thoughts. People strive to learn what is unknown to
them in order to better understand their Power.

...

The creators of H'ARIA,
The Vedas that they give
Encourage the new, born person
To embark on the path of the Warrior, and the Warrior walks his Path.
The entire universe becomes for him the beginning of the New, - Svarog.

...

In Knowledge lies the Power laid down by the Great Ra-M-Ha.
The Great Ra-M-Ha predetermined that man would walk the White Path. Each part of
the free and predetermined section of the Path is Knowledge, which is the Vedas.
People walk their own Paths, revealed in the Vedas.

...

The Aryan Race is the beginning of the Flow.
Where the minds of many people communicate with each
other, there the Vedas and Knowledge are born.
The Knowledge of the Aryans gives birth to Prav.

...

Understanding the White Path comes from
understanding the Vedas. Our ancestors, the
H'ARIES,
Having walked the White Path, predetermined it.
The White Path, for a person, is the foundation of the
Mind, His thoughts and thinking.
People walk their path again and again, becoming
ARIAS.

...

A warrior who has learned the Way of the Vedas is
immortal. The Aryan gods write the Vedas.
The Path of the Warrior from the Great Ra-M-Ha gives birth
to insights, Which give birth to Knowledge.
The Path of the Warrior is the source
of the Vedas. The Great Ra-M-Ha is the
beginning of knowledge.

...

From Svarga, the Way of the Warrior begins through the Mind.
The movements of the Divine Principles reveal the beginning of the Path of the
White.
The basis for inheritance is birth from a human being to a human being. We who
have inherited the Way of the Warrior
The beginning of the Divine Forces.

...

The Vedas are the heritage of the Aryans.
Greatness lies in the harmony of the Way of the Warrior
and his thoughts. Harmony leads to the creation of the
hitherto unknown. Rule, illuminate thoughts, and do not
stray from the Way.
The Way continues itself.
On the Path, you learn new things that follow on
from the old. This is the basis for people to
continue on the Path.

...

The Aryan God is the God of All.
The infinitely giving Great Ra-M-Ha, equal for
all people.
As the foundation of God
Almighty. The Vedas originate
from Him.

...

He who writes the Vedas must be in harmony with himself,

He repeats the path of the DAARIYTSEV (Hyperboreans).
What you accept depends on the Mind within you, To become
an Aryan (Immortal) from the Great Ra-M-Ha.

Book 9. TRIPURA RAKHASYA

CHAPTER I - THE QUESTION OF THE WISE MAN

1. O Great Ra-M-Ha, glory to You, for You are the One and Many God, and at the same time the Primordial and Blissful Cause, the Transcendent Consciousness, the Supreme Mind, Shining as the One and Only Source of Life of our wonderful Universe.
2. HARI said:
"Remaining in serenity, you listened, O Narada, to the Holy Teaching of Wisdom, the Teaching that teaches the Way to the Transcendent (God)."
3. Now I will speak about Wisdom, and this conversation is unique, for whoever listens to it will be forever freed from suffering in this world (Yavi) and the next.
4. This is a concentrated extract of the essence of Vedic and Buddhist Knowledge, obtained after a deep study of them all.
- 5-7. No other course of study will make such a strong impression on the mind as this course on Wisdom, which was once taught by the eminent and renowned Guru (Teacher) DattaTray (God of Wisdom Tod) to Rama (Avraam). This Teaching was born from His own experience, being logical in its meaning and completely unique in its nature. Anyone who fails to comprehend Wisdom even after listening to this Teaching must be considered an unreasonable fool, who should be classified as one of the unreasonable and unreceptive beings and those who have rejected God; no one will be able to endow such a person with Wisdom.
8. Now I will proceed to expound this incomparable Teaching. Listen! O, there is nothing more sacred than the lives (Stories) of the Wise!
- 9-11. Narada also came to me to study the same Teaching that I taught him; for the Teaching of the Sage allows one to comprehend the inherent goodness within them, just as the sense of smell helps to detect the characteristic aroma of musk. When Rama, son of Ra (the Supreme God) and Agni (Ingli [Fire/Light]), already possessing a pure mind and being well-behaved towards all, listened to the Holy Teaching from the mouth of DattaTrea (God of Wisdom Toda), he immersed himself in devotion to God (the Great Ra-M-Ha), which manifested itself in him more and more, and his mind became even purer.
- 12-13. Then, when his mind had calmed down, his eyes lit up with ecstasy, and his hair stood on end, as if his ecstasy could not be contained within, but had to burst out through every pore of his body. And then he stretched out to pray to God.
14. He rose again, overflowing with ecstasy, and with his voice choked with emotion, he said, "God is on my side! Blessed am I! All this is by Your grace, O Lord!"
15. Your boundless mercy has been embodied here in the form of my Guru (Teacher). Truly, Lord, You are merciful to me; compared to the bliss found in Your mercy, even the pleasures of a king seem like meaningless nonsense, and his position seems like that of a slave.

16. Does not the Lord of Death truly dissolve into the supreme Essence (Soul) of the disciple, if only the Teacher is pleased with his disciple? Does not ignorance leave a person if God is pleased with that person? The great Ra-M-Ha is truly merciful, and my Teacher is just as merciful, for reasons unknown to me.

17. The grace of the Guru (Teacher) has been attained, and thus I have attained everything! You have now graciously revealed to me the glory of God.

18. And now I ardently desire to worship His Transcendental Majesty. I beg You, my Teacher, tell me how this worship should be performed?

19-22. When asked about this, Guru Dattā (Dattatreya) was convinced of the sincerity of Rāma, whose zeal and devotion to worshiping God were strong; and He duly initiated him into the method of worshiping God. After being initiated into the correct method, which is more sacred than all others and leads directly to Self-realization (Liberation), Rama learned from the sweet lips of the Wise Guru all the details relating to mantras and prayers, rituals of worship, and various meditations, learning all the details in order—one after another, like a bee gathering nectar from flowers.

Brahman (Rahman) was filled with joy (God [RA] attained You [YU]).

23. Then, having received permission from his Holy Teacher and eager to engage in the practice of Sacred Knowledge (Veda), he humbly walked around the Teacher, expressed his respect for Him, and withdrew to the hill of Mahendra.

24. There, having built a clean and comfortable hermitage, he spent twelve years worshipping God.

25-26. He constantly contemplated the image of his Mind, while at the same time performing his daily tasks and special ceremonies (prayers) related to worshiping God and reading mantras (Vedas); thus, twelve years passed in an instant. Then one fine day, when the son of Ra and Agni was sitting in a relaxed posture, he indulged in daydreaming.

27. "I did not understand even the slightest bit of what Samvarta (Rahman), whom I once met on the way, told me.

28. "I also forgot what I asked my Guru. I heard from Him the Holy Teaching... (about Light)

29. ... but I don't understand what Samvarta said in response to my question about creation."

30. "He mentioned the story of Arti, but did not say anything else, knowing that I was not ready for it."

31. "Even now, I don't understand anything about how things work in the universe. Where did it come from in all its splendor?"

32. "Where does it end? How does it exist? I suppose it's all transient."

33. "But worldly things seem stable in their existence; why is this so? This state of affairs seems strange enough not to investigate it."

34. "How strange! It can be compared to a blind man being led by another blind man!"

35. "My own case is an example in this regard. I don't even remember what happened in my childhood."

36. "Then I was different during my youth, then I changed again during my maturity, and now I am even more unlike who I was before; thus, my life is constantly changing."

37-38. "It is not clear to me what fruits have been gained as a result of all these changes. The end justifies the means that individuals deem

suitable according to their characters in different countries and at different times. But what have they gained from it? Are they happy now?

39. "Attainment is only what is considered as such by a frivolous public. I, however, cannot agree with this, seeing that even after achieving this so-called goal, the efforts and attempts at attainment do not cease.

40-41. "Well, why then, having achieved one goal, does a person strive to achieve another? Consequently, what a person always strives for must be considered the only real goal-whether it is access to pleasure or the elimination of pain. As long as there is a compelling reason to make an effort, there can be nothing else. 42. "The feeling of needing to act in order to find happiness (being a sign of suffering) is suffering among sufferings. Where can pleasure or relief from pain come from as long as there is a need for action and action itself?

43-45. "Such pleasure is like the pleasure of pain-relieving ointments applied to a scalded body, or the pleasure of the embrace of a loved one when a person is lying with an arrow in their chest; or the pleasure experienced by a dying sick person when they hear sweet melodies!

46. "Only those who do not feel the need for activity are happy; such individuals experience complete satisfaction, they are self-sufficient and feel happiness that spreads throughout their entire body.

47. "And if anyone else experiences moments of joy, they are like the pleasure a person feels from inhaling the pleasant scent of flowers while writhing in unbearable stomach pain.

48. "How foolish are people with their countless obligations, forever busy searching for such moments of pleasure in this world!

49. "What can I say about the skill and perfection of impenetrable people? They intend to achieve happiness as a result of strenuously overcoming countless obstacles!

50. "A beggar on the street spends as much time seeking happiness as a powerful emperor.

51-52. "Achieving their goal, both feel happy and consider themselves blessed, as if they have attained the highest Goal of Life (Immortality). I also unwittingly imitated them, like a blind man following a blind man. Enough of this madness! I will immediately return to that Ocean of Compassion-my Teacher.

53. "Having learned from Him what must be known, I will cross the ocean of doubt in the boat of His Teaching."

54. Having made this decision, Rama, with a clear mind, immediately descended the hill in search of his Teacher.

55. Quickly reaching Mount GandhMadhan, he found the Guru sitting in padmasana (lotus position), and it was as if He was illuminating the whole world with His presence.

56. He appeared before the Teacher and, holding the Guru's hands with his own hands, he touched His hands with his head.

57. When Rama showed his respect for Him in this way, Datta Treya gave him His blessings, His face lit up with love, and He commanded him to rise, saying:

58. "Child, get up! I see that you have returned after a long absence. Tell Me, how are you? Are you in good health?"

59. He rose at his Guru's command and sat down directly in front of Him, as instructed. Folding his hands in a gesture of greeting (namaskara, namase), Rama spoke with undisguised pleasure.

60. "O wise Guru! Ocean of Compassion! Can anyone who is imbued with Your kindness ever be crushed by illness, even if fate decrees it?"

61. "How can the burning pain of illness touch one who dwells in the cool moon of Your nectar-like kindness?"

62-64. "I feel happy in body and mind, refreshed by Your kindness. Nothing disturbs me except the desire to remain in constant contact with Your Holy Instructions. Just seeing You makes me completely happy, but there are some long-standing doubts in my mind.

65. "With Your gracious permission, I wish to express them."

66. After hearing Rama's words, Dattatreya, the Ocean of Kindness, was pleased with them and said to him:

67. "Ask right now, O Brahman (Sage), about what you so greatly desire to know and about what you have been pondering for so long. I am pleased with your devotion to God and will gladly answer your questions."

CHAPTER II - A BINDING FEELING TOWARDS ACTION IS CONDEMNED, AND INVESTIGATION IS RECOMMENDED

1. "Hearing this command, Rama, bowing humbly once again before the son of the Holy Sage Atri, began to ask:

2. "Brahman, dear and revered Teacher! O All-Knowing One! Ocean of Compassion! Once, having a serious reason for it, I was in terrible anger at the caste of demons.

3. "Twenty-one times I circled the Earth, mercilessly exterminating them all and filling the lakes with their blood.

4. "My ancestors (the gods) were pleased with my devotion to God; however, they commanded me to stop this bloody slaughter. My fury finally subsided.

5. "When I heard about the glorious Yog, from the city of Ayodhya, my anger flared up again. Blinded by rage and proud of my skill, I challenged Him.

6. "I was defeated by that great Brahman, and my pride was humbled. But because of His inherent kindness, He spared my life, since I was a Brahmin (a sage).

7. "As I returned, ashamed of my defeat, I realized the vanity and futility of the ways of this world.

8. "Once, I unexpectedly met Samvarta, the great hermit, and intuitively recognized him as Fire (God), hidden by the ashes of smoldering coals.

9. "His greatness was like hot coals hidden by smoldering embers. Every inch of his body filled those around him with vitality, so that I felt his refreshing and invigorating influence just by being near him.

10. "I asked him to tell me about his condition. His answer was the clear and express essence of the sweet nectar of Eternal Life.

11. "At that time, I was unable to continue communicating with him, and I felt like a beggar standing before a king. However, I prayed to him, and he directed me to You.

12. "And so I sought refuge in You, like a blind man who is totally dependent on his friends.

13. "What Samvarta said is completely unclear to me. I have studied the doctrine of the Vedas well. This Holy Scripture is undoubtedly an incentive to devotion to God.

14. "He (God) is incarnated in You, and He always dwells in my heart. But in the end, what has all this given me?

15. "Teacher, I ask you to explain what Samvarta said to me earlier. Undoubtedly, I will not be able to comprehend the goal until it becomes known to me.

16. "And so, whatever I do in ignorance, it all looks like child's play.

17. "Before, I appeased God with various ceremonies, rituals, gifts, and offerings of food.

18. "Then I heard Samvarta say that the fruits of all these actions are extremely insignificant and trivial. I consider those actions that bring only trivial results to be meaningless.

19. "Suffering is not the absence of happiness, but limited happiness. For as happiness diminishes, suffering increases.

20. "And this is not the only sad result of activity, for there is an even worse one—the fear of death, which cannot be reduced by any amount of activity.

21. "My religious practices (prayers) dedicated to God are similar to this. All these mental concepts are just child's play.

22. "Practices may be in accordance with Your instructions, or with someone else's. Again, they may or may not be accompanied by asceticism (fasting), as the Scriptures interpret this in different ways.

23. Meditations may also vary according to individual preferences and personalities. How can this be? Devotion is as imperfect as karma.

24. "How can fleeting mental concepts of devotion produce the imperishable fruits of the highest Truth? Furthermore, the practices (prayers) are lengthy and regular, and there seems to be no end to these obligatory services.

25. "I have noticed that Samvarta is absolutely happy, being completely free from any binding feeling towards activity and its terrible fruits.

26. "He seems to laugh at the way of life in this world, and, carefree, he strides confidently forward on the path of fearlessness, like a majestic elephant refreshing himself in a lake of melting snow while the whole forest around him is burning in fire.

27. "I found him completely free from any sense of duty, and at the same time completely happy in his realization of the Eternal Essence (Self-Realization). How did he attain that state? And what did he say to me?

28. "Please explain this to me and thereby save me from the clutches of the monster called karma."

29. Praying thus, he stretched out before the Teacher, embracing Him with his arms. Observing Rama's behavior and feeling that he was now ready for Self-realization,

30. the Wise Dattā, whose very essence is Love, gently said: "O child of Brahman! God is on your side, since your mind is turned in this way (inward).

31-33. "Just as a person drowning in the ocean suddenly discovers a boat that saves him, so too your virtuous actions performed in the past have now elevated you to the most sacred heights of Self-realization (self-knowledge). The Supreme God, the Great Ra-M-Ha—

the conscious Essence of the heart (Mind), and therefore He who truly knows the most secret things about everyone - quickly rescues His unwavering devotees from the clutches of death after manifesting Himself in their hearts.

34. "Until a person is not too afraid of this nightmarish obsession in the form of obligation (duty), he will not be able to find true happiness, being like someone who is always possessed by an evil spirit.

35. "How can a person who has been bitten by that viper-obligation-ever be happy? Some people go mad, as if some poison has already entered their blood and is tormenting them terribly.

36. "While others are intoxicated by the poison of obligation and unable to distinguish good from bad.

37. "By mistake, they always involve themselves in activities, being misled; such is the sorrowful fate of humanity, intoxicated by the poison of duty (obligation).

38. Since time immemorial, people have been swallowed up by this terrible ocean of poison, just as once happened to travelers in the Vindhya mountain range.

39. "Suffering from hunger in the forest, they mistakenly took the deceptive fruits of the chilibu tree for delicious oranges.

40. "And, tormented by terrible hunger, they ate them without even noticing the bitter taste of these fruits. And then the poison of these fruits became the cause of their terrible suffering.

41. "At first, they mistakenly took these poisonous fruits for edible ones, and now, with their minds further blinded by the poison of these fruits, they rushed to find relief from this pain.

42. "And in their agony, they picked and ate the fruits of the stinking datura, thinking them to be the fruits of the tree of life.

43. "They went mad and lost their way. Some, blinded, fell into pits or ravines;

44. "Some of them had their bodies deeply scratched by thorns; some had their arms, legs, or other body parts maimed; others began to quarrel, fight, and yell at each other.

45. "They attacked each other with their fists, stones, projectiles, sticks, etc., until, finally, completely exhausted, they reached a certain city.

46. "They arrived at the city walls at dusk, and so the guards did not allow them to enter.

47-49. "Unaware of the time and place, unable to assess the circumstances, they attacked the guards and were justifiably beaten and driven away; some of them fell into ditches; some became prey to crocodiles; some fell headfirst into wells and drowned; a few men, who were more dead than alive, were caught and thrown into prison.

50. "A similar fate awaits those people who, misled by their search for happiness, have fallen into the traps of the chief overseer of activity (obligation). They are confused in their madness, and destruction (Hell) awaits them.

51-52. "God is on your side, thanks to which you have overcome that distracting state, leaving it behind. Investigation (self-investigation) is the root cause of everything, and it is the first step toward the highest reward in the form of indescribable Bliss. How can anyone attain Salvation without proper investigation?

53. "Lack of prudence is certain death, but many are in its clutches. Success accompanies proper deliberation until, ultimately, a final result is achieved that is free from all doubt.

54. "Rashness is the eternal weakness of fools; prudence is the quality of the wise, and therefore they are always happy.

55. "Because of their insight, the wise rely on God and inevitably defeat their enemies. Research is a seed that can sprout and grow into a giant tree of happiness.

56. "A judicious person always stands out among others. God is great because of His judiciousness; He is worshipped because of this.

57-58. "The great Ra-M-Ha is all-knowing. Rama, even though he was the most intelligent of men, deliberately taught the world a lesson about how a lack of prudence leads to trouble, in the case of the capture of the golden deer; later, demonstrating proper prudence and thus its importance, He crossed the ocean to the island of Lanka, where the demons had multiplied, and defeated them.

62. "Demons, spirits, humans, and animals suffer because of a lack of prudence.

63. "On the other hand, those heroes, O Brahman, whom prudence always supports are great and valiant. Eternal reverence to them!

64. "Ordinary people, becoming recklessly involved in activities because of their sense of duty and obligation, become confused and bewildered at every turn; if, on the other hand, they thought first and then acted, they would be free from all suffering.

65. "This world has been bound by ignorance since time immemorial; and as long as this ignorance exists, where, then, can insight be found?

66-68. "Can sweet drops of dew appear in tropical sandy deserts scorched by heat? And, similarly, can the refreshing and invigorating touch of insight be found in the hot chimney of a furnace that has been burning with ignorance for so long?

Insight, however, is attained by proper methods, and the most effective of these is also the best of all, and that is the supreme mercy of God, who dwells in the heart of every being. Has anyone ever achieved any good goal without His mercy?

69. "Study is the Sun that dispels the dark veil of ignorance and dullness. It is generated by devoted worship of God.

70. "When the Supreme God is appeased by the worship of the devotee, He takes the form of vichara (the desire to know Himself), shining like the blazing Sun in his heart (Soul).

71-72. "Therefore, the Great Ra-M-Ha, the Supreme Power, the Essence of all beings, the blessed, supreme, unified Consciousness (Supreme Mind), which dwells as the Supreme Essence (Universal Soul) of the inner essence (Soul), must be worshipped sincerely and exactly as instructed by the Teacher, the Guru. The harbinger of such worship is devotion to God and praiseworthy diligence (asceticism).

73-76. "The preceding cause of this, again, is considered to be the study of the Holy Scriptures (Vedas). Therefore, O Rama, the Holy Scriptures are the first thing that was revealed to you; having heard them, you have now advanced greatly.

Self-knowledge is the only way to attain the highest Good. I was indeed worried about you; and there is a very serious reason for such concern, until the mind turns away from the illness that overwhelms it.

ignorance of vichara, just as a doctor worries about a patient who is delirious with fever until he sees that the body is showing signs of a favorable turn toward recovery.

77-78. "Once Self-Enquiry takes root, the highest Good in all its aspects will be attained in this life. As long as vichara is absent in a person, this most desirable form of birth, the tree of life is barren and therefore useless. The only useful fruit of life is vichara.

79-81. "A person without insight is like a frog that has fallen into a well; just as a frog in a well does not know what is good for it and what is bad for it, and therefore dies because of its ignorance in this well, in the same way people, vainly born on Earth, do not know what is good for them and what is bad, and are born only to die in ignorance.

82. "Mistaking dispassion for poverty and suffering, and vain worldly pleasures for happiness, man suffers in the cycle of birth and death (samsara), oppressed and overcome by the powerful force of ignorance.

83-84. "Even when overcome by suffering, he does not cease to indulge in the previous causes that cause this suffering; just as a donkey continues to pursue a donkey even if she kicks him with her hooves a hundred times, so too are man and the whole world in a similar relationship. But you, O Rama, having become discerning, now leave suffering behind."

CHAPTER III - THE PRECEDING REASON FOR STUDYING THE HOLY SCRIPTURES: THE SOCIETY OF THE WISE MUST PRECEDE "VICARA" (KNOWLEDGE /self-exploration)

1. After listening to Dattatreya's words, Rama was amazed and continued his questioning with complete humility:

2. "O Brahman! This is exactly what my Guru spoke of before. Truly, as a result of his ignorance, man will always strive for downfall.

3. "His salvation lies solely in self-inquiry. The remote and immediate causes have also been mentioned by You, and they have been described in the Holy Scriptures. I am tormented by great doubts on this subject.

4. "How does this happen, and what, in turn, is the immediate cause of it? Perhaps it is something natural, like the courage of a hero? But then why does it not happen to everyone?

5-6. "Why have I not yet attained this? Again, there are others who are in a more difficult situation and suffer more than I do. Why have they not received these means of salvation? I beg You, answer me." When asked about this, Datta, the Ocean of Compassion, replied:

7. "Listen, Rama! Now I will tell you the fundamental reason for salvation. The company of the Sage (Rahman) is the root cause of the elimination of all suffering.

8-9. "Only the company of Sages is considered to lead to the highest good. Your association with Samvarta has brought you to this stage of enlightenment, which is a precursor to Liberation (Immortality). When you are in the company of Sages, they teach you the greatest good.

10. "Has anyone ever attained anything great without contact with the wise? In any case, it is company that determines the future of the individual.

11. "There is no doubt that a person reaps the fruits of their company. I will tell you a story as an example:

12. Once upon a time, there was a king named Muktaçuda. He had two sons: Hemacuda and Manicuda.

13. "They were handsome, well-mannered, and well-educated. One day, they went hunting, accompanied by a large retinue of servants and guards, and found themselves in a dense forest covering the slopes of the Sahya Mountains, which was full of tigers, lions, and other wild animals. Their weapons were bows and arrows.

14-15. "They caught several deer, which they shot thanks to their skillful use of their bows.

16. "And while the hunters from the king's retinue were tracking down more animals, a hurricane suddenly began, which started to throw sand and pebbles onto the ground.

17. A heavy cloud of dust covered the sky; and then it became dark as night, so that neither stones, nor trees, nor people could be seen.

18. "The mountain was shrouded in darkness, and the hills and valleys disappeared from view. The retinue scattered in haste, struck by sand and pebbles thrown to the ground by the hurricane.

19. Some of them hid under rocks, others in caves, and still others under trees. The royal couple jumped on their horses and rode away.

20. "Hemaçuda finally reached the Sage's refuge, which was built in a beautiful garden consisting of banana and date palms, as well as other trees.

21. "There he saw a charming girl whose body was as bright as gold. She shone like a flame of fire.

22-23. "The prince was enchanted by the sight of this girl, who was beautiful to behold, and said to her: 'Who are you, beautiful one, living fearlessly in such a terrible and dense forest? Whose are you? Why are you here? Are you alone here?'

24. "In response, the flawless maiden uttered the following words: "Welcome, prince! Please, take a seat.

25. "Hospitality is a sacred duty of the pious. I see that you have been caught in a hurricane and that you have suffered from it.

26. "Tie your horse to the date palm. Sit here and rest, and then you can listen to me while you are in a pleasant mood." 27-29. "She gave him fruit and juice. After he regained his strength, the prince again heard her enchanting words, which flowed from her lips like sweet nectar. "Prince! There is a famous sage in the world named VyaghRapada, a steadfast devotee of God, who has surpassed all worlds with his tapas (austerities) and is revered even by the greatest saints for his incomparable wisdom concerning this world (Yavi) and others (Worlds).

30. "I am his adopted child, my name is Hema Lekha. Once upon a time, there was an apsara (divine maiden) named Vidya Prabha, and she was very beautiful.

31. "Once she came here to bathe in this river called Vena, and at the same time Susena, the king of a country called Wanga, arrived.

32. "He saw the heavenly beauty bathing in the river. She was the most beautiful in the world, with a supple body and the most beautiful breasts.

33. "He fell in love with her, and she reciprocated his feelings.

34. "They entered into a marital relationship, and then the king returned home, leaving her pregnant.

35. "Fearing gossip, she terminated the pregnancy prematurely. However, despite this, I was born alive from that womb.

36. When Vyaghrapada came to the river to perform his evening ablutions, he picked me up out of his immense love for all beings, to raise me with maternal tenderness and care.

37. "One who provides genuine protection is considered a father, and therefore I am his daughter, and I am devoted to him.

38-39. "Truly, thanks to his greatness, I have nothing and no one to fear. Whether they be angels or demons, they cannot enter this refuge with evil intentions; if they do try to enter, it will only lead to their own destruction. Now wait here a little, prince.

40. "The lord himself, my stepfather, will soon come here. Greet him and listen humbly to what he has to say; your wish will be granted, and you will be able to leave here in the morning."

41. Listening to her and becoming enchanted by her, he did not utter a word, afraid of offending her in any way; but his mind was filled with extraordinary excitement. 42-46. Noticing that the prince was simply madly in love with her, the incomparable and perfect girl continued: "Bravo, prince! Hold on! My father will be here soon. Tell him everything." As soon as she uttered these words, the great Holy Sage Vyaghrapada appeared, carrying a basket of flowers gathered in the forest for puja (ritual worship). Seeing the Sage approaching, the prince rose from his seat, offered a greeting, stating his name, and then sat down where he was told. The Sage noticed that this young man was in love; perceiving the whole situation with his miraculous powers, he thought about the best course of action in the situation; and then he made a decision, agreeing to marry Hemalekha to this young man.

47-49. "The prince was indescribably happy, and he returned with her to his own capital city. MuktaChuda, his father, was also very pleased and issued a royal decree to hold celebrations throughout the kingdom. Then he held a solemn wedding ceremony, and after that the loving couple spent a very happy honeymoon in the palace, in secluded abodes in the forest, and in the royal abodes for enjoyment. But the madly in love prince noticed that Hemalekha did not feel the same strong feelings for him as he did for her.

50. "Feeling that she always remained indifferent, he asked her in private: "My dear! How is it that you are not as attentive to me as I am to you?

51. "You are the most beautiful of girls whose faces are lit up with smiles! How is it that you never seek pleasure, nor enjoy it? Don't you like these pleasures?

52. "You seem indifferent even during the greatest pleasures. How can I be happy if you have no attraction or interest?

53. "Even when I am near you, your mind seems to be somewhere else; when I talk to you, it seems to me that you are not listening.

54. "When I hold you in my arms for a long time, you seem not to notice me, and then you ask, 'Lord, when did you come?'

55. "It seems to me that all these carefully planned activities do not interest you, and you do not participate in them.

56. "When I turn away from you, your eyes remain closed; and this happens even when I am back beside you.

57. "Tell me, how can I enjoy communicating with someone who is no different from a mannequin, which is what you are, and seeing your indifference to all pleasures?"

58. "What does not give you pleasure cannot give me pleasure either. I always look at you, trying to give you pleasure, like a lily looking at the moon.

Note: The kumuda, a variety of lily, blooms only at night and is therefore considered the beloved of the moon, while the lotus lily, which blooms during the day, is considered the beloved of the sun.

59. "Tell me, my dear! Why are you acting this way? You are dearer to me than life itself. I beg you! Tell me and thus comfort me."

CHAPTER IV - A CALL TO TURN AWAY FROM WORLDLY PLEASURES IN ORDER TO DEVELOP IMPASSION

1-3. "Hearing the sweet words of her beloved, who adored her and held her close to his heart, the pure maiden, wishing to teach him, smiled gently and uttered the following wise and meaningful words: 'Listen to me, O prince. It's not that I don't love you, I'm just trying to find what would be the greatest Joy of Life and would never cause disgust. I'm looking for it all the time, but I haven't found it yet.

4. "Although I am constantly searching for it, I have not yet come to any definite conclusion about what the path of a woman is. But would you be so kind as to tell me what that path is, and thus help me?"

5. "Being persuaded in this way, HemaChuda laughed ironically and said to his beloved, "Truly, women are foolish."

6-8. "For do not even birds, beasts, and creeping insects know what is good and what is bad? Otherwise, how would they be guided in their pursuit of good, and how would they avoid evil? What is pleasant is undoubtedly good, and what is unpleasant is bad. What is so complicated about this, my dear, that makes you think about it all the time? Isn't that foolish?" After listening to these words of her beloved, HemaLekha continued:

9. "Truly, women are foolish, and they cannot draw the right conclusions. Therefore, I should learn from you, who understands correctly.

10. "Having learned from you what is right, I will cease to think about it. And then, too, I will be able to share with you the pleasures to your complete satisfaction.

11. "O prince, as the perceptive judge that you are, you have decided that happiness and suffering are the results of pleasant things and vice versa.

12. "The same object brings pleasure or pain depending on the circumstances. And where, then, is the finality in your statement?

13. "For example, look at fire. The results it brings vary according to the season, the place, and its own size or intensity.

14. "It is acceptable in cold seasons and unacceptable in hot ones. Pleasure and pain are therefore determined by the seasons (circumstances); the same is true of happiness and suffering.

15. "Again, fire is only good for people with a certain constitution (fire element), but not for others. And again, pleasure and pain depend on circumstances.

16-17. "The same reasoning applies to cold, wealth, sons, wife, kingdom, and so on. Look how your father, Maharaj, worries and frets every day, even though he is surrounded by his wife,

children, and wealth. Why are other people not distressed like him? What has happened to the pleasures in your father's case? There is no doubt that he is seeking happiness; and are not all his powers and abilities directed toward that goal?

18. "If you look around, it seems that no one has everything necessary for happiness. The question arises: can't a person be happy even with such limited means? I will give you the answer.

19. "That which bears the mark of suffering cannot be happiness, my lord. Suffering is twofold: external and internal.

20. "The first pertains to the body and is caused by the nerves, etc., while the second pertains to the mind and is caused by desire.

21. Mental confusion (doubt) is worse than physical pain, and the whole world has fallen victim to it. Desire is the seed of the tree of suffering, and it invariably bears fruit.

22. "Overcome and oppressed by it (doubt), the Sages, even though they live in the Heavenly spheres (worlds) of pleasure and taste nectar, still remain its slaves, spending their days and nights in activity according to its dictates.

23. "The respite that comes as a result of the fulfillment of one desire, and lasts until another desire takes its place, is not happiness, because the seeds of pain are present in it in a hidden form. Such a respite is also enjoyed by insects, which are certainly not an example of perfect happiness.

24. "And yet, their pleasure is definitely better than that of humans, because their desires are less complex.

25. "If happiness is having one desire alongside many that have already been fulfilled, then who in this world would not be happy?

26. "If a person whose entire body has been scalded can find happiness in applying ointment to his body, then everyone should be happy.

27. "It is true that a person is happy when he is in the close embrace of his beloved. But even in this situation, pain can be experienced due to rough pressure or an uncomfortable body position.

28. "Fatigue undoubtedly overtakes everyone after passionate intercourse, and this fatigue is similar to that experienced by a pack animal carrying a load.

29. "O lord! Tell me, can this be considered happiness? Is not the pleasure you get from intercourse with your beloved, which is caused by movement in the nadis (nerves and subtle energy channels), experienced to no lesser degree by dogs (when mating)?

30. "Or do you mean to say that human pleasure is enhanced by their sense of beauty?

31. "Beauty is merely a mental concept, as is evident from the corresponding feelings experienced by lovers in similar pleasures in dreams. Now I will tell you a story related to this. Once upon a time, there was an unrivaled handsome man, the heir to the king, and he was more beautiful than Cupid himself.

32. He married a girl who was just as beautiful and was very devoted to her.

33. "But she fell in love with a servant from the royal court, who very cleverly deceived the young prince.

34. "This servant usually served intoxicating drinks in excess so that the prince would get drunk and lose consciousness, and when he went to bed, a courtesan was sent to him to play the role of the princess.

35-38. "And then the indecent princess and the servant could go about their business; and the foolish prince, drunk, embraced another woman. And yet he believed that he was the happiest of men, having such an angel as his

wife, who was so devoted to him. After a long time, it happened that the servant, who was busy with work, simply left the intoxicating drinks on the prince's table and went about his business. The prince did not drink as much as he usually did. 39-42. "And when passion arose in him, he hurried to his bedroom, which was luxuriously decorated, and enjoyed himself there with the courtesan, not noticing in the heat of passion who she really was. After a while, the intoxication began to wear off, and he noticed that this was not his wife, and then, in confusion, he asked her, "Where is my beloved wife?" 43-48. "She trembled with fear and did not say a word. The prince suspected that something was amiss, flew into a rage, grabbed her by the hair, drew his sword, threatening her, and said, "Tell the truth, or you will die!" Fearing for her life, she confessed everything and led him to the place where the princess was. There he found her, her body beautiful and delicate, in the tight and loving embrace of a dark, ugly, and repulsive savage who was his servant...

51. "The prince was shocked by this sight.

52. Shortly thereafter, he pulled himself together and began to reflect as follows: "Shame on me, so attached to hops!

53. "Shame on fools who are driven mad by their love for women. Women are no better than birds that fly from one tree to another.

54. "How stupid I was to love her more than my own life all this time.

55. "Women are only good for entertaining lecherous fools. Those who love them are passion-driven donkeys.

56. "Female fidelity is even more fleeting and ephemeral than autumn clouds scudding across the sky, scattered by the wind.

57-59. "I still cannot understand a woman who, being unfaithful to me, who was completely devoted to her, had an illicit relationship with a slave, all the while feigning love for me, like a courtesan before a lecherous fool.

60. In my intoxication, I did not suspect her in the slightest; on the contrary, I believed that she was always by my side, just like my own shadow.

61-64. "What a shame! Is there a greater fool than I, who was deceived by this ugly courtesan, who replaced my wife, and enslaved by her craft of love? Again, what did my wife find in that repulsive animal, preferring him to me?

65. "And then the prince left the company, feeling disgusted with it, and withdrew into the forest." (HemaLekha continued). "So you see, O prince, that beauty is only a concept of the mind.

66. "Other people sometimes derive even greater pleasure from loving those who are dear to them—whether they are beautiful or ugly—than you derive from recognizing my beauty. I will tell you what I think about this.

67. "A beautiful woman appearing as an object is only a reflection of a subtle concept already formed in the subjective mind.

68-69. "The mind determines the beauty of her image, following its own repetitive concepts. An image repeatedly chosen and drawn by the mind becomes clearer and clearer until it appears to be a complete and separate object. Attractiveness arises and enslaves the mind through constant mental associations.

70. "The mind, becoming restless, excites the senses and seeks the fulfillment of its desires associated with the object in that object; but a self-controlled mind is not excited even at the sight of the most beautiful object.

71. "The cause of passionate attraction is a repeatedly recurring mental image. Neither children nor self-controlled yogis are aroused in such situations because their minds do not focus on such things.

72. "Therefore, whoever finds pleasure in anything, the beauty he finds in the object of pleasure is only mental images.

73. "Even ugly and unpleasant women are considered charming goddesses by their husbands.

74. "If the mind perceives something as unpleasant rather than charming, it will find no pleasure in that object.

75-76. "Shame on those human beings who consider the dirtiest part of the body (the buttocks) to be the most delightful.

77. "Listen, prince! The idea of beauty is based on the mind's own desires.

78. "If, on the other hand, beauty is an inherent characteristic of the object of love, then why is it not recognized by children in the same way that they recognize the sweetness of food?

79-81. "The shape of the body, its height, and the color of people's skin vary in different countries and at different times; their ears may be long; their faces may be crooked; their teeth may be large; their noses may protrude; their bodies may be hairy or hairless; their hair may be red, black, or golden, thin or thick, straight or curly; their complexion may be white, dark, copper-red, or yellow.

82. "They all get the same pleasure as you, prince!

83. "Even the most perfect among men fall into the habit of seeking pleasure with women, for they all consider her to be the best paradise for delight.

84. "In the same way, the male body is considered by women to be the highest source of pleasure. But look at all this carefully, prince!

85-86. "Consisting of fat and flesh, filled with blood, crowned with a head, covered with skin, equipped with ribs and other bones, covered with hair, containing bile and pus, a receptacle for feces and urine, begotten by sex cells and born from the womb of a mother—such is this body. Just think about it!

87. "Finding pleasure in such a thing, can people be any better than worms feeding on dead flesh?

88. "My lord! Is not this body (pointing to himself) dear to you? Think carefully about each part of it.

89. "Carefully analyze what your food consists of, with its various flavors, appearances, and textures.

90. "Everyone knows how digested food ultimately leaves the body.

91. "And since this is the way of the world, tell me, what is pleasant and acceptable, and what is not?"

"After Hemachuda heard all this, he developed a distaste for worldly pleasures.

92. "He was surprised by the strange conversation he had heard. Later, he carefully considered everything HemaLekha had said.

93. His aversion to worldly pleasures grew in magnitude and intensity. He discussed these issues with his beloved again and again, and through this, he came to know the highest Truth (God).

94. "Then, realizing that Pure Consciousness, inherent in the form of the Supreme Being, is identical to God, he came to the realization that the One Supreme Being (the Great Ra-M-Ha) sustains everyone and everything, and attained Liberation.

95. "He attained Liberation during his lifetime by becoming a JIVAnMukta (Liberated during life). His brother ManiChuda and his father MuktaChuda became his disciples and also attained Liberation.
96. "The queen became a disciple of her daughter-in-law and attained Liberation; the ministers, leaders, and citizens, in turn, became their disciples and also attained Wisdom.
97. "Of those born in that city, there was no one who remained ignorant. That city became like the abode of God—a dwelling place of happy, serene, and satisfied individuals.
98. He was known as Vishala and became the most famous city on Earth, where even parrots in cages would often repeat: "Meditate, O human, on the Supreme Being, Absolute Consciousness, devoid of objects (images)! There is nothing that can be known except Pure Consciousness; it is like a self-illuminating mirror in which objects are reflected.
100. "The same Consciousness (God) is both the object and the subject, and He is everything, both moving and immovable (visible and unmanifest); everything else shines in His reflected Light (Ingli); He Himself shines by Himself, with His own Light (Joy).
101. "Therefore, O man, get rid of delusion! Contemplate that Consciousness (Supreme Mind) which is one and only, illuminating everything and permeating everything. Gain clear vision!"
- 102-103. "Those Holy Sages—Vasadeva and others—who once heard these sacred words of the parrots, were amazed that even the birds of that city uttered such wise words, and named it the City of Wisdom.
104. "That city is still called by that name to this day," continued Dattatreya. "Thus, O Rama, the society of Sages is the root cause of all that is good and virtuous.
105. "Thanks to the society of Hemalekhi, all people attained Jnana (Wisdom). Therefore, know that satsang (the society of the Wise) is the only root cause of Salvation (Liberation)."

CHAPTER V - ON BONDAGE AND LIBERATION

1. After hearing the Teacher's words about the greatness of satsang (the company of Sages), Rama was very pleased and asked the following questions:
2. "You have spoken truly, O Teacher, that satsang is the harbinger of all that is worthy, and you have clearly confirmed this fact with your story.
3. "The nature of a person's pleasures is determined by the quality of the people around them. The highest good was attained by all as a result of their connection—direct or indirect—with Hema Lekha, even though she was only a woman.
4. "I am eager to hear how she further guided HemaChuda. Please tell me about it, O Ocean of Compassion!"
5. Hearing this request, Datta said to Rama: "Listen, O Brahman, now I will continue the Holy Narrative.
6. "Hearing what she said about happiness, HemaChuda lost interest in pleasures; he developed an aversion to them and became pensive and sad.
7. "But the force of habit still prevailed over him. And so he was unable to either immerse himself completely in pleasure or abstain from it entirely.
8. "However, he was too proud to admit this weakness to his beloved. Things continued this way for some time.

9. "When his habits compelled him to behave in the old way, he remembered his wife's words, and so he followed them (his habits) reluctantly and with a sense of shame.

10-11. "He repeatedly returned to his old ways out of habit; and very often he repented, realizing the wickedness of those ways and remembering his wife's wise words. Thus, his mind swung back and forth like a swing.

12. "Neither exquisite food, nor beautiful clothes, nor expensive jewels, nor charming maidens, nor decorated horses, nor even his dear friends interested him anymore.

13-14. "He became sad, as if he had lost everything he had. He was unable to give up his habits once and for all, and at the same time he did not want to consciously follow them. He became pale and gloomy.

15. "HemaLekha, who always knew about all the changes happening to him, came to him in his private chambers and said, "How is it, my lord, that you are not as cheerful as before?

16. "You look sad. Why? I see no signs of any particular illness in you.

17. Doctors may fear illness amid the pleasures of life; illnesses caused by a disturbance in the harmony of the three humors of the body.

18. "Illnesses remain hidden in all bodies because disharmony of temperaments cannot always be prevented.

19. "The temperaments displace each other depending on the food consumed, the clothes worn, the words spoken or heard, the pictures seen, the objects with which one comes into contact, the changing seasons, and travel to different countries.

20. "Being inevitable, temperament disorders do not warrant constant attention. There are medicines for diseases caused by such disorders.

21. "On the other hand, medical treatment is never prescribed for those who do not have temperament disorders. Now tell me, dear, why are you so sad?"

22. "When Hemalekha finished, the prince replied, 'I will tell you the reason for my suffering. Listen to me, dear.

23. "What you said to me during our last meeting closed off all paths to pleasure for me, so now I can't find anything that would make me happy.

24. "Just as a man condemned to death is incapable of enjoying the comforts provided to him by the state, so too am I incapable of finding pleasure in anything.

25. "Just as a subordinate is forced to do something by order of the king against his own preference, so I am forced to return to my former activities out of habit. Now I ask you, my dear, to tell me how I can find happiness."

26. "Hearing this, Hemalekha thought: 'This dispassion is undoubtedly caused by my words.

27. "The seed of the highest good has been sown in that field where such signs appear. If my well-considered words had not produced even the slightest turn in this direction, there would be no hope for his Liberation. This state of dispassion arises only in one whose continued devotion is pleasing to God and appeals to Him, who is inseparably present in the heart (Soul) in the form of the Supreme Being (Mind)."

Reflecting in this way, the wise girl set herself the goal of endowing her husband with wisdom.

30. "At the same time, keeping her own wisdom a secret, she uttered the following thoughtful words: "Listen, prince, to the story of my own past.

31. Once upon a time, my Father gave me a noblewoman—a FREY-lady—who was good by nature, but later became involved with an undesirable friend, Lady Darkness.

32. "That friend was skilled at creating amazing new things. Without telling my Father, I also became friends with her.

33. "This noblewoman became very close friends with that undesirable companion, and I was forced to do the same because I loved my friend more than life itself.

34. "For I could not be without her for even a second; so strongly did she enchant me with her undoubted purity.

35. "Always loving my friend, I quickly became part of her very being. She, for her part, was always close to her friend, the great harlot, who constantly gave birth to amazing new things.

36-38. "That woman secretly introduced her son to my friend. That son was an ignorant fool, with dazed and bloodshot eyes. And my friend continued to indulge in pleasures with him right in front of me. But even though she was completely overwhelmed by him and indulged in the pleasures he gave her day after day, she never left me, and I did not abandon her either. And as a result of that union, a fool was born, just like his father.

39-41. "He grew up to be a very restless young man, inheriting his father's stupidity as well as his grandmother's wickedness and creative abilities. This boy, Mr. Fickle, was raised and educated by his father, Mr. Foolish, and his grandmother, Mrs. Ignorance, and he excelled in their ways. He could handle the most difficult cases with complete ease and overcome obstacles in an instant.

42. "In the same way, my friend, though she was very good by nature, became unhappy and foolish because of her association with wicked people. 43-44. "Because of her love for her friend, her devotion to her beloved, and attachment to her son, she gradually began to distance herself from me. But I could not break up with her so easily.

45-46. "Since I could not rely solely on myself, I depended on her and therefore remained with her. Her husband, Mr. Fool, although he always indulged in pleasures with her, mistakenly decided that I was the same as his wife and tried to take me by force. But I was not who he thought I was. I am pure by nature and only fell under her influence for a while.

47. "But even this caused a loud scandal throughout the world that I was always in the arms of Mr. Fool.

48. "My friend was always in the company of her lover, leaving her son, Mr. Fickle, in my care.

49. "Mr. Fickle grew up under my care and, in due course, married with his mother's approval.

50. His wife, Mrs. Unstable, was perpetually restless and changeable, and she could take on various forms and alter her appearance to satisfy her husband's whims.

51. "With her remarkable ability to change and her astonishing skill and intelligence, she completely subjugated her husband.

52. "Mr. Unstable also had a habit of flying hundreds of kilometers and returning, covering any distance in the blink of an eye, darting everywhere, but he could not find peace.

53-54. "Whenever Mr. Fickle felt the desire to go somewhere and obtain something to one degree or another, Mrs. Unstable was ready to fulfill his wishes, changing herself accordingly and creating a new environment to please her husband. In this way, she completely won his affection and love.

55. "She bore him five sons who were devoted to their parents. Each of them was skilled in his own way. They were also entrusted to me, my friend, to take care of them.

56-61. "Out of love for my friend, I carefully raised them and made them strong. Then those five sons of Lady Unstable built their luxurious private palaces and invited their father to their abodes, taking turns to entertain him continuously. The eldest of them entertained him in his mansion with various kinds of pleasant music, recitations from the Vedas, readings from the scriptures, the buzzing of bees, the chirping of birds, and other sounds pleasing to the ear.

62-64. "Father (Mr. Impermanent) was pleased with his son, who presented him with other sounds that were sharp, frightening, and noisy, like the roar of a lion, the rumble of thunder, the raging sea, the rumbling of earthquakes, the cries of newborns, quarrels, moans, and groans of many people.

65-67. Invited by his second son, the father went to his mansion. There he found soft seats, down beds, and beautiful clothes; some things were hard, others hot or warm, or cold; there were also refreshing things of various compositions, and so on. He was pleased with the pleasant things and felt disgust for the unpleasant ones.

68-71. "Then, going to the third son, he saw charming multicolored scenes, things of various colors—red, white, brown, blue, yellow, pink, smoky gray, brownish-yellow, reddish-brown, black and spotted, other things were thick or thin, short or long, angular or rounded, curved or wavy, pleasant or horrible, nauseating, outstanding or wild, unsightly or charming, giving pleasure or the opposite.

72-75. "And the fourth son received his father in his mansion, and there the father had at his disposal various fruits and plants. He tasted drinks and food that had to be licked, sucked, and chewed; juicy fruits and vegetables, various refreshing foods similar to nectar, as well as others—sweet, sour, spicy, or astringent, various decoctions, and so on. He tasted all of this.

76-79. "The last son brought his father to his house and entertained him with fruits and flowers, various aromatic herbs and plants, things with various scents—pleasant or rotten, weak or sharp, stimulating or soporific, and so on.

"So he enjoyed himself continuously in one way or another, in one mansion or another, satisfied with some things and disgusted by others.

80. "The sons were so devoted to their father that in his absence they themselves did not touch anything.

81. "But Mr. Unstable not only enjoyed himself to the fullest in his sons' mansions, but also secretly took things from their homes and

secretly shared them with his dear wife, Mrs. Unstable, in his own house, unknown to his sons.

83. "Later, a certain Mrs. Insatiable fell in love with Mr. Fickle, and he married her; they became very devoted to each other; Mr. Fickle loved Mrs. Insatiable with all his heart.

84-87. "He used to bring her a huge amount of food, and she would consume it all in an instant, but she was never satisfied and always wanted more; so she kept her husband running around to gather food for her, and he, in turn, was constantly busy searching for food for her. She was not satisfied with the service of her husband and his five sons who obeyed him, and she wanted more and more. Such was her insatiable hunger. She used to command them all to satisfy her needs. In a short period of time, she gave birth to two sons.

88. "They were Mr. Fire-Breathing Mouth, the elder son, and Mr. Despicable, the younger son, and both, of course, were very dear to their mother. 89-91. "Whenever Mr. Fickle sought the embrace of Mrs. Insatiable, his body was burned by the terrible fire of Mr. Fire-Breathing Mouth; struck by it, he lost consciousness. "Again, whenever he caressed his younger son out of love, the whole world began to hate him, and he himself became like a dead man. As a result of all this, Mr. Unstable suffered unbearably.

92. "And then my companion, who was good by nature, also became subject to suffering because of the grief of her son, Lord Impermanent.

93-95. "Being also attached to her two grandsons, Lord Fire-Breathing Mouth and Lord Despicable, she became utterly miserable and, as a result, gave society reason to feel hatred and disgust toward her. I, too, dear one, became despondent because of my sympathy for her. Several years passed in this way, until Mr. Unstable, who was under the power of Mrs. Insatiable, lost all initiative and found himself completely in her hands.

96-107. "His fate was sealed, and he found refuge in a city with ten gates. There he lived with Lady Insatiability, his sons, and his mother, always seeking pleasure but encountering only suffering day and night. Burning in the terrible fire of Lord Fire-Breathing Mouth and experiencing contempt from Lord Despicable, he rushed about in a state of extreme agitation. He visited the homes of his other five sons, but this only confused him even more, and, bewildered, he was not happy. My companion was also greatly affected by her son's plight, and she became despondent again, yet she continued to live in the same city. Mrs. Insatiable, with her two children, Mr. Firebreath and Mr. Despicable, was supported by Mrs. Ignorance, her husband's grandmother, and Mr. Fool, her father-in-law. She got along with her husband's other wife, Mrs. Unstable, and was even close to her. By winning over all of them, she completely subjugated her husband, Mr. Inconsistent, to her will. "I also continued to live there because of my love for my friend. Otherwise, none of them could have remained in that city without me, their guardian, even though I was dying as a result of my friend's mortality.

Sometimes I became the hidden Lady Ignorance, at times I was fooled by Mr. Foolish, I became fickle because of Mr. Fickle, I became unstable because of Lady Unstable, I was overcome with anger when I came into contact with Mr. Firebreathing Mouth, and sometimes I

looked despicable next to Mr. Despicable (greed). All the moods of my friend were reflected in me, for she would have died if I had left her for even a moment. Because of my company, all other people always took me for a courtesan, while discerning people could see that I always remained pure and unblemished.

108-111. "For the Supreme, the Good, the One, my Father (God), is always pure and clear, more vast than space, and more subtle than the subtlest; He is all-knowing, and yet it cannot be said that He knows anything; He does everything, and yet remains inactive; He supports everything, but no one supports Him; all depend on Him, but He depends on no one; all forms are His, but He Himself has no form; everything belongs to Him and is part of Him, but He is not attached to anyone; although He illuminates everyone and everything, no one knows anything about Him and cannot know Him under any circumstances; He is Bliss, and yet He is not blissful; He has neither father nor mother; His daughters, like me, are countless.

112-113. "My sisters are as numerous as the waves in the sea. All of them, O prince, are like me, being involved in the affairs of their companions. Although I share the life of my companions, I am nevertheless under the power of the most powerful spells, thanks to which I am by nature exactly like my Father.

114. (The story continues again.)

115. "When my friend's son went to rest, he always slept soundly on his mother's lap; when Mr. Inconsistent slept, everyone else, including his sons, also slept, for no one could remain awake.

116. "In such cases, the city was guarded by Mr. Movement, a close friend of Mr. Inconsistent, who always moved back and forth near the two upper gates.

117. "My friend, Mr. Inconsistent's mother, watched over this sleeping family, including her son and her wicked friend, her mother-in-law.

118. "I usually rushed to my Father (God) at this time and remained in bliss in His loving embrace. But I was obliged to return to the city as soon as the sleeping family woke up.

119. "This gentleman Movement, friend of Mr. Impermanence, is the most powerful among them, and they all remain alive thanks to him. 120-121. "Although he is the only one, he multiplies himself, manifests himself as a city and its citizens, permeates them all, and protects and supports them.

122. "Without him, they would all scatter and be lost, like pearls without a necklace thread.

123. "He is the link between the inhabitants and me; authorized by me, he performs the same function in the city as the thread in a necklace.

124. "When that city falls into decline, he gathers all the inhabitants together and leads them to another, remaining their leader.

125-131. "In the same way, Lord Unstable always rules those cities, while himself being under the influence of his friend. Although he enjoys the support of such a powerful friend, although he was born of such a virtuous mother and raised by me, he is always unhappy because he is torn between his two wives and several sons. He is torn to pieces by his sons and finds not even the slightest pleasure, but only terrible suffering. Seduced by Lady Unstable, he grieves; compelled by Lady Insatiable, he runs in search of food for her; struck by the Fire-Breathing Mouth, he burns with anger,

loses his senses and becomes confused; approaching Mr. Contemptible, he is openly despised and insulted by others, losing his face and becoming like a corpse due to universal condemnation.

132-134. "Already possessing a discredited lineage, and now losing his head because of his love for his wicked wives and sons and rushing between them, he lived with his family in various places—good and bad, in forests and thorny bushes, in places full of wild animals, in scorching hot deserts and on icy, piercingly cold expanses, in foul-smelling ditches and dark burrows, and so on.

135. "Again and again, my friend was overcome with grief because of her son's suffering, almost dying of sorrow.

136. "I too, though I am by nature sensible and crystal clear, dear one, became involved in her family's affairs and also became sad.

137. "Can anyone hope for even the slightest happiness in bad company? One might as well try to quench one's thirst with mirage water.

138. "Overcome with grief, my friend once sought me out and spoke to me in private.

139. "On my advice, she soon found a good husband, killed her own son, and took his sons into custody.

140. "Then, accompanied by me, she quickly found the presence of my Father (God) and, being pure, she often found herself in the embrace of my Father.

141. "She immediately plunged into the sea of Bliss and became Bliss itself (attained Liberation). Similarly, you too can overcome your bad habits, which are nothing but growths.

142. "Then, my lord, attain the Father (God) and find Eternal Happiness. Now I have told you, my lord, my own experience gained on the path to the summit of Bliss."

CHAPTER VI - ON THE MERITS OF FAITH IN ACHIEVING ONE'S GOAL, AND ON THE HARMFULNESS OF DRY ARGUMENTATION

1. HemaChuda was amazed by the bizarre story of his beloved. Remaining in ignorance, he smiled ironically after listening to her and asked the wise princess:
2. "My dear, what you have told me seems to me to be mere fiction. Your words have no relation to facts, and in general they are meaningless.
3. "Undoubtedly, you are the daughter of ApSary (the beautiful Heavenly Maiden), and you were raised by Rishi (Rahman, Liberated during his lifetime) VyaghRapada (the Sage Jafar) in the forest; you are still young and not quite an adult.
4. "But you speak as if you have already lived several lives during this time. Your verbose monologue resembles the speech of a possessed girl who is not in her right mind.
5. "I can't believe this nonsense. Tell me, where is your companion, and who is the son she killed?
6. "Where are those cities? What is the meaning of your story? Where is your friend?
7. "I know nothing about your noblewoman, FREYja (Old Norse FREYja — lady). If you want, you can ask my mother about it. Where my father lives, there are no other women besides your mother-in-law.
8. "Tell me right now where to find this noblewoman and where her son's sons are. I believe that your story is a myth, like the story of the son of a barren woman.

9-11. "Once upon a time, a poet-storyteller told a story in which the son of a barren woman climbed onto a chariot reflected in a mirror and decorated with silver taken from the luster of mother-of-pearl, armed himself with various weapons made from human horns, fought on the battlefield of Heaven, killed the king from the future, took possession of the city of the ethereal army, and enjoyed himself with the maidens from his dream on the banks of the river from the mirage.

12. "I believe that your words are similar. They cannot possibly be true." After listening to the words of her beloved, the wise girl continued:

13. "Lord, how can you say that my parable is meaningless? The words from the lips of those like me can never be meaningless.

14. "Lies undermine the effectiveness of one's own tapas (fasting); and therefore, how can they be expected from virtuous people? How can such a liar remain blameless and be considered a Sage?

15. "Furthermore, one who entertains a sincere seeker of Truth with empty or false words will not achieve success in this world and will not be able to advance to the next world on the Golden Path.

16. "Listen, prince. A nearsighted person cannot restore his vision simply by listening to the prescribed rules being read aloud.

17. "It is foolish to mistakenly consider good advice to be false. Do you think, my dear, that I, your wife, would deceive you with a myth when you are so eager to know the Truth?

18-19. "Think carefully and examine this apparent untruth of mine thoroughly. Is it not natural for a reasonable person to judge the great things of this world by examining a few details in them? Now I will give you my 'credentials'.

20. "Some things you used to like before. Why did you stop liking them after listening to me this last time?

21. "My words have caused indifference; and they will cause even greater indifference in the future. How could it be otherwise? Look at your statements from this point of view.

22. "Listen to me, prince, with a simple and clear mind. Distrusting the words of a well-wisher is the surest path to ruin.

23. Faith is like a loving mother who will never fail to rescue her son who believes in her from dangerous situations. There is no doubt about that.

24. "A fool who does not believe the words of his benefactor is deprived of success, happiness, and glory. A person who is always suspicious will never be able to achieve anything worthwhile.

25. "Trust sustains the world and nourishes everyone. How can a child grow up if he does not trust his mother?

26. "How can a lover experience pleasure if he does not trust his beloved? Just as an elderly parent cannot be happy if he does not trust his sons?

27. "Could a farmer cultivate the land if he did not have faith in it? Mutual distrust would put an end to all endeavors.

28. "Can humanity exist without universal trust? If, on the other hand, you say that this is the law of cause and effect, then listen to what I have to say.

29. "People believe in the law that a certain cause produces a certain effect. Is this not faith?

30. "And if this were not so, then in the absence of faith, man would not dare to breathe air for fear of disease-causing infection, which would result in death. Therefore, fill yourself with faith before rushing toward Supreme Bliss (Liberation/Immortality).

31. "If, again, Prince, you do not dare to rely on an incompetent person, which you may consider me to be, it is because you believe in the necessity of achieving a certain goal.

32. "But how else can you achieve your desired goal?" After listening to his beloved's arguments, Hemachuda responded to these fair words as follows:

33. "If someone trusted everyone they met, my dear, they would certainly trust those who are worthy of it, so that it would serve to achieve the goals they have set for themselves.

34-35. "One who strives for the highest good should never trust an incompetent person. For otherwise, suffering awaits him, as he is like a fish attracted by bait on a fisherman's hook. Therefore, one can only trust those who are worthy, and not those who are unworthy.

36. "Fish and all those people who ruined themselves by following one path and achieved success and prosperity by following another can serve as confirmation of my words.

37. "Therefore, I can only believe you after fully ascertaining your merits; otherwise, I cannot. Why then do you ask me about this, if the desired goal can be approached?"

38. After listening to him, Hemalekha replied: "Listen, prince, to what I am about to say.

39. "I will answer your question. How can one judge someone as good or bad?

40. "By comparing them to accepted standards? But who establishes the validity of these standards? Are the authors of these standards themselves worthy or not? There will be no end to such arguments.

41. "In addition, the competence of the observer must also be taken into account. And then there will be no end to the subsequent arguments either. Therefore, life moves forward on faith alone.

42-45. "I will give you a reasonable explanation of how to achieve the Highest Goal through faith. Pay attention. Neither during their lifetime nor after death will people gain anything through endless discussions or blind acceptance. Of these two things, however, there is some hope for the latter, but none for the former."

The following story illustrates this point.

"Once upon a time, there was a saint named KaUsIka (Ka - Sage; Us/Us[AS] - man-God; Ika - Isaac), on the hill of Sahya near the river Godavari.

46. "He was serene, pure, pious, and possessed of the knowledge of the Supreme Truth. Several disciples visited him.

47. "Once, when the teacher was not in the ashram (the Sage's abode), the disciples engaged in philosophical discussions based on their own views.

48. "And then suddenly there appeared a Brahmin with a developed mind and extensive knowledge, named SunGa (Gnus), who successfully refuted all their arguments with his skill in debate and logic.

49-50. "He was a man without faith or conviction, but a skilled debater. When they claimed that Truth must be established through comparison with a certain standard, he argued on the basis of an infinite sequence of standards and refuted them.

51-55. "He concluded his speech with the following statement: 'Listen, Brahmins, standards are not applicable for identifying virtues or vices, nor for identifying Truth. For false standards cannot

can be tests (standards). To rely on them, one must be sure of their correctness. Other standards are required to verify these. Are they, in turn, error-free? Following this path, it is impossible to reach any finality. Therefore, it is impossible to carry out any checks. And since it becomes impossible to ascertain the Truth without the ability to verify it, nothing can be the Truth. This formulation itself cannot be true, nor can the person who formulated it. What decision should be made then? That all this is nothing, emptiness. And even this statement cannot be supported by reliable facts; therefore, the statement that everything is emptiness also ends in emptiness.

56. Hearing his words, some of the disciples were captivated by the power of Sung's logic and became scholastics of emptiness.

57-60. "They lost themselves in the confusing labyrinth of their philosophy. The most perceptive among the disciples asked the Teacher to comment on Sun-gi's arguments, and he enlightened them on this matter. Thanks to this, they found serenity and happiness. Therefore, avoid fruitless polemics presented as logic. Use logic in the way it is used in the Holy Scriptures. In this way, you will attain salvation." After hearing this address from that outstanding heroine, HemaChuda was extremely surprised and said, "My dear, until now I did not realize your greatness.

61. "Blessed are you, since you are so wise! Blessed am I, since I am in your company. You say that faith bestows the highest good. How does it do this?

62-63. "Where is faith appropriate, and where is it not? The Holy Scriptures differ in their teachings; teachers differ among themselves; similarly, commentaries differ from one another; in addition to this, one's own judgment cannot serve as a guide. Which of these should be followed, and which should be rejected?

64. "Each source puts its own stamp of authenticity on its own views and condemns other sources, not only as worthless, but even as harmful, my dear!

65. "And in that case, I cannot make a decision for myself. The school of emptiness that you condemn, in turn, attacks others.

66. "And why then should we not respect this school of thought? It has its own adherents and its own system of philosophy. Explain all these things to me clearly and distinctly, my dear. Truly, they must already be clear and understandable to you."

CHAPTER VII - THAT GOAL IS ACHIEVABLE ONLY AFTER REVEALING GOD THROUGH FAITH, EFFORT, PROVEN LOGIC, AND DEVOTION TO GOD

1. When Hemalekha heard her husband's question, she, with her Holy practical knowledge of the state of the Universe, said to him with even greater benevolence: 2-5. "My dearest, listen to me carefully. What is known as the mind (brain) is ultimately nothing more than a restless monkey. And that is why ordinary people are always overcome with anxiety. Everyone knows that a restless mind is the source of endless agitation and trouble, while a person is happy in sleep when this restlessness is absent. Therefore, keep your mind steady and unwavering when you listen to what I am saying. Listening with a distracted or scattered mind is no better than not listening

at all, because in this case the words serve no useful purpose, being like a tree bending under the weight of fruit, as seen in a painting.

6. "A person quickly achieves success if he turns away from dry and destructive logic and engages in purposeful reasoning.

7. "Proper effort must follow correct reasoning; for a person's progress corresponds to the zeal that accompanies his efforts.

8. "You can see, my dear, that aimless discussions are fruitless, while sincere, persistent efforts are fruitful in this world.

9. "Distinctive zeal is what enables a farmer to plow his field at the right time of year, and an apothecary to test the efficacy of medicinal herbs, etc. No practical work would ever get done if people spent their entire lives engaged in empty discussions. Therefore, it is necessary to abandon aimless chatter and immediately set about achieving the highest Goal of Life (Self-Realization), determined as a result of proper sincere reasoning. Likewise, one should not refrain from individual effort, as is the case with followers of Sun-Gi (a fatalistic doctrine of emptiness, the prototype of the Nya-Ti or Aji-Viki doctrine).

12. "A person whose aspiration is manifested in the most sincere and diligent efforts will never fail; can continuous efforts ever fail to achieve their goal?

13. "By personal effort alone, people earn their food, Angels (Gods) obtain their nectar, devout hermits attain the highest Bliss, and others fulfill their desires.

14. "Think carefully and tell me where, when, how, and what benefit anyone who, without resorting to action, engaged in dry polemics ever gained.

15. "If a few isolated failures cause a person to lose faith in individual effort, then he undoubtedly becomes the cause of his own downfall.

16. "Guided by proper judgment, accompanied by diligence, and applying personal effort, a person must embark on his own true path to Liberation.

17. "Different personalities speak of different paths leading to this Goal. Choose among them the one that is most true.

18. "The right choice is made as a result of proper discussion and according to the experience of the Wise (Rakhmanov). Then immediately proceed to practice. Now I will explain all this in detail. Listen to me.

19. "The best choice is one that does not bind you again to the yoke (bondage) of suffering. For a perceptive person, pain is evident in all aspects of life.

20-22. "Anything that bears the mark of suffering cannot be good. This applies to wealth, children, wife, kingdom, treasures, army, fame, science, mind, body, beauty, and prosperity. For all these things are transient, already in the clutches of death, otherwise known as time.

23. "Can anything that is only a seed, ready to sprout as pain and grow into suffering, be good?

24. "The right means are beyond all this. However, the desire to possess all this is born of delusion. The Chief Magician is the Great Ra-M-Ha. He is the Creator of the Universe, and all are deluded by Him. 25-30. "Even the best magician is capable of deluding the public, though only to a certain extent. The greatness of God cannot

be recognized without direct contact with Him. Of course, not the entire audience will be deceived by the magician, but who can escape the illusion of God?

"Just as individuals know the secret of a magician's illusory tricks and are therefore not misled by them, so people can learn to transcend universal maya (illusion) if only God is merciful to them. Without His mercy, they will never be able to escape maya.

"Therefore, those who seek to cross the ocean of maya should worship Him.

31. "One who obtains the mercy of God is endowed with Supreme Knowledge, by which he will undoubtedly cross the ocean of maya.

32. "Other methods are also put forward as serving this supreme achievement, but they are doomed to failure in achieving their goal unless God's mercy manifests itself.

33. "Therefore, let your starting point be worship of the First Cause of the Universe; be devoted to Him; and then He will soon allow you to succeed in your efforts to destroy illusion (maya).

34. "Surely, the universe must have a definite source from which it originated.

35. Although the source or origin is shrouded in mystery, let us investigate the cause, starting with its visible consequences and guided by the Holy Scriptures; and then we will come to the conclusion that there is a Creator who is in no way comparable to any known factors or intermediaries.

36. "Controversial statements to the contrary have been logically refuted by many authoritative Sacred Texts.

37. "A system (of values) that recognizes only evidence (material) obtained through sensory perception is a poor imitation of philosophy, and such a system leads nowhere. It leads not to salvation, but to spiritual decline.

38-40. "Dry logic must also be condemned. Another system declares that the universe is eternal and has neither beginning nor end. It follows that the universe and its phenomena are self-existent; thus, lifeless, inanimate matter is its own mediator and preserver, which is absurd, because activity implies Mind, and there is no example that could refute this. The Scriptures also say that the First Cause is an Intelligent Principle, and we know that activity always arises only from an intelligent source.

41-43. "Thus, the world traces back to its Creator, who is completely different from any factor known to us. Judging by the greatness of creation, His power must be immeasurable in the same proportion as the unimaginable immensity of creation. And such a Creator must also be able to protect and develop His own creations. Therefore, surrender to Him completely and unconditionally.

44-50. "I will give an example as proof of this. In everyday life, we see that a leader, if he is pleased, even though his means are limited, always ensures the fulfillment of the hopes of the person who is sincerely devoted to him. "If you have appeased the Lord of this world, will anything be denied to a devotee? Tell me. He is the only consolation for devotees, whereas there are many leaders in the world, and they are not always benevolent; among them there may also be cruel and ungrateful individuals. Moreover, their patronage is fickle and short-lived. The Supreme Lord has infinite mercy for His devotees, He is most grateful, and His

power is unlimited. Otherwise, would people have continued to worship Him since time immemorial? Poorly governed kingdoms disappear from the face of the Earth. But this universe continues to exist as before.

Therefore, this Lord of mercy is the recognized Master, and He is famous by right.

"Surrender to Him completely and without hesitation. He will determine what is best for you, and you will not even have to ask for it.

51-59. "Among the ways of approaching or turning to God are the following: 1) worship performed for the sake of overcoming misfortune; 2) worship for the sake of acquiring wealth, etc.; 3) surrendering oneself in the Spirit of Love. The latter way is the best and most reliable in its results.

"In practical life, a leader who is approached by a person in a difficult situation also alleviates his suffering in an appropriate manner. But if a person has not shown proper attention to his patron, he cannot count on his help. Similarly, service motivated by ambition brings vague and limited results, determined by one's diligence. Devoted service without hidden motives takes a long time to be recognized; but still, it makes even a narrow-minded leader become benevolent. It may take a long time for a human master to recognize selfless work; but God, the Lord of the Universe, who dwells in our hearts, knows everything, and He quickly bestows the appropriate fruits. With regard to other types of devotees, God must wait until the time predestined by fate—which is His own predetermination—while for the selfless devotee, the Lord God

- He is the only Refuge and is everything, and He cares for Him regardless of what fate is in store for the devotee and regardless of the Laws predetermined by Him Himself. He quickly rewards the devotee, and this is because He is the Most High and Self-sufficient, not dependent on anything else.

60-61. "Predetermined fate or karma are powerless before Him. Everyone knows how He changed predetermined fate and Laws in the case of His famous devotee Markandeya. Now I will tell you how to apply all this in practice. Listen, my dearest!

62. "The common belief that a person cannot escape his destiny applies only to weak-willed and foolish nobodies.

63. "Yogis (Goys) who practice breath control (self-knowledge) overcome destiny. Even destiny cannot impose its fruits on yogis (Rahmans).

64-66. "Fate seizes and holds only foolish and unreasonable people. Corresponding to nature and following it, fate forms part of nature. Nature, in turn, is only a tool for carrying out God's will. His goal is always inevitable and cannot be prevented. However, the framework of His goal and the progress towards it can be changed by devotion to Him, and if this does not happen, then this predisposing cause should be considered the most powerful factor in the life of that person.

67. "Therefore, avoid arrogant vanity and find refuge in Him. He Himself will spontaneously lead you to the Highest State.

68. "This is the first step on the ladder (of Faith) to the summit of Bliss. Everything else is unworthy and unreasonable.

69. Datta continued: "O Rama, after hearing this speech from his wife, Hemachuda was delighted and asked her again:

70. "Tell me, dear, who is this God, the Creator, the One Self-Existent and Predeterminer of the Universe, to whom I must devote myself?

71-72. "Some say that He is Vishnu, others say that He is Shiva, Ganesha, the Sun (Surya), Narasimha, or other similar avatars (incarnations); some say that He is Buddha or Arhat (Teachers came even before the arrival of the most famous Teacher now - Jesus); and some say that He is Vasa (Veles), the principle of life, the Moon, Fire (Agni), Karma, Nature, primordial nature, etc.

73. "All philosophical schools offer different versions of the origin of the universe. Tell me which one is true.

74. "I truly believe that there is nothing unknown to you, because the famous and omniscient Sage Vyaghrapada is merciful to you, and deep wisdom shines in you, even though you belong to the weaker sex. Please, out of your love for me, beautiful one, tell me about Eternal Life!"

75. After hearing this request, Hemalekha said with pleasure: "Lord, I will tell you the highest Truth about God. Listen! 76-78. "God is the All-Seeing One who creates, permeates,

supports, and dissolves the universe. He is Shiva, He is Vishnu, He is Brahman, the Sun, the Moon, etc. He is the One, whom representatives of different religions call by their own names; He is neither exclusively Shiva, nor Vishnu, nor Brahman, nor exclusively anyone else in denial of all else.

79-93. "I will tell you, my lord. Listen to me! Let us assume that the Primordial Being is Shiva with five faces and three eyes. But in that case, the Creator would be like an ordinary potter, molding pots, endowed with a body and a brain. Truly, there is no skill in the world that is not connected with the body and some degree of intelligence. In fact, creative ability in humans belongs to something that lies between the body and Pure Mind.

Therefore, the Mind acts separately from the gross body, in dreams; being intelligent, it creates an environment suitable for the fulfillment of its hidden desires. This clearly indicates that the body is only an instrument for achieving the Goal, and the active force is the Mind. Instruments (bodies) are necessary for such active forces as humans because their abilities are limited, and humans are not self-sufficient. Whereas the Creator of the Universe is perfect in Himself and creates the entire Universe without any external assistance. This leads to the important conclusion that God does not have a body. Otherwise, He would be reduced to a glorified human being who requires countless accessories to perform activities and who is influenced by the seasons and the environment, in no way different from creation itself, and then He would not be God. Furthermore, the pre-existence of accessories would nullify His unique power and imply the existence of limits to His creative powers. This is absurd, as it contradicts the original propositions and premises. Therefore, He has neither a body nor other aids, and yet He creates this world, O Lord of my life! Fools are carried away by the idea of giving a body to the Transcendent Being (the Supreme Mind). However, if devotees worship Him and contemplate Him, attributing a body to Him according to their own inclinations, He shows them mercy by accepting such a body. For He is unique in His kind and fulfills the desires of His devotees.

"Be that as it may, it must be acknowledged that He is pure Mind, and His Consciousness is Absolute and Transcendental. Such is Consciousness-Mind in all its purity, this Absolute Being, the One King-God, the Lord, transcending the Three Worlds, and therefore called the Great Ra-M-Ha. Although He is one indivisible whole, the universe manifests itself in Him in all its diversity, reflecting itself as it appears before us, in

a self-illuminating mirror. Reflection cannot exist separately from the mirror, and therefore it is one with it. And since this is so, there can be no differences in degrees or ranks. Bodies are just concepts for lower beings, and they don't apply to God. So be smart and worship the One, Pure, and Unblemished Supreme Mind.

94. "If a person is unable to comprehend this pure state, then he should worship God in the specific form (in his mind) that is most acceptable to him; in this way, he will also undoubtedly reach his goal, albeit gradually.

95. "No matter how much a person tries in millions of births, he will not be able to move forward unless he follows the path of worshipping God."

CHAPTER VIII - THE KEY TO THE PARABLE OF CHAPTER V

1-3. "Having heard from his wise wife the true name of God--the Great Ra-M-Ha, who is Pure Mind and True God--and having learned the method of worshipping Him as taught by authoritative Teachers who have attained God through His grace, HemaChuda found peace of mind and began to worship Him with deep devotion.

Several months passed in this way.

4. "The grace of God descended upon him, and he became completely indifferent to pleasures, for his mind was wholly absorbed in the sincere and purposeful search for Truth.

5. "Without God's grace, no one can enter such a state, because a mind engaged in sincere and purposeful inquiry into the Truth is the surest means of attaining Liberation.

6. "Rama! Even countless means will not bring Liberation if there is no sincere and diligent search for Truth.

7. When Hemachuda began searching for his wife alone again, his mind was consumed with the search for Truth.

8-9. "She saw her husband entering her chambers, so she went out to meet him, invited him in, and offered him a seat. She washed his feet and prostrated herself before him, as his status required, and spoke tender words in a sweet and loving voice: 10-14. "My dearest! It has been a long time since I last saw you. Are you in good health? For the body is sometimes subject to illness. Tell me, why have you not paid attention to me all these days?

Not a single day has passed since you saw me and talked to me. How did you spend your time? I couldn't even imagine that you would be so indifferent to me! What made you like this? How do you spend your nights? You used to say that a moment spent without me was like an eternity for you, and that you couldn't bear it. Having said that, she hugged him gently, while looking troubled.

15-17. Although HemaChuda found herself in the loving embrace of her dear husband, it did not affect him at all, and he said to her, "My dear, you can no longer keep me in delusion. I am convinced of your strength of spirit and that nothing can shake your inherent happiness. You are a sage, and you are imperturbable. You know both this world and the next. How could anything like this affect you? I want to ask your advice.

Please hear my request now. Explain to me the parable that you once told me as the story of your life.

18. "Who is your father? Who is your friend? Who is her husband? Who are her sons? Tell me, what is the relationship between all these people and me?

19. "I don't really understand all this. Now I no longer think it's a lie. I am sure that you have told me a parable that is full of inner meaning.

20. "Tell me everything so that I can understand it clearly. I bow respectfully before you. Please clear up my doubts." 21-23. Hemalekha, whose charming face lit up with a smile and admiration, listened to her husband and thought, "Now his mind is clear, and he is blessed by God. He is clearly indifferent to the pleasures of life and is also full of determination. This can only be thanks to the grace of God and also because his previous merits (good deeds) are now bearing fruit. Now is the time for him to attain Enlightenment, so I will help him in this." She said, "Lord, you have earned God's mercy, and you are blessed!

24-25. "Otherwise, dispassion would not arise. It is a sign of God's mercy, which manifests itself in the mind being absorbed in the search for Truth, having established itself in detachment from sensual pleasures. Now I will give you the answers to that puzzle about my life story.

26. "My Father is Transcendence (God) - pure Consciousness; my friend is Reason; ignorance is Lady Darkness, the unwanted friend of Reason.

27. "The whims of ignorance are too well known to need explanation, and Lady Darkness can mislead anyone, making a rope look like a snake and terrifying the viewer.

28-33. "Her son is the greatest illusion, and that is the mind; his wife is a thought, a concept, or an imagination; she has five sons, namely, hearing, taste, sight, touch, and smell, whose mansions are the corresponding senses. What the mind "stole" from them is the enjoyment of sensual objects, which is imprinted in the mind to later develop into the inclinations of the mind. Sharing the stolen objects with his wife is the manifestation of inclinations in dreams. The dream is the daughter-in-law (son's wife) of Delusion. Lady Insatiability is desire; her sons - anger and greed; their hail - the body. What is called my most powerful talisman - Self-realization of the Supreme Being (Liberation). The friend of the mind who guards the city - the life principle that moves continuously like the Breath of Life (Spirit). The various cities inhabited by them are the various spheres (worlds) and other worlds through which the Soul passed in its development. The crown of penetrating ability is samadhi (the final stage of Faith). My admission to my Father's chamber is final Liberation - Immortality."

34. "Such, in brief, is the story of my life. Your life is similar to mine. Think carefully about this and attain Salvation (Immortality)."

CHAPTER IX - HOW HEMACHUDA REALIZED HIS HIGHER SELF AFTER ANALYSING HIS OWN MIND AND IMMERSING HIMSELF WITHIN

1. When Hemachuda understood the meaning of the parable his wife had told him earlier, he was pleasantly surprised. His voice floated with delight as he said to her:

2. "My dear, you are truly blessed, and also wise: how else can I describe the profound wisdom contained in the story of your life, told to me in the form of a parable.

3. "Until now, I was unaware of the progress you have made. Now it has become as clear to me as if it were right in front of me. 4-5. "Now I understand the Supreme Goal of humanity and realize the wonderful Nature. Please tell me now: who is the One who is your Father? How is it that He has no beginning? Who are we? What is our true nature?" When asked about this, Hemalekha replied to her husband:

6. "Lord, listen carefully to what I am about to say, for it is a subtle subject. Investigate the nature of the Supreme Being (God) with a mind made clear and transparent.

7. "This is not a subject that can be perceived or described; so how can I tell you about it? You will understand the Father (God) only if you understand the Supreme Being (realize who you are).

8. "There is no definition for the Supreme Being (God), and therefore no teacher can teach about Him. Understand Him within yourself, for He dwells in the unblemished Mind.

9. "He permeates everything, from the personified Lord (Buddha) to the nucleus of an atom; but He is beyond comprehension by the mind or senses; without being illuminated by any external means, He illuminates everything, everywhere and always. He is beyond vision or discussion.

10. "How, where, when, or by whom has He been described, even partially? What you ask of me, dear one, is equivalent to asking me to show you your own eyes.

11-12. "Even the best Teachers cannot make your eyes visible to you. Just as the Teacher is useless in this case, so is he useless in the other case you are asking about. At best, he can guide you toward it, and nothing more. I will also explain to you the means of Realization (Liberation). Listen carefully.

13. The Supreme Being will not be found as long as you are contaminated by the concepts of "I" (I am the body, the ego) or "mine" (for example, my house, my body), for She (the Soul) is beyond perception, and She (the Soul) cannot be realized as "my body."

14. "Go into seclusion, analyze and comprehend what those things are that are known to you as 'yours'; renounce them all and transcend them, seek the True Essence.

15. "For example, you know me as your wife, not as your essence. I am only connected to you, not part of you, and certainly not your own essence.

16. "Analyze everything in this way and renounce everything unnecessary. What remains, transcending everything that is beyond concepts, appropriations, or abandonment—know that this is the Supreme Essence. Everything is God, and everything belongs to God. This knowledge is ultimate Liberation."

17. After receiving these instructions from his wife, Prince Hemachuda hastily rose from his seat, saddled his horse, and galloped out of the city.

18. He entered the royal garden of delights, located on the outskirts of the city, and then entered the beautifully decorated crystal palace.

19-20. He dismissed his servants and ordered his guards: "While I am meditating, do not allow anyone to enter these rooms, even if they are ministers or elders, or even if it is the king himself. They will have to wait until you receive my permission."

21. Then he went to a beautiful chamber on the Ninth Floor (the 9th step of Faith), which offered a view in all directions.

22. The room was well furnished, and he sat down on a soft seat. He concentrated his mind and began to reflect as follows:

23-30. "Truly, all these people are deluded! None of them has yet seen the Supreme Being (God) even out of the corner of their eye! But they all act for the sake of their own "I" (ego). Some of them read the Holy Scriptures; a few others study these Holy Scriptures and commentaries on them; some are busy accumulating wealth; others rule kingdoms; some wage war against enemies; others seek a luxurious life. When they

immersed in all this selfish activity, they never ask themselves what the Supreme Being might be; and then what is all this fuss about? Oh! If the Supreme Being (God) is not known, then everything is in vain and everything happens as if in a dream. So now I will investigate this question.

"My house, wealth, kingdom, treasures, women, cattle—none of these things are me, they are only mine. It is certain that I take this body to be the Supreme Being (Soul), but it is only my instrument.

Of course, I am the son of a king, with a beautiful physique and a fair (white) complexion. These people also believe that their bodies are their "I" (Soul)."

31-36. Thinking in this way, he reflected on his body. He could not identify the body with the Supreme Being (Soul), and therefore began to rise higher in his reasoning, going beyond the body. This body is mine, but it is not me. It is made of blood and bones, and changes every moment. How can it be the unchanging, continuous "I" (Mind)? It is like movable property; it is something separate, different from me, just as the waking body is different from dreaming, etc. The "I" (Mind) cannot be the body, just as the Life Force (Spirit) cannot be the Supreme Being (Soul); undoubtedly, the mind and intellect are my instruments, so they cannot be the "I." My "I" (Soul) is undoubtedly something different from all of this, from the body to the mind. I am always conscious, but I am not aware of this pure state of consciousness. The reason for this inability is not clear to me.

37-38. Objects are perceived through the senses, not the other way around; life is recognized through contact, and the mind through Reason. And through what does Reason become apparent? I don't know... Now I see that I am always conscious—the realization of pure Consciousness and pure Awareness is hindered by other factors that unceremoniously interfere, relating to non-Essence, non-Self. Now I will not allow them into my imagination. They cannot appear if I do not mentally imagine them, and without their appearances, they cannot obscure the glory of the Higher Essence.

39. Having come to this conclusion as a result of his reflection, he forcibly stopped the flow of his thoughts.

40-41. Instantly, emptiness reigned. And then he decided that this was the Supreme Essence, and therefore he became very happy and resumed his meditation. "I will do it again," he said and immersed himself within (himself).

42. When the restlessness of his mind was so decisively restrained, he immediately saw the infinite Shining Light.

43-45. Returning to human consciousness, he began to wonder how this could have happened. "There is no permanence in this experience. The Supreme Being cannot be impermanent. I will repeat this experience again and see what happens," he said, and immersed himself in this experience once more. This time he fell into a long sleep and saw wonderful dreams. After awakening, he became angry and began to think:

46-48. "How did it happen that sleep overcame me and I fell asleep? The darkness and light that I saw before must also be characteristic of dreams. Dreams are mental images, so how can I overcome them?

"I will suppress my thoughts again and see what happens," he said and immersed himself within (himself).

His mind was calm for a while. The prince believed that he had entered into Bliss.

49-54. "Soon after that, he returned to his original state, as his mind began to function again. He thought, "What is all this?"

What does it mean? Is it a dream or a hallucination of the mind? My experience is a fact, but it is beyond my understanding.

Why is this bliss so unique and unlike anything else I have ever experienced? My highest previous experiences cannot compare even to a tiny fraction of the state of bliss I have just been in. It was like a dream, because I did not perceive anything external. And at the same time, there was a certain bliss. The reason for this is not clear to me, because there was nothing there that could give me pleasure. Although I tried to realize the Supreme Being, I do not yet realize it. Perhaps I will realize the Supreme Being and at the same time perceive something else - darkness, light, dreams, or pleasures, etc. Or perhaps these are stages of development in the Realization (Liberation) of the Supreme Being (Soul)? I do not understand this.

I'll go ask my mysterious wife."

55-61. Having made this decision, the prince ordered the guard to ask Hemalekha to come to him. An hour and a half later, she climbed the steps of the mansion, stepping like the queen of the night—the moon moving across the sky. She found the prince, her husband, in perfect peace of mind, serene, focused, and with a happy expression on his face. She quickly walked over to him and sat down next to him. As she settled down beside him, he opened his eyes and found her sitting right in front of him. As soon as he saw her, she immediately embraced him tenderly and affectionately uttered pleasant, loving words: "My lord, what can I do for Your Highness? I hope you are well. Please tell me, why did you call me here?" Hearing these words, he replied to his wife as follows:

62-66. "My dear! As you advised, I have retired to a secluded place where I am engaged in the study of the Supreme Being. But even in this case, I observe various visions and experience different feelings.

Believing that constant Self-Awareness is overshadowed by the uninvited interference of mental activity (thoughts), I forcibly suppressed my thoughts and remained serene. Then a dark void reigned, then light appeared, followed by sleep, and finally, incomparable Bliss enveloped me for a short time. Is this the Higher Self, or is it something else? Please analyze my experiences and answer me, my dear, so that I may clearly understand them.

67-69. After listening attentively, Hemalekha, who knew both this world and the one beyond, spoke in a pleasant voice. "Listen to me, my dear, very carefully. What you did before, restraining your thoughts with your mind turned inward, is a good start, and it is praised by the worthy as the best way. Without this, no one has ever achieved success anywhere. However, this does not lead to Self-Realization, for the Supreme Being is always and at all times Realized (Free).

70-71. "If something is generated, it cannot be the Supreme Being. For how can the Supreme Being be obtained again? After all, it can never be obtained. Acquisition implies obtaining something that one does not yet possess. Is there any moment when the Supreme Being is not itself? It cannot be acquired even by restraining the mind. I will give you a few examples:

72. "Just as things that are invisible in the dark are revealed when the darkness is dispelled by a lamp, and are therefore considered to be restored from oblivion;

73-74. "Just as a person who was confused and forgot where he put his wallet remembers it and finds it by calming his mind and regaining his mental balance, yet

says that he has found his lost wallet, even though the balancing of his mind did not produce the wallet.

75. "So too, the restraint of your mind is not the cause of your Self-Realization; although the Supreme Being is always there, you are not aware of it even with a restrained mind, for you are not knowledgeable about it.

76. "Just as a rude person, unfamiliar with the structure of society, is unable to recognize the dazzling lights of the royal palace shining in the night, and therefore at first glance pays no attention to this splendor, so you overlook the Supreme Being.

77. "Be attentive, dear one! Empty darkness became visible after you reined in your thoughts. For a short time—after you reined in your mind and before that emptiness became visible—there is a state free from both the effort of reining in the mind and the perception of darkness.

78. "Always remember that state as the state of Perfect and Transcendental Happiness. All people are deluded about this state because their minds are accustomed to being turned outward.

79. "Although people may be educated, skilled, and insightful, they nevertheless search and search, only to fail, and they do not abide in that Holy State.

80. "They suffer day and night, unaware of that state. Simple theoretical knowledge of sculpture can never make a person a sculptor.

81. "Even if you were an expert in the Scriptures and sciences, well versed in theory and discussion of the philosophy of the Supreme Being, even then you would not be able to comprehend this Supreme Being, because it is not conscious, being already conscious. Realization (Immortality) is not attained by distant wanderings, but by dwelling in peaceful immobility; it is not attained by thought (mental activity), but by the disappearance of thought (mental activity).

83-85. "Efforts aimed at achieving Realization (Liberation) are like trying to step on the shadow of one's own head. Efforts will always cause the shadow to retreat.

"Just as a baby tries to grab its own reflection, not knowing what a mirror is, so ordinary people are captivated by their mental reflections on the Mirror of pure, shining Supreme Being (God), not noticing this Mirror, for they have no idea about Supreme Being.

"Although people know about Space, they still do not know it, for they are captivated by the objects that exist in space.

86-88. "They know about the Universe in Space, but they do not pay attention to Space itself. They are in the same situation with regard to the Supreme Being (God).

"My lord, think carefully about this! The world consists of Knowledge and knowable objects. Of these two things, objects are not you and are perceived by the senses; Knowledge is self-evident; in the absence of Knowledge, there is no world.

Knowledge is direct proof of the existence of objects, which therefore depend on Knowledge. Knowledge depends on the Knower for its existence. The Knower does not need any verification to know about his own existence. Therefore, the Knower is the only reality behind knowledge and objects. Only that which is self-evident and does not require proof is real; other things are not real.

89-91. "One who denies knowledge and has no basis for his claims cannot be engaged in any discussion.

"The question of Knowledge (Veda) is settled, and then the question arises about the existence of objects in the absence of knowledge about them. Objects and Knowledge about them are only reflections in the Eternal, Self-Existent, Supreme Consciousness, which is identical to the Knower, and which alone is real. The doubt that a reflection must contain all objects simultaneously, without regard to time and space, contrary to our experience, should not arise, because time and space themselves are comprehensible concepts and are equally reflections. The characteristic nature of all these reflections is the reverse side of objects found in Space.

92. "Therefore, prince, realize with a peaceful mind your own true nature, which is the unified, pure, undivided Consciousness underlying the restless mind, from which this entire universe in all its diversity is composed.

93. "If someone is established in this fundamental principle of the Universe, then he becomes the Creator of everything. I will tell you how to manifest this in yourself as your inherent nature. I guarantee that you will become That.

94. "Understand and realize with a peaceful mind the state between sleep and wakefulness, the interval between recognizing one object after another, or the interval between two perceptions.

95. " This is the True Supreme Essence, in which a person, abiding in it, is no longer deluded. Unaware of this Truth, people become heirs to suffering, which becomes their inherent quality as a result of their delusion.

96-97. "Form, taste, smell, touch, sound, suffering, pleasure, the act of acquiring, or the object acquired--there is no place for any of these in the Transcendence that is the foundation and support of all that exists, and which is the Essence of all, but it is not limited to this alone, transcending all of it. It is the Lord: the Creator, Preserver, and Destroyer of the Universe; the Eternal Being.

98. "And now, do not allow your mind to be turned outward; turn it inward; keep it under control with very little effort and remain in contemplation, striving to behold the Supreme Essence, always remembering that the seeker himself is an integral part of Being and the Supreme Essence of the Supreme Essence.

99. "Be also free from the thought 'I see'; remain serene and motionless, like the gaze of a blind man. That which transcends seeing and not seeing is You. Do not delay."

100. HemaChuda acted accordingly, and, entering the state his wife had described, he remained peaceful for a long time, conscious of nothing but the Supreme Being.

CHAPTER X - THANKS TO FURTHER INSTRUCTIONS FROM HIS BELOVED, HE ACHIEVED LIBERATION (IMMORTALITY), DESPITE HIS CONTINUED OUTWARD ACTIVITIES, AND REMAINED IN A STATE OF LIBERATION (IMMORTALITY) DURING HIS LIFETIME

1-5. "HemaLecha noticed that her husband had attained Supreme Peace, and so she did not disturb him. He awoke an hour and a half later, opened his eyes, and saw his wife beside him. Eager to enter that state again, he closed his eyes; and then HemaLecha immediately took his hands and asked him in a pleasant voice, "My lord, tell me, what are you

defined as my gain when I close my eyes, or as my loss when I open them, my dear. I wish to hear your answer. Tell me what happens when the eyes are closed, or when they remain open."

6. "Being compelled to give an answer, he looked as if he were intoxicated, and reluctantly and listlessly replied as follows:

7-14. "My dear, I have discovered pure and unclouded happiness. I cannot find even the slightest satisfaction in worldly affairs, for suffering increases again when they come to an end. Enough of all this!

They are tasteless to me, like a sucked-dry orange that only idlers chew, or like chewing gum that cattle constantly chew. What a pity that people are still unaware of the bliss of their own Supreme Self! Just as a man begs for alms, knowing nothing of the treasure hidden beneath his house, so I ran after sensual pleasures, unaware of the boundless ocean of bliss within me. Worldly pursuits are accompanied by the burden of suffering, and pleasures are fleeting. Nevertheless, I was so carried away that I took them for continuous pleasures, and although I was often overcome with sadness, I still did not stop striving for them again and again. What a pity! People are fools, unable to distinguish pleasure from pain. They seek pleasure, but they get suffering. Enough of these actions that increase the craving for such pleasures!

"My dear, I beg you! Let me once again find peace in my Blissful Essence (contemplating the Mind). I am sorry that, although you are aware of this state, you are not in it, being always involved in meaningless pursuits."

15-27. "The wise girl smiled gently at this and said to him: "My lord, you have not yet known the highest state of Holiness, which is not tainted by duality, upon reaching which the Wise One transcends duality and will never again be confused. That state is as far from you as Heaven is from Earth. Your small measure of Wisdom is no better than no Wisdom at all, because it is not unconditional, but remains conditioned by the closing or opening of your eyes. Perfection cannot depend on activity or inactivity, on effort or lack of effort. How can this state be perfect if mental or physical activity can influence it, or if the movement of an eyelid the width of a barley grain changes everything in it? Again, how can it be Perfect if it is only inside? What can be said about your confused wisdom! How ridiculous to think that your eyelid, one inch long, can hide a space in which millions of worlds revolve in a single corner!

"Listen, prince, to what I am about to tell you. Until these knots (shackles) are cut, bliss will not be found. Thus, second-hand knowledge is not effective. There are millions of these knots, and they are created by the shackles of delusion, which is nothing more than ignorance of the Supreme Being. These knots give rise to misconceptions, the main one being the identification of the body with the Supreme Being, which in turn causes a never-ending stream of happiness and suffering in the form of the cycle of birth and death (samsara). The second knot is the separation of the world (Yavi) from the Higher Essence, whose conscious essence is the Mirror (screen) in which phenomena (images) are simply reflected. The same applies to other knots, including the idea of the separation of beings from each other and their separation from the universal Supreme Being (God). These ideas arose in time immemorial, and they will resurface again and again until ignorance disappears. A person will not attain

final salvation until they free themselves from these countless knots (shackles) of ignorance.

28-38. "One cannot be satisfied with the state that comes after closing one's eyes, because in reality it (this state) is Pure Mind and Eternal Truth, surpassing everything else, and at the same time serving as a magnificent Mirror (screen) reflecting the phenomena (worlds) arising in It itself. Prove, if you can, that at least something is not contained in It, and you will fail, for everything is in It. Whatever you recognize as known to you, all of it resides in the Knowledge conveyed by that Co-Mind.

Even that which may be assumed to be in another place and at another time is also within your Co-Consciousness. Moreover, if something were not obvious to Co-Consciousness and unknown to it, then it (Co-Consciousness) would be a figment of the imagination, like the son of a barren woman. There can be nothing that is not supported by Co-Consciousness, just as there can be no reflection without a reflecting surface.

"Therefore, I tell you that your judgment, 'I will lose this state by opening my eyes' or 'I know this state of happiness,' is a knot (shackles) that must be cut, and then there will be no need for any achievement, for remember that a state that can be attained cannot be Perfect. If it can be lost in case of failure, for Liberation is the result of the cessation of all efforts, not the application of this or that. What you consider to be a state of happiness, achieved by moving your eyelids, cannot in essence be Perfect, because it is undoubtedly unstable and not unconditional.

Is there any place, my lord, where there is no blazing Fire, sparkling as the universe dissolves? Everything will disappear in that Fire, and nothing will remain. In the same way, the Fire of Realization will burn all your sense of duty, and then there will be nothing left for you to do. Be strong, eradicate your thoughts and cut the knots deeply rooted in your heart, such as "I will see," "I am not this," "this is not the Supreme Being," and the like.

Wherever you look, see everywhere the one, undivided, eternally blissful Supreme Being; also observe this entire reflected universe as it arises from the Supreme Being and disappears into It. See the Supreme Being both within yourself and outside yourself; do not fall into the delusion that the Supreme Being of the inner observer, who sees the universal Supreme Being (God), is different from the universal, since both are one and the same. Abide in the peace of your true inner Supreme Being, devoid of all phenomena."

39-42. At the end of her speech, HemaChuda's confusion cleared up and disappeared, and gradually he became firmly established in the Perfect Supreme Being, devoid of any divisions between internal and external. Being always balanced, he led a very happy life with HemaLekha and others, ruled his kingdom and made it prosperous, went to war with his enemies and defeated them, studied the Holy Scriptures and taught them to others, filled his royal treasury, fulfilled the necessary duties of kingship, and lived many years, being Liberated while still alive.

43-61. "King MuktaChuda, upon hearing that his son HemaChuda had become Free, discussed this with his other son, ManiChuda. Both agreed that HemaChuda was no longer the same as he had been before, and that he had changed in such a way that neither the greatest pleasures nor the most terrible sufferings could make him worry anymore; that he treats both friend and foe equally; that he is indifferent to loss or gain; that he performs his royal duties like an actor in a play; that he is like a man

always drunk with wine; and that he performs his duties well, despite his distracted gaze or worldly appearance. They remained in thought and were amazed by all this. Then they sought him out and asked him in private about the reason for his change. When they heard what he said about his condition, they, like HemaChuda in his time, wanted to hear the relevant instructions and finally became Liberated while still alive, like HemaChuda. After that, the ministers also wanted to attain that state, and ultimately they attained it after receiving the appropriate instructions from the king. The same thing happened to the citizens, artisans, and all classes of people in that city. They all attained the greatest Good of Life (Immortality) and transcended desire, anger, lust, greed, etc. Even children and the elderly were no longer subject to the influence of passion (desires). In this ideal state, worldly affairs were still carried out, but now people consciously played their part in the game, acting as actors in a play and remaining in Harmony with the rest of Creation (the Universe). Mothers rocked their cradles, singing lullabies that expressed the highest Truth (God); the ruler and his servants addressed each other in the light of Truth; actors entertained the audience with performances that revealed Truth; singers sang songs only about Truth; court jesters and buffoons ridiculed ignorance as something laughable and absurd; the academy taught only lessons about the knowledge of God. Thus, the entire kingdom consisted only of Sages and philosophers, whether they were men or women, ministers or doctors... In any case, they engaged in activities appropriate to their nature (Soul), remaining in Harmony with Creation (the Universe). They never indulged in memories of the past or thoughts of the future in order to obtain pleasure or avoid pain, but acted in accordance with the given moment, living in the present (here and now), laughing, rejoicing, crying, or shouting, as if intoxicated, thus dispelling and eliminating all their hidden tendencies.

62. "Rishis such as Sanaka (Sana [Heaven] Ka [Sage]; Slavic-Aryan, Ant (Atlantis), man-God [Ka/As]) and others called this city the City of Wisdom when they visited it.

63-68. "Even parrots and cockatoos uttered words of wisdom in their cages, such as: "Consider the Supreme Being as Pure Mind, devoid of objective (conditional) knowledge."

"That which is known is no different from that Mind; it is like a series of images reflected in a Mirror (on a screen). Absolute Consciousness is the Universe; It is "I," It is everything, intelligent and inanimate, moving and immovable, manifested and unmanifested. Everything else is illuminated by It, while It (Absolute Consciousness) is one and only, and Self-illuminating. Therefore, let those intelligent people who thirst to know themselves (Pure Mind) turn away from illusory knowledge and contemplate their own Higher Essence - Absolute Consciousness - which illuminates everything else and which is also the essence of all and everything. The city where even the lowest animals impart such Higher Wisdom is known to this day as the City of Wisdom (Asgard) on Earth, and it owes its fame to the wise princess Hemalekha, thanks to whose advice Hemachuda became Immortal, and all others followed his example.

69. DattaTreyya (God Tod) continued: "Thus, you see, Parashurama (Father Rusa Rama), that the primary cause of Liberation is the society of the Sage. Therefore, follow this advice above all else."

CHAPTER XI - THE UNIVERSE IS NOTHING BUT MIND

1. Having heard this sublime story about Hemachuda, Brahman (the Sage), remaining perplexed, asked:

2-5. "Teacher! What you have said seems to me to contradict the experience of all people in every respect. How can this majestic material (visible) Universe be nothing but illusory Consciousness (Mind), which is not visible, but only deduced through logical inference? Pure Mind, devoid of knowable objects, cannot be imagined, and therefore it cannot be postulated. And so the whole concept based on this is completely unclear to me. I kindly ask You to explain this question so that I may understand it." Being asked about this, Dattatreya continued:

6-30. "Now I will tell you the Truth about this objective world (Yavi) as it is. That which is observable is in no way more than appearance. Now I will give you proof of this statement. Listen carefully. Everything that is observable has an origin, and therefore must have a prior cause for its appearance. What is origin, other than the appearance of something new? The world changes every moment, its appearance is renewed every moment, and therefore it is born every moment. Some say that the birth of the universe is infinite and eternal every moment. Some may dispute this view, saying that this statement is true for a particular object or objects, but not for the world (Yavi), which is the totality of everything that is observable. The sages respond to them as follows: external phenomena (images) are only a momentary projection of memories based on uninterrupted connection (film frames), namely, objects and worldly actions based on them. But the Supreme Mind, which compares time, place, and phenomena, is infinite and eternal at every moment of their appearance, and they call Him the Great Ra-M-Ha. Others say that the universe is a collection of matter, both moving and immovable, or, in other words, visible and unmanifest. Atomic scientists claim that the universe is composed of five elements—earth, air, fire, water, and ether (space)—which are eternal and form things such as pots, fabrics, etc., which are temporary. However, they are unable to prove the external visible existence of the world because they recognize that events in life imply their speculative (rational) nature. It follows that objects not involved in such events are useless (unreal).

"But everyone agrees that the visible universe (the world of Yavi) has an origin, its Source. However, to say that the creation of the universe is conditioned by nature means to impose on Him (God) an imagination (assumption), which is unfounded.

The Charvakas (Red Aces) and Nihilists (truly Dark Ones) argue that some facts (consequences) cannot be traced back to their actual causes, claiming that some events occur without any preceding cause; just as a cause does not always precede an event (consequence), so an event does not always have a cause; from this follows the conclusion that the Universe is a coincidence.

"If a consequence can appear without a cause, then there is no relationship between cause and consequence, and there can be no Harmony in the world. But then the work of a potter could produce the products of a weaver, and vice versa, which is absurd. The interdependence of cause and effect is established by their logical sequence and proven by its role in practical life. How then can the visible universe be a coincidence?

"They imply a cause where it is not obvious and trace the cause from the effect. This is in line with common practice. Every event must have a cause; that is the rule. Even if the cause is not obvious, it must be implied; otherwise, activity in the world would be futile (meaningless), which is absurd. From this, we can conclude that every event is the product of a specific condition or conditions; and this fact allows people to engage in purposeful activity. This is how things are in the practical world. Therefore, the theory of the randomness of the universe is unacceptable.

"Atomists (Atom - Truth) proceed from the assumption of a material cause of Creation, and call it "elusive atoms." According to them, elusive atoms give rise to the material world (Yavi), which did not exist before the creation of the universe and will not remain after Dissolution (Destruction).

The existence of the world (Yavi) before or after is just something imaginary and untrue, like a mirage, they say. How can the same thing be true at one time and untrue at another? Again, if the primary atoms are elusive, have no size, and are also eternal, how can they generate material and transient derivative things endowed with dimensions (qualities and properties)?

How can the same thing be yellow and not yellow, light and dark, at the same time? These qualities are not in harmony; the whole theory comes to a dead end, as if someone tried to mix things that cannot be mixed. Again, how did the primordial atoms begin to combine to produce diatomic or triatomic compounds? Was it of their own will, which is impossible because they are inanimate? Or was it in accordance with God's will?

It is also absurd to say that inanimate (unintelligent) atoms of matter began to create the universe when the balance of the Three Forces was disturbed: sattva (harmony), rajas (activity), and tamas (inactivity). One philosophical system believes that the Three Qualities of brightness (harmony), light (activity), and darkness (inactivity) are always in Equilibrium (Harmony). When it is disturbed, Creation begins; when they return to Equilibrium (Harmony), the Universe Dissolves (Disappears). But what caused this change in the state of Equilibrium? Change is impossible without an animated (Intelligent) cause. So none of the systems can satisfactorily explain creation.

The Holy Scriptures are the only guide to understanding the metaphysical and the transcendent. Other writings are not authoritative because of the limitations of the individuals who wrote them, the lack of reliable means by which to verify their accuracy and correctness, and the constant failed attempts to explain Creation that ignore God. The universe must have a Creator, and He must be an Intelligent Principle (the Supreme Mind), but He cannot be anything known due to the immensity of Creation. His Power (Greatness) is beyond all understanding and is described in the Holy Scriptures, whose authority is irrefutable. They speak of a single Creator, the Lord, who existed before creation, being self-sufficient. He created the universe through His own power (Greatness). This universe, in all its fullness and detail, is but a picture on the screen (Mirror) of His Supreme Essence (Mind), like the world of dreams on the screen of individual Consciousness. The individual embraces his own creation (in his imagination) with his ego - "I"; in the same way, the Lord plays with the Universe. Just as the person seeing the vision (mirage) cannot be confused with the vision (mirage), so the Lord cannot be confused with Creation.

Just as a person lives on after his dream (mirage) has ended, so too does the Lord exist after the Dissolution of His Creation. Just as you always remain as Pure Consciousness, distinct from the body, etc., so too is the Lord unlimited Consciousness, distinct from the Universe, etc. After all, isn't all this just a picture painted by Him on His own Essence? How can this one-of-a-kind Creation (the world of Yavi) be different from Him? Truly, there is nothing but Consciousness. Name Me any place where there is no Consciousness; there is no place that is beyond Consciousness. Can anyone prove in any way that anything is beyond Consciousness? It is impossible to escape Consciousness.

31-32. "Furthermore, this Consciousness is the only existence that encompasses the entire Universe and is perfect in every way. Just as breakwaters cannot exist separately from the ocean, and light cannot exist without the Sun, so too the universe cannot be imagined without Consciousness. Thus, God is the embodiment of Pure Consciousness (the Supreme Mind).

33-34. "This entire universe, consisting of the movable and immovable, the manifested and unmanifested, arises from Him, abides in Him, and dissolves into Him. This is the final and well-known conclusion of the Holy Scriptures (Vedas); and the Holy Scriptures are never wrong. Only the Holy Scriptures can be the guide by which it becomes possible to comprehend metaphysical and transcendental questions.

35. "The miraculous powers inherent in precious stones and spells cannot be denied, yet they cannot be comprehended by a person of limited knowledge.

36-40. "Since the Holy Scriptures (Vedas) originated from the omniscient Lord, they also possess His quality of omniscience. The Supreme Being mentioned in them has existed eternally, even before the birth of the universe. His creation took place without any material assistance. Therefore, God is Supreme, Perfect, Pure, and Self-existent (One). Creation is not a separate object; it is a picture painted on the canvas (screen) of the Supreme Consciousness, for absolutely nothing can exist outside of Perfection. Imagination, on the contrary, is not something practical and real. Thus, the universe arises only as an image on the surface of the Mirror (screen) of the Absolute (God). This conclusion is in harmony with all the facts.

41-45. "Creation is like a magician's trick, and it is a dwelling born of divine imagination. O Father Rishi (RAHMANov) Rama, you know about the mental creations of fantasists, who are abundant in this world. There are also doubts, verifications, discussions, and conclusions, all of which are imaginary, arising in the mind and disappearing in it. Just as castles in the air are mental fabrications of people, so too is this creation a mental fabrication of the Great Ra-M-Ha. The Great Ra-M-Ha is Absolute Awareness, without any form whatsoever. The wisdom of God is the Energy of Shakti (Inglia) and the Witness of all this. God is Perfect in every way, and He remains in an undivided and non-dual state.

46-47. "Time and space are factors of division in the world; of these, space refers to the location of objects, and time refers to the sequence of events. And if time and space are themselves projected from Consciousness (Mind), then how could they divide or destroy their own basis, and still continue to be what they are?

48-51. "Can you show me a time or space that is not permeated by Consciousness? Isn't everything within your

Consciousness (Mind) when you speak of it? The fact of the existence of things is only the illumination (knowledge) of them, and nothing more. Such illumination is characteristic of Consciousness alone. Only that which shines independently is significant and taken into account. Objects are not such, since their existence depends on their perception by conscious beings. But Consciousness is self-Shining, and this does not apply to objects that depend on conscious beings in order to be known.

52-54. "If, on the other hand, you claim that objects exist even if they are not perceived by us, then I will say the following to you. There is no consistency or agreement in the world regarding the existence or non-existence of things. Their cognition is the only factor that determines this. Just as reflections (images) have no substance (matter) in themselves apart from the Mirror (screen), so too do the things of God's World have no substance in themselves apart from the cognizing FACTOR, namely, Mind (Consciousness).

"The qualities and tangibility of things are not arguments that can be used to counter the fact that these things are nothing more than images.

55-63. "The qualities of reflected images (pictures) depend on the perfection of the reflecting surface (screen), as we can see in the case of water and polished surfaces. Mirrors (screens) are inanimate and not self-sufficient, while Consciousness is always pure and self-sufficient; it does not require an external object to create an image (picture). Mirrors (screens) are subject to contamination by foreign dirt, while for Consciousness there is nothing foreign, since It is always one and indivisible; therefore, its reflections are unique. Created things are not self-illuminating; they are illuminated by someone else's cognitive ability. The cognition of things implies the presence of their images in our Mind. They (things) are only images (pictures). And therefore, Creation (Reality) is an image (illusion). It (Reality) is not self-illuminating (it did not create itself); and thus, It (Reality) does not possess self-awareness, but becomes a fact when we perceive It (Reality). Therefore, I say that the Universe is only an image (picture) in our Consciousness. Consciousness shines despite the formation of images (pictures) in it; although it is elusive and imperceptible, it (Mind) is stable and does not waver. Just as images in a mirror do not exist separately from the mirror, so the creations of Consciousness do not exist separately from it.

64. "Objects are necessary for creating images in a mirror; however, Consciousness has no need for objects because it is self-sufficient.

65-66. ... "O Rama! Look at how dreams and hallucinations are clearly imprinted in the mind even in the absence of any reality behind them. How does this happen? The space of objects is perceived by the personal specific imaginative quality of the mind (imagination). When such imagination is deep, it takes the form of creation; in the absence of imagination (qualities of the mind), Consciousness is pure and untainted.

67. "Thus, you see how Consciousness was Absolute and pure before Creation (Yavi), and how Its (Consciousness') personal specific quality (desire) or Will caused this image of the world (Yavi) in It.

68-69. "So the world (Yavi) is nothing but an image painted on the screen of Consciousness (the Higher Mind); over time, it becomes different from the mental picture; this, again, is due to the power of will that gives rise to the phenomenon. The universe seems expedient, material, and perfect because the Will that determines its creation is Perfect and independent;

whereas human concepts are more or less transient, depending on the weakness or strength of the will behind them.

70. "Obstacles (delusions) caused by limitations (ignorance) can be overcome to some extent with the help of spells (prayers), precious stones (charity), and herbs (marijuana), and then an uninterrupted flow of Self-Awareness is established. [This is why marijuana is prohibited in Russia.]

71. "With the help of that pure Yoga (Veda Ra), O Rama, contemplate creation, manifested by your own will, like hallucinations caused by a fakir.

72. "Objects in the world can be processed and used, while mental creations, such as dreams, represent the same phenomena.

73. "The creations of the fakir are only temporary; the creations of Yoga (Rahman) can be permanent; but both creations are external to their creators, while the Divine Creation cannot be separate from the omnipresent Lord.

74. "Since the Lord of Consciousness is infinite, Creation (Reality) can only exist within Him, and the opposite is pure illusion (a fabrication of the Torah-Jews).

75. "Since the Universe is only a projection from Consciousness and a projection into Consciousness, its unreal nature can only become apparent as a result of Research, and in no other way.

76. "Truth can never change its nature, while untruth is always changeable. Look how changeable the nature of the world is!

77-78. "Distinguish between the unchanging Truth and the changeable untruth, and carefully examine the world (Yavi), which consists of these two factors – unchanging Consciousness and changeable phenomena; it is like the unchanging Light of the Mirror (screen) and the changing images (pictures) in it.

79. "The world cannot withstand the test of inquiry because of its changeable, unreal nature. Just as an owl is blinded by bright sunlight, so the world (Yavi) flaunts itself before ignorance and disappears as a result of correct analysis.

80-84. "What is food for one is poison for another. What seems the same to Yogis (Goyams) and Heavenly Beings (Gods) is perceived completely differently by others (non-believers). A long distance from the point of view of using one means of transport turns out to be short when using another.

"Long intervals of space reflected in a mirror remain entirely within it, and yet they are unreal.

"Thus, research becomes uncertain in itself. Both the research and the object of research are uncertain, and the only constant factor underlying both is Co-Consciousness (Mind). There is nothing else besides it.

85. "That which shines as Being (the Universe) is His Majesty Absolute Consciousness (Supreme Mind).

"Thus, the Universe is only the Supreme Being, the One and Only."

CHAPTER XII - THE MANIFESTATION OF THE REALITY OF THE UNIVERSE DEPENDS ON THE POWER OF WILL INVESTED IN CREATION

1. Even after listening carefully to Dattatreya's story, Rama was still puzzled and asked:

2. "O Teacher, what you have said so far about the universe is true.
3. "But even so, how is it that it seems real to me and to others who are intelligent and perceptive?
4. "Why does it continue to seem real to me, even though I have heard your statements to the contrary? Please prove its unreality to me and remove my current illusion (maya)."
5. When asked about this, Dattatreya, the Great Sage, began to explain the reason for the illusion that makes one believe in the reality of the world (Yavi).
6. "Listen, Rama! This illusion (maya) is very old, being nothing more than deeply rooted ignorance (delusion) that mistakes one thing for another.
7. "Look at how the true Supreme Being is ignored, and the body is now identified with the Supreme Being (Soul) - I am the body. Understand that this dirty body, consisting of blood and bones, does not belong to the unblemished, Pure Mind (Soul)!
8. "Even the gross physical body, out of simple habit, begins to mistakenly substitute itself for the crystal-clear Pure Consciousness (MIND).
9. "Similarly, the universe has always been perceived as real, so now it looks as if it really is real. The cure for this is to change your point of view.
10. "The world becomes what you are accustomed to seeing in your thoughts and imaginations. This statement is supported by the materialization of objects by yogis (RAHMANS) who imagine them in their minds, desiring to obtain them.
- 11-12. "In this regard, I will give an example of an ancient and wonderful case. Once upon a time, there lived a very wise and renowned king named SuShena, who ruled the very sacred city of SunDara (Daria) in a country called VanGa (Light of Navi/Egypt). His younger brother, Mahasena (Moses), was his loyal and executive subject.
13. "The king ruled his kingdom so well that all his subjects loved him. Once, he performed the ashvamedha ritual (the acquisition of space).
14. "All the most courageous princes followed the horse at the head of a great army.
15. "Their march was victorious until they reached the banks of the IrRavadi River (Iriy [Holy Land], Ra [Volga], Waters [river]).
16. They were so intoxicated by their victories that they passed by Rajarishi (Rahman) named Gana (Naga), who was sitting peacefully, without paying him the proper attention.
17. "Gana's son noticed their disrespectful attitude toward his father, and this angered him. He caught their sacred horse and defeated the heroes who were guarding it.
- 18-23. "They surrounded him, but before their eyes, he entered the territory of a hill called Ganda (Ad Naga) with his horse. Noticing his disappearance in the thickets of the hill, the invaders attacked the hill. The son of the Sage reappeared, but now with a huge army, fought his enemies, defeated them, and destroyed the army of SuShen (SU/US - AS, man-God). He captured many prisoners of war, including all the princes, and then returned to the hill. Several warriors who managed to escape ran to SuShen and told him everything that had happened. SuShen was surprised and said to his brother:
- 24-30. "Brother! Go to the place where the Sage Gana (Nag) is. Remember that the Sages who perform tapas (fasting) possess miraculous powers, and even Angels (Gods) are powerless to overcome them. Therefore, I ask you to appease him so that he will allow you to take back the princes and the sacred horse.

Pride displayed before the Sages will always be put to shame, forcing the proud to humble themselves. If they are angered, they will destroy the world (Yavi), turning it to dust. Treat him with due respect so that our goal may be achieved.

Mahasena obeyed and immediately set about fulfilling the task entrusted to him. He came to the refuge of Gana (Naga) and found the Sage sitting peacefully in a motionless position, like a stone block, with his senses, mind, and thoughts under perfect control. The Sage (Rahman), who was immersed in the Supreme Being (God), resembled a serene sea whose waves of thought had subsided. Mahasena involuntarily sat down before the Sage and began to praise him, and with such reverence he remained in that place for three days.

31-46. "The son of the sage, who had been watching the new visitor, was pleased with this and, approaching him, said, 'I am pleased with the respect you show my father. Tell me what I can do for you, and I will do it immediately. I am the son of this great Gana (Naga), an extraordinary hermit. Prince, listen to me. Now is not the time to talk to my father. He is now in samadhi (Nirvana), and he will only come out of this state after staying in it for twelve years, of which five have already passed and seven are still ahead.

"Tell me now what you wish to receive from him, and I will do it for you. Do not underestimate me, and do not think that I am just a stubborn young man, unworthy of my father. Nothing is impossible for Yogis (Goans) who perform tapas (fasting)." After listening to him, the wise Mahasena greeted him with folded palms and said, "O son of the Sage! If you are going to fulfill my wish, then first I want to make a small request to your wise father when he comes out of his samadhi. I beg you to help me in this, if it is not too much trouble for you." To this, the son of the Sage replied: "Prince, your request is not easy. But, having promised to fulfill your wish, I cannot now go back on my word. Now I must ask you to wait an hour and a half, during which time you will be able to observe my yogic (Goyic) power. My father is now in a state of transcendental peace. Can anyone wake him up by external means?

Wait! I will do it immediately through "subtle yoga."

Having said this, he sat down, withdrew his senses from the external world, connected his inhalation and exhalation, exhaled, and remained motionless for a short time; in this way, he entered the Mind of the Sage and, having stirred it, returned to his own body. Immediately, the Sage returned to this world of sensory perceptions and saw Mahasena right in front of him, stretching out before him and praising him. He paused for a moment, comprehending the whole situation with the power of his miraculous abilities. 47-49. "Remaining in perfect peace and bliss, he called his son and said to him, "Boy, do not repeat such a mistake in the future. Anger destroys tapas (ASCeticism). Tapas (Fasting) is only possible in this case, and it can progress unhindered only because the king protects the Yogis (Goes). Hiding a sacred horse is reprehensible and is never approved of by virtuous people. Be a good boy and return the horse and the princes immediately. Do it right now so that the prayers can take place on the appointed day."

50. "Upon receiving these instructions, the son of the Sage immediately cooled his anger. He climbed the hill, returned with the horse and the princes, and freed them with great pleasure.

51-53. Mahasena sent the princes with the horse to the city. He was surprised by what he saw and, greeting the Sage, asked him respectfully, "Teacher, please tell me how the horse and the princes were hidden in the hill." Then the Sage replied: 54-66. "Listen, O king, I was once an emperor who ruled an empire surrounded by seas. After many years of such reign, God's mercy descended upon me, and I developed a distaste for this world (Yavi), as if I were nothing but rubbish in the light of inner Consciousness. I renounced the kingdom in favor of my sons and retired to this forest. My dutiful wife went with me. For several years we performed tapas (ASkezu). Once my wife embraced me, and this son was born to her while I was in samadhi (Nirvana). She brought me to my senses, left the baby with me, and departed from this world (Yavi). I raised this boy with love and care. When he grew up, he heard that I had once been a king; he wanted to become a king like me and begged me to grant his request. I initiated him into Yoga (Faith), which he practiced with such success that he was able, through the power of his desire, to create his own world in this hill, which he now rules. The horse and the princes were kept there. Now I have told you the secret of this hill." After hearing this answer, Mahasena asked again:

67. "I listened with great interest to your wonderful story about this hill. I want to see it. Can you grant my request?"

68. "Hearing this request, the Sage ordered his son: "Boy! Show him this place and grant his request."

69. "Having said this, the Sage again entered samadhi; and his son departed with the prince.

70. "The Sage's son entered the hill without any difficulty and disappeared, but Mahasena was unable to enter the hill, so he called out to the Sage's son.

71. "He also called out to the prince from inside the hill. Then the Sage's son came out of the hill and said to the prince:

72-74. "O prince, this hill cannot be penetrated with the meager yogic powers that you possess. It will be too dense a barrier for you. But, be that as it may, you must get inside the hill, as my father commanded. Leave your gross body now in this tunnel hidden by bushes; enter the hill with me in your mental sheath." The prince could not do this, and he asked:

75. "Tell me, Saint, how should I shed this body? If I do it by force, I will die.

76. The Saint smiled at this and said, "It seems that Yoga (the knowledge of God) is unknown to you. All right, close your eyes."

77. "The prince closed his eyes, and then the Saint immediately entered his consciousness (mind) and pulled the prince's subtle body out of the gross body, leaving the latter in the tunnel.

78. "Then, through his Yogic Power, the Saint entered the hill with the prince's subtle body, which he had pulled out of the gross body, in order to fulfill the prince's desire to see the empire inside the hill.

79. "There he joined the subtle body of the prince, who was in a state of sleep due to the absence of a gross body, with another gross body, born of the will of the Saint, and awakened him. And then the prince saw himself in the midst of an immense space, while the Saint held him.

80-82. "Looking in all directions, he became alarmed and turned to the Saint: 'Do not abandon me, or I will perish in this vast space.' Noticing the prince's fear, the Saint smiled and said: 'Prince! I will never

. Have no doubt about that. Now look around and see the whole world inside the hill, and get rid of all your fear."

83. "The prince gathered all his courage and looked around. Below, he saw the heavens shrouded in the darkness of night, with stars shining in the darkness. 84-86. "Heading toward those heavens, he saw the moon, which seemed to grow larger and larger as he approached it. When he was close to it, he was paralyzed by the cold emanating from the moon, but the Saint saved him.

Then he went to the Sun and was severely burned by its rays. Healed again by the Saint's Yogic Power, he then saw a great world that resembled Heavenly Paradise.

87. "He went with the Saint to a huge mountain covered with snow, observing the whole world from its summit.

88. "Endowed with miraculously sharp eyesight, he was able to see distant countries and discovered other worlds beyond.

89-90. "In those distant worlds, darkness reigned in some places; in others, the Earth (planet) was golden; there were oceans and separate continents in the middle of them, crossed by rivers and strewn with mountains; there were Heavenly worlds inhabited by Angels (Gods), demons (devils), humans, Spirits (Legions), and others.

91-92a. "The prince saw that in Satya Loka, Vaikuntha, and on the shining mountain Kailash (World), the Saint remained in the form of the Creator, Preserver, and Destroyer, respectively, dividing himself into three essences for the purpose of creating, sustaining, and dissolving all worlds.

92b-93a. "He also saw that at the same time, the Saint always remained in the form of the emperor who ruled this world.

93b-95. "The prince was shocked, unable to express his amazement at observing the Saint's yogic power. Then the sage's son said to him, "Prince! The inspection of these worlds lasted only a single day according to the local time, while in the world we are accustomed to, twelve thousand years have already passed. So, let us return to the outer world where my father lives."

96. "Having said this, he ascended back to Heaven with the prince, helping him to leave the hill of Ganda (Hell Naga), and entered this familiar world with him."

CHAPTER XIII - HOW WAKING AND SLEEPING ARE SIMILAR IN NATURE, AND OBJECTS ARE MERELY MENTAL IMAGES

1-2. The Sage's son put the prince to sleep, joined his subtle body with his gross body, which had been left in the tunnel, and then woke him up.

3. Upon awakening, Mahasena discovered that the whole world had changed. People, riverbeds, trees, reservoirs, etc. - everything was different.

4-30. He was amazed and asked the Saint:

"O great one! How long have we been observing your world? This world is different from the one I am accustomed to!" When asked about this, the Sage's son replied to Mahasena: "Listen, prince, this is the very world we were in and left behind to see the one inside the hill. This outer world has undergone tremendous changes due to the long period of time that has passed since then. We spent only one day exploring the hill region; the same interval of time is equal to twelve thousand years in this world; and it has changed greatly as a result. Look at the differences in people's manners and language. Such changes are natural. I have often noticed such changes before. Look here! This is the lord, my

father in samadhi (Nirvana). Here you stood before, praising my father and begging him. There you see the hill in front of you.

By this time, your brother's descendants had grown to thousands. What used to be your country called Wanga (Svet Navi), with its capital city called Sundara (Daria), is now a jungle swarming with jackals and wild animals. Among your brother's descendants is one named ViRaBah, who rules the capital city of ViShAla on the banks of the KshIPr river in the country of MalVa; among your descendants is SuSaRma, whose capital is VardhAna in the country of Dravids, on the banks of the Tambrabharani river. Such is the way of things in this world that it cannot remain the same even for a short period of time. During this time, the hills, rivers, lakes, and relief of the Earth have changed. Mountains have settled; plains have risen high; deserts have become fertile; plateaus have turned into sandy areas; stones have crumbled and become silt; silt and clay have sometimes hardened; cultivated areas have become barren, and barren lands have become suitable for cultivation; precious stones have become worthless, and trinkets have become priceless; salt water has become pleasant to the taste, and drinkable water has become brackish; in some countries there are more people than cattle, others are inhabited by wild animals; and still others have become inhabited by poisonous reptiles, insects, and parasites. These are some of the changes that occur on Earth over time. But there is no doubt that this is the same Earth we were on before."

Mahasena, upon hearing what the Sage's son had said, fainted from the shock. Then, when his companion brought him to his senses, he was overcome with grief and mourned the loss of his royal brother and brother's son, the loss of his own wife and children. After a short time, the Wise Man's son comforted him with wise words: "Being a wise man, why do you grieve, and whose loss do you mourn? A wise man never acts aimlessly, for to act without insight is immature and foolish. Think now and tell me what loss grieves you and what purpose your grief serves."

When asked about this, Mahasena, who was still inconsolable, replied: "How can such a great sage as you not understand the cause of my grief? How is it that you seek the cause of my sorrow when I have lost everything I had? A man is always sad, even when only one member of his family dies. I have lost all my friends and relatives, and you still ask me why I am sad."

31-48. The Sage's son continued with a smile: "Prince! Tell me now. Is this immersion in grief a hereditary virtue? Will you sin if you do not immerse yourself in sorrow over this? Or do you hope to regain your loss through such sorrow? Prince! Think carefully and tell me what benefit you will gain from this sorrow. If you consider it insurmountable, then listen to what I have to say.

"Such a loss is nothing new. Your distant ancestors died even earlier. Have you ever mourned their loss? If you say that blood ties now cause you grief, then think about the worms in your parents' bodies that feed on their flesh. Why don't you consider these worms your relatives, and why doesn't their loss cause you grief? Think, prince! Who are you? Whose deaths are the cause of your current grief? Are you a body, or are you something else (Mind)? The body is simply a collection of various substances. Damage to any of its components is damage to the whole body. There is no moment when at least

one of its components was not subject to change. But the removal of waste products from the body is not a loss for the body. "Those whom you called your brother and so on are just bodies; bodies are made of gross matter; when they are lost, they return to the coarse matter of the Earth; and coarse matter ultimately turns into energy (food for worms). So where is the loss?

"In fact, you are not the body. You own the body and call it your own, just as you do with an item of clothing that you own for a while. What, then, is the difference between your body and your clothes? Do you have any doubts about this conclusion? Being something different from your own body, what relationship can there be between you and another body? Have you ever demanded such a relationship, for example, with your brother's clothes?

Why then mourn the loss of bodies that are in no way different from items of clothing?

You say "my" body, "my" eyes, "my" life, "my" mind, and so on—

I ask you to tell me now, who exactly are you?"

After hearing this answer, Mahasena thought about it and, unable to solve the problem, asked permission to leave for a while to consider it carefully. Then he returned and said with deep humility: "Teacher, I do not see (do not know) who I am. I have considered this question, and yet I do not understand. My sadness is completely natural; I cannot explain it.

"Teacher, I seek your protection. Please tell me what this sadness is. Everyone is overwhelmed with sadness when a relative dies. No one seems to know their own Essence, just as no one mourns all losses.

"I bow before you as your disciple. Please explain this matter to me."

When asked about this, the Sage's son said to Mahasena:

49. "Listen, prince! People are misled by the illusion (maya) created by His Divine Majesty, the Great Ra-M-Ha. They suffer because of their ignorance of their own Essence. Their suffering is meaningless.

50. "As long as ignorance (delusion) about one's own Essence exists, suffering will continue.

51-52. "Just as a sleeping person is foolishly frightened by his own dreams, or as a fool is deluded by snakes appearing in a fakir's performance, so too does a person who is ignorant of his own Essence experience fear.

53-55. "Just as a sleeping person who has awakened from the nightmares he experienced in his dream, or a person who has attended a fakir's performance and then learned about the unreal nature of hypnotic creations, is no longer afraid of them, laughing at those who are still afraid, so too, one who has realized the Supreme Essence not only does not grieve himself, but also laughs at the grief of others. Therefore, O brave hero, break down this impregnable fortress of illusion (maya) and conquer your sufferings through the Realization of the Supreme Being. In the meantime, be discerning, not foolish.

56-58. After listening to the Wise Man's son, Mahasena said, "Teacher, your examples do not apply to the situation at hand. Dreams and magic are later recognized as illusory, whereas this solid and concrete universe is always real and full of meaning. It is irrefutable and exists continuously.

How can it be compared to a fleeting dream?" Then the son of the Sage replied:

59. "Listen to what I say. Your opinion that the examples are not relevant is a double delusion, like a dream within a dream.

60-70. "Look at the dream from the perspective of the sleeping person and tell me, do the trees not provide shade for passersby, and do the fruits on them not ripen for the benefit of others? Is the dream perceived as something unreal and fleeting during the dream itself?

"Are you saying that sleep turns out to be false after waking up from sleep? Does the waking world become false in your dream or in deep sleep without dreams?

"Are you saying that the waking state is not false because there is continuity after you wake up? But is there no continuity in your dreams, which occur day after day?

"If you say that this is not obvious, then tell me—isn't the continuity of the waking world disrupted every moment of your life?

"Are you saying that hills, seas, and the Earth itself are truly unchanging phenomena, even though their appearance is constantly changing? Isn't the world of dreams just as continuous, with its land, mountains, rivers, friends, and relatives?

"Do you still doubt its permanent nature? Then extend the same reasoning to the nature of the waking world, and recognize it as equally impermanent.

"It is easy to discern the transient nature of such ever-changing objects as the body, trees, rivers, and islands. Even mountains are not unchanging and immutable, for their contours change due to erosion caused by rains and waterfalls, the destructive actions of humans, wild boars and wild animals, insects, thunder, lightning, and storms, and so on. You will notice similar changes in the seas and on land.

"Therefore, I tell you that you must examine this question carefully. Perhaps you will put forward the following arguments:

71-76. "Sleep and wakefulness resemble each other in their intermittent harmony, like a chain made up of links. There is no unbroken continuity in any object, because each new phenomenon implies the disappearance of the previous one. But it is impossible to deny the continuity of the basic principles underlying objects (sleep and wakefulness)!

"Since the generation of sleep is erased and made false as a result of the present experience (waking), what distinction will you make between the fundamental principles underlying the objects of sleep and the objects of waking? "If you say that sleep is an illusion and that its basic principles are equally illusory, while this creation is not negated in the same way, and that its basic principles must therefore be true, then I ask you: what is an illusion? It is defined by the transient nature of our senses, which is nothing more than the appearance and disappearance of sensations.

Doesn't everything disappear in deep sleep? However, if you insist that mutual contradiction is unreliable as evidence and therefore proves nothing, it is equivalent to saying that only self-evident vision provides the best evidence. But surely people like you do not have a true understanding (vision) of the nature of things.

77-79. "Therefore, take my word for it that this world is just like the world of dreams. Long periods of time also pass in dreams. Therefore, the meaningfulness and continuous nature of all aspects are similar in both states. Just as you are undoubtedly conscious in your waking state, you are equally conscious in your sleeping state.

80. "And since these two states are so similar, why don't you mourn the loss of your relationships that took place in your dreams?

81. "The waking universe seems so real to everyone only because of habit. If it is presented as empty, it will dissolve into emptiness.

82-83. "At first, a person imagines something; then reflects on it; and then, through repeated or prolonged engagement with it, makes it true, unless it is contradicted by something else. As a result, the world seems as real as a person is accustomed to seeing it. My world, which you have visited, is proof of this statement; let us go around the hill and see."

85. Having said this, the son of the Wise Man took the prince, walked around the hill with him, and returned to their previous place.

86-87. Then he continued: "Listen, O prince! The circumference of the hill is only four kilometers, and yet you saw the entire universe inside it. Is it real or false? Was it a dream or something else? What happened there in one day is equal to twelve thousand years here, so what is correct (real)? Think about it and tell me. Surely you cannot distinguish it from a dream, and you cannot help but conclude that the world is nothing more than imagination. My world will disappear instantly if I stop contemplating it.

"Therefore, be convinced that the nature of this world is like the nature of a dream, and do not sink into sadness because of your brother's death.

90. Just as the creations of sleep are images moving across the screen of the mind, so too is this world, including yourself, the reverse side of the image displayed by Pure Mind; this world is nothing more than an image in the Mirror (on the screen). See how you feel after you become confident in this. Will you rejoice in your dream at ascending the throne, or will you be depressed by the death of a relative?

91. "Realize that the Supreme Being is a self-sufficient Mirror (screen) that projects and manifests this world. The Supreme Being is Pure, unblemished Consciousness. Do not delay! Realize this quickly and attain Transcendental Bliss!"

CHAPTER XIV - WHY THE UNIVERSE IS MERELY AN IMAGINATION; HOW TO GAIN THE STRONG WILL THAT CAN CREATE IT; AND HOW TO GAIN THE HIGHEST TRUTH

1-6. After listening to the Wise Man's son, Mahasen began to reflect with all clarity and seriousness; he came to the conclusion that this world is like a dream, and got rid of his sadness. As his understanding became deeper and stronger, the peace of his mind remained undisturbed. Then he asked his companion, "Great and wise Saint! You know both this world and the one beyond it. I do not believe that there is anything you do not know.

Please answer me now: "How can you say that everything is pure imagination? No matter how much I imagine, my imagination does not materialize. But you created the universe with the power of your Will. And yet, how

way do time and space differ in these creations? Please tell me." When asked this, the Sage's son replied:

7. "Will conceive effectively or ineffectively according to how uniform it is or how interrupted it is by indecision (doubts).

8. "Do you not know that this world is the result of God's desire? It appears real and permanent because the Lord's original desire is so powerful.

9. "Whereas the world you create is not taken seriously by anyone, and your own distrust renders it futile.

10-15. Concepts (images) are realized (materialized) for the following various reasons: on the basis of natural activity, as in the case of God, the One Creator; through the possession of living precious stones, as in the case of sorcerers and magicians; with the help of herbs, as in the case of healers; through the practice of Yoga (Veda Ra), as in the case of Yogis (Goyas); the miraculous power of spells (prayers), as in the case of certain siddhas (Immortal Sages); the power of tapas (fasting), as in the case of some Sages (Rahmanis); and on the basis of blessings (Holy Scriptures) bestowed by the Architect of the Universe (God).

"To make a new concept effective, it is necessary to forget old associations, and the new concept will continue only until it is blocked by the old ones. A concept is strong if it is not hindered by any previous concept, which otherwise destroys it. It is effective only when it is strong and full of Will; in this way, even great things become achievable.

16. "Your concepts (images) are not realized (do not materialize) for the above reason. Therefore, you must practice concentration of thought if you want your own creations to take place.

17-23. "Now I will tell you about the differences in time and space. You are not knowledgeable about the affairs of this world, and therefore you are intrigued by all this. Now I will explain the appearance of these differences. The sun helps everyone to see, but it blinds owls; water is the habitat of fish, but humans drown in it; fire burns humans but is food for the Tittiri birds (the Dragons of Iria); fire is usually extinguished by water, but it reigns supreme in the middle of the ocean during the Dissolution of the world (Yavi). Such inconsistencies are observed everywhere.

Humans and animals participate in actions with the help of their limbs and senses, while Spirits (Light and Dark) do so with the help of the bodies of other beings (including humans). Such cases are innumerable. Their explanation is as follows:

24-25. "Vision is inherent in the eye, and it cannot exist without it. A yellow eye sees everything as yellow, and a damaged eye creates a dual image of a single object.

26-32. "Thus, incorrect vision is a direct result of abnormal vision. It is said that the Karandaqi (red-skinned De'Aqi/As), who live on the eastern island, see everything red; likewise, the inhabitants (half-)The islands of Ramanaka (Rome/Italy) see everything upside down. You can hear much stranger stories of this kind, which are caused by abnormal vision. All these visual distortions can be corrected with appropriate treatment. The same applies to other senses, including the mind. The relationship between space and objects, and between time and events, corresponds to how you yourself assess them; there are no inherent internal relationships between them.

33. Having thus far provided evidence that objects and events occur only internally, he moves on to prove that there is nothing "external" to the Supreme Being. What people refer to as

"external" is the Source and Support of the Universe, like a screen in relation to the image shown on it.

34-40. "There could be nothing external to that 'exterior' except Its own Body (the Universe). How can It (the Universe) be made external from "externality"? For example, when you say "beyond the hill," the hill is removed from the space surrounding it; it is not included in it. But the body is observed in space just like a pot.

"Therefore, the body must be external to the observer. That which is observable is within the range of illumination (cognition): if it is outside these limits, it cannot be seen (known). Therefore, illuminated (cognizable) objects must be within the field of vision of the Source of Light. The body, etc., are illuminated (known) because they themselves are objectified and are objects of consideration.

The illuminated (cognizable) and the Light Source cannot be one and the same.

"Again, the Light Source cannot be objectified; for is there an observer other than Himself? And how can the illumination (cognition) through which He sees (knows) exist separately from Himself? It is impossible to maintain the view that the Source of Light provides Light and serves as an object existing separately from the observer. Therefore, the Source of Light cannot allow any external admixture in itself, and it is illumination (Knowledge) in Perfection—only One, being the essence of all and everything.

41. "It extends as time and space; they (time and space) are infinite and perfect, being involved as the Source of Light, illumination (knowledge), and the illuminated (the known).

42. "As for the internal or external, everything is contained in illumination (knowledge). How then can something be "external" unless it is like the top of a mountain?

43. "Thus, the entire universe abides in Illumination, which shines independently, by itself, everywhere and always.

44-45. "This Illumination is His Transcendent Majesty, the Great Ra-M-Ha. Truly, there is no one and nothing but Him.

46. "He supports everything with His Perfection, just as a Mirror (screen) holds images within itself. He is the Source of Light in relation to that which is illuminated. 47-49. "The object is immersed in illumination, like the image of a city in a Mirror (on a screen). Just as the city is not separate from the Mirror, so the Universe is not separate from Consciousness. Just as the image is an integral part of a pure, smooth, homogeneous, and unified mirror, so too is the Universe an integral part of Perfect, Whole, Homogeneous, and Unified Consciousness, namely, the Supreme Essence.

50. "The world cannot be clearly revealed with all its obviousness. Space is simply emptiness that serves to accommodate materials.

51. "The universe is always and in everything a manifestation of the Supreme Essence. Then the question arises as to how Consciousness, being emptiness, is at the same time dense.

52. "Just as a mirror, although dense and impenetrable, contains an image, so Pure Consciousness is dense and impenetrable, and yet It shows the Universe by virtue of its self-sufficiency.

53. Although Consciousness is all-pervading, dense, and One, it still holds within itself a moving and unshakable creation, wonderful in its diversity, without any immediate or original cause for this.

54-55. "Just as a mirror (screen) remains unaffected by the passage of various images (pictures) in it, and continues to reflect as clearly as

before, so too does one Consciousness illuminate both waking and sleeping states, which can be verified by proper meditation.

56. "O prince! Examine your dreams and mental images again. Although they are perfect in every way, they are still only thoughts.

57. The consciousness that permeates them (images) clearly remains unblemished before the creation of the world (Yavi) or after its dissolution; even during the existence of the world, it remains unaffected, just as a mirror (screen) remains unaffected by images.

58. "Although Absolute Consciousness is imperturbable, unblemished, full, dense, and One, being self-sufficient, it nevertheless manifests within itself what appears to be "external," just as a mirror (screen) reflects space as something external to itself.

59. "This is the beginning of Creation; this first manifestation is called ignorance, or darkness (ignorance). Arising as an infinitely small fraction of the Whole, it (ignorance) manifests itself as if it were external to the Whole from which it arose, and possesses the property of ego (desire).

60. "When, in the process of successive manifestation, the Supreme Being ceases to abide in all Its Fullness in the Transcendental Consciousness, then that aspect of Reality appears which is devoid of the fullness of Self-Awareness (Light). This aspect is called "avyakta," or unmanifest, and it is also described as "jadaShakti," or inert (dark) Energy. This manifestation is conditioned by hidden tendencies that will be manifested later.

61. The Consciousness that illuminates the "external" is called the mind, while the individual who experiences the feeling "I am Mind" is the individual who is aware of Himself.

62. When awareness of the "external," combined with the sense of "I" (EGO), encompasses the entire comprehensible space as "I am part of the Higher Mind," this is called Bliss.

63. "When later, upon discarding the abstract separation of the Higher Essence from the 'external', its clear identity with the space of the Universe occurs, this is called Awareness of Oneness with God. The study of the last two steps is True Knowledge.

64. "All these five states of the Soul are pure because they belong to a state that is still uniform (undivided), like the unmanifested power of growth in an ungerminated seed.

65. "After the power of Will makes the division manifest, the inanimate part (mind) prevails over the animate part (body), which is opposite to the previous state.

66. "Once the division is clearly established, this inanimate superiority is called maya-shakti (insight); it is like a sprout that has sprouted from a seed.

67. "Consciousness, hidden by the manifested multiplicity, with its nature limited and concealed by the five sheaths-aspects of the Soul (kanchuks), is now called Purusha (Pu) or Soul.

68-69. "These five sheaths of the Soul, or aspects, are: Kala - personal creativity, Vidya - personal Knowledge, Raga - desire, Kaala - time, and Niyati - the established course of events, Destiny. Purusha is endowed with these aspects.

70. "The memory of individuals, composed of inclinations acquired as a result of participation in various activities in previous births,

is now supported by the Mind and remains in the form of Praeriti (the Nature of the Mind).

71. "This Prakriti is threefold because the fruits of actions are of three kinds; it manifests as three states of life-waking, dreaming, and deep sleep without dreams; then it takes the name chitta (mind).

72. This Prakriti is called memory in deep sleep without dreams, and chitta (mind) in the other two states. It always contains the inanimate aspect of the mind's inclinations and the animate aspect of the Mind.

73(-74). "When the tendencies still remain in temporary inactivity without being exhausted, their totality is called avyakta (unmanifested); differences arise only in chitta (mind), and in deep sleep there are no differences among individuals, so this is Prakriti, which is known as chitta (mind) when differences manifest (awakening).

75. "Therefore, the mind (chitta) is an individual when the animated (manifested) aspect comes into play, and the same mind is avyakta (unmanifested) when Prakriti, the inanimate (unmanifested) aspect, asserts its rights.

76. "This memory is threefold, according to its functions, namely: ego (EGO), consciousness (Mind), and mind (chitta).

77. "When it is influenced by the three qualities, it manifests itself in the greatest diversity as follows: under the influence of the quality of Sattva (Harmony), it becomes the five senses: hearing, sight, touch, taste, and smell; under the influence of the quality of Rajas (activity) - the five organs: speech, hands, feet, organs of excretion and reproduction; Tamas (inactivity) - the five elements: earth, air, fire, water, and ether.

78. The Supreme Mind plays with the Universe in a similar way, remaining an untouched witness to His own Creation at all times.

79. "The existing Creation (Reality) is a mental creation, created by the Will Power of the Primordial Being, the Supreme God - the Great Ra-M-Ha.

80. "The principle of awareness of 'you' and 'I' is the essence of creation of any kind; such awareness is a manifestation of Transcendental Consciousness; there can be no differences in It itself, just as there are no differences between the space enclosed in a pot and the space outside it.

81. "The diversity manifested in creation is determined exclusively by the certainties or distinctions that limit Consciousness (Mind); these certainties or limitations, such as the body and age restrictions, are mental images of the Creator, consistent with the past qualities (merits) of the individual; when the creative Will power expires, decay and a complete absence of differentiation and diversity ensue.

82. "As for your Willpower, it is suppressed by the Creator, but when this obstacle is overcome by the above-mentioned methods, your Willpower will also become effective.

83. "Time, space, gross creation, etc. manifest themselves according to the images of the person who conceives them.

84-86. "A certain period of time is only one day according to my calculation of time, while it is twelve thousand years according to this world (Yavi); a space about four kilometers long is infinite according to me, and contains the entire universe. Thus, they are both true and untrue at the same time, according to different points of view.

87-88. "In the same way, you too, like me, imagine within yourself a hill, as well as time in a subtle sense. Then contemplate all creation within them; all this will continue as long as your concentration lasts—even practically forever, if your Will is strong enough. "Therefore, I say that this world is merely a figment of the imagination.

89. "O prince! This world shines within the manifested Conscious Essence. Therefore, what appears to be the external world (Yavi) is in reality an image on the screen of the mind.

90. "Thus, Consciousness is both the screen and the images on it, and therefore yogis (Wizards) are able to see what is very far from them and notice what happened a long time ago, etc.

91. They can cross any distance in an instant and perceive everything as clearly as if it were right in front of them.

92. "Therefore, realize that the world (Yavi) is just an image on the Mirror (screen) of Consciousness, develop the contemplation "I am Mind," abide as a Pure Being, and thus get rid of this delusion about the reality of the world (Yavi).

93-97. "Then you will become like me, being self-sufficient and independent."

DattaTrey continued:

"Listening to this conversation with the Sage's son, the prince overcame his delusion; his Mind was purified, and he understood the ultimate Goal (of Life). Then he began to practice samadhi (meditation) and became self-sufficient, independent of any external factor, and lived a long and happy life. He ceased to identify himself with the body and became Absolute (Perfect), like Transcendental Space, and ultimately attained Liberation (Immortality). So you see that the universe is just a mental image, as stable as the power of Will, and nothing more. It is not independent of the Supreme Being. Explore this question for yourself, and your delusion will gradually lose its power and disappear."

CHAPTER XV - WHAT NEEDS TO BE KNOWN AND WHAT DOESN'T, AND ABOUT THE NATURE OF THE HIGHEST ESSENCE

1. Listening to Dattatreya's story about the wonderful hill city, Rama became more and more amazed.

2. With his clear mind, he immersed himself in reflection on his Teacher's teachings, and then returned to Him and asked Him again:

3. "Teacher, I have considered the meaning of Your teachings, presented in the form of magnificent parables that You have told me.

4. "I understand that only Mind is real and unique, and that objects are merely unreal images, like a city reflected in a mirror.

5. "His Transcendent Majesty, the Great Ra-M-Ha, is that Consciousness which manifests as the Supreme Mind and is aware of the entire range of phenomena, from the unmanifest state of sleep to this world, passing in rapid succession within Him.

6. "All of them are undoubtedly conditioned by the self-sufficiency of this Consciousness, and they arise without any immediate cause. This is what I understood after deep reflection.

7. "But this Mind is considered to be beyond Knowledge because it always remains as Pure Knowledge itself.

8. "I do not understand how He (God) can be realized if He transcends this Knowledge (of God). Without realizing this, the Goal of Human Life cannot be attained.

9. "The Goal of human life is Liberation (Union with God). What is its nature? If someone can be Liberated during their lifetime, then how is the course of their Liberated life regulated, if this is possible at all?

10. "There are Sages who are engaged in activity. What is the relationship between the world of activity and their Pure Conscious Essence?

11. "How can they engage in activity while remaining in Absolute Consciousness all the time? Such Consciousness can only be of one kind, and Liberation (Immortality), to be effective, can also only be of one kind.

12-17. "Why, then, are these differences found in the lives of the Jnanas (Sages)? Some of them are active; some teach the Scriptures; some worship God; some remain in samadhi (Nirvana); some lead an ascetic lifestyle and exhaust themselves; some give clear instructions to their disciples; some rule their kingdoms very righteously; some openly argue with other schools of thought; some write down their teachings and experiences; others feign ignorance; a few even commit reprehensible and disgusting acts; but all of them are known in the world as wise men.

18. "How can there be such differences in their lives when there can be no difference in the state of Liberation, which is common to all? Or are there stages in the attainment of Knowledge (Faith) and Liberation?

19. "I beg You to enlighten me on these questions, for I am eager to learn the Truth and bow before You as my only Teacher."

20. When asked about this, Dattatreya was pleased with the questions and replied to the worthy disciple as follows:

21. "Worthy Rama! You are truly ready to achieve that goal, because you have now embarked on the right path of inquiry.

22. "It is God's grace that has set you on the right path of inquiry. Can anyone achieve anything worthwhile without the Lord's grace?

23. "The beneficial work of the Divine grace that dwells within you is completed when the turning of your own mind inward increases in strength day by day.

24-25. "What you have said is absolutely true; you have correctly understood the nature of Consciousness, but you have not yet realized it. Knowing the properties of a thing without actual experience of that thing is as useless as not knowing the thing at all.

26. "The true experience of the Supreme Being (Liberation) is even the absence of the awareness 'I am'. Can the world (Yavi) remain after the absence of such awareness? Second-hand knowledge is no better than the memory of a dream.

27. "Just as access to treasures in a dream is useless, so is second-hand knowledge.

28. "I will explain this to you clearly using an example from a very ancient story. Once upon a time, there was a very virtuous king who ruled the city of Videha.

29. "This king was called Janaka (Soul of God), and he was very wise and knowledgeable both in this world and beyond. Once, he was performing rituals to worship God, who dwells in all things in the form of the Supreme Being.

30. "On this occasion, all the Brahmins (Rahmans), pandits (scholars), hermits (sages), critics, those knowledgeable in the Vedas, those participating in sacrificial rites, etc. gathered there.

31. "At the same time, Varuna, the lord of the waters, wanted to perform a similar sacrifice, but the worthy people did not accept his invitation.

32-37. "For they were appeased by Janaka, who honored them properly. Then Varuna's son, who was a great debater and mastered the art of argument, came to them. He took the form of a Brahmin to lure the Brahmins who had come to the king. Entering the royal chamber, he duly blessed the king and addressed him before the entire assembly with the following words: "O king, your assembly is not as good as it should be. It resembles a beautiful lake of lotuses spoiled by crows, jackdaws, and herons; it would be better without this mixture of incompetent representatives. I do not find here even one individual who would be an ornament to this great assembly, like a swan on a beautiful lake of lotuses. May God bless you! I do not want to have anything to do with this crowd of fools."

38-41. "Being thus insulted by the son of Varuna, the whole assembly turned in anger against him:

"You, Brahmin charlatan! How dare you insult everyone here? What knowledge have you learned that we lack? A wicked man like you is just a bluffing deceiver! You must not leave here until you prove your superiority over us. Great pandits (scholars) from all over the world have gathered here. Do you really hope to surpass them all with your learning? Tell us what you have studied, in what do you imagine yourself to be more experienced than us!" Challenged to a contest by these words, Varuni (son of Varuna) replied:

42-43. "In a minute, I will surpass you all in debate; but the debate will take place only on the condition that if I am defeated, you will throw me into the sea; and if you are defeated, I will send you into the sea, one after another. If you agree to this condition, let us begin the dispute.

44-45. "They agreed, and a fierce debate began. Soon the pandits (scholars) were defeated by their opponent's deceptive logic, and they were thrown into the sea by the hundreds.

46. "Then Varuna's servants took the drowned pandits and brought them to the place where Varuna had planned to perform worship and rituals, where they were received with due respect, which made them very happy.

47. "Among those who drowned in this way was a man named KahoEla. His son, Ashtavakra, upon hearing of his father's fate, hurried to Janaki's palace and challenged this debater, skilled in sophistry (deceptive argumentation), to a duel. Now the pretender was defeated and immediately sentenced to be thrown into the sea by the young avenger. Then Varuni threw off his mask in the palace and brought back all the people who had previously been drowned in the sea. KahoEla's son began to swell with pride and behaved offensively in front of the assembly. The pandits (scholars) felt humiliated and hurt by this young man.

51-52. "And then, at that moment, a hermit appeared right in the middle of them, and the offended assembly turned to her for help. Inspiring them in their expectations, the charming maiden with tangled locks and hermit's clothing was honored by the king, and she spoke in a pleasant but firm voice:

53. "O child! Son of KahoEla! You have indeed attained a very high degree of perfection, since these Brahmins were saved by you after you defeated VaRuni in debate.

54-56. "I want to ask you a short question, to which please give a direct, unambiguous, and frank answer. What is this state, upon

attaining which Absolute Immortality is achieved; upon knowing which all doubts and uncertainties disappear; and after affirming which all desires disappear? If you have realized that unlimited state, please tell me about it directly." "Being asked by the hermit, the son of KahoEla replied with confidence:

57-58. "I know it. Listen to what I say. There is nothing in the world that I have not yet learned. I have studied all the sacred literature with great care. Therefore, listen to my answer.

59-63. "What you are asking about is the original and effective cause of the universe; this cause has no beginning, middle, or end, and it is not affected by time or place. It is pure, unbroken, One Consciousness. The whole world is manifested in It, like a city in a mirror. Such is the Transcendent State. Upon realizing it, a person becomes Immortal; then there is no room for doubt and uncertainty, no more reason for ignorance, as there was before when observing countless reflected images; and there will be no more room for desire (ego), because Transcendence has already been experienced.

"It is also incomprehensible because there is no one who knows it except this state itself.

"Hermit! Now I have told you the Truth as it is contained in the Holy Scriptures."

64-71. "After Ashtavakra finished his speech, the hermit spoke again: "Young Sage! What you have said is correct and accepted by all. But I want to draw your attention to the part of your answer where you acknowledge the unknowability of that state due to the absence of a knower who would be beyond the mind; and also that knowledge of Him bestows immortality and perfection. How can these two statements be reconciled? Either admit that Consciousness is unknowable, that it is not known to you, and thus conclude that it does not exist; or say that it exists and that you have known it--and therefore it is not unknowable.

"It is quite obvious that you are expressing second-hand Knowledge obtained from the Holy Scriptures. It is clear that you have not Realized it, and that therefore your Knowledge is not based on your own experience.

"Think about it--your words themselves speak to this--you possess your own knowledge of images, but not of the mirror. How can this be?

"Tell me now, are you not ashamed of your evasiveness before King Janaka and his assembly?"

"Upon receiving this remark from the hermit, Ashtavakra lost his gift of speech for a moment, because he felt ashamed and humiliated; he bowed his head, pondering her words.

72-73. "However, the young Brahmin could not find any satisfactory answer to her question, and then he bowed before her with great humility: "O hermitess (Vedic priestess)! Truly, I cannot find an answer to your question. I bow before you as your disciple. I beg you, tell me how to reconcile these two statements from the Holy Scriptures. But I assure you that I did not speak a deliberate lie, for I know that any merits of a liar can be nullified by his lies, and he will be condemned as unworthy and despicable."

74. "When asked in this way, the hermit was pleased with Ashtavakra's sincerity and said to him in the presence of the entire assembly. 75-84.

"Child, many, remaining ignorant of this sublime Truth, live in a state of delusion. Dry polemics will not help.

achieving Divine Reality (Liberation), for It is well guarded on all sides. Of all the people gathered here now, no one has experienced Divine Reality except the king and myself. This is not a matter for discussion. Even the most brilliant logic can only help one approach It, but it can never help one comprehend It. Although It is beyond the reach of logic coupled with sharp intellect, It can still be Realized (Attained) through service to God (asceticism) and the grace of God. "O you who are the son of the Sage, listen to me carefully, for this is difficult to understand, even when it is heard and explained. Hearing this a thousand times will be useless if one does not verify these teachings through the study of the Supreme Being with a concentrated mind. Just as a prince who is deluded into thinking that the pearl necklace that still hangs around his neck has been stolen by someone, and who is desperately trying to find this necklace, cannot be convinced of the opposite by mere words alone, but will believe it only when he finds it around his neck through his own efforts, so, young man, no matter how intelligent a person may be, he will never know his own Supreme Being through the simple teachings of others until he realizes It for himself. Otherwise, he will never be able to realize the Higher Self if his mind is directed outward.

85-. "A lamp illuminates everything around it, but it does not illuminate itself or other lights. It shines on its own, without other sources of light. Things shine in sunlight without the need for any other kind of illumination. And although rays of light do not need to be illuminated, do we say that they are unknown or that they do not exist?

"Therefore, since this is the case with light and things, which thereby become accessible to the conscious being, can you have any doubt about the Absolute Consciousness, namely, the Supreme Being?

"Light and things, being inanimate, cannot possess Self-Consciousness. However, their existence or manifestation is beyond doubt. This means that they are self-luminous. Can't you do the same thing with your mind turned inward to figure out if the all-encompassing Supreme Being is conscious or unconscious?

"That Absolute Awareness transcends the three states—waking, dreaming, and deep sleep—and encompasses the entire universe, causing it to manifest. Nothing can be comprehended without Its Light.

"Would anything be revealed by you if there were no Consciousness? Even to say that nothing is revealed by you requires the Light of Consciousness. Isn't your awareness of your unawareness conditioned by Consciousness (Mind)?

"If you want to discover His Eternal Light, then carefully examine whether this Light exists by itself or not. Everyone fails in this examination, no matter how educated and skilled they may be, because their mind is not turned inward, but restlessly wanders, as it is directed outward. As long as thoughts arise, the turning of the mind inward will not be achieved. Until the mind is turned inward, the Supreme Being cannot be realized.

Turning inward means the absence of desire (ego). How can the mind be focused inward if desires are not abandoned?

"Therefore, become dispassionate and dwell within the Supreme Being. Such dwelling occurs spontaneously. It is realized after thoughts are eliminated and inquiry (activity of the mind) ceases. Imprint this state in yourself after you come out of it, and then you will know everything and the meaning of all this, which will be both

comprehensible and incomprehensible. With such awareness of the incomprehensible, Eternal Immortality comes.

"Now I have finished my speech. Accept my farewell greetings! Farewell! "But you have not yet understood my words, because you have heard the Truth for the first time. This king, the wisest among men, will be able to help you understand. Therefore, ask him again about this, and he will clarify your doubts." "When she uttered these words, she received honorable recognition from the king and the entire assembly, and then in the blink of an eye she dissolved into thin air and disappeared from view.

"I have just told you, O Rama, the method of Self-realization."

CHAPTER XVI - ON CONSCIOUSNESS; THE RESTRAINT OF THE MIND; AND

SLEEP

1. When Rama heard this story, he was amazed and asked the teacher to continue the narrative.

2-5. "Teacher, this ancient legend is amazing. Please tell me what questions Ashtavakra (the 8th stage of Faith) then asked the king, and what instructions he received. Until now, I have not heard this story, full of sublime Truths. Please, Teacher, continue the story, I am eager to hear it in its entirety."

Hearing this, Dattatreya, the great Sage and Teacher, continued the Holy narrative.

"Listen, O Brahman, to this conversation with King Janaka.

6-7. "After the Holy hermit disappeared from view, dissolving into thin air, Ashtavakra, the son of the Sage, asked Janaka, surrounded by a whole group of learned men, to give a full explanation of the brief but mysterious speech of the hermit (Vedic priestess). Listen carefully to Janaka's answer, which I will now convey to you.

8-9. "Ashtavakra asked, 'O King Videhi, I am unable to understand this teaching of the hermit (Vedic priestess) because of its brevity. Therefore, O gracious Teacher, please explain to me how I can comprehend the incomprehensible.' Hearing this, Janaka replied, as if surprised:

10-13. "O son of the Wise Man, listen to me! This Knowledge (Faith) is not incomprehensible, nor does it remain unknown even for a moment. Tell me, how can even the most capable of teachers lead someone to that which always remains unknown? If the Guru can teach, it means that he knows what he is talking about. This Transcendental State is very easy to attain or may be almost unattainable depending on the direction of the mind—it is attainable if it is turned inward, remaining in peace, and vice versa, if it is turned outward and restless. This could not be taught if it always remained unknown.

14. "The fact that the Vedas point to this only indirectly — through the statement "not this, not that" — shows that Knowledge can be transmitted to others.

"Everything you see becomes known precisely because of Pure Reason.

15-19. "Now carefully analyze your fundamental Consciousness, which, although it is not conditioned by and separate from material objects, nevertheless illuminates (knows) them all equally. Know that It is Truth. O Wise One! That which does not shine with its own light can only be illuminated by the Mind, and it cannot be the Mind itself. The Mind is that through which objects are known; it cannot be what it is if it becomes an object of knowledge. The known must always be different from the knowing Mind itself, otherwise it could not be known by that Mind. Mind in its pure form cannot recognize particulars,

which are the properties of objects. Therefore, objects take on forms. Contemplate the Absolute Mind attentively after removing everything extraneous (thoughts) from it.

20. "Just as a mirror (screen) acquires the colors of images, so Pure Mind takes on various forms of objects because it holds them within itself.

21. "In a similar way, Pure Mind can be manifested by removing from it everything that can be known. It cannot be known as possessing certain qualities and properties, for it is the support of everything.

22. "This, which is the Supreme Essence of the seeker, is incomprehensible. Explore your true Supreme Essence in the manner described above.

23. "You are not the body, not the senses, not the mind, because all of these are transient. The body is made up of food, so how can you be the body?

24. "For the 'I' (Mind) transcends the body, senses, and mind during the cognition of objects.

25. "Since His Majesty, the Absolute Mind, always shines as the Supreme Being, or 'I' (the Supreme Mind), He knows everything and everyone. In essence, you are Him.

26. "Realize this yourself by turning your gaze inward. You are nothing but Pure Consciousness. Realize this right now, for delay is not worthy of a good disciple. He must realize the Supreme Essence at the moment of receiving this instruction.

27. "When we speak of the need to turn your gaze inward, we do not mean your physical eyes. We mean the mind's eye, or gaze, for it is the eye of the eye that sees clearly even in dreams.

28. It is appropriate to say that the gaze should be directed inward, because perception is only possible when the gaze is directed toward an object.

29-31. "The gaze must be turned away from other objects and fixed on a specific object in order to see it. Otherwise, that object will not be perceived in its entirety. The fact that the gaze is not fixed on the object is the same as not seeing it. The same applies to hearing, touch, etc.

32. "The same applies to the mind with its sensations of pain and pleasure, which are not perceived if the mind is occupied with something else.

33. "And for all other perceptions, two conditions are required, namely, the elimination of other perceptions and the focusing of attention on this one. But Self-Realization differs from them in that it requires only one condition: the elimination of all perceptions.

34. "I will tell you the reason for this. Although consciousness is incomprehensible, it can still be perceived by a pure mind.

35-45. "Even learned men are confused about this issue. The external perceptions of the mind depend on two conditions.

"The first is the elimination of other perceptions, and the second is the fixation of attention on a specific object of perception. If the mind is simply distracted from other perceptions, it is in a neutral, impartial state in which there are no perceptions of any kind. Therefore, focusing attention on a specific object is necessary for the perception of external things. But since Consciousness is the Supreme Essence, and It is not separate from the mind, focusing on it is not necessary for its Realization. It is enough that other perceptions, namely thoughts, be eliminated from the mind, and then the Supreme Essence will be Realized.

"If a person wants to choose one particular image among a number of others passing before him like reflections in a mirror (on a screen), he

must remove his attention from the other images and fix it on that particular one. "If, on the other hand, he wants to see the Space that reflects this image, it will be enough for him to turn his attention away from the images, and then Space will reveal itself without any attention on his part, for Space is constantly present everywhere and is already reflected there. However, it remained unnoticed because inter-spatial images dominated the scene (screen).

"Space, being the supporting foundation of everything and inherent in everything, becomes manifest only when attention is removed from the panorama of objects. In the same way, Consciousness supports everything and is inherent in everything, always remaining perfect like Space, permeating the mind as well. Removing attention from other objects is all that is necessary for Self-Realization. After all, you would not claim that the Self-Shining Essence can be absent for even a fraction of a second in any corner or nook?

46. "Truly, there can be no moment or place where there is no Consciousness, for its absence also means their absence. Therefore, awareness (comprehension) of the Supreme Essence becomes manifest through the simple withdrawal of attention from things or thoughts.

47. "The realization of the Supreme Essence requires only Absolute purity, but not concentration of the mind. For this reason, it is said that the Supreme Essence is incomprehensible (meaning that it is objectively incomprehensible).

48. "Therefore, it is also said that the only requirement for achieving Self-Realization is purity of mind. The only defilement of the mind is thought. To make the mind free from thoughts means to keep it pure.

49. "Now it should be clear to you why purity of mind is so urgently required for Self-Realization. How can the Supreme Being be realized in the absence of such purity?

50-51. "And how is it possible for the Supreme Being not to be discovered when it shines in a pure mind? All the prescriptions of the Holy Scriptures are directed toward this one ultimate Goal. For example, selfless service, devotion to God, and dispassion have no other goal before them.

52. "For transcendental Consciousness, that is, the Supreme Being, manifests itself only in an unblemished mind."

After Janaka had said all this, Ashtavakra asked again:

53-54. "O king, if everything is as you say—that the mind, rendered inactive by the elimination of thoughts, becomes completely pure and capable of manifesting the highest Consciousness—then sleep will ensure this by itself, since it satisfies your condition, and there is no need for any kind of effort."

55. When asked this by the young Brahmin, the king replied: "I will give a comprehensive answer to your question. Listen carefully.

56-63. "It is true that the mind is abstracted in sleep. But in this case, its Light is shrouded in Darkness, so how can it manifest its true nature? A mirror covered with resin does not reflect images, but can it reflect any space? Would it be enough, in that case, to remove the images in order to reveal the space reflected in the mirror? Similarly, the mind, hidden by the dark veil of sleep, becomes unsuitable for illuminating and manifesting thoughts. Would such an eclipse of the mind reveal a glimmer of Consciousness?

Does a log, in front of which there is only one object and all others have been removed, reflect the object simply because all others have been removed? Reflection can only take place on a reflective surface, not on all surfaces. Similarly, Self-Realization can only take place with an alert, conscious mind, not with a dull or intoxicated one. Newborn babies have no Self-Realization due to their lack of alertness or awareness.

"Furthermore, explore further the analogy of a mirror covered with resin. The resin may prevent images from being seen, but it does not affect the quality of the mirror, for the resin coating itself must still be reflected on the inside of the mirror between the resin and the mirror. Similarly, although the mind is detached from dreams and wakefulness, it still remains under the power of dark sleep and is not free from qualities (thoughts). This becomes obvious when one recalls the dark ignorance of sleep upon waking up.

64. "Now I will tell you about the difference between sleep and samadhi (Nirvana). Listen carefully:

"There are two states of mind: Illumination and Contemplation (Reflection).

65. "The first state is the connection of the mind with external objects when it notices them, and the second is the contemplation of the object seen.

66. "Illumination is not conditioned or determined by the limitations of objects; contemplation is conditioned and determined by the limitations relating to the objects perceived, and this is the stage preceding their clear definition.

67. At the preliminary stage of simple illumination, no differences are noted. The thing itself is not yet defined, so illumination is considered to be unconditioned, undefined.

68. "The thing becomes defined later, and then it is said to be such and such. This is the perception of the thing after reflection.

69-70. "Reflection, again, is of two kinds: one is actual experience, called 'fresh,' and the other is reflection on that first experience, and it is called memory (citta). The mind always functions in these two ways."

71-72. "Deep sleep without dreams is characterized by only one illumination of sleep, and the experience continues uninterrupted for some time, while the waking state is characterized by reflection, constantly interrupted by thoughts, and therefore it cannot be said that it is ignorance (forgetfulness). Deep sleep is a state of forgetfulness, and although it consists solely of illumination, it is still considered ignorance, for the same reason that light, although shining, is considered lifeless.

73. "This conclusion is also recognized by the wise. Deep sleep, the first born of Transcendence, is also called unmanifest, detached, or emptiness.

74. "The state of unmanifestation, or emptiness, is the basic state of Consciousness, whose property is the absence of anything cognizable as such. Deep sleep is what makes this absence known (illuminates it). Even in the waking state – at the initial moment of perceiving another object – the mind remains in this state (it is free from mental clutter).

75. "But this basic state is eclipsed (this experience is eliminated) by the flow of thoughts that fill the mind immediately after the moment of perceiving an object, when the phase of reflection on the object and its evaluation begins. The wise say that the mind is immersed in deep sleep when it illuminates the unmanifest state.

76. "The disappearance of the mind, however, is not limited to deep sleep alone, for it also occurs in the initial moment of perceiving things.

77. "Now I will speak to you based on my own experience. This subject puzzles even the most accomplished individuals.

78. "All three of these states, namely samadhi (Nirvana), deep sleep, and the initial moment of perceiving objects, are characterized by the absence of mental agitation, when only the basic, unmanifested state remains in the Consciousness.

79. "The difference between them lies in the subsequent evaluation of the corresponding states, which produces different perceptions.

80. "Absolute Reality manifests itself in samadhi (Nirvana); emptiness or the unmanifest state is a distinctive feature of sleep, and diversity is characteristic of perception in the waking state.

81. "The source of Light, however, is the same in all these states, and it always remains unblemished. Therefore, it is called Absolute Mind.

82. "Samadhi and sleep are evident because their experience remains unbroken for a measurable period of time, and this experience can be evaluated after awakening.

83. "And the experience at the moment of realization remains unconscious due to its fleeting and transient nature. But samadhi and sleep cannot be realized at the very moment they occur.

84. "The state of wakefulness is interspersed with samadhi and sleep, which seem fleeting. In the state of wakefulness, people can notice (remember) fleeting sleep because they are already familiar with its nature.

85-86. "But fleeting samadhi goes unnoticed, for people are not so familiar with it. O Brahman! Truly, fleeting samadhi is experienced by everyone, and it happens even in moments when they are absorbed in their activities; but it passes unnoticed by them because they are unfamiliar with it. Every moment free from thoughts and reflections in the waking state is a state of samadhi.

87. Samadhi is simply the absence of thoughts. This state occurs mainly in sleep and in random moments of wakefulness.

88. "However, this is not called proper samadhi, because all the tendencies of the mind are present in a hidden form, ready to manifest themselves in the next moment.

89. The infinitely small moment of observing an object is not tainted by contemplating the qualities and properties of that object, and it is exactly like samadhi (Nirvana). Now I will tell you about this, listen!

90. "That Unmanifest, which is created first, is in essence no longer Primordial or Fundamental. Its manifestation as mere "emptiness" has the nature of abstract non-existence.

91-92a. "It is called deep sleep (susupti) and is a manifestation of the aspect of inertia (inaction) of Consciousness. Since what appears in the perception of deep sleep has the nature of non-existence or the manifestation of emptiness, then, in this case, deep sleep can only refer to the perception of inertia or unconsciousness, and it cannot be samadhi. 92b-93. "That Consciousness which continuously shines in samadhi is, in essence, God Himself. He is the Absorber of time and space, the Destroyer of emptiness, and Pure Mind. How can this Creator of all that exists be deep sleep, which has the nature of inertia (Darkness)?

94. "Therefore, the state of deep sleep is not everything; it is not the beginning or the end of everything."

Thus Janaka instructed Ashtavakra.

CHAPTER XVII - ON THE USELESSNESS OF SHORT-LIVED SAMADHI AND THE PATH TO WISDOM

1. "O Brahman! Now I will tell you what JanaKa and Ashtavakra discussed further."
2-3. Ashtavakra asked: "O King! Please tell me in detail about what you call fleeting samadhi in the waking state, so that I may develop it and attain lasting samadhi."

When asked about this, Janaka replied:

4-11. "Listen, O Rahman! The following cases are examples of such a state: when a person does not notice "movement inward and outward" for a short period of time, and at the same time is not oppressed by the ignorance of sleep; an infinitely small time when he is beside himself with joy; when he is embraced by his beloved with the purest feelings; when he finds something he wanted very much but had previously given up on in despair; when a lone traveler, having no doubts about the complete safety of the path he is walking, suddenly finds himself facing the greatest danger; when a person hears of the sudden death of his only son, whose health was excellent, and when his son was in his prime and at the height of his glory.

12-14. There are also periods of samadhi that occur in the intervals between the states of wakefulness, dreaming sleep, and deep sleep; during the detection of a distant object, when the mind, on the one hand, encompasses the body (object), and at the same time, on the other hand, projects itself into space until it encompasses that object (body), just as a worm stretches itself while crawling from one leaf to another, striving to grasp the next support. Carefully observe the state of mind during such an interval.

15-18. "Why dwell on these intervals of time? Everything happening around will freeze (time will stop) if the Mind becomes homogeneous. Staying in these intervals of time becomes possible when a certain Harmony reigns in the Mind, which under normal conditions is constantly disturbed.

"For this reason, the great founders of various philosophical systems said that the difference between the Supreme Being and the individual Mind lies only in their duration (size).

"In any case, once the interruptions in the flow of the Mind are recognized, it follows that these intervals between the various transformations of the Mind into objects represent Its unchanging, original state. O son of KahoEla, know that if someone can track these fleeting samadhis, then he no longer has any need for any other samadhi."

19-23. The young Brahmin (Sage) asked further: "O King, why then are all people not yet Liberated, if fleeting samadhi occurs so often in their lives, and if it is the Light that brings enlightenment in the unmanifested emptiness of sleep? Liberation is the direct result of non-qualitative samadhi. Why then does the Supreme Being, being pure Mind, not realize itself and remain Liberated forever? "Ignorance is dispelled by Pure Mind, which is samadhi, and this is the direct cause of Salvation.

"Please tell me about this so that all my doubts may be dispelled." The king replied as follows:

24-26. "I will tell you this secret. The cycle of birth and death, which has existed since time immemorial, is caused by ignorance, which manifests itself in the form of pleasure and pain, yet remains only a dream and something unreal. And

since this is so, the wise say that Knowledge (Veda) can put an end to it. But what Knowledge? It is the Wisdom born of Self-realization: that is, "I am God" (I am Mind).

27-29. Ignorance cannot be removed by simple experience of non-qualitative expansion of the Mind, as in samadhi (Nirvana). For such expansion is in Harmony with everything, including ignorance. It is like the canvas used in painting; the canvas remains the same, whatever picture is painted on it. Non-qualitative Knowledge is simple Light; objects manifest through it and in it.

30. "But ignorance or delusion should not be confused with the state of savikalpa (enlightenment), for ignorance is only the original defilement, that is, the cause that continues as a consequence.

31-34. "The original cause lies in the knowledge of the Perfection of the Supreme Being (Mind). The idea of Perfection is conditioned by the absence of parts. Parts can only appear thanks to time, place, and form. However, the feeling of completeness appears without these factors, implying a desire for them, which gives rise to a feeling of lack and need. Limitations arise in time and space, and the fundamental cause of ignorance manifests as "I am the body" (ego). This is the embryonic seed from which the sprout of the body as an individualized essence (I am the body) then emerges, growing further into a giant tree in the form of the wheel (samSara) of daily birth and death. The cycle of birth and death does not cease until ignorance is ended. This can only happen through perfect Knowledge of one's Essence, and no other way.

35-38. "Such Wisdom, which can eliminate ignorance, is undoubtedly of two kinds: indirect and direct. At first, Knowledge is obtained from the Teacher and, through him, from the Holy Scriptures. Such indirect Knowledge cannot allow one to see the essence of the problem, since theoretical Knowledge alone will not bear fruit; practical Knowledge is necessary, which comes only through samadhi. Knowledge born of samadhi (Liberation) gives rise to Wisdom through the destruction of ignorance and false knowledge.

39-47. "Similarly, the experience of accidental, fleeting samadhi in the absence of theoretical knowledge will also not serve this ultimate goal. Just as a person unaware of the qualities of an emerald cannot recognize it in a treasure chest by its appearance alone, just as another person cannot recognize an emerald if he has not seen one before, even if he has complete theoretical knowledge on the subject, so theory must be supplemented by practice in order for a person to become an expert. Ignorance cannot be eliminated by mere theory or by the accidental, fleeting samadhi of an ignorant person.

"Again, lack of attention is a serious obstacle; for a person who simply stares at the sky cannot recognize individual constellations. Even an educated scientist will be no better than a fool if he does not pay attention to what is being explained to him. On the other hand, if, even without being a scientist, a person still listens carefully to everything about the planet Venus and confidently sets out to find it, knowing how to find it in the sky, then he will eventually find it, and then he will be able to recognize it every time he sees it again. Inattentive people are simply fools who cannot comprehend samadhi, which repeats itself over and over again in their lives. They are like a person who knows nothing about the treasure under the floor of his house and goes out every day to beg for alms.

48. "So you see that samadhi is useless for such people. The minds of infants always remain in an unchanging form, and yet they do not comprehend their Essence.

49. "It is certain that samadhi will never eliminate ignorance. Therefore, it is necessary to seek samadhi in order to eliminate it.

50-52. "Only in this way can ignorance be eliminated. God, who is inherent as the Supreme Self, is pleased with praiseworthy actions that continue to be performed for some time, after which the desire for Liberation arises, and not otherwise, even if millions of births are experienced. It takes good fortune to be born as a sentient being (human) among all the possible things in the Universe; even then, considerable merit is required to obtain a human body; while it takes something quite extraordinary to become a human being endowed with both virtuous tendencies and a sharp, penetrating Mind.

53-60. "Note, O Brahman, that moving creation is only a small part of immovable creation, and that human beings constitute only a small part of all that moves, while most people are only slightly better than animals, not knowing what is good and what is bad, what is right and what is wrong. Among sensible people, most rush after the pleasures of life, striving to fulfill their desires. Only a few educated people are marked by a strong desire to enter the world of Prav after death. The consciousness of most of these few is clouded by maya (illusion), and they cannot comprehend the Oneness of all and everything. How can all these unfortunate people, held in the embrace of maya, see the sublime Truth of Oneness with their weak vision?

People blinded by maya are unable to see this Truth. Even when some individuals rise high in their understanding of theory, failure prevents them from verifying it through experience, for their desires sway them back and forth with a force greater than the pitiful theoretical knowledge they have acquired, which, if strictly followed, should put an end to such desires that seek to refute the position of the Unity of all that exists. They try to justify their practical actions with erroneous arguments and disputes, which are simply a waste of time.

"The ways of maya are unfathomable, hindering the highest Realization of such people; it is as if they have thrown away a bright gem, thinking it to be a mere pebble.

61. "Only those whose devotion is pleasing to the Creator of the Supreme Being transcend maya; such individuals possess excellent insight and abide in Bliss.

62. "Being endowed with proper insight and right aspiration by the grace of God, they are established in transcendental Unity and dissolve into the Supreme Being.

"Now I will tell you the process of Liberation.

63. "A person learns true devotion to God after living a praiseworthy life for some time, and then worships Him for a long time with zealous devotion.

64. "Indifference to worldly pleasures arises in the devotee, who gradually begins to feel a strong desire to know the Truth and becomes absorbed in its search.

65. "Then he finds his gracious Teacher and learns from him everything related to the Transcendental State. Now he has acquired theoretical knowledge.

66. "After that, he is compelled to consider this question from all angles in his mind until he finds satisfaction based on his own practical Knowledge, which is in Harmony with the prescriptions of the Holy Scriptures (Vedas) and the teachings of his teacher. He is able to ascertain the highest Truth clearly and confidently.

67. "After that, the established Knowledge of the Oneness of the Supreme Being (God) must be applied in practice, even by force if necessary, until he experiences the Truth.

68. After experiencing Truth, he will now be able to identify his Higher Self with the Universal Higher Self, and thus destroy the root of ignorance. There is no doubt about this.

69. "The Inner Self is realized in advanced contemplation, and this state of realization is called samadhi.
"The memory of this Realization allows one to identify the inner Higher Self with the Universal Higher Self as 'I am God'.

70. "This is the Unity of the Supreme Essence, and it is the same as identifying the individual Transcendent (oneself) with the Transcendent of all the diversity of the world (with all living things), which appears to be divided into separate individuals. This destroys the root of ignorance, immediately and completely.

71. "It is believed that dhyana (special concentration on the object of contemplation, calming of the Mind) transitions into samadhi. While modifications signify the multifaceted nature of the Mind, samadhi signifies its Unified, unitary nature.

72. "When the mind does not generate a picture conditioned by thoughts, this is an unchanging state, which is its original and pure state.

73. "When the paintings that were drawn on the wall are erased, only the original wall remains. No other action is required to restore it to its original state.

74. "In the same way, the mind becomes pure when thoughts are removed. Therefore, the unqualified (thought-free) state is restored when the existing agitation (thoughts) ceases.

75. "Truly, there is no need to do anything else to maintain this most Holy state. However, due to the poison of maya, even pandits (scholars) are mistaken in this matter.

76. "The mind can achieve its goal in the blink of an eye. Seekers can be divided into three groups: 1) the best, 2) the middle class, and 3) the lowest.

77. The best folks hit Realization the moment they hear this Truth. They get grounded in Truth and then keep looking at it while they're learning.

78-92. "No effort is required on their part to realize the Truth. Let us consider my case as an example. On a summer night, when the full moon was shining brightly, I was lying intoxicated on a feather bed in my garden of delights in the loving embrace of my beloved. Suddenly, I heard the sweet, nectar-like songs of invisible air beings, who taught me the Doctrine of the Unity of the Supreme Being, about which I knew nothing until that very moment. I immediately thought about it, meditated on it, and realized this Unity in less than an hour. For an hour and a half, I remained in samadhi—a state of supreme Bliss.
Then I returned to my normal state of consciousness and began to reflect on my experience: "How wonderful! How full of bliss I was!" It was something supernatural. If only I could return to that state again! The happiness of a king cannot compare to even a fraction of my bliss.

Even the king of the Earth could not experience such bliss; my life was wasted on other pursuits. Just as a person ignores the fact that he holds Chintamani (a precious heavenly stone capable of fulfilling desires) in his hands and goes begging for alms, so people who are unaware of the Source of Bliss within themselves waste their lives in vain in search of external pleasures! I no longer have this passionate craving for them! May I always abide in the eternal and infinite Source of Bliss within me!

Enough of these foolish actions! They are shadows of darkness and futile repetitions of meaningless labor. Whether they be delicious dishes, fragrant garlands, feather beds, rich decorations, or cheerful maidens, they are merely simple repetitions, without novelty or genuine freshness in them. I did not feel aversion to them before because I foolishly walked the path of this world.

As soon as I made this decision and tried to turn my mind inward, another bright idea dawned on me:

93-95. "What confusion I am in! What is it that I want to do if I am always in Perfect Bliss? What else can I attain? What am I lacking? When and where can I get anything? Even if there was once something unknown and new, could it remain so? How can I, Infinite Consciousness-Bliss, know and experience effort?

96-98. "Individual bodies, their senses, minds, etc. are like visions in a dream; they are projected by me (the Mind). Control over one mind does not affect other minds. Therefore, what is the point of controlling my mind? Minds, controlled or uncontrolled, appear only before my mental gaze.

99. "Again, even if all minds are under control, mine remains free. For my mind is like infinite space, the repository of all things. Who should control it and how?

100. "How can samadhi be invoked when I am already in Perfect Bliss, for the Supreme Being is Bliss-Consciousness, even more Perfect than infinite space?

101. My own Light manifests itself in various ways throughout the world, which, again, is my own manifestation.

102. "What difference does it make if someone manifests themselves through action or inaction? Where is the gain or loss in such a manifestation?

103. "What, then, can give me restraint of mind? I am full of Bliss and possess a nature that is True and Perfect, whether I am in samadhi or not.

104-105. "Let the body do what it likes. Thinking in this way, I always remain in my own Supreme Essence as the Perfect Source of Bliss and Pure continuous Consciousness. And therefore I am in a state of perfection and remain unblemished.

"My experience is typical of the best seekers.

106-107. "Seekers of the lower class attain Wisdom (Knowledge) over the course of many births. As for the middle class, they attain Wisdom within one lifetime, but slowly and gradually according to the above-mentioned pattern: 1) studying Truth, 2) gaining conviction in It, 3) meditation - samadhi with qualities and samadhi without qualities, and 4) finally, sahaja samadhi (being unaffected even during external activity). This last state is extremely rare.

108. Why fall into samadhi if you do not attain the fruit of its Wisdom! Even if a person experiences it a hundred times, it will not liberate them.

Therefore, I tell you that fleeting samadhi in the waking state is fruitless.

109. "As long as a person lives an ordinary life and does not see everything that happens around them as a projection of the Supreme Being; as long as they do not live without deviating from the Supreme Being (God) under any circumstances, it cannot be said that they are free from the hindrance of ignorance.

110. Samadhi is characterized by the experience of only the True Supreme Essence, namely Pure Mind. Although this Absolute Mind is eternal and resplendent with splendor even in its ordinary state, it is as if it did not exist.

111-112. "Absolute Mind is the background on which phenomena are displayed, and it must undoubtedly manifest itself in all its purity in their absence, although its appearance may at first seem like something new. It remains unrecognizable because it is indistinguishable from the phenomena it displays.

When they are removed, it becomes distinguishable. "This is a brief summary of the method of Self-Realization (Liberation).

113. "O Rahman! Reflect on what you have now learned, and you will attain realization. With the Sudra born of your Realization, you will abide as the Supreme Being, inseparable from you, and you will be eternally Free."

DattaTrey said:

114-115. "Having communicated these instructions to Ashtavakra, Janaka ordered him to leave. Ashtavakra returned to his dwelling place and put the lessons he had learned into practice. Very soon, he also became Jivanmukta (liberated while still alive)."

CHAPTER XVIII - ON THE UNITY AND INDIVISIBILITY OF THE SUPREME ESSENCE; ON THE SECONDARY AND DECEPTIVE NATURE OF KNOWLEDGE IN RELATION TO NON-INTELLECTUAL REALIZATION AND SELF-AWARENESS

1. DattaTrey continued: "Thus, the existence of Pure Mind, free from objective knowledge (from thoughts), is proven; this can be felt in many cases in everyday life.

2. "However, it remains undetected because people are caught in the web of maya, and, moreover, the perception of Pure Mind is not something familiar and familiar to them. Only remaining in a continuous state of alert awareness will reveal it.

3-5. "Why talk so much about this? The essence of it all is this. Objective knowledge is obtained by the mind; so the mind itself cannot be the object of knowledge. But still, it follows that there must be some kind of mind even in the absence of objects. Such a pure mind, completely devoid of any objective knowledge, is Pure Mind.

A continuous state of alert awareness is its nature. Therefore, it is always Self-Realized, for apart from itself, no other knower can be recognized.

6-7. "Do you not think, O Brahman, that the Supreme Being does not remain in a state of consciousness at the moment of observing objects? If the Supreme Being does not remain in a state of consciousness, then it cannot exist. If it does not exist, then how can you ask this question! How could one strive for any good for oneself if the Supreme Being were a myth, like a mirage? How can I establish the Supreme Being in you? Think about it and answer me.

8-9. "Or do you mean that there is some kind of ordinary awareness (understanding) of the Supreme Being, but it cannot be specified? If so, know that awareness of the Supreme Being is unceasing Awareness (Knowing) that exists infinitely. Such is your Supreme Being. The Supreme Being is free from particularities. How strange that, knowing It, you still do not notice It and have not realized this Supreme Being (yourself)!

10. "When comprehending an object, the Pure Mind takes its form and manifests itself as that object. In itself, it is pure and has no form. Thus, objective knowledge (mind) is a concretized particularity of the Pure Mind. The Supreme Being is an eternally shining, non-concretized, unblemished, unified existence-self-aware and self-sufficient.

11-13. "If you say that the body, etc., usually manifests itself as the Supreme Being, then I will tell you that it (the body) is only a play of imagination and thoughts, and nothing more. Think and reflect carefully. When you see a pot, do you realize that it is your Supreme Being, similar to the body? After all, your body is no less than a thought and impression in Consciousness than a pot. Then why should the body alone be mistakenly confused with the Supreme Being?

"If you insist that there is no harm or error in identifying the body with the Higher Self, because it is no worse than praising a part instead of the Whole, then I will say to you: do not limit such praise to only one part to the detriment of everything else that is excluded. Extend this praise in all directions and praise the entire Universe as the Supreme Being.

14. "In this case, there will be no mistaken identification of objects (the known), such as the body and external things, with the subject (the knower), and you will always remain in your Higher Self as the subject, i.e., remain in non-duality.

15. "For the Higher Self is always self-luminous and non-dual, and It shows the diversity of phenomena just as various reflections are visible in a mirror.

16. "Therefore, exclude creation (the body) as a simple thought or series of thoughts, and realize the non-dual, residual, and Pure Mind as the Higher Self.

17. "If the body and creation are transcended and the Supreme Being is realized even once, then Wisdom arises as a result, which will destroy ignorance and end the cycle of birth and death.

18. "Liberation should not be sought in Heaven, on Earth, or in the lower realms (worlds). It is synonymous with Self-Realization. Liberation is simply the manifestation (realization) of the pure natural state of one's Supreme Essence as a result of getting rid of sankalpas (thoughts or imagination).

19. "Immortality is not something that must be obtained anew, for It already exists, and It only needs to be realized. Such Realization arises with the elimination of ignorance. Absolutely nothing else is required to achieve the Goal of Life.

20. "One should not assume that Immortality is different from the Supreme Being. If something must be attained, it implies that it was absent before it was attained. If Immortality can be absent even once, then can it not disappear again? Then Immortality would be something impermanent and, therefore, not worth striving for.

"Again, if Immortality can be obtained, then this very attainment implies that it is something separate and distinct. But that

that which is not one's own Essence must be merely a myth, like a mirage in the desert.

21. "On the other hand, the Supreme Essence is all-encompassing Perfection. Therefore, where else could Immortality be found? If it were not there, then Immortality would be like a reflection in a mirror.

22-27. "Even the common notion that liberation is freedom from bondage implies that immortality is the destruction of ignorance. Ignorance is, in essence, a form of thought; the destruction of thought is its absence; but to cause its absence is simply another form of thought. Thus, upon examination, the whole statement is affected and confused, and it becomes meaningless. For thought cannot be destroyed while still remaining thought. A dream is considered as real as it is unreal. In truth, a dream is not unreal either. For what is unreality? It is impermanence. This, again, is recognized on the basis of the idea that dreams are not continuous, and this implies that the content of thought is a dream. But in that case, is it not continuous? Since the Mind is always continuous, there cannot be a moment of non-existence of anything. And therefore, even at the moment of thinking about the absence of a thing, that thing actually exists in the mind, and thus it is real, not unreal. All objects, however, do not exist when they are not considered by the mind. But reality is determined by existence or non-existence, which cannot be determined by the mind, because negation on the part of the mind implies the formation of a mental image of the negated thing, and it is absurd to deny its existence. In the absence of negation, the thing must be, and therefore everything exists.

"Thus, the existence of Pure Mind, like everything else, is proven through its manifestations, and therefore, Liberation cannot be something external to the Supreme Being (Mind), no matter what facts are gathered, found, or accepted.

28. Immortality is defined as the sustained Radiance of the Supreme Being, dwelling in Perfection. Here, the question may arise as to whether the Supreme Being is imperfect at one time, that is, in ignorance, and perfect at another time, that is, in Immortality. The absence of changes and transformations of the Absolute Mind into objective (material) phenomena is considered a state of Perfection. This is the answer to the question.

29. "The motivating causes reduce the Absolute Mind to the level of modifications and make it limited. Otherwise, He (the Light) is infinite and continuous.

30. "If you want to say that such Mind (the Source of Light) is broken into parts by means of spheres (worlds), time, etc., then tell me - are these dividing influences inside the Supreme Being or outside?

31-32. "If they are outside of Consciousness, then their existence is unprovable; if inside, then Consciousness permeates them, and then It is not divided. The division into intervals observed in the world is perceived by Consciousness as events (separate parts) and time (separator), and all this is permeated by Consciousness. Consciousness is itself time and events.

33-34. "If time is not permeated by Consciousness, then how do intervals become apparent? How can Consciousness be considered divided in its universal pervasiveness? Division must be caused by something external. But outside of Consciousness there is nothing that could be supported or discussed at all.

35. "Just as one cannot agree that the dividing factor (time) becomes visible thanks to its dividing effects (events), while in its entirety it (time) still eludes the Mind. For

then one would have to admit that it (time) exists to the extent that its effects (events) manifest themselves, and does not exist in any other way, which is absurd.

36. "Therefore, even the concept of the external must lie within the boundaries of Consciousness. Similarly, everything that is known and knowable must also lie within these boundaries.

37. "In view of this conclusion, how can a container be divided into separate parts by its contents? Explore the Truth contained in these lines, Rama!

38. "The universe that shines within consciousness must have the nature of reflection. For you know that in this world, one continuous object cannot be seen within another continuous object, just as two things cannot coexist within the same framework.

39-40. "Rama, if this were so, then a tangled jumble of objects would be observed everywhere. However, the Universe maintains its clarity and uniqueness because it is like a reflection in the mirror of Consciousness. As for the appearance of the external (Yavi) in the scheme of Creation, which has been traced back to its original cause-ignorance-how can the manifestation of the external (Yavi) in It (Creation) be real? Their reality must be connected with the fact that they must possess the nature of Consciousness, that is, the Supreme Being. Therefore, it should be concluded that the Supreme Being is one and only one, and that there is nothing beyond it. When Dattatreya finished his speech, Rama then asked:

42-43. "O Teacher, it is difficult for me to understand your reasoning when you say that the Absolute Mind, being one and only one, nevertheless manifests itself in the form of various objects of creation. These two objects, the knower and the known, are distinct and separate. Of these, the knower, that is, Consciousness, can be self-illuminating, illuminating objects.

44. "Just as objects (planets) stand apart from light (the Sun), so the universe seems to be something distinct and separate from the Intelligent Principle.

45. "Experience does not show the identity of these two things. Furthermore, you confirm Janaka's statement regarding samadhi.

46. "Janaka said: "The mind, devoid of thoughts, becomes pure, and then it is identical with the Supreme Being (Mind), and, further, this alone removes ignorance."

47. "How can the mind be the Supreme Being (Mind)? The mind is always considered to be the ability by which the Supreme Being acts in the realms (worlds) beyond the material (reality).

48. "From the point of view of the mind, the Supreme Being would then be no better than anything inanimate, but the mind characterizes it as something different from the inanimate world.

49. "Furthermore, even the Holy Scriptures (Vedas) recognize that Liberation (Immortality) and bondage are only positions of the mind, respectively unchanging or changing.

50. "How can the mind be the Supreme Being or its capacity? Again, if we assume that the world is an image on the Mirror (screen) of Consciousness, then it follows that He is Perfect, and from this we cannot conclude that Consciousness is non-dual.

51. "There is an example of a well-known hallucination, such as a rope mistaken for a snake. Hallucination is not correct knowledge; but this does not eliminate the dual perception of the observer.

52. "And, moreover, unreal images cannot serve any useful purpose, whereas the universe has existed since time immemorial and is full of meaning.

53. "Tell me, how do you prove its unreality, thus affirming the non-duality of the Supreme God?

"Furthermore, if this world itself is unreal, how can such unreality distinguish between fact and hallucination in life?

54. "And, more importantly, how does everyone manage to have the same hallucination-to take unreal phenomena for reality?

All these doubts trouble me. Please explain all this to me."

55. The omniscient Dattatreya listened to these questions and was pleased with them. Then he continued his speech:

56. You did the right thing, Rama, in asking these questions, even though it wasn't the first time you did so. They need to be explored until complete certainty (conviction) is achieved.

57. "How can a Guru independently anticipate all of a disciple's doubts until the disciple clearly states them? There are different levels of mind, as well as different characters.

58. "How can clear Knowledge (Veda) be attained if one's own doubts are not expressed in order to eliminate them? A seeker with an analytical mind attains solid and profound Knowledge. His questions help him to go to the depths of Knowledge (Faith).

59-61. "A student who does not ask questions is useless. A determined student can be recognized by his questions.

"Knowledge is One and undivided, but it shines as if it were many, like the pure surface of a mirror reflecting many colors (images).

"Notice how the mind, unchanging in deep sleep without dreams and remaining single and unfilled, later transforms with dreams and manifests as the imagined world of dreams. In a similar way, the One Consciousness-the Great Ra-M-Ha-flashes in the form of various phenomena of the Universe.

62. "The knower and the objects known are also visible in dreams. Even a blind person, deprived of sight, perceives objects.

63. "How does he do this, except through mental perception? Can anything ever be known anywhere in the absence of the Light of Mind?

64. "There can be no images in the absence of a mirror, since images cannot be separated from the mirror.

65. "Similarly, nothing that is beyond the principle of Cognition (Knowledge) can be known. For the same reason, I say that the mind, theoretically, cannot be separate from the Mind.

66. "Just as the knower, knowledge, and the known are identical to the mind in sleep, so the seer, vision, and the observed phenomenon are identical to the mind in the waking state.

67-71. "Just as an axe was created in a dream to cut down a tree, which is the thing for which it was conceived, so the mind is considered to be the faculty for providing perception.

"But, Rama, an ability can only be real to the same extent as the action itself. For has there ever been anyone who has been harmed by a human horn? The action and the instrument must undoubtedly be of the same degree of Truth. Since the action itself is unreal, can the mind, the ability to analyze, be real? Therefore, Rama, there is no faculty called mind. The mind is only assumed for the purpose of placing imaginary subjects, imaginary visions, and imaginary objects. Its reality is on the same level as the reality of a dream. "Pure Mind is completely unblemished; the mind and other faculties are simply fabrications to allow phenomena to occur, which, one way or another,

continue because the Absolute (God) is self-sufficient and manifests as subject and objects. This Mind is mostly pure and non-qualitative, as in the aforementioned fleeting samadhi.

"Now I will explain this to you:

72-79. "Absolute Consciousness and space are similar to each other, being Perfect, infinite, subtle, pure, unlimited, formless, inherent in everything, always unpolluted either internally or externally, but space still differs from Absolute Consciousness, being unconscious and lifeless.

"In fact, the conscious Supreme Being is space. And they are not different from each other. Space is the Supreme Being; and the Supreme Being is space. Only the ignorant, due to their delusion, see the Supreme Being as mere space, just as owls cannot see anything in the blinding sunlight. The wise, however, discover the Supreme Being, or Pure Mind, in space.

His Transcendent Majesty, flawless and self-sufficient in His completeness, illuminates and enlightens multiplicity in His Essence, like an individual in a state of sleep. This multiplicity in the form of humans, animals, and other phenomena does not mislead the Supreme Essence, which abides in all its purity, but misleads the various secondary aspects of the Supreme Essence, namely, the individual egos.

80-81. "His Majesty, the Absolute Essence, always remains aware of His Perfection and Unity. Although He Himself is unchanging, to His own beings He appears to be changeable, like a magician who misleads the audience with his tricks, but is not himself deceived by them.

82. "He is Light (the Source of Light), One without a second; and yet, because of the veil of illusion (maya/maya), He appears divided to the beings He creates.

83. Just as a magician's tricks deceive only the audience, but not the magician himself, so the veil of maya (illusion) affects people, but not the Creator; while individuals are held in the nets of maya (mine), observe this multiplicity and also reflect on maya.

84-85. "This maya is the dynamic aspect of God's hidden self-sufficiency, and it is unchanging and inexhaustible. See how yogis, sorcerers, and magicians remain self-assured and confident without revealing their art, yet play on the imagination of others in pursuit of the impossible.

86. "Division in the Absolute is attributed to limitation within individual boundaries, occurring under the guise of the ego, which is commonly referred to as imperfection or ignorance.

87. "In a similar way, the Absolute endows Its own pure and independent Essence with ignorance and appears to be multiple, iridescently shimmering with Its various objects.

88. "Consequently, the identity of space and the Supreme Being is not obvious to scientists because they are unable to investigate the Supreme Being with their minds, for the mind is led astray by its inherent tendency to turn outward.

89-90. "Borrowed knowledge about the Supreme Being, obtained from books (the Vedas) or from a guru, can never liberate a person until the truth about it is properly investigated and applied to oneself; only direct realization (following the prescriptions of the Vedas) will lead to liberation. Therefore, follow my advice and attain Self-Realization by turning your mind inward (to yourself).

91. "It (Self-Realization), being the Transcendental Consciousness that begets all and contains their Essence, is Pure Radiance, and therefore there is nothing lifeless or inanimate in It.

92. "It (Realization) rests in Its own Essence, being untainted by ego (desires) and remaining as I-Consciousness in Its Highest form. Everything inanimate cannot exist on its own, it depends on the Mind in its recognition and definition.

93-94. "Inert objects do not Shine by themselves in their own Essence. They cannot reveal their existence on their own, as they have no support in their own Essence. "But Pure Mind is absolute, it Shines by Itself and senses Its own existence without any outside help. Since It is self-Shining, It is self-sufficient. This Self-Awareness is the Highest and Complete Self-Awareness, which is absent in inert objects (demons).

95. "Since the totality of all phenomena consists of Pure Intelligent Essence-Consciousness—and there is nothing outside Its orbit, there can be nothing that divides It into parts, and therefore It is not split and is continuous (One), like a mirror (screen) reflecting images (pictures).

96-97. "How can there be a divider and division for the Absolute? Such freedom from division is Perfection; and the Self-realization inherent in such Perfection is the uninterrupted awareness of "I am I," known as Self-peace; it is the eternal, inseparable, One and homogeneous Essence.

98-99. "Although descriptions of the Supreme Essence and statements about It differ according to the various aspects emphasized, It is nevertheless only something self-sufficient, Energy (Ingliā), It is the Absolute, indivisible, One and inseparable Being, all of this united in One – as, for example, light, heat, and warmth constitute fire, and yet these three factors are still considered and described separately in everyday life.

100-101. "Such is the Power of God called maya (illusion), capable of doing the impossible and remaining untainted, despite His manifested diversity in the form of phenomena, like a mirror and the images reflected in it. He is the eternal, One, indivisible Supreme Being, passing through all manifestations.

102-103. "These apparent breaks (gaps) in the continuum (continuity), which are considered non-Essence and are called ignorance, inert (unreasonable), emptiness, prakRITI (nature), non-existence, space, Darkness, or the first step in creation, are nothing more than the first division in Pure Mind.

104. "The transition from the infinite Absolute to limited nature is influenced by maya (illusion), and the result of this transition (transformation) is called space.

105. "But all this is still indistinguishable from the Supreme Essence due to the undeveloped or absent ego (desire), which is the seed of the cycle of birth and death.

106-108. "Diversity is observable only in space, and this space resides in the Supreme Being, which, in turn, projects it at the moment when diversity begins to appear, even though this is not clear at that moment. Rama! Turn your gaze inward. What you perceive as inner space is the expanse in which all beings exist, and it forms their Supreme Being, or Co-Consciousness. What they consider space is your Supreme Being. Thus, the Supreme Being of one is the space in another, and vice versa.

But the same thing cannot have different natures. Therefore, there is no difference between space and the Supreme Essence, which is complete and perfect Bliss-Consciousness.

109-113. "The sections of Pure Mind, covered by inert shells, are called Jiva-Mi (Soul-Mi), or individuals, and the ability of these sections to perceive is consistent with the limitations imposed on themselves, and these limitations are called the mind.

"Thus, in the transition from the Absolute to the individual, space is the first veil that is cast. The clear, primordial Supreme Essence becomes pure, subtle, unblemished space, in which solid, dense, constricted, or scattered things arise. They manifest as the five elements that make up the body. Then the individual confines itself to the body, just as a silkworm forms a cocoon around itself. Thus, the Absolute shines in the body as the awareness "I am the body," just as a candle illuminates a spherical lampshade from within. Thus, individual Consciousness turns out to be nothing more than the Radiance of the Higher Essence reflected in the body, which It (the Radiance) illuminates like a room lamp illuminating the interior of that room.

114. "Just as the light of a lamp spreads through the holes made in the lampshade, so the Light of the Mind extends from within through the senses to the external world (Yavi).

115-116. "Consciousness, being Absolute and all-pervading like space, cannot come out through the senses; but nevertheless, its Light, extending like space, presents certain phenomena; and this realization means the lifting of the veil of darkness, determined by the degree of realization. This is considered to be the function of the mind.

117. "Therefore, I tell you that the mind is nothing but Consciousness. The difference between them lies in the fact that the mind is restless, while the Supreme Being always remains serene.

118-120. "The realization (Liberation) of the Higher Self restrains the restless mind, which is the dynamic aspect of Consciousness. As a result of its restraint, a Light filled with the peacefulness of Bliss is ignited, the Light of Perfect Bliss of Mind, which is synonymous with Liberation. Be sure of this. One should not assume that after the cessation of thoughts there will be some kind of pause of emptiness, veil, or ignorance. For there is no such factor that could be called emptiness, veil, or ignorance. All this is just a figment of the imagination.

121-22. "If in a dream a person imagines himself captured, tortured, and beaten by his enemy, he will suffer from all this until he is freed from the bonds of sleep. But will he remain bound by his enemy after the dream in which his enemy and his bound body appeared has ended? The same is true of the veil of ignorance.

123. "O Rama! Even in the beginning, there was truly no bondage or chains binding one to the cycle of birth and death. All you need is not to be misled by identifying yourself with inanimate matter, and to ask yourself: What is this bondage?

124. "The strongest bonds are one's own belief that one is bound. It is as false as the frightening hallucinations of a frightened child.

125. Even the best among people will not be able to find the path to Liberation, no matter how hard they try, if their own sense of bondage is not destroyed.

126. "What is this bondage? How can the pure, untainted Absolute Essence be bound by what resembles images reflected in the Mirror (on the screen) of the Supreme Essence?

127-130. "To believe that the Supreme Essence is bound by mental representations is like believing that fire reflected in a mirror can burn it. There is absolutely no bondage other than one's own foolish belief that one is bound, and the differences and diversity generated by the mind. And until these two dirty stains are washed away by the Holy waters of the investigation of the Supreme Being, neither I (DattaTrey) nor God can help such a person attain Liberation. Therefore, Rama, overcome these two obstacles and remain eternally blissful.

131. "The mind will shine as the Supreme Essence if it is freed from the thoughts that now besiege it, and then all perception of duality will cease to exist.

132. "The mind is nothing more than particular knowledge about various kinds of things. Remove it, and only Pure Knowledge will remain. This is the Supreme Essence.

133. "As in the well-known example of mistaking a rope for a snake, the rope is real, but the snake is not.

134-135. "Even after the true state of affairs has become known and the mistaken perception of the snake has been eliminated, the reality of the rope still remains, which contains the potential for the same mistaken perception to be repeated by the same person or someone else. The danger will always be present there until the rope is realized as having the nature of the Supreme Being and as abiding in It.

136. "Then objective reality disappears completely, and only Pure Knowledge remains. In this way, duality is completely destroyed.

137. "The feeling of duality persists because there is a belief in the importance and purposefulness of the objective world. But such purposefulness and even long duration are experienced even in dreams.

138-144. "The difference between dreams and the waking state lies in the fact that in the waking state, dreams are identified as false, while in dreams, the waking state is not so clearly defined. Therefore, the waking state is universally recognized as real. But this is incorrect. For do you not experience the same degree of duration and purposefulness in a dream as you do in the waking state? The awareness of the waking state does not interfere with dreams, just as the awareness of dreams does not interfere with the waking state, while these two factors—long duration and purposefulness—are characteristic of both states.

"In light of these facts, examine your past dreams and waking experiences that took place in the past, and see for yourself.

"Again, pay attention to the appearance of reality in the magician's performances and the apparent purposefulness of the actions performed by the creations of magic tricks. Is reality based on the shaky foundation of such manifestations?

"The confusion is due to the lack of distinction between the real and the unreal among the ignorant people. Truly, in their ignorance, they say that this waking universe is real.

145-148. "Reality must remain always and at all times. "Consciousness either is or is not." In the first case, this is obvious, and in the latter, it is

implied, for the concept of its absence implies Consciousness. Therefore, Consciousness cannot be considered transitory. It is constant, and therefore real. Inanimate matter is diverse in nature, and its transience is evident. For one object excludes all others.

"But can you assume the absence of consciousness anywhere or at any time? If you say that there is no consciousness in your dream, then tell me, how do you know about this period, or, again, how do you know that you were not conscious of anything? If you were completely unaware, you would not be able to say, 'I was unaware'. How did this unawareness become known to you? Consequently, you cannot avoid the conclusion that Consciousness must exist even in order to know about its own unawareness. Therefore, there is no moment when Consciousness does not exist.

"Now I will briefly tell you about the difference between reality and unreality. 149. "Reality is that whose existence is self-evident and does not require outside help to prove it. Unreality is the opposite. "If, however, you say that a thing is real until its existence is proven to be unreal, then consider the example of a rope mistaken for a snake. The imaginary snake, according to your ideas, would be real in the interval of time preceding correct knowledge, but this is absurd.

150-151. "Furthermore, if refutation means non-existence, then the mental image of the refuted thing must nevertheless be recognized, and this means that the thing that is formally refuted is mentally recognized. Therefore, refutation leads nowhere and does not determine the unreality of a thing; just as the visibility of a thing does not determine its reality. Visibility and refutation are both intermediate links.

152-154. "According to My views, there is nothing that is beyond Consciousness; nor is there anything that cannot actually be; therefore, anyone who denies Consciousness must be nothing more than a foolish debater. He may even deny himself and say, 'I do not exist. But then who is speaking, and what is he saying? If someone who denies himself because of his incompetence and foolishness can teach others and eliminate their ignorance by the force of his logic, then this stone in front of me could do the same with equal success.

155. "Therefore, the appearance of a thing and its usefulness do not determine the reality of the thing, or vice versa.

"All knowledge is secondary and unreliable. There is no doubt about that.

156-159. "The greatest of all delusions is the belief that Knowledge is not a delusion.

"Erroneous perception lies in the interval preceding correct Knowledge, just as when we mistakenly take shiny lead for a silver ingot. In the same way, the mistaken perception of the reality of the universe persists until the original and fundamental Knowledge of one's Higher Self is realized. This false perception is universal and widespread, like the blue color of the sky, and it will cease with the realization of Pure Mind.

160. "Now I have answered your questions. Do not be indecisive – make the right decision immediately.

161. "Next, I will explain the question you asked earlier concerning the activities of the Jnani (Sages).

162-165. "The Jnanis can be divided into three categories: 1) the best, 2) middle class, and 3) the lowest. Representatives of the latter category have known

the Supreme Being, but they are still under the influence of the pleasures and pains that fall to their lot according to their mature, inevitable karma. Jnanis of the middle order, even while reaping the fruits of their past karma, are more stable in their inner happiness, like an intoxicated person who does not fully pay attention to what is happening to him. Jnanis of the highest order are never separated from the enjoyment of their Bliss, even if they encounter prarabdha (inevitable) karma a million times greater than the previous categories of Jnanis; they are not surprised even by the most unnatural and miraculous events; they do not rejoice when receiving the greatest pleasures, nor are they depressed when experiencing the most terrible sufferings. They are always peaceful and calm inside, although they may appear to act in the same way as ordinary people. These differences are due to differences in their minds and the degree of development of Jnana (wisdom).

166. "Their actions depend on their predispositions, as determined by their past karma. But all their actions are like those of an intoxicated person."

CHAPTER XIX - ON THE DIFFERENT CATEGORIES OF JNANI (RAHMANOV)

1. Hearing what the Wise Dattatreya had said, Rama asked him to tell him more about the behavior and activities of Jnani.
- 2-4. "Teacher, please explain to me how the intelligence of different people differs according to the stages of Jnani (Wisdom). Is not all Wisdom of one kind, being simply the disclosure and revelation of the Supreme Essence? Liberation is simply the disclosure of the Supreme Essence, and that is the only thing to strive for. How can it depend on stages of development corresponding to mental predispositions? Do the methods also differ in this way?"
5. When asked about this again, the Wise Dattā, the Ocean of Compassion, began to answer his questions.
6. "Now I will tell you the secret of all this. There is no difference in methods, just as there is no difference in Jnana, in fact, there are no differences.
7. The fruits differ according to the stages (of Faith) of attaining Perfection. Perfection accumulates over the course of three stages (of Faith), and upon completion of the accumulation of Knowledge (Faith), Jnana easily reveals itself.
8. "The degree of effort required corresponds to the stage of imperfection brought about by past actions (merits). However, Jnana is eternal, and in reality, no effort is required.
9. "Since She (Wisdom) is already present and does not need any attainment, Jnana is Pure Mind, which is the same as Consciousness, which is always self-shining.
- 10-13. "What kind of effort can help reveal the eternally self-shining Consciousness? When It is covered with a thick layer of endless predispositions and tendencies (vasanas), It is not easy to comprehend. The layers must first be softened by the stream of steam of mind control, and then carefully scraped off with the sharp chisel of investigation. After that, it is necessary to turn the closed fastener with the quartz crystal inside – namely, the mind purified by the above-mentioned method – on the grinding wheel of vigilant awareness and, finally, open the cover of the fastener with the lever of insight. "And suddenly! The precious gem that was locked inside has now been found, the Goal of Life has been achieved!

"Thus, you see, Rama, that all efforts are directed toward purifying the Augean stables of predispositions and tendencies.

14-15. "Minds are the cumulative influences of predispositions accumulated by karma. Effort is necessary as long as predispositions continue to disturb the mind.

"Predispositions are innumerable, but I will list a few of the most important ones.

16. "They can be divided into three groups: 1) aparadha, 2) karma, and 3) kama.

17-29. "The predispositions typical of the first group are disbelief in the teachings of the Guru and the Holy Scriptures, which is the surest path to downfall. Misunderstanding the teachings due to self-confidence or pride is an aspect of disbelief that blocks the path to Realization for scholars and the like. The Society of the Wise and the study of the Holy Scriptures cannot eliminate this misunderstanding. They claim that there is no reality beyond this world (Yavi); even if there were, it still cannot be known; if someone claims to have known it, it is an illusion of the mind; for how can Knowledge (Faith) eliminate human suffering or help one attain Liberation? They have many more doubts and misconceptions. All this applies to the first group.

"There are even more people who, no matter how well they are taught, are unable to understand the Teaching; their minds are too constrained by predispositions to be receptive to subtle Truths.

They form the second group-victims of past actions, unable to enter the stage of reflection and contemplation necessary to destroy predispositions and tendencies.

The third group is the most common-they're the victims of desire (ego), who are always driven by a thirst for action, meaning they want to work to get results. These desires are endless, like waves in the ocean. You can count the stars in the sky, but not desires! The desires of even a single individual are countless - what can be said about the desires of all beings? Each desire is too vast to be satisfied, for it is insatiable; too strong to resist; and too subtle to avoid. And so the world, under the power of this demon, behaves madly and groans with pain and suffering, experiencing the consequences of its own wrongdoings. Only a person who is protected by the absence of desires (dispassion) and is inaccessible to the machinations of the monster of desire can ascend to happiness.

"A person under the influence of one or more of the three aforementioned predispositions will not be able to reach the Truth, even though it is self-evident.

30-33. "Therefore, I tell you that all efforts are directed toward the destruction of these innate tendencies (predispositions).

The first (disbelief) comes to an end with the emergence of respectful trust in the Holy Scriptures and the Teacher. The second (the action of karma) can only be stopped by Divine mercy, which may descend upon a person in this birth or in any subsequent one. There is nothing else to hope for. The third (desire) must be gradually overcome with the help of dispassion, insight, worship of God, study of the Holy Scriptures, learning from the Wise, investigation of the Supreme Being, and so on.

34. "The efforts to overcome these obstacles are greater or lesser, depending on the magnitude of the obstacles.

35-37. "The most important quality is the desire for Liberation. Nothing can be achieved without it. Studying philosophy and discussing it with others is completely useless, as it is no better than studying the arts. For if this were the case, a person could just as well hope for Salvation by studying sculpture and practicing this art. Studying Faith (Knowledge of God) without a strong desire for Salvation (Liberation) is like dressing a corpse.

38-40. "Furthermore, Rama, a casual desire for liberation is also futile. Such a desire often arises when studying the splendor of the liberated state. This happens to everyone, but it never brings any solid results. Therefore, such a fleeting desire has no value. "The desire must be strong and steadfast in order to bear fruit.

The results are directly proportional to the intensity and duration of such a desire.

41-43. "To achieve the Goal of Life, desire must be accompanied by effort. Only then will intense activity and progress occur.

Just as a person who has been burned immediately rushes to find ointments to ease the pain and does not waste time on other pursuits, so too must the seeker strive with all his might for Liberation, excluding all other pursuits. Such an effort is fruitful, and it is preceded by indifference to all other achievements (desires).

44-46. "Starting with the renunciation of pleasures, as they are obstacles to progress, the seeker develops dispassion, and then the desire for Liberation, which becomes stronger and stronger. This causes him to exert himself in the right direction, and he becomes completely absorbed in it. After passing through these stages, the most extraordinary conclusion comes."

When Dutta finished his speech, Rama was completely amazed and said the following:

47-49. "Teacher, you said earlier that the company of the Wise, Divine Grace, and dispassion are the primary factors for achieving the highest Goal of Life (Liberation). Please tell me which of these is the most essential and how to attain it. For nothing happens without a prior cause. There is no doubt about this. What is the root cause of the fundamental requirement? Or does it happen only by chance?"

50. When asked about this, Dattatreya replied as follows: "I will tell you the root cause of all this. Listen!

51-61. "His Transcendent Majesty, Absolute Consciousness, being complete and self-sufficient, initially projects the entire Universe in His Being (Mind), like reflections in a mirror. Then He takes on a personal aspect called the Creator, and, taking into account the predispositions of the ego (desires) contained in the Creator, He reveals the Holy Scriptures—the repository of sublime Truths—in order to fulfill them. Since individuals (Souls) are full of unfulfilled desires, the Creator begins to make plans and ways to fulfill them. He develops a scheme of causes and effects, actions and fruits, and as a result, individuals (Souls) are then born to revolve in this wheel of causes and effects. They take on various forms and are placed in different environments according to their predispositions. After passing through countless different evolutionary incarnations, the individual (Soul) finally reaches, in its sequential development (thanks to accumulated merits), incarnations in human form.

At first, its aspirations are selfish. Because of its ever-increasing desires, it begins to seek the unhindered fulfillment of its insatiable ambitions. But gradually, it begins to turn to the Commandments set forth in the Holy Scriptures, as failures are inevitable everywhere, and as a result, disappointment sets in. Man begins to seek wise counsel. Such counsel will come only from a person who dwells in uninterrupted Bliss.

Such a Sage will, at the right time and in the proper manner, initiate the seeker into Divine Splendor. The accumulated merits and virtues, strengthened by the company of the Sage and Divine grace, will determine his persistence in following the Spiritual path and, step by step, will elevate him to the summit of Bliss.

62-64. "Now you see why the society of the Sage is considered the root cause of all good. This happens partly because of a person's accumulated merits and partly because of their selfless devotion to God, but always as if by chance, like a fruit that suddenly falls from the void. Since the Goal of Life depends on so many causes, there are many ways to achieve it, both in terms of the mind and in terms of a person's predispositions. The state of Jnani also varies according to whether his efforts were greater or lesser.

65-66. "A proportionally small effort is sufficient to erase small predispositions and tendencies (vasana). One whose mind has been purified by good deeds in a continuous series of past incarnations achieves the highest results by applying, proportionally, a very small effort, which remains for him to perform, as with Janakoya.

67-68. "The glimmer of Jnana (Wisdom) obtained by one whose mind is filled with dense vasas (predispositions and tendencies) accumulated in past incarnations is not sufficient to overcome deeply rooted ignorance. Such an individual will have to practice prayer and fasting, or restraint of the mind and contemplation in subsequent births to achieve effective and final Realization.

"Therefore, sages can be divided into different categories.

69. "O descendant of the Bhrihu clan (Heavenly)! There are differences in the states of Jnana, characterized by aspects and relationships of the Mind and the diversity of manifestations of activity conditioned by it.

70-77. "Such differences are very evident in God, when He is the Creator, Preserver, and Destroyer of the Universe, who is Jnani (Wise) by His very nature. This does not mean that Jnana (Wisdom) allows for diversity. These relationships (desires) depend on His vasana (predispositions and tendencies) and environment. He is the Lord of the Universe and All-Knowing. His Jnana is pure and untainted by what He does. The color of Jnani's (the Wise One's) face may be light or dark, but neither his Jnana (wisdom) nor the qualities of his mind depend on this in any way. Look at the differences in the three sons of Atri, namely, the differences in DurVasa, ChanDre, and myself (DattaTrea). Vasishtha (Velas), one of the greatest Rishis, known as the family mentor of the kings of the Solar Dynasty, always strictly adheres to the performance of duties and rituals prescribed by the Holy Scriptures; while Sanaka, Sananda, Sanatsujata, and Sanatkumara are examples of hermits who are completely indifferent to any activity, including religious rituals; Narada (Perfect Light) is the ideal of Bhakti (devotion to God); Bhargava (Sukra, a well-known mentor of demons who are constantly at war with the Gods) supports the enemies of God, while the equally great sage Brihaspati supports the Angels (Gods) in their struggle against their enemies; Vyasa is constantly engaged in compiling the Vedas and spreading their Truth in the form of

Mahabharata, Puranas (Vedas), and Upapuranas; Janaka is known as an ascetic king; Bhagavata is like an idiot; many others can be cited as examples.

78. "There are many other personalities with individual characteristics, such as Chyavana, Yajnavalkya, Vishva Mitra, etc. The secret of all this is as follows.

79. "Of the three typical predispositions mentioned above, the tendency to act is the most powerful, and it relates to ignorance. 80-83. "The best are those who are free from all predispositions, and especially from the slightest trace of the tendency to act. If a person is free from the error of disbelief in the Teacher's teachings, then the predisposition of desire, not being too serious an obstacle on the path to Realization, is destroyed by the practice of contemplation and reflection. In such a case, a pronounced manifestation of dispassion is not required. Such people do not need to constantly immerse themselves in the study of the Holy Scriptures or receive instructions from the Teacher – they need to engage directly in meditation and enter samAdHi (Ad/At – Absolute Perfection, Hi/Ha – Energy of God), the crown of the highest Good. And then their life will always be like the life of JivanMukt (liberated during life).

84-86. "Wise men, possessing a subtle and clear Mind, did not consider it reasonable at this stage to destroy their desires, etc., for example, by forcibly replacing some thoughts with others, because desires do not obscure the Realization. Therefore, their desires continue to manifest even after Realization, as they did before it. And yet they are not tainted by predispositions and tendencies to act. They are considered Liberated and having different views. They are also considered the best category of Jnani.

87-90. "Rama, if someone's mind clings to ignorance, expressed in the need for activity, then such an individual cannot hope for Realization (Liberation), even if God Himself undertakes to teach him. Likewise, a person marked by the error of indifference to teachings or misunderstanding them will not be able to attain Realization. On the other hand, if someone is only slightly influenced by these two predispositions and, at the same time, is much more influenced by the predisposition of desire or ambition, then such a person, through repeated listening to, discussing, and contemplating the Sacred Truth, will undoubtedly achieve the Goal of Life, albeit with considerable difficulty and after a long time. The activities of such a Sage will be small in scale, for he is completely absorbed in his efforts aimed at Realization.

91. "A Sage of this category, through long practice and strict discipline, has restrained his mind so well that predispositions and tendencies are completely destroyed, and his mind is as if dead. He belongs to the middle category in the classification of Sages and is called a Sage who has no mind.

92-94. "The last category, the lowest among the Sages, are those whose practice and discipline are not perfect enough to destroy mental predispositions and tendencies. Their minds are still active, and such Sages are considered to be bound to their minds. They are barely JnAnis, and they are not JivanMuktas like the representatives of the other two categories. They seem to empathize with the pleasures and pains of life like any other person and continue to do so until the end of their lives. They will be Liberated after death.

95-96. "PraRABdha (past karma) is completely powerless over the middle category, whose members have destroyed their minds through long practice.

The mind is the soil in which the seed sprouts, namely praRABdha (kRAB dna), growing into the pleasures and pains of life. If the soil is barren, the seed loses its power and ability to grow due to being stored for too long, and becomes useless.

97-103. "There are people in the world who can perform several tasks at once with complete attention, and who are known to be remarkably skilled in their actions; some, again, pay attention to their work while they walk around and talk to other people; or they are like a teacher who watches each student individually and controls all the students in the classroom; or you yourself knew KarthaviryaArJuna, who wielded various weapons in his thousand hands and fought you, using each of them skillfully and simultaneously. In all these cases, the single mind takes on different forms to meet the requirements of different actions performed at the same time. Similarly, the mind of the best among the Jnanis is only the Supreme Being, and yet it manifests as everything without undergoing any changes in its eternal blissful nature of the Supreme Being.

Therefore, such Jnanis have "many minds."

104-105. The pra-rabdha (karma) of such jnanis (wise men) is still active and sprouts in the mind, but only to be burned by the steady flame of jnana (wisdom). Pleasure or pain are caused by the mind dwelling on phenomena. But if they are burned at their source, how can there be pain or pleasure?

106-108. "Jnanis of the highest order, however, appear to be active because they consciously bring predispositions out of the depths of the mind and allow them to dry up. Their activity is like that of a father playing with his child, moving his dolls, seeming to rejoice and laugh at the imaginary success of one doll over another, and seeming to be saddened by the harm done by the dolls to each other, and so on; or they are like a person showing sympathy to his neighbor in case of gain or loss.

109-112. "Predispositions and tendencies that are not hostile to Realization are not eradicated by representatives of the best category of Jnani, because they are unable to seek new ones to replace the old ones.

Therefore, old predispositions persist until they are exhausted, and because of this, among such Jnanas, you will find some who are extremely irritable, some who are lustful, others who are devout and filled with a sense of duty, and so on.

"And Jnanis of the lower order, still under the influence of their minds, know that there is no Truth in the material world of the Universe. Their samadhi (Liberation) is no different from the samadhi of others.

113. "What is samadhi? Samadhi is exclusively the process of realizing the Supreme Essence, that is, it should not be confused with the state of nirvikalpa (Nirvana), for this state is very common and frequently encountered, as was indicated in the case of fleeting samadhi.

114-115. "Everyone experiences the state of nirvikalpa, albeit unconsciously. But what is the use of such unconscious samadhi? A similar state is also possible for Hatha Yogis. [Ha and Tha are the qualities-properties of the states of Light.] This experience alone does not bring any lasting benefit. But the individual can apply the experience gained in practical matters in everyday life. Samadhi can be this and only this (here meaning Liberation). "This is how the Sages describe samadhi."

116-117. Having described samadhi from the point of view of the Sages, Dattatreya goes on to confirm the indivisible nature of such samadhi. "What is samadhi? Samadhi is Absolute Knowledge, untainted by objects. Such is the state of the best among the Jnanis, even when they participate in worldly affairs. "The blue color of the sky, as we know, is an unreal phenomenon, and yet it appears the same to both those who know this and those who do not, with the difference that the latter are misled by this phenomenon, while the former are not.

118. "Just as false perception does not mislead a person who knows, so everything that is perceived and known by the Wise Man as false will never mislead him.

119. "Since the representatives of the middle category of Jnani have already destroyed their minds, there are no objects for them. Their state is known as supramental (Transcendental).

120. "The mind is agitated when it takes the form of those objects which it mistakenly takes to be real; and it is not agitated otherwise. Therefore, only this latter state is supramental (Transcendental).

121. "Since the Jnani of the highest order can engage in several activities simultaneously and yet remain unaffected, he always has "many minds," and yet he remains in continuous samadhi. His Knowledge is Absolute and Free from objects. "Now I have told you everything you wanted to know." CHAPTER XX -

VIDYA-GITA

1-20. "Now I will tell you an ancient sacred story. Once, a long time ago, eminent holy sages gathered in the abode of God the Creator, and a very subtle and sublime discussion took place. Among those present were Sanaka, Sanandana, Sanatkumara, and Sanatsujata, Vasistha (Velas), Pulastya, Pulaha, Kratu, BhRigu, Atri, Angiras, PraCheta, Narada, Chyavana, Vamadeva, Vishva Mitra, Gautama (Buddha), Shuka, Rashara, Vyasa, Kanva, Kasya, Daksha, Sumanta, Sanka, Likita, Devala, and other divine and royal sages. Each of them spoke about their own system of beliefs with inspiration and conviction, considering it to be the best among all others. But they could not come to a common agreement, and so they turned to Brahma: "Teacher! We are sages who know everything about this world and what lies beyond it, but each of us has a different way of life due to the different predispositions of our minds. Some of us are always in samadhi (liberated), some are engaged in philosophical discussions, some are immersed in devotion, some are engaged in activity or asceticism, and some are outwardly no different from worldly people. Please tell us, who among us is the best? We cannot decide this ourselves, because each of us thinks that our views and path are the best."

After hearing this question, Brahma, seeing their difficulty, said the following: "Best among the Saints! I would also like to know this. Shiva knows everything—let us go and ask Him." Following Vishnu along the way, they came to Shiva. Brahma, the head of the delegation, asked Shiva this question. After listening to Brahma, Shiva entered His Consciousness and understood that the Sages lacked trust, and that therefore any words He spoke would be in vain. And then He said to them: "Listen to Me, Rishis! It is not entirely clear to Me

which system is the best. Let us all meditate on His Majesty, Unconditioned Knowledge (Faith), and then, by His Grace, we will be able to comprehend even the most subtle and sublime Truths." Hearing these words of Shiva, all of them, including Shiva, Vishnu, and Brahma, began to meditate on His Divine Majesty-Transcendental Consciousness, permeating the three states of life (waking, dreaming, and deep sleep). Thus summoned, Vkliki Ra-M-Ha manifested Himself in His glory as the Transcendental Voice in the space of Pure Consciousness.

"They heard a Voice booming like thunder from Heaven: 'Express your thoughts, O Rishis! Be quick, for the desires of My devotees will always be fulfilled immediately.'

21-28. "Hearing the Voice, the delighted Rishis prostrated themselves, and Brahma and the others praised God-the Absolute Consciousness that permeates the three states of life.

"Glory to You! The Greatest! The Best! The Most Benevolent! Absolute Knowledge! Consciousness of the three states! Creator! Preserver! Dissolver! Supreme God, surpassing All! Glory to You once again!

"There was no time when You did not exist, for You are unborn! You are always new, and therefore You never grow old. You are everything and everyone, and yet You are nothing; You are the essence of everything (Mind), and yet there is nothing in You; You are knowledgeable about everything, and yet You are beyond all Knowledge; You enjoy everything, and yet there is nothing You enjoy.

"O Supreme Mind! Glory to You again and again, before and after, above and below, everywhere and everywhere.

"Please tell us about Your relative form and Your Transcendental State, about Your Perfection and Your identity with Jnana (Wisdom). What are the correct and perfect means to attain You, what is the nature and result of such attainment? What is the highest completion of attainment, beyond which there is nothing left to accomplish? Who is the best among the Perfect (Absolute) Sages?

Glory to You again!

29. "Hearing this request, God of the highest Knowledge graciously proceeded to clearly explain what the Sages had asked Him:

30. "Listen, Sages! Now I will explain to you clearly and unambiguously everything you ask for. I will give you the nectar that is the very essence of the infinite collection of the Holy Scriptures.

31-40. "I am the Pure Mind from which the Universe (Reality) arises, in which it flourishes, and in which it dissolves, being like reflections in a Mirror (on a screen). The ignorant know Me as the gross Universe, while the wise perceive Me as their own Pure Essence, eternally Shining within them as I. Such Realization is possible only in a state of deep peace of Co-Consciousness, free from thoughts, similar to the state of water in the depths of the sea, where there are no waves. The most zealous devotees worship Me without any reason and with the utmost sincerity, which is caused by their Love for Me. And although they know that I am their own undivided Essence, their deeply rooted desire for loving devotion to Me compels them to imagine their own Supreme Essence as Me and worship Me as the Life-Giving Energy (Ingliya) pervading their bodies, senses, and minds, without which nothing could exist, and which is the sole essence of the Holy Scriptures. Such is My Transcendental State.

My manifested relative form is the eternal pair-the Lord (Great Ra-M-Ha) and Energy (Ingliya)-always remaining in an indivisible Union as Eternal Consciousness, permeating the three manifested

states of wakefulness, dreaming sleep, and deep sleep, resting on a bed whose four supports are the Energy of the Creator, the Energy of the Keeper, the Energy of the Destroyer, and the Energy of Ishvara (in which everything disappears), and whose appearance is Grace, residing in the abode known as "Fulfillment of Aspirations" (Liberation), located in a Garden of beautiful trees on an island of treasures, situated in the middle of a vast ocean of nectar surrounding the Universe and extending beyond its limits. "Brahma, Vishnu, Shiva, Ishvara, Sadashiva, Ganesha, Skanda - the Highest Gods (Archangels) of the eight directions, the Energies of their Minds, Divine Essences, Heavenly Serpents (Dragons) and other superhuman beings - all these are manifestations of Me. However, people do not know Me because their Minds are shrouded in ignorance.

41. "I bestow blessings upon those who worship Me. Apart from Me, there is no one worthy of worship or capable of fulfilling any desires.

42. "The fruits of worship are given by Me according to the manner of worship and the nature of individual desires. I am indivisible and boundless.

43. "Being undivided and Pure Mind, I manifest Myself even in the smallest particle of the universe, as well as in the universe itself.

44. "Although I manifest in various ways, I remain pure and unclouded, for Absoluteness (Perfection) is My Essence. This is My main Power, which is very difficult to comprehend fully.

45. "Therefore, O Rishi (Rasha/RUSA), consider this with all the acuity and determination of your Mind. Although I am the abode of all and inherent in all, I remain pure and unblemished.

46-49. "Although I am not involved in anything and am always free, I possess My power, called maya (illusion); I become shrouded in ignorance, appear full of desires, seek their satisfaction, grow uncontrollably and restlessly, create favorable and unfavorable environments, am born and reborn as separate entities, with the growth of Wisdom I seek a Teacher and a Sage, I learn Truth from him, apply it in practice, and ultimately become Liberated. All this happens in My Pure, unblemished, and Eternally Free Absolute Mind. These manifestations of the ignorant and free, as well as others, are called My Creation, which, however, has no extraneous aids - My Power is too vast to be described. I will tell you about it briefly. This Cosmos (Universe) is only a small visible part of the multiplicity hidden within it, which leads to diverse manifestations and results.

50. "The Knowledge relating to Me is complex, but, in general, it can be divided into two categories—dualistic and non-dualistic, the first of which relates to Worship (prayer), and the second to Realization (fasting). Due to their complexity and confusion, there are many details in them that lead to different results.

51. Dualistic knowledge is multifaceted because it depends on the concept of duality, and it manifests itself as worship, prayer, mantra, meditation, etc., but all of this is conditioned solely by mental representations.

52-53. "But even in this case, they are effective in comparison with empty dreams, because the Law of Nature ensures this. There are varying degrees of effectiveness of methods, the most important of which are related to the aspect mentioned earlier. The ultimate goal of all of them is undoubtedly Realization (Liberation).

54. "Worshipping Pure Reason in a specific form (image in the mind) is not only useful but also necessary for achieving Realization. For how can anyone become worthy of it without His Blessing?

55. Realization is the same as Pure Mind, Absolutely Free from objective knowledge (mind). Such Realization nullifies all objective knowledge, revealing its nature in all its nakedness, which is as safe as a mere drawing of a leaping tiger or an angry snake.

56. When the mind is completely dissolved in the Supreme Being, this state is called nirvikalpa samadhi (a unified, peaceful state). After awakening from this state, a person is shaken by the memory of it as the One, Undivided, Infinite, Pure Essence, and he knows the meaning of the statement "I am That/At [Absolute]" (I am God), in contrast to the ignorant person with his frivolous perception of "I" (I am the body). This is Supreme Knowledge or Supreme Wisdom.

57. "Theoretical Knowledge consists in distinguishing between the Supreme Essence (EGO) and non-Essence (ego) through the study of the Holy Scriptures, the teachings of the Teacher, or one's own reflection.

58-62. "The highest wisdom is that which once and for all eliminates the perception of non-Self, establishing 'I am All'. Non-dual Realization does not recognize anything unknown or incomprehensible and permeates everything completely, and therefore it cannot be surpassed in any way. When this is accomplished, the Mind becomes extremely clear, because then all doubts are destroyed; and even if some traces of them may still remain, they are as harmless as a viper deprived of its poisonous fangs.

63. "The fruits of Self-Realization are the cessation of all suffering both here and in the next world, and Absolute Fearlessness. This is called Liberation (Immortality).

64-65. "Fear implies the existence of something other than oneself. Can the perception of duality remain after Realization, or can there be darkness after sunrise?

"O Rishis (Sages)! When there is no duality, then there is no fear. On the other hand, fear will not disappear as long as the perception of duality exists.

66. "That which is perceived in the world as distinct from the Supreme Being is also, quite obviously, transient. And that which is transient undoubtedly causes fear of loss.

67. "Union implies separation; likewise, acquisition implies loss.

68-70. "If Liberation were external to the Supreme Being, it would imply fear of its loss, and therefore would not be worth striving for. On the other hand, Liberation is Fearlessness, and It is not something external to the Supreme Being.

"When the knower, Knowledge, and the known merge together, then such a state is completely free from fear, and therefore, Moisha (Liberation) occurs.

"Jnana (Supreme Wisdom) is a state devoid of thoughts, impulses, and desires, and it is not limited by ignorance.

71. "This is undoubtedly the original state of the knower, but it remains unrecognized due to a lack of awareness of it. Only the Guru and the Shastras (Sacred Scriptures) give the individual (human being) the attainment of the Supreme Essence.

72-77. "The Supreme Essence is Pure Mind, free from thoughts. The knower, knowledge, and the known are not real as separate objects. When

the idea of their separateness is destroyed, then in the resulting non-dual Consciousness their true nature becomes apparent, and this is also the state of Liberation.

"In reality, there is no division between the knower, Knowledge, and the known. These distinctions are simply agreements made for the sake of the peaceful flow of earthly life. Liberation is eternal, and therefore, It is here and now; there is nothing in it that needs to be attained. The Supreme Being manifests as the knower, Knowledge, and the known; the cycle of daily births (waking) and deaths (sleep) continues with all the apparent reality of the present cycle as long as this manifestation continues. As soon as the phenomenon is realized as consisting solely of the Supreme Essence without any admixture of non-Essence (mind), then the cycle of births and deaths ceases and turns into nothingness, like clouds scattered by strong winds.

78. "Thus, you discover that diligence (aspiration) is the only requirement for attaining Liberation. If the aspiration for Liberation is intense and unwavering, then there is no need for any other means.

79. "What is the point of making hundreds of efforts without a real and unwavering desire to attain Liberation? This is the only requirement; everything else is irrelevant.

80-81. "Intense devotion (aspiration) implies mental purity, since the devotee loses himself in the object of his desire. In this case, it means Liberation itself, because such unwavering devotion is bound to succeed, and its achievement is only a matter of time, which can be measured in days, months, years, or even relate to the next birth, depending on the degree of predisposition to Liberation. 82-83. "The mind is usually tainted with vicious tendencies (ignorance), and therefore nothing good can come from it (the mind). Because of this, people remain in a boiling cauldron (Tartar) after death. Among these vicious tendencies, the first is lack of Faith and disbelief in the revelations of the Guru and the Shastras (Vedas/Astras); the second is attachment to desires (ego); and the third is dullness, i.e., the inability to understand the Truth that has been revealed. This is a brief description of them.

84-85. "Lack of faith manifests itself in doubts about the truth of statements and an inability to comprehend them. At first, doubt arises about the existence of Moishie (Liberation); later, misunderstanding leads to its denial. These two points are inevitable obstacles on the path of any sincere efforts aimed at achieving Realization (Liberation).

86. "All obstacles are rendered meaningless by an unyielding conviction in their opposite; that is, an unyielding faith in the existence of God will destroy both uncertainty and misunderstanding.

"But then the question arises: how is such unyielding conviction possible in the absence of Faith? Therefore, it is necessary to look at the root of this dilemma. What is it?

87-88. "The lack of faith is rooted in inappropriate reasoning. Reject it and turn to the proven reasoning given in the Holy Scriptures and explained by the Guru. Then enlightenment becomes possible, and faith is found. In this way, the first vicious tendency is eliminated.

89-95. "The second vicious tendency—desire (ego)—leads the Mind astray from the righteous path. For the mind, absorbed in desire, cannot follow the Spiritual path (Prav). The distraction and absent-mindedness of a lover is well known to all; he can neither hear nor see what is right in front of him.

before him. If something is said in his presence, he still does not hear it. Therefore, before striving for Spiritual Realization, it is necessary to first overcome desire (ego). This can only be achieved through dispassion. Inclinations are multifaceted, being forms of love, anger, greed, pride, envy, etc. The worst of them is the desire for pleasure, and if this inclination is destroyed, all the others are destroyed as well. Pleasure can be subtle or gross. One must not engage in either, even mentally. As soon as the thought of pleasure arises, it must be eliminated by the power of Will, developed through dispassion.

96-99. "This is how the second vicious inclination is overcome. The third, known as dullness (the opposite of insight), is caused by countless vicious actions committed in previous births or lives. It is the worst of the three and the most difficult to overcome by one's own efforts. Concentration of mind and comprehension of Truth are impossible when dullness prevails.

"There is no other remedy for it except worship of Me, the Great Ra-M-Ha - the Supreme Being - praise, prayer, meditation, etc. I remove the dullness of the devotee according to the diligence of his worship - quickly, gradually, or in his next incarnation.

100-102. "He who surrenders himself completely to Me with devotion is endowed with everything necessary to attain Self-Realization (Liberation). He who worships Me easily overcomes all obstacles on the path to Self-Realization. On the other hand, one who, being mired in vices, does not seek refuge in Me-the Pure Mind that governs man-constantly encounters difficulties, and his success is highly doubtful.

103-104. "Therefore, O Rishi, the main requirement is single-minded devotion to the Creator. The devotee is the best of seekers. One who is devoted to Pure Consciousness surpasses all other seekers. Realization consists in distinguishing the Supreme Being as distinct from non-Being (the mind).

105-112. "The delusion, due to which the Supreme Being is still mistakenly identified with the body, etc., must disappear, and as a result, there must be an awareness of the Supreme Being, which is opposite to the ignorance experienced in the state of sleep.

"The Supreme Essence is perceived even now; but It is not recognized correctly, for It is identified with the body, etc., and this leads to endless suffering. In fact, the Supreme Being is not hidden; it always shines as "I," but this "I," due to ignorance, is mistakenly identified with the body. With the disappearance of this ignorance, the "I" is revealed as the only True Consciousness; and this removes all doubts. Only this, and nothing else, is recognized by the Sages as the ultimate Realization (Liberation). All miraculous powers are very fragmentary and scattered, and they are not even worthy of a grain of Self-Realization. For it is the continuous and immortal Bliss of the Supreme Being that contains everything else.

"Miraculous powers are also an obstacle on the path to Self-Realization. What is the point of them? They are just simple tricks (deception). Even the status of a king seems meaningless to a Self-Realized person. What use are these powers if they only lead to a waste of one's own time?

113. "There is no other achievement equal to Self-Realization; only it can end all suffering, for it is a state of Eternal Bliss.

114. Self-Realization differs from all other achievements in that it destroys the fear of death once and for all.

115. Realization varies, depending on previous practice (including in past lives), and, depending on the degree of purity of the mind, it can be Perfect, average, or dim.

116-119. "You have seen great scholars who are well versed in the Vedas and able to recite them perfectly correctly in the presence of any number of distractions. They are the best. Those who recite the Vedas correctly in the absence of distractions belong to the middle class. "While others recite them constantly and do so well. Such people belong to the lowest type among scholars. Similar differences exist among the Sages.

120-121. "Some sages remain in the Supreme Essence even when they are engaged in complex duties, such as ruling a kingdom; others can do so only in between activities; still others achieve this only through continuous practice. They belong to the highest, middle, and lowest types, respectively. Those who belong to the highest type represent the ultimate limit of Realization (Liberation).

122. "Continuous full awareness even in the state of sleep is a sign of the highest type of Sages.

123. "One who has not deliberately created the instruments of his mental inclinations, but is able to evoke them at will, belongs to the highest type.

124. "One who dwells in the Highest Essence of his "I" spontaneously and continuously—just as an ignorant person dwells in the body—is also of the highest type.

125. "One who, even while engaged in activity, does not perceive anything as non-Essence (non-living), is a perfect Sage.

126. "One who, even while performing activities, remains as unaffected as in sleep, is a perfect sage.

127. "Thus, the best among the Sages never leave samadhi, regardless of whether they are engaged in activity or not.

128-133. "One who, based on his own experience, is able to discern the level of other Jnanas (Sages), including the best among them, is undoubtedly a Perfect Sage. One who is not affected by happiness, suffering, pleasure, pain, desires, doubts, or fears is a Perfect Sage. One who realizes that pleasure, pain, and all other phenomena reside in the Supreme Essence and emanate from it is a Perfect Sage. One who perceives oneself as pervading all and everything, both the ignorant and the Liberated, is the Perfect Sage. One who, even knowing the bonds of bondage, does not seek liberation from them and remains at peace, is the Perfect Sage.

"The Perfect One among the Sages is identical to Me. There is absolutely no difference between Us.

134. "So, I have given you answers to all your questions, and you should no longer be lost in doubt.

135. "Having said this, the Transcendental Mind fell silent.

Then all the Rishis (Sages) praised the Great Ra-M-Ha and returned to their own abodes.

"So, I have told you the Sacred Gita of Pure Knowledge, which destroys all sins and purifies the mind. This Gita is the best among the Gitas, for it came from

the Purest Mind, and it leads to Liberation for those who listened to it attentively and reflected upon it.

"This Gita is like a raft that saves a person from drowning in the ocean (religion) of samsara (the sons of Sarah/Judaism), and therefore it should be read and reread every day with love and attention."

CHAPTER XXI - ON THE ACHIEVEMENT OF WISDOM (KNOWLEDGE), ITS NATURE, AND THE TREASURE OF KNOWLEDGE CONTAINED IN THE SACRED SCRIPTURES

1. After Rama heard this from the Wise Dattatreya, he experienced a feeling similar to liberation from the bonds of ignorance.

2-8. He again greeted the Wise Dattā and asked him with great devotion: "Teacher! Please tell me exactly how Wisdom (Knowledge) can be attained in Perfection? I want to hear the essence of this attainment in a concise form. Moreover, this path should be easy and at the same time effective. Please also tell me about the qualities of the Wise, so that I may easily recognize them. What is their state with or without a body? How can they be detached while being active? I beg you, tell me all this."

When asked about this, the son of AtRi (Aries/Absolute Sages) gladly said: "Listen! Rama, now I will tell you the secret of perfect attainment. The most important condition for attaining Wisdom (Knowledge) is Divine Grace. One who has completely surrendered to God will undoubtedly attain Wisdom immediately. Rama! This is the best of all paths.

9-17. "This path does not need any other help to enhance its effectiveness, unlike other paths, where this is required to ultimately achieve the goal. There is a reason for this. Pure Mind, illuminating everything, has cast its own veil of ignorance over everything. Its true nature becomes apparent only after this veil is removed through discrimination (of Mind from mind) and insight. This is difficult for those whose minds are directed outward (who live by the mind); and it is easy, reliable, and quick for devotees (believers) who are immersed exclusively in God—the Supreme Being.

A diligent devotee, even if not very advanced in other disciplines, such as dispassion, can easily understand the Truth, albeit only theoretically, and explain it to others. Such explanation helps him to consider these ideas comprehensively, and thus he comprehends the Truth. This ultimately leads him to identify all individuals with God, and he is no longer subject to the influence of pleasure or pain. Comprehensive identification with God makes him the best among the Jnanis (Sages) and Jivanmuktas (Liberated while alive). Therefore, Faith (the path of devotion to God) is the best of all and superior to all others.

18-24. "The qualities of the Jnani are difficult to understand because they are incomprehensible and inexpressible. For example, a pandit (scholar) and his scholarship cannot be described accurately—only the scholar's appearance, gait, and clothing can be described, for his feelings, depth of knowledge, etc., are known only to him; just as the taste of a specific dish cannot be accurately conveyed in words to someone who has not tasted that dish before; but a pandit can only be understood by another pandit through his manner of expression. Only a bird can follow another bird in flight.

"Of course, there are some traits that are obvious, and there are others that are subtle and incomprehensible. The obvious traits are speech, language, body positions

in meditation, signs of worship, dispassion, etc., but these can be imitated by those who are not Sages.

25. "What is achievable for others with the help and in combination with dispassion, meditation, prayer, etc., is natural for a Sage whose mind is pure and guileless.

26. "He who is unaffected by honors and insults, losses and gains, is a Sage of the highest order.

27. "The best among the Sages is able to give complete answers without hesitation to questions concerning Realization and the most sublime Truths.

28. "He seems to come alive spontaneously when discussing matters related to Jnana (Wisdom) and never tires of explaining them.

29. "Its nature is effortlessness. Contentment and purity reside within it. Even the most critical situations do not disturb its peace of mind.

30. "These are the qualities by which one should evaluate and test oneself; it is useless to test others by them, for these qualities may be genuine or fake.

31. "The seeker must first test himself and always examine and prove his true level to himself; then he will be able to judge others. 32-33. "Can't constant self-examination improve an individual (a person)? Let him not waste time judging others; but let him judge himself. Thus he becomes Perfect. 34-38. "What is called here the traits of Jnani (the Sage) is intended for working on oneself, not for testing others, because these traits allow for many variations according to circumstances. For example, a Jnani (Sage) who has realized the Supreme Essence with the slightest effort may continue to adhere to his former way of life, although his mind is now impenetrable and his views cannot be shaken. He resembles a worldly person in all practical matters. How then can he be judged by others? But, be that as it may, one Jnani (Sage) recognizes another immediately, just as an expert can evaluate precious stones at first glance.

"Those of low character behave like ignorant people when it comes to caring for their bodies.

39-54. "They have not attained samadhi, which is uninterrupted even when immersed in activity. They are in a state of Perfection (Nirvana) only when they are peaceful and calm. When they are not engaged in the study of the Supreme Being, they have the same sense of the body and enjoy pleasure and experience pain to the same degree as any other person.

Although they do not always explore the Supreme Being, they still have periods of Perfection due to their previous practice and experience. Either way, they are Liberated because their animal sense is only a deviation during intermediate episodes of imperfection, and it does not always leave any trace on them. Their deviation is like the ashen skeleton of a piece of burnt cloth, which is useless, even though it retains its old form. Again, the intervals of Realization have a lasting effect on their lives, so that the surrounding world does not continue to fascinate them as before. The paint applied to the edges of the piece of fabric is absorbed and gradually changes the color of the entire piece of fabric.

"Jnanas of the middle category are never deluded by their bodies. Delusion is the false identification of the "I" with the body; this never happens to more advanced Jnanas, namely, those of the middle category. The identification of the Higher Self with the body is attachment.

to the body. Representatives of the middle category of Jnani are never attached to the body. Their minds are practically dead due to their long practice and prolonged asceticism. They are not engaged in activity because they are completely immersed in themselves. Just as a person moves or speaks in a dream without being aware of their actions, this category of Yogis (Goys) performs the minimum activity necessary to maintain their bodies without noticing it. Transcending this world, such a Yogi (Goy) behaves like a drunk person. But they are aware of their actions. His body continues to live because of his vasana (predispositions) and destiny. Jnanis of the highest category do not identify the Supreme Being with the body, remaining completely detached from their bodies. Their activity is like that of a charioteer who never identifies himself with the chariot. Similarly, the Jnani is neither the body nor the doer; he is Pure Mind. Although he is completely detached from activity within, to the observer he appears active and energetic. He performs his part of the activity, acting like an actor in a play, and plays with the world as a parent plays with a child.

55-56. "Of these two highest categories of Jnani, one remains steadfast through constant practice and control of the mind, while the other remains steadfast through the power of insight and inquiry. The difference lies in the merits of their minds, and in this connection I will tell you a story.

57-79. Once upon a time, there was a king named Ratnangada who ruled the city of Amrita, located on the banks of the Vipasa River. He had two sons, Rukmangada and Hemangada, both wise and kind, dearly loved by their father. Of the two, Rukmangada was well versed in the Shastras (Vedas), while Hemangada was a Jnani (sage) of the highest order. One day, the princes went hunting in a dense forest accompanied by their retinue. They caught many deer, tigers, hares, bison, etc., and, completely exhausted, they lay down to rest near a spring. Someone told Rukmangada that a vampire lived nearby, who was an educated but degenerate Brahmin, very knowledgeable and accustomed to challenging pandits to debates, defeating them, and then devouring them. Since Rukmangada loved scholarly debates, he went with his brother to this ghost and entered into a debate with him. However, he was defeated in the debate, and then the vampire grabbed him to devour him. Seeing this, Hemangada said to the vampire, "O vampire, do not eat him yet! I am his younger brother. Defeat me in a debate, and then you can eat us both together." The vampire replied, "I have not eaten anything for a long time. First, I will eat this long-awaited prey, and then I will defeat you in a debate and make you my second course. I am going to have a hearty meal of both of you. "I used to catch every passerby and eat them. A disciple of Vasishtha, named Devarata, was once walking along this road, and he cursed me, saying, 'May your mouth burn in fire if you ever try to taste human flesh again!' I begged him with great humility, and he condescended to change his curse to this: 'You may eat those whom you defeat in a contest.' Since then, I have strictly adhered to his words. And I have waited so long for this prey that it has now become very dear to me. I will deal with you after I am done with it."

"Having said this, he was about to eat his brother, but Hemangada intervened again, saying, 'O vampire, I kindly ask you to agree to my request. Tell me, would you not let my brother go if you were offered other food? I will redeem my brother in this way, if you allow me to do so.'" But the vampire replied, "Listen, prince!

There is nothing in exchange for which I would release him. I will not give him up. Would a man allow long-awaited food to slip through his fingers? However, I will now tell you the oath I have made. There are many questions that trouble my mind. If you can answer them satisfactorily, I will release your brother." Then Hemangada asked the vampire to ask these questions so that he could answer them. And then the vampire asked the following very subtle questions, which I will repeat for you, Rama!

Here they are:

80. Vampire: "What is more expansive than space and more subtle than the subtlest? What is its nature? Where is it located? Tell me this, prince."

81. Prince: "Listen, vampire! Absolute Mind is wider than space and more subtle than the subtlest. Its nature is to Shine, and it abides as the Supreme Being."

82. Vampire: "How can He be wider than space, being the only one? And how is He more subtle than the subtlest? What is this Shining? And what is this Supreme Being? Tell me, prince."

83. Prince: "Listen, vampire! Being the material cause of everything, the Supreme Mind is vast, even though it is one; being imperceptible and elusive, it is subtle. Radiance undoubtedly implies Consciousness, and this is the Supreme Being."

84. Vampire: "Where and how should the Mind be realized, and what does it give?"

85. Tsarevich: "For its realization, the shell of the Mind must be investigated. A purposeful, single-minded search aimed at comprehending this Mind reveals its existence. After such realization, daily rebirth ceases."

86. Vampire: "What is this shell, and what is concentration of the mind? Again, what is birth?"

87. Tsarevich: "The shell of the Mind is a veil (ignorance) that hides the Pure Mind; in itself, it is motionless. Unidirectionality is dwelling in the form of the Higher Essence. Birth is the false identification of the Higher Essence with the body."

88. Vampire: "Why is this Absolute Mind, which always Shines, not realized? How can it be realized? Why did birth take place at all?"

89. Tsarevich: "Ignorance is the reason for the lack of Realization. It is the Higher Self that realizes the Higher Self; there can be no external help here. Birth is caused by the feeling of 'I am the doer.'"

90. Vampire: "What is this ignorance you speak of? Again, what is the Higher Essence? Whose feeling is 'I am the doer'?"

91. Tsarevich: "Ignorance is the feeling of separation and isolation from Consciousness and false identification with that which is not your essence (mind). As for the Higher Self, this question must be referred to the Higher Self that dwells within you. The ego, or the 'idea of 'I,' is the root of activity."

92. Vampire: "By what means can ignorance be destroyed? How can these means be obtained? What leads to the attainment of such means?"

93. Prince: "Inquiry cuts the root of ignorance. Dispassion develops inquiry. Aversion to the pleasures of life gives rise to dispassion towards them."

94. Vampire: "What is inquiry, dispassion, or aversion to pleasures?"

95. Tsarevich: "Research is an analysis conducted within oneself, it is the distinction between non-essence (mind) and Higher Essence, prompted by an unyielding, strong, and sincere desire to comprehend and realize Higher Essence. Dispassion is detachment from one's surroundings. It arises when the mind is constantly mindful that attachment is followed by suffering."

96. Vampire: "What is the root cause of all these requirements?"

97. Prince: "Divine Grace is the root cause of all good. Only through devotion to God can His Grace be attained. This devotion is generated and developed by the community of the Sage. This is the original cause of everything."

98. Vampire: "Who is this God? What does devotion to Him mean? Who are the Sages?"

99. The Prince: "God is the Lord of the Cosmos (the Universe). Devotion is unwavering Love for Him. A Sage is one who dwells in Supreme Peace (Nirvana) and is full of love for all."

100. Vampire: "Who is always in the power of fear, who is in the power of suffering and misery, who is in the power of poverty?"

101. Tsarevich: "Fear holds in its embrace a man who possesses great wealth; suffering and poverty are found where there is a large family; and poverty is insatiable desire."

102. Vampire: "Who is fearless? Who is free from poverty? Who never needs anything?"

103. Prince: "A person without attachments is free from fear; a person with a restrained mind is free from suffering and poverty; a Self-Realized person never needs anything."

104. Vampire: "Who is the one who is beyond human understanding, and who is visible even though he has no body? What is the activity of the inactive?"

105. Prince: "A person who is liberated in life is beyond human understanding; he is visible, though he does not identify himself with the body; his activity is inactive."

106. Vampire: "What is real? What is unreal? What is impractical? Answer these questions, and you will liberate your brother."

107. Tsarevich: "The subject (mind) is what is real; the object (intellect) is what is unreal; worldly affairs are pointless.
"Now I have answered your questions. Please release my brother immediately."

108. "When the prince said this, the vampire gladly released Rukman Gadu and transformed himself into a Brahmin."

109. "Seeing the figure of the Brahmin (Sage), full of determination and tapas, the two princes asked him who he was."

110-112. "I was once a Brahmin from Magadha. My name is Vasuman. My learning brought me fame, and I was known as an invincible debater. I was proud of myself and sought out those learned pandits who were under the king's protection. Among them was a great Saint, perfect in Wisdom and completely absorbed in the Supreme Essence. He was known as Ashtaka. I went to him out of my love for debate. Although I was a simple logician, I presented arguments that contradicted his statements about Self-Realization, simply by pressuring him with the force of my polemics. He supported his arguments with numerous quotations from the Holy Scriptures. Since I wanted to win at any cost, I continued to refute his statements. Finding me incorrigible, he stopped speaking. However, one of his disciples, a descendant of Kashyapa, was angered by my audacity and cursed me before the king, saying, "You,

You are a black sheep among Brahmins! How dare you refute my Teacher's statements without even trying to understand them first? May you turn into a vampire and remain so for a long time!

"I trembled with fear at the curse and sought refuge at the feet of the sage Ashtaka. Being always immersed in the Supreme Being, he took pity on me, even though I had just been his opponent in the debate; and he changed his disciple's curse, pronouncing its final part as follows: "May you return to your former form as soon as a wise man gives the proper answers to all the questions that were asked here by you and to which I answered, but you rejected my answers with your polemics." "O prince! Now you have freed me from this curse. And therefore I consider you the best among men, knowing everything that pertains to this life and the next."

"The princes were amazed by this story of his life.

123-124. "Brahman asked Hemangada a few more questions, and after that he gained even greater enlightenment. Then, after saying goodbye to Brahman, the princes returned to their city.

"Now I have told you everything, BhAr! "

CHAPTER XXII - CONCLUSION

1-4. After the sage Dattatreya finished his narration, Rama again addressed him with respect: "Teacher, what else did Brahman ask Hemangada, and how did Hemangada grant him enlightenment? This is a very interesting topic, and I wish to hear it in its entirety." Then the Wise Dattatreya, the Ocean of Mercy, continued the story: Vasuman asked Hemangada the following questions:

5-8. "Prince! I will ask you one question. Please answer me. I studied the Supreme Truth from Ashtaka (Asa) and later from you. You are a sage; but nevertheless, how is it that you went hunting? How can a sage be engaged in activity? Activity implies duality; wisdom is non-duality; thus, these two things are directly opposite to each other. Please clarify my doubt."

When asked about this, Hemangada replied to Brahmin as follows: 9-14. "O Rahman! Your confusion, caused by ignorance, is still not clarified. Wisdom is eternal and natural. How can it contradict activity? If activity is to render wisdom ineffective, then how can Wisdom be more useful than sleep? No Eternal Good is possible in such a case. All this activity depends on Self-Awareness. And since this is so, can activity destroy Wisdom and yet remain in its absence? Wisdom is that Awareness in which this world (Yavi) with all its phenomena and activity is known as an image or a series of images (the Universe); the duality inherent in activity is also a phenomenon in this non-dual Awareness.

"There is no doubt that a person realizes the Supreme Being only after purifying himself of all thoughts, and that then he is freed from bondage once and for all. Thus, there is no basis for your question, and the wise do not ask it."

Then Rakhman said the following:

15-16. "Truly, O prince! I have also come to the conclusion that the Supreme Being is Pure, Unblemished Mind. But how can it remain unblemished when desire arises in it? Desire is a modification of

of the Supreme Being, causing confusion, like a rope mistaken for a snake." 17-26. "Listen, O Rahman! You still do not clearly distinguish confusion from clarity. The sky appears equally blue to everyone, regardless of whether they know that space is colorless or not. Even those who know speak of the "blue sky," but they themselves are not confused. The ignorant person is confused, while the knowledgeable person is not. The apparent confusion of the latter is harmless, like a snake that is dead. His activity is like reflections in a mirror. There is a difference between the Wise Man and the ignorant. The Wise Man possesses accurate Knowledge and unerring judgment, while the ignorant operates with vague concepts, and his judgments are distorted. Knowledge of Truth never leaves the Wise Man, even when he is immersed in activity. All his actions are like reflections in a mirror, for, being Self-Realized, he is no longer affected by ignorance.

"Incorrect knowledge, caused by complete ignorance, can be corrected by True Knowledge; but incorrect knowledge, caused by error or fault, cannot be corrected so easily. When vision is impaired, sight will be blurred, and a single object will appear to have many images. Similarly, until residual karma has been exhausted, the manifestation of the world (Yavi) continues for Jnani (the Wise), though only as a phenomenon. But it too will disappear as soon as praRABdha works itself out, and then only the Pure and Unclouded Mind will remain. Therefore, I tell you that there is no stain on the Jnani, even though he seems active and involved in worldly activities."

Hearing this, the Brahmin asked again:

27. "O prince! How can there be any remnant of past karma in Jnana? Does not Jnana (Wisdom) destroy all karma, just as fire burns a whole piece of camphor?"

28-29. Hemangada replied as follows: "Listen, Brahman! There are three types of karma: 1) mature, inevitable; 2) pending, unfinished; 3) postponed for the future. These three types of karma are common to all, including Jnani. Only the first of them remains for Jnani, while the other two types are burned.

30. "Karma ripens with the passage of time; such is the Divine Law. When it has ripened, it is bound to produce its fruits.

31. "The karma of one who is active after Self-Realization becomes ineffective due to his Wisdom.

32. "Karma that has already ripened and is now bearing its fruits is called inevitable; it is like an arrow already released from a bow, which must fly along its trajectory until its initial momentum is exhausted."

33-35. "The environment is only the result of karma: although everyone sees it as the same, Jnanas react to it differently, according to their own stages of Realization.

"Manifestations of pleasure and pain are observed in the lowest category of Sages, but they leave no trace on them, unlike the ignorant; pleasure and pain affect the Sages of the middle category in the same way; however, they only react vaguely to their environment, just as a sleeping person reacts to a gentle breeze or an insect crawling on them; manifestations of pleasure and pain are again observed among the best of the Sages, but they perceive them as a mirage.

36. "The ignorant anticipate pleasure and pain before they occur, immerse themselves in them again and again when they occur, and mentally return to them after they are over, and therefore pleasure and pain leave a strong impression on their minds.

37. "Jnanis (wise men) of the lower order also enjoy pleasure and pain like the ignorant, but their memory of these experiences is often interrupted by periods of Realization. Thus, worldly pleasures leave no impression on their minds.

38. "Jnanis of the middle order, accustomed to restraining their minds through long practice of austerities, keep their minds under control even when they experience pleasure or pain, and thus their response to the world is as indistinct as that of a sleeping person to a gentle breeze or an insect crawling over him.

39-41. "Jnanis of the highest order remain unaffected, for they always remain like a burnt skeleton of cloth after their Realization. Just as an actor is not really subject to the passions he displays on stage, so this Jnani, always aware of his Perfection, is not subject to the apparent pleasures and pains, which he considers to be mere illusions, like a mirage.

42. "The ignorant do not realize the Pure Supreme Essence; they always see it as clouded, and therefore they believe in the reality of objective knowledge and are consequently subject to the influences of pleasure and pain that occur in life.

43-49. "As for the lowest category of Jnanas, they realize the Supreme Being only from time to time, and periods of ignorance overtake them whenever their predispositions overcome them and they consider the body to be the Supreme Being and the world to be real. They are often able to overcome and reject old predispositions, and thus there is a struggle within them between Wisdom and ignorance—each of which prevails alternately. Jnanis side with Wisdom and fight ignorance until falsehood is completely destroyed and Truth prevails. Therefore, Jnana (Wisdom) is indivisible.

50-57. "The representatives of the middle category of Jnanis never forget the Supreme Essence, and false knowledge never takes hold of them. However, of their own free will, they bring certain predispositions from the depths of themselves to the surface in order to support their bodies in accordance with the action of karma. Such is the behavior of the Perfect Jnani.

"As for the seeker, there is no forgetfulness of the Supreme Being for him as long as he remains in samadhi (Nirvana). But the Perfect Jnani never forgets the Supreme Being, and he manifests his own predispositions according to his own choice.

"The highest order of jnani makes no distinction between samadhi and worldly affairs. He never perceives anything as separate from the Supreme Essence, and therefore, for him, there is no apostasy.

"The jnani of the middle category loves samadhi and voluntarily abides in it. Accordingly, there is a deviation, albeit slight, when he is engaged in worldly affairs, or even in caring for the body.

"On the other hand, the Jnani of the highest order remains in samadhi unintentionally and naturally, and any deviation is impossible for him under any circumstances.

"But Jnanis of the middle and higher categories have no trace of karma in them, because they are in Perfection and perceive nothing but the Supreme Essence.

"How can any karma remain when the unbridled fire of Jnana (Wisdom) rages, burning everything in its path?

58. "Such karma is merely a trick, although the viewer believes it to be real. I will now explain this point.

59-62. "The state of Jnani (the Wise One) is considered identical to the state of God. There is not even the slightest difference between them. Therefore, karma cannot pollute Jnani."

"After this conversation with Hemangada, all of Vasumana's doubts were dispelled. He gained a clear understanding of True Realization. Vasumana and the prince said goodbye to each other and parted ways."

Having heard all this, Rama still asked the Wise Dattā:

63-65. "Teacher! I have listened to Your Sacred words concerning Realization and Wisdom. My doubts are now clarified. Now I understand the non-dual state of Absolute Consciousness, permeating everything and abiding in the Supreme Essence. Nevertheless, I ask You to convey to me the essence of the entire conversation in a few words, so that I may remember them always."

66-68. When asked about this, the Wise Dattā resumed his narrative:

"The One who abides as the Supreme Being is the Pure, Intelligent, Transcendental Being, containing within Himself the totality of all egos (individuals) in a complete and perfect measure. He is Self-sufficient, and He performs the role of maya (illusion) based on His own Perfection. Being Non-dual, He causes even the impossible to happen, and thus reveals the Universe as a sequence of images (pictures) in a mirror (on a screen). Now I will tell you how this happens.

69-71. "He who is Transcendence, Perfection of Awareness, and the complete aggregate of all egos, divides Himself in two of His own Will. Imperfection is a concomitant circumstance of such division; it leads to the appearance of an inanimate aspect, which is the aforementioned external or unmanifested emptiness. The intelligent animate aspect is man."

72. "Now God, being Perfect, sees man, but still knows that it is Himself, through the awareness of 'I am also this'.

73-90. "Later, God identifies the irrational aspect with His body at the beginning of Creation. Then He is called Ishvara. Now this clouded Supreme Self, namely Ishvara, divides Himself into three aspects-qualities: Darkness (ignorance), Light (Wisdom), and Harmony, which in turn manifest the Cosmos (Universe) consisting of many worlds. The gods are innumerable, and they are all engaged in the creation of worlds; innumerable gods sustain these worlds; and innumerable gods destroy them. Thus exists the Universe. But they are all merely images in the great mirror of Absolute Consciousness.

"They are only manifested and are not real, for they were never created.

"The Creator is always the complete sum of all egos (creatures). Just as you fill your body and identify yourself with various senses and organs, without departing from the ego, so the transcendent Pure Mind similarly identifies itself with everything, from the Supreme God (Archangel) to the most insignificant protoplasm (the nucleus of an atom), and yet remains One.

"Again, just as you cannot taste anything without the help of your tongue, nor comprehend other things without the help of other senses or organs, so too does the Creator act and know Himself through the medium of gods, humans, etc. Just as your conscious Higher Self

remains pure and without qualities, although it forms the basis for all the activities of the members, organs, and senses, so too is the Higher Mind unaffected by anything, although it holds all egos within itself. The Great Ra-M-Ha knows no differences in the immensity of the Universe, and yet He makes no distinctions among these egos.

"In the same way, the Cosmos (Universe) shines in Him like reflections in a mirror. The radiance of the Cosmos is due to His reflection. In the same way, all individuals in the world, namely, you, I, and others—all of them—are glimpses of His Consciousness. Since they are all only aspects of the Supreme Mind, only He alone will shine in purity, free from contamination or interference in the form of objects.

"Just as a shining mirror is clear and pure when no images are visible in it, and just as it remains unblemished even when images are reflected in it, so too does Pure Mind exist Pure and unblemished regardless of whether we see this world or not.

91-92. "This unblemished Supreme Mind is one without a second, and it is filled with Bliss, because there is not the slightest trace of unhappiness in it. The totality of all the happiness of all living beings takes the form of Mind, because it is undoubtedly desired by all; and it is none other than the Supreme Being, which consists of pure Bliss, because the Supreme Being is most loved by every being.

93. "For the sake of the Supreme Being, people engage in asceticism (fasting) and restrain their desires; all sensual pleasures are but sparks of the Bliss that is inherent in the Supreme Being.

94. "For sensual pleasures are like the feeling of relief experienced when freed from a heavy burden, or the feeling of peace in sleep. Pure Mind is truly Bliss, because it is the only one sought after."

95. People are unaware of the Bliss that is inherent in them as their Highest Essence because of their ignorance. They always associate pleasure with certain events (alcohol, drugs, etc.).

96-98. "Furthermore, just as a person who sees images associated with objects in a mirror ignores the presence of the reflecting surface, but after reflection discovers that the images depend on the mirror and are inseparable from it, and the mirror is found to be untainted by the reflected images, so too do the Sages know that the Supreme Being alone is the One and only, real and untainted by its own projections, namely, this world (Yavi).

99. "The relationship of the Cosmos (Universe) to Pure Mind, that is, to the Absolute Essence, is like the relationship of a pot to clay, jewelry to gold, or a sculpture to granite.

100. "O Rama! Denying the existence of this world (Yavi) does not speak of the perfection of the denier. Denial is absurd. For it implies Mind, and Mind reflects itself in the form of this Universe.

101. "The mind that denies or acknowledges this world shines above all this! Can the world cease to exist and disappear simply because it is denied?"

102. "Just as images appear in a mirror and share its nature, so the universe has the nature of the Supreme Being and abides in It, and is as real as the Mind."

103-105. "This Wisdom in its Perfection is the Realization and Awareness of all as the Supreme Being. The Mind manifests itself in the form of objects by its own nature, like a mirror manifesting itself in the form of images on it. This is the essence of the Shastras (Sacred Scriptures). There is no bondage, no

Liberation, nor seeker, nor process of attainment. Only the Transcendental Conscious Principle exists in the three states of existence. It abides as the One and uniform Absolute Being and existence. It is ignorance; It is Wisdom; It is bondage; It is Liberation, and It is its process.

106. "This is all that needs to be known, understood, and realized. There is nothing more. I have told you everything in order."

The sage HaRi (Ari) concluded his exposition as follows:

107-111. "A person who knows this properly will never be overcome by suffering. O Narada! This is the section on Wisdom, brought forth from the hidden and secret depths through reasoning, subtlety, and experience. If someone does not attain Wisdom after hearing or reading this text, continuing to wallow in ignorance, then he should be considered as something no better than a log or a stone. Can he then hope for anything? "Hearing this text even once should make a person Truly Wise; they should undoubtedly become Wise. Sin or obstacles on the path to Wisdom are removed when reading this text; Wisdom dawns when listening to it. Writing, recognizing, and discussing its content destroys the feeling of duality, clears the mind, and reveals the unchanging Truth.

112. "The Lord is called Liberation when He is clearly and directly realized through inquiry as the One indivisible Supreme Essence of all and everything; otherwise, He is called bondage. He is the One Consciousness permeating the three states of being, remaining unstained and undivided by them. He is sound, word, and meaning of the word; He is the Great Ra-M-Ha."

Book 10. THE BOOK OF DEATH

I bear witness to my reverence for the Great Ra-M-Ha!

Chapter 1 ON THE SUFFERINGS OF SINNERS IN THIS WORLD AND THE NEXT

1. A tree whose root is the Law, whose trunk is the Vedas, whose numerous branches

- Puranas, flowers - prayers to God, and fruits - Liberation (Immortality), sprouted.

2. In the field of beings who do not close their eyes, the Sages, Shau, and others performed prayers to reach the Heavenly Worlds.

3-5. One morning, while offering prayers to the Great Ra-M-Ha, the Sages politely asked the venerable SuTu, who was sitting there: "You have described the path leading to happiness (Immortality). Now we want to hear about the frightening path of Yama (King Navi), as well as the sufferings in the world of birth and death (Yavi) and the means to escape the cycle of birth and death (samsara). Please tell us truthfully about the misfortunes of this world and the other."

6. SuTa said, "Then listen. I want to describe the path of Yama, which brings happiness to the pious and sorrow to sinners.

7. As it was conveyed to Vaina-Treye (Ivan the Wise) by God Vishnu (the Supreme) himself, so shall I tell you this to remove your difficulties.

8-9. Once, when Hari (ZaHariya/AzHariya), the Supreme Teacher (Rahman/Man of God), was sitting, resting on the sacred

river (Jordan/Iriy-Don), the son of Vin-Anta (son of Veles from the Rod of Atlanteans) approached, offered a respectful bow, and asked:

"You, O Teacher, have described to me various paths of devotion to God, and also told me about the Highest Goal of those devoted to God.

10. Now I want to hear about the terrifying path of Yama (King Navi), which is followed by those who have strayed from serving God.

11. The name of the Lord is easy to pronounce, and the tongue is under our control. Shame and disgrace on the unfortunate ones who do not pray to God and go to Hell.

12. Tell me, Teacher, what state do sinners reach and how do they find misfortune on the path of Yama?

13. The Blessed Teacher said: "Listen, I will describe to you the path of Yama, which is frightening even to hear about, and along which sinful souls go to Hell.

14-16. O Tark, those who are mired in sinfulness, who are devoid of compassion and righteousness, who are attached to immorality and reject the True Scriptures and the company of the virtuous; the self-satisfied, who do not recognize authority, poisoned by pride in their wealth, deprived of Divine qualities (Spirit); confused by a multitude of thoughts, entangled in the webs of illusion (maya), revelling in sensual pleasures - fall into the Abyss.

17. Those inclined toward Wisdom go toward the Highest Goal (Immortality); those inclined toward sin go the way of misfortune and suffering.

18. Listen to how the sufferings of this world fall to sinners and how, after passing through death, they encounter torment.

19. Having done good or bad deeds in their lives, in accordance with their past efforts, everyone receives certain illnesses - as the fruit of their actions (karma).

20. Mighty death suddenly creeps up like a snake and strikes, causing physical and mental pain in a person who passionately desires to live.

21-24. Still not tired of life, surrounded by the care of his relatives for his frail body, he is on the threshold of death.

He lies like a tame dog, eating whatever is placed before him out of mercy, suffering from illness and indigestion, feeding on crumbs, moving little.

With a lifeless gaze, chronic bronchitis, tormented by coughing and heavy breathing, the gurgling of death itself in his throat, surrounded by grieving relatives, unresponsive to questions, he is caught in the net of death.

25. In this state, with his mind preoccupied with the fate of his family, with unbridled emotions, losing consciousness from pain, he dies among his weeping relatives.

26. At this final moment, O Tark, a divine vision arises-
all Worlds are as one-and he does not try to say anything.

27. And when the destruction of the senses and the cessation of the mind begin, the messengers of Yama approach, and life departs.

28. When the breath stops, it seems that the moment of dying lasts an eternity, and intense pain, like the bites of hundreds of scorpions, torments the dying person.

29. Now his mouth fills with foam and saliva. The sinner's life air escapes through the lower gates of the body.

30-31. Then two terrifying messengers of Yama approach, with a frightening appearance, holding ropes and nooses, naked, with sharpened teeth, black as ravens, with bristling hair and ugly faces, with claws like blades. Seeing them, the sinner trembles and empties his stomach beneath himself.

32. Yama's servants pull out of the body a creature the size of a thumb, which cries out, "Oh, oh," and sees its body from the side.

33. Pulling it out of the agonizing body, tightening the noose around its neck, they drag it by force all the way, just as the king's guards drag a convict.

34-35. As Yama's messengers drag the sinner away, they insult him and describe in detail, over and over again, the terrible tortures of the underworld:

"Hurry up, wretched sinner. You will go to the kingdom of Yama. We will take you to Hell and other hells without delay."

36. Hearing these words and the lamentations of his relatives, he cries out loudly, "Oh! Oh!", beaten by the servants of Yama.

37-38. With his heart frozen in fear, trembling from threats, torn apart by vicious dogs, suffering, he remembers his unrighteous deeds.

Hungry and exhausted without water, scorched by the sun and burned by hot winds, beaten with whips, overcoming pain, he walks almost without strength on the scorching ground, where there is no shelter or source of water.

39-40. From time to time, falling unconscious from exhaustion and rising again, he walks this path through the darkness to the kingdom of Yama.

The sinner is brought there quite quickly, and Yama's messengers show him all the monstrous tortures of Hell.

41. Standing before the terrifying Yama, the sinner, at his command, quickly returns through the air with the messengers.

42. Returning, bound by past inclinations, wanting to be in the body, but dragged away by the noose around his neck, suffering from thirst and cold, he moans.

43. He receives what he deserves, and this is part of the retribution for his actions in the world of Yavi. The sinner begs for mercy, but nevertheless, O Tark, the sinner receives no leniency.

44. Prayers, offerings, and handfuls of water do not save the sinner from torment. Although he eats waste, he always remains hungry.

45. Those who have left their bodies and are deprived of scraps wander in torment in an uninhabited forest until the end of time.

46. Unfulfilled karma does not disappear even after hundreds of millions of years. A being that has not experienced suffering does not obtain a human body.

47. Therefore, O twice-born, throughout life, a person must offer prayers to God, the Great Ra-M-Ha. Each day is divided into three parts!

48. The first and second (at dawn and after noon) give nourishment to the five elements of the body, and the third goes to the messengers of Yama.

49. For nine days and nights, the soul, separated from the body, receives food, and on the tenth day, the being with a fully formed body gains strength.

50. When the old body is lost, a new one is formed by this food. The person becomes the size of a hand, and through this body, they learn good and evil on their path.

51. On the first day, the head is formed from the balls (atoms), on the second day, the neck and shoulders are formed, on the third day, the heart is formed, on the fourth day, the back is formed, on the fifth day, the navel is formed, on the sixth day, the lower back and private parts are formed, on the seventh day, the hips are formed, on the eighth day, the arms are formed, on the ninth day, the legs are formed, and on the tenth day, hunger and thirst are formed.

54. Being in a body formed from balls (atoms), very hungry and suffering from thirst, the deceased receives food on the eleventh and twelfth days.

55. On the thirteenth day, the sinner, bound by Yama's servants, walks the road to Hell like a captured monkey.

56. The length of Yama's path is measured at 86,000 yojanas (1 yojana = 8-9 miles) without Vaitarani.

57. The deceased travels 247 yojanas per day, moving day and night without rest.

58-59. The sinner reaches the domain of the King of Justice (another form of Yama) after passing through sixteen cities that lie along his path—all these places of horror on the way to the city of Yama, the abode of Justice. Having safely passed through the sixteen cities that lie along his path.

60. Dragging himself with a noose around his neck, uttering cries of "Oh, Oh!", having left his home forever, the sinner walks this path to the city of Yama.

CHAPTER 2 DESCRIPTION OF THE PATH OF YAMA

1. Gar said, "What is the path of suffering in the Kingdom of Yama (the world of Navi)? Tell me, O Keshav (God-Ascetic), by what path does the sinner go there?"

3. "On this path there is no shade from trees where a person could rest, and there is nothing that could serve as food and sustain life.

4. Nowhere is there water to drink for those suffering from thirst. Twelve Suns are unbearably hot, both at the end and at the beginning of the path.

5. Thus does the sinful soul drag itself along, pierced by cold winds, pricked by thorns in one place, bitten by vicious snakes in another.

6. In one place, fierce lions, tigers, and dogs bite the sinner; in another, scorpions sting him; in a third, fire burns him.

7-8. In one place there is a terrible forest, two thousand yojanas long and wide.

It is teeming with bees, mosquitoes, crows, owls, hawks, vultures, and forest fires are everywhere;

the leaves on its trees are sharp as swords and they scratch and prick the sinner.

9. In one place he falls into a hidden well, in another he falls from a high mountain, in a third he steps on razor blades and spearheads.

10. In one place, he stumbles in pitch darkness and falls into water; in another, into mud swarming with leeches; in a third, into hot slime.

11. In one place, he encounters a plain of hot sand made of red-hot copper; in another, a mountain of hot ash; in a third, a huge cloud of smoke.

12-13. In some places, he is hit by streams of coal, rockfalls, lightning strikes, rain of hot water, blood, weapons, and streams of caustic mud.

In some places, there are deep gorges on the way, in others, hills and valleys that must be overcome.

14. In one place, there is darkness as thick as pitch; in another, there are impassable rocks; in a third, there are lakes of pus, blood, and excrement.

15-17. Halfway along the path flows the extremely terrifying river Vay, the sight of which causes suffering, and the mere mention of which fills one with fear.

It flows for a hundred yojanas—an impassable stream of pus and blood, with piles of bones on its banks, with mud made of flesh and blood.

There is no ford across it, the banks are swampy, and it is impassable for sinners, as it is full of crocodiles and teeming with hundreds of terrifying birds.

18-20. When the river sees a sinner approaching, it spews flames and smoke, boiling like oil in a frying pan, O Tark!

It is covered all over with myriads of stinging insects, teeming with huge vultures and crows with iron beaks, filled with

pigs (apostates of the Rod), crocodiles, leeches, fish, turtles, and other carnivorous sea creatures.

21. Very sinful people who have fallen into the stream cry out, "Oh, oh, oh!"—screaming in pain again and again.

22-23. Often, sinners who are thirsty and hungry drink blood. This river, full of blood and pus, is terrifying.

It flows with a loud roar, and it is frightening to look into it, and at the mere sight of it, the sinner faints.

24. Its entire surface is covered with scorpions and black snakes; there is no salvation for those who fall into it.

25. Hundreds of thousands of whirlpools drag the sinner to the bottom, where he remains for a while and then floats back up again.

26. O Wise One, this river was created so that sinners would fall into it. It is difficult to cross, and it is a source of unimaginable misfortune.

27. Thus, the sinner walks the path of suffering, weeping and wailing, overwhelmed by intense grief and experiencing numerous afflictions.

28. With a noose around their necks, and some dragged by hooks, pushed in the back with sharp weapons, sinners continue on their way.

29. Others are dragged by a noose passed through their noses or ears; some are tied with ropes until they are half dead, dragged along the road, and pecked at by crows with their beaks.

30-32. Some sinners have many heavy iron chains around their necks, arms, legs, and backs.

And the terrible messengers of Yama beat them with hammers; blood gushes from the sinner's mouth, but he is forced to swallow it again.

Mourning their karma, these utterly tormented beings, who have experienced the extreme degree of all kinds of misfortunes, continue on their way to the kingdom of Yama.

33-34. And, dragging himself along this path, the fool constantly moans, "Oh! Oh!" calling upon God and repenting, "With enormous, reward-worthy effort, life in a human body was attained. But having received it, I did not fulfill my duty. Oh, what have I done!

35. I did not offer gifts, I did not do good, I did not impose restrictions on myself (I did not fast), I did not worship God (I did not pray), I did not perform service in places of pilgrimage (I did not study the Vedas), as prescribed. Oh, dweller in the body, receive retribution for what you have done!

36. I did not properly show respect to my neighbors, did not visit sacred places, did not serve the righteous, and did not perform a single good deed. O dweller in the body, receive retribution for what you have done!

37. Alas, I did not dig wells in waterless places, did not do good for the benefit of humans, animals, or birds, did not do even the smallest thing to support those in need of help. O dweller in the body, receive retribution for what you have done!

38. I did not give gifts daily, nor did I pray to God every day. I did not follow the instructions of the Vedas and Shastras (Sacred Scriptures) properly, did not listen to the Sages, and did not worship God. O dweller in the body, receive retribution for what you have done!

39. I did not follow my husband's good advice, I was not faithful to my husband, I did not pay due respect to my worthy ancestors. O dweller in the body, receive retribution for what you have done!

41. I did not exhaust myself with fasting every year, I did not observe the prescribed rituals. Because of my ungodly deeds in my previous lives, I received a female body, which is a source of great misfortune.

42. Thus, bitterly lamenting many times, remembering his past incarnation, moaning, "How did I come to this state?" he goes on.

43. For seventeen days, he moves at the speed of the wind. On the eighteenth day, O Tark, the deceased reaches the city of SauMya.

44. A huge crowd of dead people dwells in this beautiful and perfect city. A river flows through it, and there you can see a delightful Tree.

45. In this city, he rests together with Yama's servants. Here he remembers the best moments of his life spent with his wife, son, and loved ones, and grieves.

46-47. When he begins to mourn his wealth, family, and other loved ones, Yama's servants say to him, "Where is your wealth now? Where are your children and wife now? Where are your friends and relatives? You suffer only from the results of your own karma, O fool. Continue this endlessly.

48. You know that for a traveler, the main strength is in his provisions. You make no effort to obtain them, O traveler to the lower world! Nevertheless, you must immediately go this way, where there is neither buying nor selling.

49. Have you not heard, mortal, of this path, which is known even to children? Have you not heard of it from the twice-born (the Sage), as it is said in the Vedas?

50. This is what Yama's servants say to him, striking him with hammers. Stumbling and falling again and again, he is forced to run, held by them on a rope.

51. Here he eats the gifts for the first month, which the Righteous bring out of love or compassion, and then goes on to Sau.

52. There is a king there who looks like Death. The sight of the king fills the dead man with fear, and he decides to give up any attempts at resistance.

53. In this city, he dines on a mixture of water and rotten meat, and then leaves the city.

54. Then the deceased quickly goes to Rab, and he cries with grief when he sees the terrible forests.

55-56. Mercilessly beaten, with a noose around his neck, he moans again and again.

After two months, the unfortunate man leaves this city. Here he receives food, water, and clothing from the Saints, and again he is dragged forward by the servants of Yama.

57-58. The third month arrives, and he arrives in the city of Gand, where he sets off again, having eaten the food offered for the third month.

And in the fourth month, he reaches the city of Aipa. Here, stone rains fall in abundance on the dead man.

59. After eating food for the fourth month, he becomes satisfied to a certain extent. In the fifth month, the deceased goes on to the city of Kucha.

60. Staying in the city, the deceased eats food from his hands for the fifth month and then moves on.

61. After five and a half months, a ceremony is performed before the sixth month begins. The deceased is satisfied with meager food and a few cups of water, which he receives for the good deeds he did during his lifetime.

62-63. After staying there for some time, beaten by Yama's servants, trembling and miserable, he leaves this city.

He goes to Rab, the kingdom ruled by Yama's younger brother, King Vichitra.

64-65. When the deceased sees his huge body, he runs away in fear. Then fishermen come to him and say, "We have arrived and brought a boat for you, who wish to cross the great river Vai, if your merits are sufficient for this.

66-67. The saints who see the Truth say that Ra-M-Ha is God, and the river is called Vai (for what), because it can only be crossed by praying to God.

If you have brought prayer, then the boat will come to you, otherwise it will not."

Hearing their words, the unfortunate man exclaims, "Oh Heaven!"

68. Seeing him, the river rages, and the unfortunate man cries loudly. A sinful soul that does not offer prayers will truly drown here.

69. Pushing a skewer through the unfortunate man's lips, the messengers soar into the air and carry him across the stream like a fish on a hook.

70. Then, having eaten the food of the sixth month, he continues on his way, moaning sadly and suffering from hunger.

71. After the seventh month, he arrives in the city of Bahvapadu. Here he receives what is given to him for the seventh month.

72. Passing through this city, he arrives at the city of Duhkhad. Traveling through the air, he experiences terrible suffering.

73. After eating the food for the eighth month, he moves on. At the end of the ninth month, he arrives in the city of NaYaakRandu.

74. Seeing many people struggling in agony and losing his courage, he cries in deep shock.

75. Leaving this city, the deceased, beaten by Yama's servants, reaches the city of Ptaab with great difficulty.

76. Although he receives food and water as gifts here, he is unhappy. At the end of the eleventh month, he arrives in the city of Rau.

77. Here he enjoys what he receives for the eleventh month, and after half a month he reaches Payo.

78. Here, clouds gather, adding to the misfortune of the deceased. And here, suffering, he receives food until the end of the year.

79. At the end of the year, he reaches the city of Shita, where he is overtaken by a cold hundreds of times stronger than that of the Himalayas.

80. Hungry and pierced by the cold, he looks in ten directions: "Is there anyone who could free me from my suffering?"

81. Then Yama's servants ask, "What merits do you have?" After eating the food given on the anniversary, he regains his courage.

82. At the end of the year, approaching Yama's abode, he reaches the city of BahubHiti and discards his body, which is the size of a hand.

83. The soul, the size of a thumb, in order to atone for its karma, having received a body of torment, sets off on a journey through the air with Yama's servants.

84. Those who do not worship God move as if painfully bound by chains.

85. Four roads lead to the city of the King of Justice, and I have described to you the path to the southern gate.

86. I have told you how they travel this terrible road, exhausted by hunger, thirst, and fatigue. What else do you want to hear?"

CHAPTER 3 DESCRIPTION OF THE TORMENTS IN THE KINGDOM OF THE PIT

1. Gar asked, "What are the sufferings that a sinner experiences after passing through the Pit to his abode? Tell me about this, O KeShava (Spirit of the Supreme God)."

2. The Blessed Lord (Teacher) said: "Listen, O descendant of Vin-Anta (Anta). I will tell you this from beginning to end. But you will tremble even from the mere description of Hell.

3. Forty-four yojanas away, O Kashyapa, from the city of Bhiti, lies the huge city of the King of Justice.

4-5. The sinner cries out when he hears the lamentations of the crowd of fellow sinners—all those who are going to the city of Yama.

Everyone goes to the gatekeeper and reports to him. The gatekeeper is always on duty.

6. After visiting Raghupt (the keeper of people's deeds), he reports on their good and bad deeds. Raghupt then tells this to the King of Justice.

7. The godless, O Tarkashya, and people mired in sin are well known to the King of Justice, as they should be.

8. Nevertheless, he asks Raghupt about their sins. Raghupt, although he is all-knowing, asks the Vanas (the gods who record the deeds of men).

9. The Vanas (Angels) - children of Light (Ingli) living in Heaven, on Earth, and in lower realms - hear and understand from a distance and see very far.

10. Their wives are of the same nature and are called Vanis (divine maidens). They know absolutely everything that women do.

11. They report to Raghupt everything that is said or done by each person, openly or secretly.

12. These courtiers of the King of Justice know exactly all the virtues and vices of humanity and the karma generated by the mind, speech, and body.

13. Such is the power of those who have authority over mortals and immortals. Thus, the Vanas, who always speak the truth, recount the deeds of man.

14. They are benevolent toward people who win their favor through asceticism, charity, and honest speech, and they grant them Heaven and Liberation (Immortality).

15. Knowing the malicious actions of sinners and telling the King of Justice about them, these truth-tellers become the bringers of suffering.

16. God, the Sun and the Moon, fire, wind, sky, earth and water, the heart, Yama, day and night, dawn and dusk, and Justice (Conscience) - all know the deeds of man.

17. The King of Justice, Raghupt, the Vanas, the Sun, and others know all the sins and good deeds of an incarnated being.

18. Then Yama, having ascertained the sins of sinners, sums them up and reveals his terrifying image to them.

19-21. Very sinful people see the terrifying image of Yama—he has a huge body, sits on a buffalo, and holds a staff in his hand.

Thundering like a cloud during a pra-laya (storm), black as a mountain of soot, terrifyingly flashing his weapons like lightning, in his divine form, three yojanas tall, with eyes like wells, a gaping mouth from which huge fangs protrude, red eyes, and a long nose.

22. Even Raghu is terrifying when surrounded by the King of Death, fever, and others. Next to him, all the messengers, resembling Yama in appearance, roar.

23. Seeing this, the unfortunate soul cries out in fear. The sinful soul, which has not borne good fruit, trembles and moans.

24. Then, at Yama's command, Raghupt addresses all these sinners who are weeping and lamenting their karma.

25. "O you sinners, evildoers, polluted by selfishness (desires), unjust ones - why did you commit sins?

26. O you foolish people, why did you commit these sorrowful sins, born of lust, anger, and association with sinners?

27. Until now, you have committed sins with great pleasure, which is why you are now destined to suffer. Do not turn your faces away.

28. You have committed many sinful deeds, and these sins are the cause of inevitable misfortune.

29. It is known that Yama treats the foolish and the learned, the poor and the rich, the strong and the weak equally.

30. Hearing these words of Ragupta, the sinners bitterly lament their karma and remain silent and motionless.

31. The King of Justice, seeing that they stand motionless like thieves, assigns an appropriate punishment for each sinner.

32. Then the harsh messengers, after beating them, say, "Go, sinner, to the most terrible and terrifying worlds of Hell."

33. The messengers, fierce and terrifying, carrying out Yama's sentences, tie them all with a single noose and drag them to the underworld.

34. There is a huge tree there, like a blazing fire. It is five yojanas high and one yojana thick.

35. They beat the sinners, chaining them to the tree and hanging them upside down. The unfortunate ones, for whom there is no salvation, moan, burning in the fire.

36. Many sinners hang from this tree, emaciated by hunger and thirst, beaten by Yama's messengers.

37. "Oh, forgive my sins!" these very sinful people cry out to the messengers in utter helplessness, folding their hands imploringly.

38. Again and again, Yama's servants beat them with metal rods, maces, clubs, sticks, and large pestles from mortars.

39-40. Beaten, they fall into a lifeless state. Then, seeing that they have quieted down, Yama's servants address them thus: "O you sinners, servants of evil, why did you commit such vile deeds? You did not even make simple offerings of water and food (alms).

41. You did not even give half a handful of food to crows (pigeons) or dogs (cats), you did not treat guests with respect, you did not pray to God.

42. You did not focus properly on fulfilling your duty (Life Purpose), did not repeat mantras (prayers) that relieve suffering.

43. You never studied the Holy Scriptures (Vedas) or worshipped God. Although you were householders, you did not even show compassion to the poor and homeless.

44. You have not performed any devoted service to God. Reap the fruits of your own sins! Because you are deprived of righteousness, you deserve to be punished with beatings.

45. Forgiveness of sins is given by the Lord - the Great Ra-M-Ha. We only punish evildoers, as we are commanded."

46. Saying this, the messengers beat the sinners mercilessly, and from such beatings they fall to the ground, hot as burning coals.

47. As they fall, they are scratched by sharp leaves, and when they reach the bottom, they are bitten by dogs and cry out loudly.

48. Then the servants of Yama fill the mouths of those who scream with mud, tie some of them with numerous loops, and beat them with hammers.

49. Some sinners are sawed with saws like firewood, others are chopped into pieces with axes, spread out on the ground.

50. Some bodies are half-drowned in hot tar, and arrows are stuck into their heads. Others, secured in the center of the machine, are pressed like sugar cane.

51. Some are burned with hot coals, surrounded by torches and melted like a piece of ore.

52. Some are immersed in boiling oil, others in heated petroleum, and are turned over like pancakes thrown onto a frying pan.

53. Some are thrown onto the road in front of huge, raging elephants, while others are hung upside down with their hands and feet bound.

54. Some are thrown into wells, some are thrown from the top, others are placed in pits with worms that eat them.

55. Huge predatory crows and vultures with hard beaks peck at their heads, eyes, and faces.

56. Others protest loudly: "Give me back my wealth that you owe me. I see that you are enjoying my wealth in the kingdom of Yama."

57. Such sinners, arguing in Hell, suffer a terrible punishment - The messengers of Yama tear the flesh from them with pincers.

58. By Yama's order, Yama's servants carry these disputants away and throw them into the disgusting underworld.

59. The hells, full of great suffering, are located here, not far from the Tree; the misfortunes and sufferings in them are indescribable.

60. There are 8,400,000 hells, at the center of which are twenty-one of the most terrible of the most terrible.

61-64. All are created from sorrows and diseases of various kinds, various fruits of sin, and are inhabited by many servants of Yama.

65. Foolish sinners, deprived of righteousness and fallen there, experience various hellish torments until the end of the kalpa (a day of God, equal to 4.32 billion Earth years).

66. Men and women experience torment in the underworld because of their secret relationships (adultery).

67. Those who have created a family to satisfy the desires of their womb will reap the corresponding fruit, leaving both behind after death.

68. Having shed his body, which he nourished at the expense of other beings, he goes straight to Hell, where everything is completely opposite to happiness.

69. In the disgusting Hell, a person experiences what is prescribed for him by the Court, like a cripple who has been deprived of his fortune and family support.

70. Those who supported their families with money obtained by unjust means end up in Hell, where impenetrable darkness reigns.

71. After experiencing the torments of Hell in due order, he comes here (to the world of Yavi) again, but now purified.

CHAPTER 4 DESCRIPTION OF THE SINS THAT LEAD TO HELL

1. Gar asked, "For what sins do they fall into this great path? Why do they fall into the Vay River? Why do they go to Hell? Tell me this, O Keshava."

2. The Blessed Sage said: "Those who always enjoy ungodly deeds, who turn away from good deeds, go from Hell to Hell, from suffering to suffering, from fear to fear.

3. The pious enter the city of the King of Justice through three entrances, but sinners only through the road leading to the South Gate.

4. The river Vay lies on this ill-fated path. I will tell you about the sinners who walk on it.

5-12. Murderers of Brahmins (Wizards), drunkards, drug addicts, animal killers, child murderers, murderers of women, destroyers of children in the womb, and those who commit secret sins;

Those who steal the wealth of their neighbors, the property of the Temple or the twice-born (Sages), who encroach on the property of women and who steal the property of children;

Those who do not pay their debts, who appropriate deposits, who betray trust, and who kill with poisoned food;

Those who take advantage of others' mistakes and belittle their achievements, who envy worthy people, who associate with malicious individuals, who are foolish, who reject the company of decent people;

Those who despise sacred places, good people, virtuous deeds, teachers, and God, who speak disparagingly about the Vedas and other sacred scriptures;

Those who rejoice at the sight of misfortune, who try to make the happy unhappy, who speak ill of others, who are always malicious;

13. Those who do not listen to good advice and do not even heed the words of the Shastras (Holy Scriptures), who are self-satisfied, stubborn, foolish, who consider themselves enlightened—these and many others, very sinful, devoid of righteousness, are definitely walking the path of Yama, to the river Vay. I will tell you what kind of sinners fall into it.

14. Those who do not honor their fathers, mothers, teachers, mentors, and priests—these people drown in it.

15. Those who treacherously abandon their wives, who are faithful to them, possess good qualities, noble birth, and are honest, fall into the river Vay.

16. Those who attribute evil to a virtuous person and treat him disrespectfully fall into the Vay River.

17. Those who do not fulfill the promises made to Brahmins (Sages), and who, having called them, say, "I have nothing for you" — for these two, their stay in Hell lasts a considerable time.

18-24. Those who take back what they have given, who regret their gifts, who take away the means of livelihood from others, who prevent others from offering prayers to God;

Those who prevent asceticism (fasting), who prevent the recitation of the Holy Scriptures, who move the boundaries of fields, who plow pastures;

Those who sell and drink alcoholic beverages (Alcohol — son of the Spirit of Goli), cohabit with women of another race or with women of lower status (prostitutes), who kill animals for their own pleasure;

Those who have abandoned their duties (the Purpose of Life), who eat flesh (meat) and drink alcohol (AlKoHol), who allow themselves to be promiscuous, who do not study the Shastras.

Those who have not studied the Vedic scriptures, who have consumed alcohol or drugs, and who have cohabited with a woman from another caste;

Those who molest the king's wife, who kidnap or deceive others' wives, who lust after virgins (and children), and who defame virtuous women—these and many other fools, lovers of forbidden paths and neglecters of prescribed duties—fall into the river Vay.

26. Having traveled their entire path, sinners fall into the realm of Yama, and at the entrance, Yama's messengers, at his command, throw them into this river again.

27. O Brahman, they throw these sinners into the river Vay, which is itself the worst of the hells.

28. Those who do not give gifts (charity) or pray to God suffer the most severe torment and go to the Tree standing on its bank.

28-30. Those who give false testimony, those who perform the duties of others, those who earn their living by fraud, those who obtain income by theft,

Those who cut down or damage large trees, gardens, and forests; those who neglect their vows and pilgrimages; those who violate the chastity of women;

A woman who despises her husband and thinks of another—these and others are severely beaten at the woolly Tree.

31. Those who fall from these beatings are thrown into the lower Hades by the messengers. I will tell you about the sinners who end up there.

32. Godless people who deny and violate God's Laws, misers who are attached to sensual objects, hypocrites (liars), ungrateful people - they will surely end up in Hell.

33. Those who destroy wells, springs, reservoirs, shrines, or human dwellings will surely end up in Hell.

34. Those who eat while neglecting their wives, children, servants, and teachers, and who fail to make offerings to their ancestors (gods) and prayers to God, will surely go to Hell.

35. Those who block roads with various obstacles, dig them up, fill them with logs, stones, or sprinkle them with thorns—they will surely go to Hell.

36. Those who are too self-centered and do not worship God - the Great Ra-M-Ha, do not respect the Wise Men and True Teachers (Prophets) - will surely go to Hell.

37-38. A Brahmin (Wise Man) who lets a woman of easy virtue into his bed descends to a lower level (step of Faith); having begotten offspring from a woman of easy virtue, he immediately falls from the level (step) of Brahmin.

Such an unfortunate twice-born (Sage) is not worth greeting; those fools who worship him will surely go to Hell.

39. Those who love quarrels, who do not seek a way to end discord among people, who love fights between people and animals, and who enjoy them, will surely go to Hell.

40. Those who, out of malice, commit sin during conception with a woman who has no other refuge—they will surely go to Hell.

41. Those men who are so blinded by passion that they engage in relations with a woman during her monthly cycle, during the four days of the moon's change, during the daytime, in water, or during funerals—they will surely go to Hell.

42. Those who throw the waste products of their bodies into drinking water, food, or elsewhere will surely go to Hell.

43. Those who manufacture weapons—arrows, swords, and spears—and those who sell them will surely go to Hell.

44. Vaishyas who tan hides, women who sell their hair, and those who sell poisons will surely go to hell.

45. Those who do not feel compassion for the helpless, who hate the virtuous, who punish the innocent—they will surely go to Hell.

46. Those who do not feed a guest who has come to their house with hope, even if food is prepared, will surely go to Hell.

47. Those who are suspicious of all beings, who are cruel to them, who deceive all living things—they will surely go to Hell.

48. Those who accept the rites and rituals of the Vedas, but later, lacking control over their senses, renounce them, will surely go to Hell.

49. Those who do not respect the Teacher who imparts knowledge of the Higher Self and the narrators of the Puranas will surely go to Hell.

50. Those who betray their friends, who break off friendships, who destroy hopes - they will surely go to Hell.

51. Those who hinder the Prophets who carry the Word of God, or groups of pilgrims, descend into the terrible Hell, from which there is no return.

52. The sinful person who causes a fire in a house, village, or forest will be seized by the servants of Yama and roasted over a fire.

53. When his limbs are scorched by the fire, he will beg for a shady place, and then the servants of Yama will take him to a forest with leaves like swords.

54. When his limbs are cut by these leaves, sharp as sword blades, they will say, "Ha, ha! Sleep comfortably in this cool shade!"

55. When he begs for water, tormented by thirst, the messengers will give him boiling oil.

56. Then they will say, "Drink this liquid and eat this food." As soon as he drinks it, he will fall to the ground, burning from within.

57. Somehow getting up, he will wail pitifully. Powerless and breathless, he will not even be able to speak.

58. Therefore, it is said, Tark, that there are many tortures for sinners. Why should I explain them in full, since they are mentioned in all the Shastras (Sacred Scriptures)?

59. After such tortures, thousands of men and women are roasted in terrifying worlds until the Universal Flood (destruction of the universe).

60-62. Having eaten the indestructible fruits of their karma there, they are born again.

By the order of Yama, they return to Earth and become immobile or other beings:

trees, bushes, plants, reptiles, rocks, or grasses, which are referred to as immobile beings immersed in the darkness of ignorance, insects, birds, animals, and fish. It is said that there are 8,400,000 forms of life.

63. All of them evolve further into human life; returning from Hell, they are subsequently born in the human realm among the lower castes, but even then, due to the contamination of sin, they remain very unhappy.

64. Thus, they become men and women slowly dying of leprosy, blind from birth, afflicted with deadly diseases, and bearing the marks of sin.

CHAPTER 5 DESCRIPTION OF THE SIGNS OF SIN

1. Gar asked, "Tell me, Keshava, what are the signs of certain sins, and what kind of birth do these sins lead to?"

2. The Blessed Sage said: "You will hear from me about the sins for which the sinner, returning from Hell, again obtains a certain birth, and about the signs that mark certain sins.

3. The murderer of a human being becomes a consumptive person, the murderer of animals becomes a hunchback or a feeble-minded person, the murderer of a virgin becomes a leper—all three are born as pariahs (outcasts, without rights).

4. A murderer of a woman and her unborn child becomes a cruel and evil person, afflicted with numerous diseases; one who commits adultery becomes a eunuch; one who courts his neighbor's wife will suffer from skin diseases.

5. Those who feed on the flesh (meat) of creatures become very red, drunkards and drug addicts suffer from bad teeth; Brahmins who, out of greed, eat what they should not eat, become pot-bellied.

6. Those who eat sweets without offering them to others are born with goiters; those who offer unclean food during sacred ceremonies are born with pimples or leprosy.

7. A person who, out of pride, insults the Teacher (Sage), becomes epileptic; those who despise the Vedas and Shastras will surely be afflicted with jaundice and bile.

8. A false witness becomes mute; one who breaks the prayer before eating is born one-eyed; one who disrupts a wedding is born lipless; one who steals is born blind.

9. Whoever kicks an animal or strikes a person with his foot is born lame and crippled; whoever lies is born a stutterer, and whoever listens to such a liar is born deaf.

10. A poisoner is born mentally ill; an arsonist becomes bald; those who sell meat are born failures; those who eat the meat of others are born sick.

11. Those who steal jewels are born into the lowest caste; those who steal gold will have diseased nails in their next life; those who steal other metals will be poor.

12. Those who steal food will become rats; those who steal grain will become locusts; those who steal water will become birds; those who steal poison will become scorpions.

13. Those who steal vegetables and plants will become peacocks; incense and perfumes will become a muskrat; honey - a blind man; meat - a vulture; salt - an ant.

14. Those who steal betel (vegetables), fruit, and flowers will become forest monkeys; those who steal shoes, grass, and cotton will be born from the womb of a sheep.

15. Those who live by violence, rob on the roads, and love to hunt will undoubtedly become a goat in the butcher's house.

16. Those who die from drinking poison will become black snakes in the mountains; those with unbridled temperaments will be reborn as elephants in uninhabited forests.

17. Those twice-born (Raksasas) who do not make offerings to God and who eat all their food without consecration (prayer to God) become tigers in the impenetrable forest.

18. A Brahman (Rahman) who does not repeat the sacred mantra (prayer) repeated every day by the twice-born (Sages) to the Great Ra-M-Ha, who does not meditate at dusk (at night), who is inwardly cunning and outwardly pious, becomes a crane.

19. A person who performs service (work) for an unworthy person becomes a village boar (pig), and if he performs many such offerings (works long hours), he becomes a donkey; if he does not recite mantras (thanks to God) before a meal, he becomes a crow.

20. A twice-born (magi) who does not pass on Knowledge (Vedas) to worthy (people) becomes a bull; a priest who does not serve God properly becomes an animal - a donkey or a cow.

21. Whoever intimidates and despises his Teacher or threatens a Brahmin (Sage) is born as a RAK (evil spirit) in a waterless wild desert.

22. Those who do not give their neighbors what they have promised become jackals; those who are not hospitable to good people become howling evil spirits.

23. Those who deceive their friends are reborn as mountain vultures; those who cheat in trade are reborn as owls; those who speak ill of the Varna-Ashrama system (the stages of Faith) become pigeons in the forest.

24. Those who destroy Faith and Love, those who abandon their wives when they fall out of love, becomes a reddish-brown goose for a long time.

25. Those who hate God, their mother, father, Teacher (Sage), those who quarrel with their sister, brother, and neighbor will be killed in their mother's womb for a thousand incarnations.

26. A woman who treats her father-in-law and mother-in-law badly and causes constant quarrels becomes a leech; and the one who quarrels with her husband becomes a louse.

27. A woman who leaves her husband and runs after another man is reborn as a flying fox, a lizard, or a snake.

28. The one who ends the family line by marrying a woman from his own family is reborn from the womb of a bear.

29. A lustful man who seduces a chaste woman becomes a spirit (ghost) in the desert; one who commits adultery with an underage girl becomes a huge snake in the forest.

30. He who molests the Teacher's wife becomes a chameleon; he who molests the king's wife becomes depraved; he who molests his friend's wife becomes a donkey.

31. Whoever commits evil against nature becomes a village pig; whoever cohabits with a woman of a lower caste becomes a bull; whoever is too passionate becomes a lustful stallion.

32-33. Whoever does not fast becomes a dog. A person who worshipped God for the sake of wealth is born from the womb of a chicken.

34. Sinners, having passed through the most terrible hells, deserved as a result of their numerous sins, are born here to atone for their karma.

35. A murderer is born from the womb of a donkey, camel, or buffalo; drunkards and drug addicts come from the womb of a wolf, dog, or jackal.

36. A thief receives the body of a worm, insect, or bird. Those who court their neighbor's wife become grass, bushes, or plants.

37. Those who steal another man's wife, embezzle deposits, or rob their neighbors is born a demon.

38-40. Wealth that is plundered and obtained by dishonest means, even through friendship, brings misfortune to the whole family for seven generations, and if it is obtained through violence, then for as long as the moon and stars shine.

A person can digest even metal shavings, crushed stone, and poison; but is there anyone in the Three Worlds (Puri, Yavi, and Navi) who can turn wealth into Brahman? Chariots and armies bought with wealth scatter in battle like sand falling on the artificial sandy banks of a river.

41-43. Lives are destroyed as a result of appropriating someone else's property, seizing the property of one's neighbor, and rejecting the Brahmins.

Those people are called careless who, instead of bringing gifts to a sage who is well versed in the Vedas and Shastras and turning to him for spiritual help, give them to someone else.

But this is not considered neglect if the Brahmin is deprived of the Knowledge of the Vedas; it could be likened to offering firewood to ashes instead of to a nearby burning fire.

44. Having failed to fulfill his duty (Life Purpose), O Tark, and having suffered punishment for this in several hells, he is born blind and poor, becoming a beggar instead of a giver.

45. Whoever takes away a piece of land that he or someone else has given away is reborn as a worm in excrement for sixty thousand years.

46. A sinner who takes by force what he himself has given goes to Hell until the Universal Flood.

47. Those who are given the means of subsistence and a piece of land must defend them to the end. Those who do not defend them but rob them are reborn as lame dogs.

48. Those who support their neighbors receive fruits equal to the value of a hundred thousand cows; those who deprive their neighbors of their livelihood become monkeys or dogs.

49. These and other signs of birth, O Lord, as you can see, are nothing other than the karma of a sinful soul, created by itself in this world.

50. Thus, the creators of bad karma, having experienced the torments of Hell, are born with the remnants of their sins in these established forms.

51. Then, receiving the bodies of plants, insects, birds, and animals over thousands of births, they suffer from various misfortunes.

52. Having experienced the hardships of life as insects, birds, etc., suffering from cold, rain, and heat, they eventually attain the human condition (body), where good and evil are balanced.

53. When a man and a woman unite, he becomes an embryo at the right time. Suffering from conception to death, he dies again.

55. As the wheel of time turns, so Maya turns conditioned souls. They appear on Earth, then in Hell, quickly caught up in the loop of karma.

56. Those who do not give alms become beggars, suffering from severe poverty, and they commit sins; because of their transgressions, they go to Hell and are reborn in poverty to become sinners.

57. The karma that each person has earned, whether good or bad, must inevitably be suffered. Unsuffered karma does not disappear even in ten million centuries.

CHAPTER 6 THE MISFORTUNES OF THE BIRTH OF A SINNER

1. Gar said, "Tell me, Kesha, how does one who has returned from Hell appear in the womb of his mother, and what misfortunes does he experience there?"

2. The teacher said, "I will tell you how a mortal is born when the male and female elements unite during the union of a man and a woman.

3. In the middle of the menstrual period, the body of the sinner begins to form over the course of three days.

4. The mother of the one who returns from the underworld is considered on the first day to be a part of him, on the second day to be the killer of his sins, and on the third day to be the washerwoman.

5. Upon receiving a body, the creature, in accordance with karma and under the supervision of the Gods (Angels), enters the womb of a woman, where the male seed is already present.

6. In one night it becomes a lump, by the fifth night it becomes round, on the tenth day it reaches the size of the fruit of the Yuyu Tree, and after that it becomes the size of a flesh egg.

7-8. By the first month, the head appears; by the second, the arms and other parts of the body; by the third, the nails, hair, bones, skin, linga, and other cavities appear.

By the fourth month, the seven bodily fluids appear; by the fifth, hunger and thirst arise; by the sixth, surrounded by a membrane, it shifts to the left.

9. The body's substances are formed from the food and fluids eaten by the mother, and by the time of birth, the baby lies in a disgusting lumbar cavity filled with urine and feces.

10. All his limbs are constantly bitten by hungry worms; he occasionally loses consciousness from the increasing pain, as the bites are very painful.

11. Thus, walled up in the womb, squeezed from all sides, he experiences pain throughout his body caused by his mother eating various foods-spicy, bitter, hot, salty, sour, and pungent.

12. His head is pressed against his stomach, his back and neck are twisted, and he cannot move his limbs – like a parrot in a cage.

13. And here he remembers - by divine command - the karma he has created over hundreds of previous lives - and remembering, he weeps for a long time, feeling no joy.

14. Having received this insight, he folds his hands, bound by seven knots, begging and trembling, and with a pitiful voice calls out to God, who placed him in this womb.

15. From the beginning of the seventh month, the fetus, although already possessing consciousness, trembles and moves like a worm in the womb due to the influence of internal life forces that contribute to the child's exit from the body.

16-23. This being says:

"I take refuge in the Supreme, Wise God, the support of creation, the destroyer of evil, compassionate to those seeking protection.

I am confused by Your maya (energy) in relation to my body; led by my egoism, I incarnate again and again, O Lord!

I have done good and evil deeds for the sake of my household, and as a result I suffer, while they, enjoying the fruits, have escaped this.

If I am freed from this womb, I will fall at Your feet and do everything to attain Liberation (Immortality).

Thrown into a pit of excrement, I suffer from the heat of stomach fire and thirst to get out of here. Oh, when will I get out?

Only in Him, who sent me this trial and sympathizes with all who suffer, will I find refuge. And may I never have to incarnate again.

But no, I do not want to leave this womb at all, where all suffering is are the result of my sinful actions.

For by remaining here in terrible torment, turning to You for help, Lord, I will be apart from the material world."

24. The Blessed Teacher said: "And here he is, who thought this way and remained in the womb for nine months, receiving enlightenment during these prayers, suddenly coming out head first, pushed out by the inner life forces of his mother.

25. Pushed out (into the world of Yavi) by force, hanging his head, he feels anxious, breathless with pain, his memory disturbed.

26. Falling to the ground, he moves in excrement like a worm. His condition changes, and he screams loudly, losing consciousness.

27. If the state of consciousness that arises in the womb, during illness, in the crematorium, or while listening to the Puranas, were permanent, who would be freed from this bondage (samsara)!

28. When he emerges from the womb after perceiving his karma, he again falls into delusion due to the influence of the Lord's maya (energy).

29. And when this maya touches him, he is powerless and unable to speak. He experiences the torments of infancy and childhood, arising from complete dependence and lack of independence.

30. He is fed by people who do not understand his desires at all, and he is unable to reject what is imposed on him against his will.

31. Lying in bed, unclean and sweaty, he is unable to free even his arms and legs, sit up, stand up, or move.

32. Mosquitoes, gnats, bedbugs, and other insects bite him, thin-skinned, crying, deprived of understanding, just as insects bite small worms.

33. Thus, having experienced the misfortunes of infancy and childhood, he reaches adolescence and acquires bad habits.

34. Then he develops evil thoughts, begins to associate with malicious people, hates the Scriptures and pious people, and becomes wicked.

35. When he meets a seductive woman, she captivates his senses with her flattering words; driven mad by reckless passion, he descends into complete ignorance, like a moth flying into a flame.

36. The deer, the elephant, the bird, the bee, and the fish: these five are led to destruction by one of their senses; how can a person intoxicated with love not fall, if he enjoys five kinds of objects with the help of the five senses?

37. He craves the unattainable and, due to ignorance, becomes angry and irritable, and his pride and anger grow along with his body.

38. The lover quarrels with his rivals, which leads to destruction, as the stronger ones prevail over him—just as one elephant defeats another.

39. Who is more sinful than a fool who is attached to objects of the senses and wastes his human life, which is so hard to obtain!

40. After hundreds of lives, a being manages to obtain a human birth on Earth; but it is even more difficult to obtain the life of a Twice-born (Arya); one who obtains this but indulges his senses out of foolishness allows the precious nectar to slip through his fingers.

41. Then, having reached old age, he suffers from many serious illnesses, and when death comes, he goes to hell again.

42. Thus, a sinner, firmly trapped in karma and confused by maya, is never liberated.

43. So, I have told you, Tark, how a sinner deprived of God's mercy goes to Hell. What else do you want to hear?"

CHAPTER 7 THE MYSTERY FOR THE DECEASED

1. Su said, "Hearing this, Gar, trembling like a leaf of the sacred fig tree, asked Kesha another question so that people could benefit from it."

2. Garuda asked, "Tell me, by what means can people who have sinned through ignorance or consciously be saved from the torments of Yama's servants?"

3-4. For those people who are immersed in the ocean of reincarnation, whose minds are weak and whose intellect is clouded by sin, whose consciousness is weakened by attachment to sensual objects. For the sake of their upliftment, tell me, O Lord, about the true meaning of life and the means by which people can attain happiness."

5. The Blessed Lord said: "O Tark, you are doing a good deed by asking for the benefit of people. Listen carefully, and I will tell you everything.

6. Truly, as has already been said, the fate of sinners is difficult, especially those who have no sons; but it is quite different for those who have sons and are righteous.

7. If, due to some misdeed in a past life, a person does not have a son, measures should be taken to obtain one.

8. After listening to the reading of the Vedas, or performing austerities, or praying with devotion to the Blessed Lord, the wise should conceive a son.

9. A son saves his father from hell, called Put.

10. Even one son, if he is righteous, will help the whole family. The ancients say, "Through his son, he will conquer the worlds."

11. The Vedas also affirm the great importance of a son. According to them, upon seeing the face of his son, a man is freed from his debt to his ancestors.

12. By touching his grandson, a mortal is freed from a threefold debt. With the help of his sons, grandsons, and great-grandsons, he leaves these worlds for Heaven.

13. A son born of a marriage according to God's law elevates, but an illegitimate son drags down. Knowing this, one should avoid women of other castes and races.

14. Sons who have a father and mother of the same race and caste are legitimate. Only they, by offering prayers to God, can help their father reach Heaven.

15. I will tell you how the deceased reaches Heaven thanks to the funeral prayers performed by the son when the deceased goes to Heaven. Listen.

16. Regarding this, I will give you an example from an ancient story about the effectiveness of gifts for obtaining a higher body.

17-19. Long ago, in the Tretayuga, O Tark, in the beautiful city of Mahodaya, there ruled a king named Vahana, who was very powerful and pious.

He generously distributed gifts, made sacrifices, honored Brahmins (Wizards), valued goodness, was virtuous and righteous, compassionate and skilled in his deeds.

He duly protected his subjects as if they were his own children, always fulfilled his duties as a Kshatriya (warrior) and punished the guilty.

20-21. Once, this powerful king went hunting with his army. He entered a dense forest, rich in magnificent and diverse trees and animals, where the voices of various birds could be heard. Deep in the forest, the king saw a deer.

22. The deer, seriously wounded by his heavy arrow, disappeared into the depths of the forest, taking the arrow with it.

23. The king, following the deer's bloody trail on the grass, entered another forest.

24. Separated from his escort, hungry, parched, and losing consciousness from heat and exhaustion, he rode up to a lake and bathed in it with his horse.

25-27. Then, after drinking cold water scented with lotus pollen, Vahana emerged refreshed from the water and saw a magnificent fig tree, under whose spreading branches there was cool shade—birds were singing, and the tree itself stood like a huge banner over the entire forest. The king approached and sat down at its roots.

28. And then he noticed a pretā (ghost) — a terrible, hunchbacked, fleshless, dirty creature with bristling hair; its senses had been rendered useless by lack of food and drink.

29-30. Seeing this terrible, half-decayed creature, Vahana was confused. Seeing the king who had wandered into this terrible forest, and filled with curiosity, the ghost approached him. And then, O Tark, the dead man said to the king: "I have escaped the fate of a ghost and attained the highest state because I met you, O mighty-armed one! Blessing has descended upon me."

32-33. The king asked, "O you, with blackness instead of a body and a hole instead of a mouth, what evil deeds have brought you to this state? It is impossible to look at you without shuddering. Tell me in detail the reason for this. Who are you, and by what deeds can your situation be remedied?"

34-38. The dead man said, "I will tell you everything from the beginning, O best of kings! You will undoubtedly feel compassion for me when you hear my story.

There is a city in the world called Vaida, which possesses all riches. It has many precious stones, it is huge, and numerous religious ceremonies are performed in its beautiful gardens and palaces. In it, O venerable lord, I lived, constantly engaged in worshipping God.

Know that I belong to the Vaishya caste, and my name is Sudeva. I won the favor of God with my prayers and that of the Ancestors (Gods) with my offerings of alms. I gained the goodwill of the twice-born (Sages) by offering them various gifts. I distributed food to the poor, the blind, and the destitute.

39-41. But all this, O lord, by the will of evil fate, proved to be in vain. Why my good deeds proved fruitless—I will tell you.

I have no offspring, no relatives, no loved ones, no friend like you who could perform a ceremony for me to obtain a body in the higher worlds of Prav.

If sixteen memorial prayers are not performed within a month, O great king, then my ghostly state will remain eternal, even if hundreds of prayers are performed annually thereafter.

42-45. Help me ascend, O lord of the earth, perform ceremonies for me to obtain a body in the higher worlds of Prav. It is said that the king is a relative to representatives of any caste.

Therefore, king of kings, help me get rid of this condition and ascend to the higher worlds, and I will give you the most beautiful gemstone in return.

If you do not wish me harm, do so, O warrior! Suffering mercilessly from the torture of hunger and thirst, I can no longer bear this condition.

In this forest there is delicious and cool water, beautiful fruits, but I cannot pick them, even though I am mercilessly suffering from hunger and thirst.

46-48. If the great rites and other ceremonies for obtaining a body in the higher worlds are performed for me, with the recitation of Vedic mantras, O king, then, without doubt, I will be freed from this condition. Vedic mantras, asceticism, charity, compassion for all living beings, study of the scriptures, worship of God, and association with the virtuous—all these, as I have heard, are means for destroying the ghostly condition.

49-50. Therefore, I will tell you about worshipping God, the deliverer of ghosts from their fate. Take two pieces of honestly earned gold and melt them down to make a vessel, O king.

Decorate it with various ornaments, sprinkle it with many waters, and, having placed it, worship God in the following manner.

51-56. Place the altar to the north. Worship God by offering sandalwood paste and flowers to the altar in turn. Then, walking around the altar, make fire offerings (light candles), offer prayers to the Lord of the Universe, and make offerings of purified oil, milk, and curd.

After that, having performed ablutions, in a calm and balanced state of mind, the person performing the ritual must conduct a ceremony before God to give the ghost a more perfect body. He must begin, as prescribed in the Scriptures, by subduing greed and anger, performing all the ceremonies, and releasing the bull.

Then he must make thirteen offerings (good deeds) and consecrate the vessel with water.

57. The king said, "How should this vessel be consecrated for bringing, and what is the ritual for offering it? I feel compassion for all who are in this situation, so tell me more about the vessel of water that gives liberation to the ghost."

58-63. The deceased replied: "O great king, you have done a good deed by asking about this. Please remember, and I will describe to you this offering that destroys such a ghostly state. The gift called "vessel for the deceased" destroys all evil. In all worlds, it is difficult to obtain such a means of dispelling evil states.

Having prepared the vessel, consecrated it to God, who answers all and sees in all directions, filled it with purified oil and milk, bowed to Him with devotion, give it to the twice-born.

After performing the appropriate worship in turn with the burning of incense, the offering of flowers and sandalwood paste, O King, to God, the eternal Source of Happiness, as well as to the Guardians of the Universe (the Gods), it is necessary to offer this vessel full of milk and purified butter to Brahman.

This offering, O king, which surpasses all others in purifying the greatest sins, must be performed with Faith in order to Liberate the ghost."

64-65. The Blessed Teacher continued: "While the king was talking to the ghost, his army followed his path and was already approaching with all its multitude of elephants, horses, and chariots.

Upon the army's arrival, the ghost presented the king with a huge diamond, bowed, offered prayers to God, and became invisible.

66-68. Having left the forest, the king returned to the city, remembering all the time what the ghost had told him. He did everything properly, observing all the ceremonies and rituals for passing into another body, and the ghost, freed by these sacred prayers, reached Heaven.

With the help of funeral prayers, even performed by a stranger, the deceased receives a happier fate—what is there to be surprised about what the father will achieve if it is done by his son?

69. Those who listen to this and those who pass on this Sacred History will never suffer the fate of the ghost.

CHAPTER 8 DESCRIPTION OF THE PATH LEADING TO LIBERATION

1-4. Gar said: "I have heard from You, O Ocean of Compassion, about the reincarnation of the individual Soul in other changing worlds due to its ignorance. Now I would like to hear about the paths leading to Eternal Liberation.

O Teacher, compassionate to those who seek refuge in God! In this terribly changeable world, devoid of reality, immersed in all misfortunes and sorrows, an infinite number of beings are born and die, placed in various types of bodies—and there is no end to this.

O Wise One, tell me, by what means can they, who are always suffering in this world, who know no happiness, attain Liberation?"

5-7. The Blessed Lord said, "Listen, O Tark, I will explain to you everything you wish to know. Anyone who merely hears about this will already be liberated from this ocean of suffering.

There is a God who is the nature of the Supreme Mind, the One, the Good, the All-Knowing, the All-Creating, the Lord of all. Flawless, One without a second;

Self-illuminating, Beginningless and Endless, Supreme, without material qualities. Filled with Being, Knowledge, and Bliss.

Individual Souls are considered to be His particles.

8-10. They are like sparks of fire; their ignorance has no beginning, they are isolated from each other and confined in bodies by karma that has no beginning.

They are entangled in various kinds of good and evil, which bring happiness and unhappiness, respectively; their life is limited, their body belongs to a particular people, and their destiny is determined by karma.

Life is given to everyone. They also possess a higher and more subtle body called Linga, which is preserved until Liberation.

11-13. Immobile beings, worms, birds, goats, animals, humans, the Righteous, thirty-three Deities, as well as the Liberated - in order, taking off and putting on four types of bodies thousands of times, end up in a human body, and if they achieve Self-Awareness, they attain Liberation (Immortality).

Even after living 8,400,000 lives before obtaining a human body, an incarnate being may still not attain Knowledge of the Truth (God).

14-16. After thousands of millions of births, a living being sometimes obtains a human birth as a result of accumulating good deeds.

If, having obtained a human body, which is very difficult to obtain, and through it the path to Liberation, a living being does not help itself, who else in this world can be called more sinful?

A person who has received this high birth and higher senses, but has not understood what is good for the Soul, is considered a murderer of Brahman.

17-19. Without the body, no one can achieve the Goal of human Life; therefore, everyone should take care of their body, cherish it, and perform deeds worthy of reward.

A person should always protect their body, which is the means to achieve everything. For prosperity, every effort should be made to protect life.

A village, a field, wealth, and a house can be regained; good or evil deeds can be done again, but not the body.

20-21. A wise person always does everything possible to preserve the body; even those who are seriously ill, such as with leprosy, do not want to part with their bodies.

It should be protected for the sake of Duty (the Purpose of Life), Duty for the sake of Knowledge, Knowledge for the sake of yoga meditation—only then will a person approach Liberation.

22-23 If a person does not protect himself from danger, who else will do it? Therefore, everyone must take care of his own welfare.

What will someone who does not take precautions against the diseases of hell while still here do when they arrive in a land where there is no cure for suffering?

24-25. Old age approaches like a pursuing tigress; life flows away like water from a broken pot; diseases attack like enemies. That is why it is necessary to strive for the best.

While grief has not yet come, while disasters have not yet struck, while the senses are still able to perceive—until then, one should strive for the best.

26-32. While the body is still intact, one should seek the Truth—only a foolish person begins to dig a well when his house is already on fire.

The time of death is unknown to those who receive bodies in this world of suffering.

Alas, a person caught between happiness and hardship does not know his own good.

Even though they see newborns, the seriously ill, the dying, the destitute, and the unhappy, they are not afraid of any of this, having drunk the wine of maya.

The rich live as if in a dream; the young as if they were flowers; life is as impermanent as a flash of lightning—where is the discerning person who feels calm and free?

Even a hundred years of life is too little, and yet half of it is spent in sleep and idleness, and even the little that remains passes fruitlessly, wasted on the infirmity of childhood, sickness, and old age.

A person does not do what he should do; when he should be awake, he sleeps; where he should be cautious, he trusts. Alas, who has not been beaten by life?

How can a being dwelling in a body like foam on water and attached to the changing world of things be free from fear?

33-35. He who does not know what is good for him takes what is harmful for what is useful, what is fleeting for what is permanent, evil for good.

Even seeing the road, he stumbles; even hearing, he does not understand; even reading, he does not know, for he is deluded by divine energy (maya).

This universe is immersed in an endless ocean of death, but even though man is swallowed up by the monster of death, disease, and old age, he does not understand.

36-38. Time, flowing away every moment, is imperceptible, just as a pot of unfired clay dissolves imperceptibly in water.

Air can be confined to a limited space, ether can be divided into parts, waves can be limited, but life cannot be permanent.

The earth is burned by time; even Meru is destroyed, turning to dust, the waters of the ocean dry up—what can be said about the body?

"I did this, I still have to do that, and this is only half done." Death overcomes those who talk all this nonsense.

"This must be done tomorrow, this must be done today, and this must be done in the morning or by noon" — death does not take into account what has been done and what has not.

39-41. The wolf of death shamelessly kills the lamb of a man, who babbles: "Oh, my offspring, my wife, my wealth, my relatives..."

42. You suddenly encounter the enemy—death—whose arrival is predicted by age, whose approach is accompanied by numerous illnesses—can you not see the savior?

43-44. The victim of death is the one who is tormented by the passions of desire, who is bitten by the snake of the objects of the senses, who burns himself in the fire of desires and antipathies.

Death attacks children, young people, and the elderly, even the unborn fetus—such is this Manifest world.

45-48. Such a being, leaving his body, goes to the realm of Yama. What good is his connection with his wife, mother, father, son, and others?

This changeable world is truly the cause of all kinds of misfortunes. Those who find themselves in it are subject to misfortune. Only those who renounce it become happy—there is no other way.

This changeable world—the source of all misfortunes, the repository of misfortunes, and the refuge of sinners—must be renounced immediately.

A person bound by iron or wooden chains can be freed, but it is impossible to be freed from the chains of a wife or son.

49-51. As long as a living being allows the mind to find pleasure in attachments, the dagger of sorrow will pierce his heart.

The desire for wealth destroys people every day. Alas! The objects of the senses slip away from the senses of the body.

Just as a fish thirsting for food does not see the iron hook, so too does the embodied being not see the sufferings of the realm of Yama in its greedy pursuit of pleasures.

52-55. Those people who do not understand what is good for them and what is bad, who persistently follow sinfulness and care too much about filling their stomachs, go to Hell.

Sleep, sexual pleasures, and food are common to all living beings. Those who possess Knowledge are called human beings, while those who lack it are called animals.
is called an animal.

Foolish people are tormented from dawn by the call of natural instincts, at noon by hunger and thirst, and in the evening by passion and sleep.

All these beings, attached to the body, wife, wealth, and other such things, are born and die, immersed in ignorance, alas!

56-57. That is why one should always be wary of and avoid attachments. It is impossible to cast everything aside. Therefore, as a means of getting rid of attachments, one should cultivate friendship with the great.

A person who lacks attachment to virtuous people, insight, and purity of vision is blind. How can he avoid the sinful path?

58. All misguided people who shirk their duties and responsibilities corresponding to their class and spiritual disposition and do not understand the Higher Purpose live their lives in vain.

59-60. Some people are inclined toward ceremonies and attached to the practice of vows; deceivers walk the earth, their true selves shrouded in ignorance.

People who observe only ceremonies are satisfied with mere outward appearances, misled by the flowery language of the Vedas, the observance of carefully designed rituals, offerings, and so on.

61-62. Fools, deceived by maya, desire to attain the invisible by fasting, eating once a day, exhausting the body, and observing other restrictions.

How can those who lack insight (knowledge) attain liberation merely by torturing the flesh? Can a huge snake be killed merely by stamping on the ground?

63. Hypocrites, wearing the mask of righteousness, wearing a pile of ornaments on their heads, using the skin of a sheep, wander the world as Sages and mislead people.

64. One who is attached to the pleasures of the material world but says, "I know God," without having known God, should be avoided more than a leper.

65-69. Donkeys roam among people, in forests and cities, completely devoid of clothing and shame. Are they free from attachments?

If a person can be liberated with the help of earth, ashes, and dust, then isn't a dog that lives among dust, earth, and ashes all the time also liberated?

Jackals, rats, deer, and other animals that feed on grass, leaves, and water and live permanently in forests—are they ascetics?

And crocodiles, fish, and other animals that live in water from birth to death—do they become yogis?

Pigeons sometimes eat stones, and some birds do not drink water from the ground, but are they keepers of vows?

70. Thus, this aspect of Nature is only that which brings pleasure to people, while direct Knowledge of Truth is the path to Liberation.

71-73. Having fallen into the deep well of philosophies and not understanding the highest good, fools become like animals in a trap.

They rush here and there in the terrifying ocean of the Vedas and Shastras; caught in the waves, they remain sophists.

For one who knows the Vedas but does not know what the highest good (Liberation) is, all this is equivalent to the cawing of a crow.

74-75. "This is already known, and this must be learned,"—overcome by such concern, they read the Scriptures day and night, distancing themselves more and more from the Supreme Truth.

These fools, adorned with garlands of poetically crafted speeches, but miserable in their preoccupations, cannot find peace.

76-77. People are preoccupied in different ways, but the Supreme Truth is elsewhere; the Vedas explain in various ways, but the best commentary on them is elsewhere.

Some talk about the Supreme Spiritual experience without having experienced it themselves. Some stop preaching, absorbed in self-love and selfishness.

78-82. They repeat the Vedas and argue with each other, but they do not understand the Supreme Truth, just as a spoon does not smell the aroma of food.

Flowers are placed on the head, but the nostrils do not smell the fragrance. They read the Vedas, but they cannot understand the Truth (God).

The fool, not knowing that Truth is within him, is confused by the scriptures, just as a shepherd with a kid under his arm looks into a well, searching for the kid.

Verbal knowledge cannot destroy the maya of the changing material world; darkness will not dispel if one talks about a lamp.

The Vedas are to a person deprived of Wisdom as a mirror is to a blind man. For the self-aware, the Vedas are only a pointer to Knowledge of Truth.

83-84. "This I know; this I still need to learn," he wants to hear about everything. Even if a person lived for 1,000 Heavenly years, he would not be able to comprehend all the Vedas to the end.

The Shastras are numerous, life is short, and there are tens of millions of obstacles in life. Therefore, the essence must be understood as a swan selects milk from water.

85-86. Having gone through the experience of the Vedas and knowing the Truth, a wise man can abandon all the Scriptures; just as a rich man who has a lot of grain throws away the straw.

Just as food has no meaning for one who has tasted nectar, so there is no benefit in the Scriptures for one who has realized the Truth (God), O Tark.

87-88. Neither studying the Vedas nor reading the Holy Scriptures gives Liberation. Liberation is given only by knowing God, O son of Vin-anta, and in no other way.

Neither lifestyle, nor philosophy, nor actions are the cause of Liberation—only Spiritual Knowledge is its cause.

89-90. A single word from the teacher brings Liberation; all teachings are a masquerade. Among thousands of teachings, the True is the best.

The undivided, good Truth is beyond all efforts and actions and can only be attained through the word of the Teacher, not by studying tens of millions of texts.

91. It is said that there are two kinds of Knowledge: study and insight. Study pertains to the Mind; the Mind is attained through insight.

92. Some prefer the philosophy of non-dualism, others prefer the philosophy of dualism, but they do not understand the One Reality, beyond Duality and Non-duality.

93-94. Two words lead to slavery: "I want" and "mine." A being who says "I want" and "mine" is in slavery.

This is the karma that binds; this is the Knowledge that gives Liberation; any other karma brings anxiety, any other Knowledge is a sophisticated deception.

95-97. As long as activity is performed, as long as impressions of this transient world remain, as long as the senses are impermanent, how can Truth be comprehended?

As long as pride in one's body is not overcome, as long as there is a sense of "mine," as long as there is attachment to the fruits of one's actions, as long as plans are made;

As long as there is no peace of mind, as long as meditation on God has not been achieved, as long as there is no love for God, how can Truth be comprehended?

98-99. Until a person has attained Truth, he should perform auspicious actions, make vows, visit sacred places, repeat prayers, give alms, worship God, and read the texts of the Vedas.

Thus, O Tark, if anyone desires Liberation for himself, he should always, in all circumstances, be devoted to Truth in all his efforts.

100. Those who experience the three main misfortunes (the desire for wealth, anger, and the thirst for all kinds of pleasures) must take refuge in the shade of the Tree of Life (the Great Ra-M-Ha), whose flowers are Righteousness and Knowledge (the Vedas), and whose fruits are Spiritual Peace (Svaraga) and Liberation (Immortality).

101. Therefore, one should learn the Absolute Truth from the mouth of the blessed Teacher. Through such knowledge, a being is easily liberated from the terrible bondage of this material world.

102. Listen! I will now tell you about the last actions of one who has known the Truth, through which he attains Liberation, called Nirvana.

103-107. When his last days approach, a person must, freed from fear, cut off with the sword of detachment all desires connected with the body.

Having courageously left his home, performed ablutions in the waters of the sacred place of ablution, and sat alone in a purified place, as prescribed, he should mentally repeat the supreme pure three-letter Word of God (Ra-M-Ha/AUM).

He should restrain his mind, control his breathing, and not forget the Lord.

With thoughts of God, he should distract his senses from material objects by an effort of the mind, concentrating his mind, which is led astray by karma, on the Supreme Purity with understanding.

"You, God, are the Supreme Abode; You, God, are the Supreme Chain" - realizing this and placing one's "I" within oneself, one must begin meditation.

108. He who leaves the body, uttering the monosyllabic OM (UM), which personifies God, and at the same time remembers the Lord, attains the Highest Goal.

109-110. Hypocrites, deprived of Knowledge and renunciation, cannot get there. I will tell you about the wise who attain this Goal.

Free from pride and delusion, having conquered the evil of attachment, constantly mindful of the Supreme Soul (God), having conquered all desires, not engaging in contacts that bring pleasure or pain-they, having overcome maya, walk this eternal path.

118-120. Su said: "Hearing this from the mouth of the Teacher, Gar said, folding his hands in prayer:

"O Sage, having heard this purest nectar of words, I have gained the strength to overcome the ocean of existence!"

"Now I am free from doubt. All my desires are completely satisfied," having said this, Gar fell silent and entered into meditation.

121. So may God, whose remembrance protects from evil, who gives happiness to those who worship Him, who gives Liberation (Immortality) to all who perform devoted service to Him, protect us!

Om tat sat.

Book 11. BOOK OF LIGHT ZoAR (parts 2 and 3)

PART 2.

1.

There is nothing in our world (Yavi) that does not exist and is not found in God Himself. For He is the Source of everything, and before the Creation of the 3 (5) Worlds, there was only Him. How can anything exist that does not have its origin in Him!

But our entire language was constructed during the process of creation, so we have no words to explain something that existed before and above man. We can think about it as much as we want, but everything that exists within us comes from God. And from whom else could it come? If man did not forget this for a moment, he would quickly come into contact with God.

The belief that "there is no one but God" is the only thing that takes a person from this world (Yavi) to the Spiritual world. That is, everything that a person experiences, feels, everything that he himself is and is within him, all comes from God. Therefore, if a person feels something, he must understand that God feels it too.

There is a concept that John/Ivan (the Theologian) explained particularly well: "Man is the shadow of God." Just as a person's shadow repeats all his movements, so a person automatically repeats all of God's movements. Therefore, if a person feels something, he must first think that he received this feeling from God.

And in accordance with this, he must simultaneously respond in his feelings. That is, if he remembered that he received this feeling from God, it means that God wanted him to remember it, God is calling him to Himself, drawing his attention to Himself. And from this point of view, he can already continue to develop his connection with God on his own. Until he remembered the Creator, he was considered to be in a state of unconsciousness.

But as soon as God reminded the person of Himself in such a way that the person suddenly remembered the Purpose of Life, the Spiritual, God – the person must immediately follow the chain of thoughts to the realization that it is God calling him. And so constantly, with every memory, thought, desire – until this thought (about God) becomes so familiar, the desire develops to such an extent that he becomes "sick with Love," thinking about Him all the time, so much so that he "cannot sleep" – and then God reveals Himself to him.

Everything in us and around us comes down to us from Above, from God. There is nothing that is not in Him. We have heard this many times before. But how can everything in our world come from Him? Things that are opposite to each other in us and around us are in Unity in the Spiritual worlds.

And in no way are they contradictory or opposite, as they are in our world (Yavi). This applies to various objects, for example, to things as different as a thought and something sweet. Two completely different categories. Or a thought and the action and consequence that follow it – they also merge in His Unity, i.e., the Intention, the Action, and the Result.

But more than that, there are also two categories in Him that are opposite to each other. Like, for example, sweet and bitter, etc. Each of them is completely separate and distant from each other in our world (Yavi). This one is good for me, let's say, and this one is bad. That's how opposite they are for me. We determine everything based on our feelings and understanding.

If we didn't see the stars shining, we wouldn't call them luminous. Sweet is sweet because it tastes sweet to us. Bitter is bitter because it tastes bitter to us. But is it really bitter or sweet? In itself, it is neither: it causes me to feel that way.

And if what gives me the sensation of sweetness is conveyed to another creature, which is created differently, which has different sensations, it will perceive it completely differently – not sweet and not bitter, but will find a completely different taste, different qualities. There are completely opposite things in our world. Then, if they are opposite for us, we can call one good and the other bad. But how can we relate them to one, to the One Root (God)?

The fact is that in Him, in God, there are no differences in anything! And everything is in simple, undivided Light. Simple Light – not because it is simple, but because there is no differentiation (differences) in Him, because only the receiver distinguishes certain qualities from this homogeneous Light according to their properties. And gives different names to his sensations of Light. But in the Light itself, these properties do not exist at all.

These are the properties of the perceiver, not of the Light. That is, everything is in Perfect, simple Unity. Therefore, a person gives names (designations) not to what is in the Light, in the world surrounding him (Yavi), but according to the sensations that it evokes in him, according to how he perceives the Light.

Therefore, the names, titles, and characteristics given by man speak only of human qualities, of the properties of the perceiver, but not of the properties of the perceived object itself! Man names not what he feels, but his own properties and qualities. God is One, but it is only man who, through his qualities, derives various sensations from this absolute Oneness and thus names God. But these are not the names of God, but the names of human sensations.

As Moses gives the example of the taste of Heavenly manna: tasteless in itself, it is perceived with the taste that a person desires to feel. Such is the spiritual property of Light: it contains everything, but man, to the extent of his likeness to Light, perceives it as increasingly simple. And also in God, the Plan, the Action, and the Result are one, although in our world (Yavi) these are completely different categories.

But in God, everything we can imagine: opposites, causes and effects, mutually exclusive concepts – all these forms are united in simple Light, in a category called "One, Only, United (Ingliia)". Why can't this quality be described in one word? "One"

means that He is beyond all change, everything in Him is absolutely equal. "Unique" means that in God Himself everything is one, although what emanates from Him evokes different forms in the perception of the perceiver, depending on the properties of the perceiver. "Unique" means that although He acts in all Creation (Worlds), manifesting Himself in completely different ways in the perceptions of those who perceive His actions, His one Power acts in all Creation

and it (the Power) encompasses everything that happens. The entire Purpose of human development consists in this correct perception of God's actions. Although He performs many different actions: kills or revives, causes suffering or joy, raises or lowers in the material world, brings life or death—all these extremes, everything comes from Him, but how does all this constitute Unity? No difference does not mean indifference. But how can one force act, trigger opposite actions? The answer is the same again: opposites exist only in our perceptions.

And everything returns and unites at the end of the correction of the ego, or rather, at the end of the correction of our senses (desires), so that we can perceive all of Creation (Svarog) in its true form. Our state of Soul with corrected senses and corrected qualities (desires) is called the end of correction (Liberation). What we perceive in them (the senses) is called the Goal of Human Life (Immortality). What we call life and perceive as life is called in the Vedas the light from a candle compared to the radiance of the Sun. Why is there such a difference in perception in our world? Because our selfishness (ego) completely changes our perception. Not only do we lose almost 100% of our perception of the Light of Life (Ingli), but our egoism also distorts our perception of reality (the picture of the world). We can even observe in our world (Yavi) how differently people perceive what is theirs and what is not directly related to them, i.e., what does not affect their ego.

Within our world (Yavi), we do not perceive reality correctly, and we do not perceive the Spiritual worlds, the Higher worlds (Prav), at all, because selfishness (ego), which permeates all our senses, hides, absorbs, and does not allow Spiritual, altruistic Forces to reach our Consciousness (Mind). And when a person acquires senses (mind) free from egoism, he discovers that God's only Goal includes all the actions that previously seemed contradictory to him. Thus, Yeshua (Jesus), who was a Saint and a Sage (Rahman), writes in the Book of Splendor (Zohar): "There is a difference between the categories of One, United, and Only." When God is about to act with one force, He gathers all His forces into One, which means the manifestation of Unity, because there is no difference in His actions—that is why God is called United.

And when He divides His actions, i.e., His actions are manifested in human sensations that are different from one another, they are perceived as either good or bad. God is called One because of the quality of His actions, which have only one goal and result – to delight His creations (human Souls). Thus, He is One in all His actions and does not change, even though His actions are perceived as different. And when He is completely homogeneous and all His actions are one, He is called One.

That is, "Unity" refers to God Himself, in whom all opposites are equal and indistinguishable from one another. What does it mean that God unites forces to act as one? All His actions pursue only one Goal – to delight, which is worthy of His Unity. Why can't every brain (mind) comprehend this? Take a random person off the street: no matter how you try to explain something to them, they are unable to hear you. Not listen, but hear. They will be able to listen if you tie them to a chair and put a reward in front of them, but they will not be able to hear, because this requires special inner qualities and desires. People hear not with their ears, but with their hearts. And this quality has nothing to do with mental abilities. You can be the smartest person in the world and still not hear. But take that same person, take a stick, and

beat him thoroughly for days, months, years – as long as necessary – and he will suddenly gain hearing.

And he will begin to hear, not because he suddenly gained Reason, but because his heart (Soul) decided to listen in order to get rid of suffering. That is why Yeshua (Joshua) writes that "the heart understands," and the head, our mind, is only an auxiliary tool for achieving what the heart desires. But we understand with our head, and that is why the Sages say: "Not everyone is capable of bearing this."

It is not easy to agree and accept that opposites can be one whole, so far is our mind from the possibility of understanding True Unity. But in accepting this spiritual concept – the unity of opposites – it is first and foremost a matter of the heart (Soul), and the brain (mind) as an auxiliary tool will accept whatever our heart (Mind) decides and agrees with. After all, we can observe how different laws exist in different countries, how a person changes their logic and beliefs. This is not because they become smarter, but because their heart changes the objects of their enjoyment, and the Mind changes its views and approaches accordingly and reevaluates values, bringing its "rational" basis (mind) in line with new desires. In spiritual understanding, it is primarily the heart, the "vessel of the Soul," that determines the extent of understanding by the mind. At the beginning of their studies of Faith (the Vedas), people learn mainly with their minds, but then they become increasingly aware of how much their understanding and mastery of the material depends on their inner, spiritual state.

And it is not a matter of mood, as in the study of other sciences or in any other endeavor, but regardless of mood, it is the sharpness of spiritual perception that determines the comprehension of the Mind. There are people who spend decades studying Faith (the Vedas), but if their heart (Mind) is not "turned on," they may become professors of Faith, but not Sages (Rahmans), because they lack the inner need to find God. This need is born from a point of Light in the heart (Mind), a part of the Higher Mind, a part of God Himself, which He places at His discretion in those whom He wishes to bring closer... "From myself (Soul) I will comprehend God."

We study so many Books (Vedas) on Faith (Knowledge of God), we spend so much time studying, that we could have already mastered any science. And by studying the Book of Splendor (Zohar/Az Ra), we understand more and more that we understand nothing. This is because Faith (Knowledge of God) is absorbed and assimilated only where the desires of the learner coincide with what he is studying. And since a beginner does not yet have the corrected qualities (desires) corresponding to what he is studying, knowledge constantly evaporates.

Furthermore, knowledge of the laws and rules of any science allows one to use logical conclusions and construct theories. However, this is not possible in Faith, because until we reach our final state-perfect and complete correction (Liberation)—we do not know the whole picture and all the Laws of the Universe, and therefore we do not have the right to make assumptions ourselves.

Therefore, only a True Sage has the right to write books on Faith. Those who do not comprehend the Spiritual worlds write without having their own sensory, explicit understanding, because they "think" that "there" things happen "this way."

Meanwhile, Faith (the Vedas) speaks of only nine stages of Faith, but how much has been written about them! Tens of thousands of pages. Not even about the nine stages, but about the four stages of the Soul's development. Or about the desire to give (EGO) and the desire to receive (ego).

There is only one Source that gives everything, but there are countless variations that give rise to all Worlds, our world (Yavi), everything inside and outside it. And all this consists of only two elements: Light (Ingli) and Souls!

It is important to know that this science cannot be grasped with the mind or brain. There are those who know by heart what is written in the Vedas. This, incidentally, is not commendable, because the main thing in studying is not knowledge of the Vedas, but the efforts made by the student: in proportion to his efforts, he receives help from Above for his correction (Liberation).

That is why, since ancient times, True Sages have extolled Comprehension (Knowledge), and not simply knowledge of the Vedas. They even asked God in their prayers to forget what they had studied! They wanted to become uneducated again!!! How unlike today's smart alecks, who boast about the pages they know by heart. Because they only know the Vedas by heart, but Faith has not entered their hearts, they boast about it. But if even a little bit of the Light they studied had entered their hearts, they would not value what entered their brains (minds), but would value what entered their hearts (Reason)!

Therefore, the material studied in the Book of Splendor (Zohar) evaporates precisely because of our dissimilarity to the material being studied. But to the extent that a person becomes similar to the spiritual material being studied, he understands it.

Therefore, when we suddenly feel that we understand more, it depends on our state of mind: whether we are closer to God with our desires at that moment or further away from Him.

So, let us return to the text: when He is divided in performing His actions, when His actions, as we perceive or feel them, are different or even opposite, then He is called One, because His various actions, good and bad, including those that we perceive as enormous suffering, such that they are worse than death (because sometimes even death seems like a relief). Such immense suffering, which befalls both an individual and an entire nation or nations, is all for the sake of achieving one Goal: to create in the Soul sensations with which one can perceive the pleasure that God desires to give.

It is precisely the opposite of His control in our perceptions that tells the understanding person about the complete Unity in all of God's actions, about the fact that He has no distinction either in the reason for His actions or in the way He acts.

The difference lies solely in human perception, solely in relation to the recipient, due to the "imperfection" of his ego—the instrument of perception. A person perceives a particular action of God as good or bad. Meanwhile, the true characteristic of His actions is Perfection and Absolute Good. If we corrected our instruments of perception, we would discover that everything a person receives from God is Perfect and Good. The more our ego and desires are defective, the worse our condition seems to us, and the more we blame the Source of our suffering in our hearts.

Moreover, these accusations are unconscious. When the first Jews settled in the Negev and asked Moses if they could live there, he replied that they could if their prayers brought rain. But, they objected, the Jews were unbelievers. He replied that a person's desire in their heart is their prayer to God, because God is their only Creator, the Source of everything. And regardless of a person's awareness of the world in which they exist, their unconscious desires are also perceived by God, just as a mother feels and understands the desires of a newborn baby.

The One - says that everything in Him is Perfect, One, there are absolutely no contradictions, there is no difference in relation to different creations (Souls). And the One Thought and the One Purpose permeate all Creation. And this is called that all His actions are the same. We are too different from God in our properties and desires to understand Him.

Even within our world, we do not understand each other if we are not similar in our characteristics and desires, which means we are spiritually distant. In such a case

case, two people are as if in different worlds, like completely different creatures. And the difference between us and God is billions of times greater. Therefore, all our efforts to understand Him should not be aimed at understanding Him with our minds, because this is completely useless; that is, it is impossible to understand the spiritual world with the tools of our world. Only our spiritual efforts to become spiritually equal in qualities and desires are necessary, after which we will be able to understand Him.

Therefore, all philosophies and sciences will continue to struggle with the mystery of life for thousands of years and will not solve it, as all philosophies and religions have been trying to do for thousands of years. If a person reasons only with his mind, how can he comprehend anything outside this world (Yavi) when the mind itself is a product of our material world (Yavi)!

How can we claim that our mind can be objective when there are so many opinions? Doesn't that already negate its objectivity? After all, there can only be one objectivity, absolute and independent of man, and man is incapable of transcending himself unless he acquires the desires and qualities of God instead of his own desires and qualities. All fiction, art – everything that people call their spiritual wealth – essentially glorifies "dust and ashes." What do they sing about? The light of God, clothed in the objects of our world (sparks of light). A person perceives this shell (body) in which the Soul is clothed because it contains a spiritual category that brings pleasure. All our activities are aimed solely at extracting maximum pleasure from this spark of Light.

And literature describes how each of us can extract the greatest pleasure from "dust and ashes," from the tiny spark of Light that fell into our world. And what paths there are to do so. And what suffering there is if this pleasure is absent. Only pure science attempts to look at the world objectively. But the problem is that people cannot compare their bias with anything else and therefore cannot correct their research.

If scientists knew how much is filtered through a person, how much the results of experiments depend on the person conducting them, they would understand that this is given to us specifically so that we can ultimately reach the highest level of scientific development, where science would help us realize the limitations and closed nature of knowledge, realize the existence of God, and help us transition to Faith. But there can be no connection between science and Faith. Science deals only with rational calculations, while Faith deals with "heartfelt" ones, as it is said: "the heart understands."

Since humans are created to love only themselves, the more something resembles them, the more they love it. They say opposites attract, but that's only in literature! People love their own qualities and desires. If they steal, they may not love this quality, but they justify it in themselves because it brings them pleasure and gives them what they want. But in another person, they may not like this trait because someone else enjoys it. In other words, we love our feelings, not our traits. And even if I condemn some of my traits or desires, I still love them and cannot part with them because they bring me pleasure.

There is an apple tree in the garden with delicious apples. If you take an apple, cut off a piece, and put it in your mouth, you will feel pleasure in your mouth. Do I enjoy the apple? Or a piece of apple? Where is the object of my enjoyment? The object of my enjoyment is the spark of Light that is in this apple, as in any other object of our desires.

When the spark of Light, clothed in a piece of apple, comes into contact with my sensory organs, my tongue and brain can somehow extract a certain signal that I perceive as pleasure because the pleasure center in the brain is stimulated. But the stimulation of the pleasure center is not a spark of Light, and the sensation of pleasure is the Spiritual part of perception. It is not about the apple or the piece of apple, but about a certain pleasure.

So, is love a certain kind of pleasure? No, not that either! I don't like lightning. So what is it that I love? And who am I, who loves it? Ultimately, if we dig deep within ourselves, which anyone can do, we will discover our Soul and Light (God). There is nothing else. No apple trees, no apples, no lightning. Only Light (God) and Soul, and everything else is their clothing, which they wear.

2.

How does Heavenly manna differ from bread? - by its special property: in it, everyone felt what they wanted to feel. This is the only Spiritual property - it has absolutely no properties, but reveals itself as the recipient can (wants to) perceive it.

In the garments of our world (Yavi), people themselves determine the taste that they create from the Spiritual Candle (Soul) within them, which has no taste but is capable of manifesting itself in any property or desire, depending on the limitations of the properties or desires of the recipient who comprehends it (the Soul). And it is precisely for this property that it is called manna - bread from Heaven. Because the recipient, the taster, feels in it (manna) what he wants.

And all his actions and manifestations are determined by the recipient, the receiver. It is not man who creates taste, but he discovers it for himself in manna. We speak of God: Merciful, Strong, You are the Father, Good.

We call God by the name that reflects how we feel His control over us. More precisely, based on how we feel ourselves in the world that God created, we call God, not with our lips, but with the feeling in our hearts, whether we want to or not. Because only He is the cause and the force that creates everything around us. Our names for God change every minute, depending on how we feel.

When we talk about the names of God, we do not mean how He is called, but how a person feels. It is a person's inner feeling that is the name by which he calls the Source of what is happening to him. This applies to all creatures, to any inanimate, plant, or animal nature, as well as to a person who does not realize that there is a Source of what is happening to him. But our goal is to feel this Source and call Him by His True Name: the Good and the Doer of Good.

But this problem is connected on both sides: until a person can call God by His True Name, God hides from him, because it is not fitting for God to reveal Himself to a person who supposedly does evil. And, on the other hand, a person cannot feel God until he achieves a coincidence of properties and desires with Him, i.e., until he himself becomes like God in his properties and desires, and thereby justifies God's properties and desires, because a person justifies all his properties and desires.

Therefore, God appears to man as having various qualities and desires. But it is man himself who distinguishes various qualities and desires in the One God, and according to his own qualities and desires, divides them into good and bad. And therefore, supposedly, opposite qualities and desires exist in God at the same time.

Bad and good are usually called "evil" and "good" in the Vedas. But do all these qualities exist in God, and does man only distinguish them from all those that exist in God? There is no such thing in God, but His Light affects man in such a way that a particular taste arises in him depending on the general qualities of man and the Light of God. The Light of God contains everything and nothing. It contains everything that a person can feel, and nothing specific, because without the receiver, there is nothing. Only the receiver can distinguish and feel one or another influence of God within himself. Therefore, we say that there is nothing but the Light (Ingliya) that fills everything. And everything that is revealed to us is revealed only in relation to us, only in us, and only individually in each of us.

But for those who are on the same spiritual level (Faith), God manifests Himself in the same way.

For example, for those of us who are on the stage of Faith called this, our world (Yavi), God manifests Himself in the same way: we all perceive the same picture of the world around us. But those who ascend to the Spiritual world perceive, simultaneously with our world, another picture within themselves, another world. And all those who are on the same Spiritual stage (Faith) perceive the same thing. That is why people can exchange information and write books. Otherwise, we would not be able to say anything to each other.

And everyone who ascends to the level called "Immortality" becomes an Aryan, because they have attained the qualities of God and therefore receive His name: for in the Spiritual, nothing separates objects except their qualities and desires. And if the properties and desires coincide, then the objects also coincide. The same is true in the Vedas themselves: everyone can see what they want to see.

But there is Knowledge called Veda, which is revealed only to the person who comprehends it, with the help of the screen of the Mind standing in the Spiritual body of a person. Then Faith (the Knowledge of Light) from simple Light becomes for a person possessing various tastes. And Light is then called the Light of Prav - Light that spreads from the head to the navel of the Spiritual vessel (the upper chakras).

And then a person begins to feel different tastes in the sensation of God, but all this, as in our world, is distinguished by him. God Himself is Spiritual Light. Thus, everything boils down to the concealment or revelation of God, since He is the Source of Light (Ingliya), carrying everything within Himself. And in Him (the Light), all possible properties and types are united in the form of simple Light.

Therefore, we can always distinguish between:

1 - Simple Light - before it entered the recipient's senses, and it is still simple because it has no properties or qualities, but includes everything.

2 - The same Light after it has entered the recipient's perception, as a result of which it acquires a certain specific property according to the recipient's desires.

3.

The wise men (Rahmans) claim that the Soul is part of God. What does it mean that the Soul is part of God? The wise are those who have ascended the spiritual steps (of Faith), felt what Spirituality is, feel the Spiritual world (Prav), and receive the Light of God. That is why they are called the Wise - from the word Wisdom, because they receive the Light (Wisdom) of God.

And as they felt the revelation of God, so they described it in their Books (Vedas). This is how we received all the Books of Faith. After all, it is impossible to

imagine that God descended from Heaven in some materialized form and handed over some scroll or stone tablets.

They wrote one Book, then another, then a third, and so on. The authors of all the Books of Faith were Sages and therefore were able to describe what they described, were able to speak on behalf of God. Among these Sages there are people of different levels. They are named after the stages of Faith that they have attained. They gave us our Faith. And they described, among other things, that our Soul is part of God Himself. Moreover, they say that there is no difference between the Soul and God Himself, only that the Soul is a part, and God is everything, the Whole.

Since the difference in the Spiritual is only a difference in properties and desires, this already indicates that there is no difference in properties and desires between that part of God that is within us, which is called our Soul, and God Himself. What, then, is the difference between the Soul and God? Only that He is the Whole, and the Soul is a part! But in the Spiritual there are no parts and no Whole, no volumes, only differences in desires, because the Spiritual world is a world of desires. So perhaps what is meant is a part of a great desire? The sages say that the Soul is like a stone that has separated from a rock, where the rock is the whole and the stone is a part. But if everything in the Spiritual world is separated from each other by differences in properties and desires, and here it is said that there is no difference, only in size, then how can there be such a difference in size in the Spiritual world, if in the Spiritual world a difference can only be a difference in properties and desires? After all, in the Spiritual world, if two objects have the same properties and desires, which means that they are made of the same material, have the same properties and desires, then how do they differ from each other?

And if we say that these are not the same thing, but two different things, that they are separate, and since there are no places or distances in the Spiritual world, what separates them from each other? Surely there must be some difference between them? How are they not equal to each other?

The Spiritual separates from its previous Form, or some part of a Spiritual object is separated from it due to differences in properties and desires, just as in the material world one object is divided into two parts with an axe, where the axe is something foreign that divides one thing into two parts. That is, there is obviously something foreign in the Spiritual that can separate a part from God, just as an axe separates a part from a material body.

But these parts, despite the fact that they are not in God, possess His properties, similar to Him, like a stone and a rock. The Faith (Vedas) says that the only thing God created was the Soul of Adam (Mana), which then divided into many parts. So, perhaps there are many differences between these parts, each of which remains a part of God?

The soul is a spiritual vessel (aura) that possesses a screen—the power to counteract its selfishness (ego)—allowing it to receive the Light of God. The vessel of the Soul itself is a selfish desire (ego). Due to the influence of the Light on it, it acquires the power to receive the Light for the sake of God, and not for itself. This power is called a screen.

With the help of the screen, the vessel of the Soul receives the Light from God within itself. This Light is called the Soul. And, of course, this Light and the general Light (Ingliia) emanating from God are one and the same, and the difference between them is that the Light received within the vessel of the Soul is a part of the general Light (Ingliia). And yet there is a difference between one part of the Light (Soul) and another (Soul) and from the general Light (Ingliia), in which these portions of Light, these Souls, are clothed.

It is precisely the specific property (desire) of each vessel of the Soul that allows it to extract a specific property from the simple Light (Ingli),

a certain action depending on its properties (desires). Therefore, only the power to receive Light for God's sake, i.e., the screen, determines the likeness to God in the Soul of the perceiver. Only the screen divides the common Light of God (Ingliya) into parts, each of which receives the part of the vessel of the Soul that befits it.

4.

We know only one Law in the Spiritual world (Prav) - the LAW OF ABSOLUTE ALTRUISM (EGO). And only one law in our world - the LAW OF ABSOLUTE EGOISM (ego). Since there is nothing in creation (Yavi) except God and the creation - man - we can only measure all dimensions of our states relative to the only standard - God. Since man constantly changes his states, in our initial state we are at the absolutely opposite end of the Spiritual scale, polar opposites from God with our selfish desires to receive pleasure only for ourselves.

Therefore, our previous question: how can the Soul remain part of God and at the same time be separated from Him? The answer is simple: the Soul is separated by being placed in the human body, the vessel of the Soul, where it is given the desire to enjoy (ego), selfishness. And depending on how much its properties and desires differ from the properties and desires of God-absolute altruism-the creation is either closer to God or further from Him. And besides that, there is nothing else in the world. But if there are only two things-God and man-then how can we say, "There is a man inside whom there is a Soul-a part of God, i.e., God Himself." Is it God existing in man? Is His particle-the Light (Soul)-the same in its properties as God Himself?

How can this be? After all, God exists in man, which means that man is not separate from God. If he is separate from God, how can he, the Light (Soul), be part of Him? A part means similarity to the whole in terms of properties and desires. So, is there a part of God in man, i.e., the properties and desires of God? After all, apart from properties and desires, there is nothing else in the Spiritual. But in the Spiritual, we separate parts from the Whole by changing properties and desires. So, the part of God that is separated must have different properties and desires? So, it can no longer be called a part of God. It must be given some other name. And Yeshua (Jesus) told us earlier that the difference between the Soul and God is only that the Soul is a part, and God is the Whole. That is, the Soul does not change its properties and desires, but only separates as a part.

How can this be in the Spiritual? After all, this contradicts the rule that in the Spiritual, due to the absence of bodies, the difference between Spiritual objects lies only in the difference in their properties and desires, as in our world (Yavi), if we look more deeply at our surroundings. What separates a part from God? As soon as God decided to create man, everything He had conceived immediately appeared in its final form, and everything else is auxiliary stages of Spiritual Comprehension (Knowledge of God), existing only in man, for man to achieve his Life Goal - Immortality.

This is because in the Spiritual world there is no movement, no time, no action, nothing but desires. Therefore, with the birth of such a desire in God: to create man in order to delight him with Absolute Delight (Immortality), this desire immediately became the final state.

This is the state in which God perceives us. This is the state in which we all exist, but we do not perceive it. This is only because our properties and desires have not yet been corrected. But as soon as we correct them, we will feel the True

our state. But for now, our egoism (ego) prevents us from feeling this, casting a veil over all our senses.

The state in which God perceives us, which is perceived by corrected Souls, is called the world of Infinity (Svaraga). The opposite state is our perception, called "our world" or "the world of Yavi." That is, the world of Yavi is not a material space, but a collection of human perceptions.

And since there can be many such complexes of sensations, each of these sensations is called the world of Yavi. So, God's desire, His entire plan from beginning to end, with all the intermediate and final states, all this already exists in its most complete and perfect form.

And this completed state is called the world of Infinity (Svaraga), which means "no end," no end to the enjoyment that the human soul receives from God. Why is it called Infinity? According to God's plan. He wanted to give infinite enjoyment, so a state appeared where Souls are filled with the enjoyment that God decided to give them.

God's desire to create Souls in order to delight them is called the 1st state (receiving for oneself). The state that Souls immediately attained by God's desire alone is called the 3rd state (receiving for God). But since the Souls themselves do not yet feel this, they are in an intermediate state-2 (giving for the sake of oneself)-on the way to feeling their true state (Immortality). And it is only possible to feel it (Immortality) by purifying oneself of selfishness.

Because only this distinguishes them (Souls) from God. And by eliminating selfishness, Souls will become like God, and therefore will feel themselves in their Perfect, True state (Immortality). And then they will discover that before that they were as if in a dream, for it is said: "When God returns us to the Light (Ingliya), we will see that we were as if in a dream."

The gradual approach of a person from the most distant point, the lowest world of Navi, to the third state (the world of Prav) is called ascending the Spiritual ladder, called the steps of Faith. God caused the separation of man from Himself by a successive descent, a deterioration of Spiritual qualities, from Himself to the opposite of Himself.

This gradual descent of the spiritual steps (Faith) is called the creation (Creation of the 3 Worlds), the development of the (3) Worlds from top to bottom, from the highest world of Prav (absolute altruism) to Navi (absolute egoism). "Ascending" the steps of Faith means gradually correcting one's desires (ego). And up to the state called "the end of correction" (Liberation), the last Spiritual step of the world of Prati, below which there is only our world, no longer Spiritual, but material (Yavi), where we exist in complete isolation from Spirituality (God), from altruism (Reason).

The difference between our world-stage (Faith) and previous worlds-stages (Faith) is that in this world (Yavi), or at this stage (Faith), God is not felt at all. At this stage (Faith), material objects are born from spiritual objects: the bodies of our world (inanimate, plant, animal, human), and they are not filled with the Light of God, as on the previous (Spiritual) stages (Faith), but they contain only a small spark of His Light, unrecognizable to the beings themselves, which gives existence on this stage (Faith) and is called life in this world (Yavi). Therefore, all Creation (the 3 Worlds) can be imagined as descending from God in stages, from top to bottom: the world of Prav, the world of Yavi, and the world of Navi. Immortality-the World of Infinity-is states 1 (receiving pleasure for oneself) and 3 (receiving pleasure for God).

From top to bottom, God gradually coarsened the property of altruism (EGO) to such an extent that He created its complete opposite - egoism (ego), the desire for self-enjoyment. The rise of a person through the consistent correction of their properties and desires from the bottom up is called the correction of the ego (desires), state 2 (giving for oneself).

We must walk this path and reach state 3 (receiving for God's sake) in our feelings, which we are already in but do not feel. Everyone must go through this Path, but how to go through it is the question: through the Path of Faith (Veda) - relatively quickly, consciously accepting the Goal of Life (Immortality) as the Highest Goal of one's life, or through suffering, unconsciously, involuntarily, forced by the painful development of all humanity under the pressure of the Laws of Nature.

We cannot comprehend God Himself. Light emanates from Him - that property-desire with which He decided to create us and which only we perceive from Him. And by this property-desire to create and delight us, we judge Him, i.e., by His actions. But the question of who He Himself is makes no sense, because there is no answer to it! Therefore, He has no name. After all, we can only give a name based on the properties that characterize something. And the names that the Sages, who sense God, give Him are not given to God Himself, but to His Light, because they comprehend not God, but the Light emanating from Him.

And based on the effect of this Light in man, in Souls, at various Spiritual levels (of Faith), the Sages give names to the Light (God): Good, Merciful, Perfect, etc. Therefore, where it usually says God, it means the Light (Ingilia) that creates and gives birth to everything, but in no case God Himself. All our words are sounds that express something we can comprehend, feel, and realize. There can be no words that name something completely unimaginable, something that cannot arise in any imagination. For we first feel and imagine something, and then we give a name to our imagination or feeling. And another person understands me because I can explain to him what feeling this name (designation) evokes in me, what kind of object, property, or action it is.

Since we are all created with the same organs of perception and imagination, we can convey our feelings and thoughts to others. Our entire vocabulary is based on our achievements (knowledge). And if we do not feel (know) something, then we have no words for it. Those who feel God call Him either Great, Perfect, or Merciful, depending on what they feel.

Those who do not feel can only recite what is written in the prayer book. But these are dead words, behind which there are no clear feelings. True, a person's imagination works so sharply that he paints a picture of the Spiritual world, of God, similar to what he can imagine based on the images of this world (Yavi). And although there is no connection or similarity between these two pictures, it is enough for them to fully satisfy their religious feelings and to feel that they are in some kind of contact with the Higher Power. But in every generation there are those who experience an acute lack of a clear feeling of the Spiritual, of contact with God.

This feeling of striving upward is called the feeling of the point of Light in the heart. If a person feels this need acutely, he cannot find peace, he comes to Faith (the Vedas) and with its help attains the sensations of the Spiritual worlds.

What does the feeling of Infinity (Immortality) mean? As we have already said, it is not simply a feeling of Boundlessness, but Boundless Enjoyment: you feel exactly as much as you desire. In other words, Infinity is our subjective feeling of the infinity of pleasure, a specific, desired pleasure that has no end, no limits either from Above, from God, or from below, from us.

Those who have experienced this state, the highest state of receiving Light from the Creator, the greatest thing He wanted to give, called this feeling "Infinity (Immortality)". This is exactly how a person feels with their Spiritual organs of perception, which is why they call it that. If we do not feel Him at all, then we cannot say anything about Him. Only about the One whose influence we feel on ourselves. Not Him, but our feeling of Him. For example, how I imagine someone, how I perceive all their external and internal properties, which I feel and evaluate with my organs of sensation.

How I feel about myself depends on my qualities and on external causes that have nothing to do with me personally. But what am I really like?

Just as we cannot judge anything objectively, so we cannot say anything objective about God. Because it is impossible to perceive anything outside of ourselves, not with our senses, to perceive an object as it is.

After all, to perceive something presupposes the existence of the one who perceives, with all his desires and qualities. Therefore, only God is both the feeling and the perceiver, whereas in man these two concepts are separate: I and what I perceive. In Faith (the Vedas), this is stated as follows: The light of God (Ingliia) is in absolute peace (harmony), i.e., it has only one goal – to create and enjoy creation.

And all the names by which His creatures call Him come from their perception of the Light that they reveal to themselves through their senses. They call Him according to how they perceive Him. And this is the difference between God and His creation: in creation, there is a difference between perception and the perceiver, between concept and understanding.

That is, there is the perceiver and his connection with his surroundings, which is called external perception, and that which exists outside of the perceiver is only God Himself. And therefore, He cannot be comprehended. For man comprehends only through perception, through sensation. And the truth of human perception can only be measured in relation to the perceiver.

And we ourselves see how our assessments and perceptions of the world, our desires and qualities change – but it is not the world that changes, but our senses and assessments, i.e., it is not what changes, but how we perceive it. So there is a difference between God Himself and how I perceive Him. The sensation of God is called "Light," i.e., Light and God are one and the same for us. But, in principle, we must understand that Light is a subjective sensation of God. And, perceiving Light, we can give it all kinds of names.

In accordance with the sensations we experience. Legii (Spirits), Arlegii (Angels), Aranii (Archangels) – these concepts mean nothing to us, we only hear them. But if we climb to the same step (of Faith) where those who gave these names to Light stood, we will immediately understand what they are talking about. We will not just say, for example, "The Light of the Arlegs in the sphere (world) of the Arlegs (Angels) of the world of Infinity" – we will feel what is meant by the name that was given to it. In our world, if you read a book about the Light, it is not enough to be filled with what it says.

But if you are in the Spiritual world, i.e., if you have a screen for your egoistic desires (ego), and you read a book about the Light, you can immediately be filled with the Light. Wise people, reading the Book of Splendor (Zohar), simultaneously perform a spiritual action: receiving Light into the screen. That is, they turn thought into action.

Therefore, a sage may pray using a standard prayer book, but he understands the spiritual actions contained in the words of a "simple" prayer book written in "human" letters. There are also Vedic prayer books that explicitly state the spiritual actions that must be performed.

Knowing what this means, one can simultaneously perform the corresponding action. A wise man can read what is written in runes in the Aryan Vedas, letters with all their meanings – and all this is a sign of spiritual actions (steps) for him.

The Aryan Vedas indicate what a person should do spiritually. To fulfill the prescriptions of the Vedas, you must rise to the level of the Legs of the world of Prava, attain its great state – then you will have Light in the vessel of your Soul, which is called the "Light of the Soul." This will happen in your Spiritual vessel. And this is called "awakening" in Faith.

The physical body of a person fulfills the physical prescriptions of the Vedas, and if a person has a Spiritual body, then he fulfills the Spiritual prescriptions of the Vedas with it. The Spiritual body of a person is born with the appearance of a screen on his egoism. The size of the screen (the strength of opposition to one's egoism) determines the size of the Spiritual body.

Therefore, the Spiritual body can be in various states, called similarly to the physical body: embryo, small, large. The Light that fills this corrected desire (EGO) is called the Spirit. Therefore, before the appearance of the Spiritual body, a person does not have a human Soul, but only an animal Soul, a small spark of Light that animates his physiological body.

The size of the screen—the strength of resistance to selfishness—determines the degree of coincidence in properties with God, the amount of filling with Light, which we call God. This means that to this extent, you coincide with God in your properties. God is within you, as it is said in Faith (Beliefs): "God clothes Himself in the body of man." He shines with His properties (desires) in man, and therefore man feels pleasure from the sensation of God.

God enters a person to the extent that the person's desires resemble God's desires. Through his efforts to correct his egoism, a person has brought himself closer to God, from the opposite state to merging with Him. To the extent that a person resembles God, God fills him with Himself. In the place (chakras) from the "head" to the "navel" in your Spiritual body, where the Spiritual desire (EGO) and the Light that fills it are one and the same.

"God and His Light (Ingilia) are One," because to this extent a person has become equal to God, and God, the Light (Ingilia), is how a person feels Him. And this state is called "Unity" – "Listen, man, our Creator is ONE" – when a person feels that there is only One Creator in everything.

And the end of all correction is defined as the state described as "And on that Day (in that state called Judgment Day, because the full Light will be revealed) God and His Light are One" – for all Souls, parts of the First Soul "Adam (Mana)," will comprehend completely and only one thing – complete Perfect Infinite delight, i.e., the boundless sensation of God, in His sole attribute (desire) – to delight Souls. And they will comprehend this because the Soul will be completely equal to the Light (God) in its properties. The very inner desire of man, i.e., man himself, will be completely like God.

And in this way, a person achieves his destiny, because God set as the goal of His creation to create a person who is completely opposite to Himself, and to give a person the opportunity to create himself in the image of God from the nothingness in which God created him. That is, God created something absolutely imperfect, and man must strive to achieve Absolute Perfection. And although this Perfect state already exists, and we already exist in it, we cannot feel our existence in it.

And we need to fix that. As it is said: "There is nothing new under the sun."

— a single action took place, according to God's thought, man (the Soul) was created in his final state of Infinite Bliss. Now it is up to man to feel this state or not. And all the progress of civilization exists so that we understand that everything is possible: existence outside of time, outside of space, double spaces, the addition of spaces.

How can we imagine simultaneous existence "there" and "here"? It all depends on our feelings: to be transported there or to be here. This is our freedom of choice. Question: Does a higher level (of Faith) include greater enjoyment, everything that is on lower levels?

Obviously, this question asks whether our final state includes all the small pleasures.

Naturally, everything that is on the higher level (Faith) includes everything lower, because everything that is lower passes through the higher level (Faith). But this does not mean that the higher level (Faith) has all the nuances of the sensations that are below it. In order to reveal each pleasure, each nuance of a sensation, it is necessary to embrace it with knowledge, to accept it into oneself, to feel it within oneself. Otherwise, it will remain in potential, but not revealed.

The end of correction is called the end because it means the completion of the revelation of all the shades of pleasure prepared for us by God.

An adult man cannot experience the same thing when reading a novel as a teenager. He must descend again to the teenage level, but this is already impossible because he has grown up, acquired greater desires, and cannot be satisfied with small, "unreal" pleasures.

But each spiritual level has its own complete set of Ingilia Lights. And each level (of Faith) carries within itself shades of all the others.

The Teacher gave this example: if I have three opportunities to enjoy myself, I will not say, "Give me three portions." I will say, "Give me salad, soup, salt, and bread."

Why do I need all this? Can you compare a salad with bread? Each object has its own taste. One complements the other. The Light of Infinity (Ingilia) ultimately gives the Perfection of sensation. But you cannot experience the Perfection of sensation only with the Light of Prav. You must also feel Nav. Only together can they give you the perfection of sensation.

Therefore, although the higher step (Faith) includes all the lower, smaller steps, you cannot experience all the lower ones while standing on it. When Ingilia must give Light to a person, She grants the person's request or prayer and then transmits this Light to him. God Himself has no one to ask on behalf of a person, because it is only the desire of a person, not of God.

By fulfilling all the Commandments, passing through all three stages of Faith, and completing the nine stages of trials from our world to the end of correction (Immortality), a person receives into themselves, into their Spiritual vessel, all the Light (Delight) prepared for them by God, all the Higher Light (Svarog). This is the number of stages that a person must

a person must overcome in order to merge with God. That is, a person must pass each test in its full spiritual meaning: create a screen—correct their egoism, make an EGO, receive the Light for the sake of God, called Faith. And so it is at every step (of Faith). And upon reaching the last step, a person receives all of their Light, all of their Faith. That part of the Light that enters a person's spiritual vessel is called Faith, or a part of God. There is nothing but the desire to enjoy (EGO), corrected by the screen—the desire to be like God and the Light of God. From this, it becomes clear why it is said that Faith and God are one and the same. We do not study what happens after reaching complete correction (Liberation). Our task is to achieve it. We have no words to describe what is felt in the state of Infinite Enjoyment. The Book of Splendor (Zohar) deals with this to some extent. But this cannot yet be the subject of our conversations.

6.

Perhaps a somewhat strange phrase catches the eye: labor is given to us as a reward. It should be the other way around: reward for labor. But the fact is that those who comprehend Spiritual nature (essence), replacing their own desires with God's desires, begin to perceive the opportunity (desire) to give (EGO), to delight, to do something for God as a great mercy bestowed by God. And so labor turns into reward. As we said earlier: nothing changes in the Universe, we are already in our final state (Immortality), but we just need to open our eyes to our surroundings. The same applies to labor and reward: concepts are reversed: what was considered an effort becomes a joyful opportunity, what was considered pleasure is now perceived as evil and abomination. The Sages say that God created all Worlds, Higher and lower, only for a person who has the desire to become like God, who fulfills Faith and the Vedas, who comprehends the Higher Light within himself, who receives Faith by fulfilling the prescriptions of the Vedas, by correcting the screen (the force of opposition to his egoism). How can this be reconciled with what is said, that the purpose of Creation (of the 3 Worlds) is to delight in creatures (Souls)? If God wanted to delight His creations (Souls), then why did He create this world (Yavi), full of suffering, and place us in it, where we are unable to exist for a single moment without making an effort to survive, not to mention the unattainability of lasting, complete Delight? The Sages answer this: to create the possibility of reward. Because the recipient of the reward is undeservedly ashamed to look the giver in the eye. Because every time he receives something undeserved, he feels enormous shame. And in order for Souls to get rid of this feeling of shame, God created all Worlds and our world, in which it is possible to work (create) and enjoy the fruits of one's labor in the future without feeling shame. God is the First Source of everything and could, of course, have created beings (Souls) that do not feel shame. But there is nothing in the Worlds, including ours (Yavi), that was created by Him in vain; everything was created only because He has a certain responsibility to bring man to the end of correction (Immortality). There is nothing in the world of Yavi that acts without a specific purpose. Man must constantly remember this and try to understand through it

everything that happens: everything that appears before us, everything that happens, everything around us – is by no means a coincidence!!!

7.

The sages (Rahman) ascended the spiritual steps (Faith) above our world (Yavi) and felt and saw that everything in our world (Yavi) has a Cause, Purpose, and Consequence – it happens according to a clear program. And this program is created for a person who follows Faith and the Vedas. These great Spiritual personalities, who ascended and looked at our world, called righteous the person who follows the prescriptions of the Vedas. We know that in the Vedas, each word (runa) implies certain concepts that not only have a place in our world (Yavi), but also have their Spiritual Root (in the world of Prav).

Philosophers ask: "If God's desire is to create all Worlds and creatures for the purpose of enjoying these creations, then why did He create our material world (Yavi), full of suffering, injustice, and humiliation?" Of course, God could have delighted Souls on higher levels (Faith) without clothing them in the bodies of this world (Yavi). So why did He create such a lowly body and instill the Soul, a part of Himself, into such an impure body?

Why is it necessary to put a person through such a terrible state as our world (Yavi)? Doesn't this negate the Perfection of His actions? This is incomprehensible to anyone. And even if we can somehow justify God's actions with our minds, it is impossible with our hearts (Souls). Because you cannot command the heart. And if it feels bad in the world, it blames God for this feeling.

Therefore, only those who have corrected themselves (their ego) and thus experience the Truth of the Purpose of Creation (Immortality) in their new, corrected sensations are called righteous, because they justify God's actions with their hearts. But this feeling is only a consequence of the level (Faith) that he has attained. And until he comprehends God's deeds as absolutely good, any person accuses Him and is in conflict with Him.

As long as a person remains within the confines of our world (Yavi) and has not entered the Spiritual world, he cannot internally, with his heart (Mind), agree with God's governance – for in his selfish desires he feels suffering, the absence of what he desires. And the whole world around him also cries out to him about its suffering. But only those who have corrected their senses (ego) discover that everything in the world is beautiful, and everything around them is the garment of Light (Ingliya).

How does this relate to free bread and the shame felt by those who receive it? God made it so that the gift would cause a feeling of shame. We see that if a person finds something on the street and there is no one around, he picks it up and can use it without shame. The same is true of the Law of Faith (God) in the case of a find: if the owner is unknown, the find remains with the finder.

From this we can see that it is not the gift itself that causes shame and discomfort in the recipient, but the feeling of the Giver. And since God desires to reveal Himself to us, for this is the highest pleasure, He desires to reveal Himself without any unpleasant side effects in us.

But as soon as we feel the Giver, we experience shame! Moreover, we know from our experience in this world that the giver feels such impatience and shame that it then turns into hatred, and the gift is met with disgust instead of desire. This is because receiving in such a case suppresses selfishness, which is completely unbearable for a person. Since selfishness is the only human essence (the property-desire of the body), we can go to any lengths, except for the humiliation of the ego. Even to death, but with the awareness of our own

I. The feeling of shame depends on the value of the gift and on how the giver can alleviate your sense of shame at receiving it.

The question arises: why is this done? If God can do anything, let him make it so that we do not feel shame! He did just that – he put us in such a state that we do not feel the Giver (God). If a person is not sufficiently spiritually developed, they do not feel like a receiver. They are like a child who feels no shame when receiving.

But God wants us to rise in our development to match Him. Therefore, He created the feeling of shame in the receiver. Only to help the receiver change his properties-desires—to become a giver. Shame is a special creation that God created. Egoism and the feeling of shame are two manifestations of one property-desire.

Egoism cannot fully enjoy itself if it feels that it is receiving. And in a spiritually developed person, the feeling of receiving completely nullifies the enjoyment of receiving. At first glance, it seems very logical that this world was created in the unity of egoism and the feeling of shame.

A person works against his selfishness, for God, fulfilling His desires, thereby earning a reward that he can receive honestly and therefore without shame. It seems to be said that in order to "exclude" the feeling of shame from the Soul, God created this world in which there is the possibility of activity (work, creation). And for the efforts that a person makes now, he will receive pleasure-reward in the future. Because what he receives from God will already be a reward for what he has done, and not just a gift. And thus he gets rid of shame. But if we felt God, we would not be able to accept anything from Him: for example, I give you a gift. You feel that you are receiving something, but you refuse the gift because, in receiving it, you completely erase the pleasure, for the shame in you arises to the same degree as the pleasure. You no longer feel pleasure from the gift itself, no matter how good it may be. What can be done? The answer is as follows.

The giver, in addition to giving pleasure (a gift), also provides an opportunity to get rid of shame, i.e., to do something and then you can consider that you deserve this gift yourself. That is, as if you created it completely, made it with your own hands. You become, as it were, the Creator of your own state, your own pleasures. You do not feel at all that there is a Giver to you. And within yourself, you have both the Source of effort and the sensations that you receive for your efforts, creating pleasure for yourself.

You do not feel the Giver as a giver, but become his partner. The question is, why is working on ourselves so difficult and causes suffering? If we do not feel suffering from our efforts, we will not be able to "overcome" the suffering from shame for receiving, i.e., must one suffering correspond to another?

What does suffering mean when working on ourselves? Since our whole nature (essence) is the desire for pleasure, suffering is what goes against our desire for pleasure. If our desires are directed in one direction and the goal of our activity is in another, we feel suffering accordingly. If desires are directed toward the same thing as the activity itself, then a person, or rather, egoism, does not feel suffering from the activity.

The activity coincides with the reward, and therefore the reward is felt instead of labor and effort. Suffering during our spiritual work arises from the fact that the spiritual goal (immortality) and the goal of our body (ego), against which we must act, are opposite, which is

causes us to feel suffering. As the body (ego) is corrected, instead of suffering during the work on oneself, one feels pleasure.

And nothing changes in the activities you do now and will do in the future. They may even become a billion times greater. But they will not seem a billion times harder; rather, they will be a billion times more pleasant to you because they coincide with your intention (desire). Therefore, a righteous person is one who desires to give everything to God. In this case, his aspiration and his work coincide in direction, and he does not experience any effort, but on the contrary, experiences pleasure.

Give everything to God? Many people cannot even imagine what that means! But for the righteous, it is a great pleasure. Therefore, our entire purpose in life is to change our desires. Apart from "giving (EGO)" and "taking (ego)," there is nothing else in human nature (essence). But just look at how many different shades and complex relationships there are in these two simple actions. Because these two concepts contain all of Infinity. And besides "giving (EGO)" and "taking (ego)," there is nothing else.

There is only the Giver and the taker. How can we achieve Perfection in the relationship between them? To make the taker Perfect – this is the Goal of human Life. Shame is a creation, independent and separate. If someone who wants to enjoy feels no shame at all, it means that they do not feel that they are receiving anything. Like an inanimate object, a plant, or even an animal. But we see that, for example, animals already distinguish between the giver and the taker. But there is still no reaction to receiving-shame, due to low development. And a person has all levels of development, from inanimate to human. And whether he experiences shame depends on his development. Because shame is a reaction to the feeling of the giver. And if a person clearly saw everything that God gave him, his egoism would not be able to bear it. This feeling is hellish punishment. In our world, any person can be put in such circumstances that he will burn with shame. And there is nothing worse than this, because shame is the direct antagonist (enemy) of selfishness. And only with the help of shame can a person be educated and nurtured. Shame is a consequence of developed selfishness. A child does not feel that he is receiving something. He will approach anyone and take it. But give an adult what he really needs. How hard it is to take! It is preferable to make any effort than to humiliate oneself. Because the feeling of receiving kills selfishness, since it is against its nature.

Receive-yes, but don't feel like a recipient! And since nothing has been created except selfishness (the desire to receive), shame is a direct weapon against selfishness, the original creation. With the help of shame, like a gun, you can fix everything in creation (man) and achieve "Immortality." Selfishness and shame are, in principle, one and the same. Shame is a consequence of feeling your own selfishness, your own Essence, feeling yourself. Shame is a manifestation of a person's Conscience.

When does shame arise? When I feel like I am receiving. That is, when I use my ability to receive. If I don't use it, then I don't receive. I may be given millions, but if I do not feel that I am being given them, i.e., if it does not matter to me, as in the worlds of Prav, for example, it does not mean that I am taking them. Or I may be given something insignificant that I am interested in, and I will not be able to receive it because I will experience burning shame. It is not simply a matter of the gift in the abstract, objectively, but rather subjectively, in relation to whom, what feelings the gift evokes in them. Shame, like selfishness, is measured only in relation to the person themselves – how much they feel these qualities or desires within themselves. And the more a person feels selfishness within themselves, the stronger the feeling of shame is within them. And those who

feels shame is equally aware of their selfishness. And those who do not feel shame for their own selfishness are like underdeveloped children.

Shame is a quality of developed selfishness. And when a person begins to feel shame, to the extent of this feeling, they begin to correct themselves; shame inevitably forces their ego to correct itself. Therefore, in order to correct ourselves, we need only one thing: to feel the Giver. After all, according to God's plan, we are already created ready to do everything so as not to feel like takers, because this feeling kills our egoism.

If God gives us a gift, but we cannot receive it because we are ashamed, then He gives us a task so that we can earn this gift, as it were, i.e., as if we "made it ourselves" rather than "received it." This is called exchange. And therefore, there is no feeling of inferiority, no feeling that you are receiving something for free. And this would be true if the purpose of human life were to receive something from God, neutralizing our shame, or to earn what we receive from Him. Either for Him, or to calm ourselves. But the Purpose of Life (Immortality) is not to receive from God. Therefore, by mechanically following the prescriptions of the Vedas for reward in this or the next world, we do not achieve the Purpose of Life (Immortality). We pass through this state (the world of Yavi) only as a preparatory stage.

The Purpose of Life for a person is not to earn for themselves both this world and the next. Work is slave labor. How can one earn Eternal Bliss in 100 years? No matter how much I work in this world, I will not be able to balance His "Infinite Gift" with any limited period of work. It will always remain a gift.

Could there be a greater and more generous gift than this? And not to work it off for 10,000 years. To exchange work for eternity, and activity must be eternal, dedicated to eternity – to God. So why did God create this world (Yavi) and our short-lived existence in it? Is it really possible in 120 years to achieve the Goal of Life – to receive boundless pleasure without shame, in its absolute form (Immortality) – by fulfilling any of His desires in this world?

What does this condition of God resemble? It resembles one person's offer to another: "Work for me for a moment, and then I will repay you for the rest of your life with whatever you desire." Is there a greater gift than such a condition? Because there is no correspondence between a person's efforts and what they will receive for the rest of their (eternal) life.

And since the Spiritual is the True, and there is no place for deception and lies in it, a person would feel ashamed of such an agreement with God. After all, this transient world (Yavi) has no value compared to the Eternal Bliss in the future world (Prav)! For, as it is said, "God has prepared Paradise for every righteous person" for fulfilling the prescriptions of the Vedas. But we cannot say that we work for part of it and receive the rest as a gift.

Otherwise, we would still feel shame. And even more so if we take into account not only the quantity but also the quality of the gift: can we compare our efforts in this world (Yavi) with the reward in the future? The Sages also said that the feeling of shame is not given to everyone, but is reserved only for special, High Souls who do not often descend into this world (Yavi). So, not everyone who lives is destined to feel shame? And what does it mean to feel shame? It means to feel the Giver, as we have already said. So, the Sages say that this is not for everyone, but only for special Souls.

And for the rest? Faith (the Vedas) considers all Creation (the world of Yavi) to be static, in which only human perception changes. In Faith (the Vedas), the "world of Yavi" refers to a person's present perception, their current state. And the "future (spiritual) world" refers to a person's future state

that a person will experience in their next, or more distant, moment. A person who works on himself in this moment, knowing why, and receiving immediate reward for his efforts, does not feel shame. With the help of Faith (Veda), a person realizes the Purpose of Human Life, receives aspirations and strength from Above, feels what he needs to correct in himself, asks God for this, and therefore receives the reward he deserves for his labor – the properties of God, His desires, the opportunity to give to Him.

As a person ascends in their qualities and desires from one spiritual level (Faith) to another, they receive what they deserve without feeling any shame. Not because they supposedly earned everything fairly themselves, but because everything that has been done has been done by God.

Everyone who ascends the steps of Faith understands this. And then God does everything else. But since a person's efforts consist in striving to become a giver, like God, this is their reward, and therefore there can be no room for shame. At first, a person works on his correction in the "world of Yavi," going through all the sensations of awareness of evil step by step, until he enters the sensations of the "future world," the Spiritual. And when he enters the Spiritual world, there he receives his reward in the form of the Light of Infinity and merging with Him.

But each subsequent, higher step (of Faith) is the result of work on the previous one. And so it is all the time, and it makes no difference where a person is in this world in his physical body, or, having already left his body, he continues his Spiritual ascent. As Yeshua (Jesus) said when he appeared to his disciple: "I continue to ascend the steps of Faith, and what was Heaven for me yesterday is my Earth today."

8.

The creation of worlds is continuous. Only God and the person who comprehends Him exist, regardless of which world they are in. It seems to us that we are in this world in vain, without purpose, but this is not so. We unconsciously carry out the program of creation. No state, no moment is created by God in vain. His creation is Perfect. Everything moves optimally towards the Goal (Immortality).

But we have been given Free Will in order to become Conscious children of God. And if we look at all Creation (Souls) as continuous and unified, then there can be no thought that this world (Yavi) was created only to WORK in it, and after physiological death to receive selfish rewards. Activity should be perceived as a reward, and the opportunity to do something for God as a reward!

Creation (the 3 Worlds) was created by a single thought of God, because His thought is already action. This thought is everything that exists. It is the reward and the effort that neutralizes the feeling of shame. Everything we can imagine is the Light of God, or His thought. But we see (or the Vedas tell us about their existence) many worlds, many creations, many states of each of the creations. Even within ourselves, we observe a huge number of contradictory qualities, properties, desires, and thoughts.

What is the essence (purpose) of the worlds that have been created? This includes the essence (purpose) of our world (Yavi), where we see four types of nature (inanimate, plant, animal, human) and many types within each type. We observe an infinite multitude of often contradictory thoughts, desires within us, and actions in the universe. If all this is the result of His one thought, how can these actions be contradictory?

How can one thought give rise to contradictory actions and thoughts that neutralize each other? When we try to find the laws by which God governs us in our world, we cannot find them. On the contrary, we find everything that denies His existence and control. This is evident from our surroundings, since there is no immediate obvious punishment, we cannot find any system, any logical connection between actions and consequences. If there is a precise program, precise laws of control, then such a "system" must exist. But what we see contradicts this.

The same applies to God: people behave badly, but are lucky and rewarded as if they were great righteous people, while the latter suffer in front of everyone. Our world: everything I see around me

is a manifestation of one degree or another of Light, clothed in selfish garments, which thus paints for me in my subjective sensations the whole of reality, my world. What we comprehend is vast and diverse.

And what we have not yet comprehended, what is in the Spiritual worlds? The relationship between the Spiritual levels (Faith) is such that each subsequent level of the Spiritual world (Prav or Navi) is billions of times greater than the previous one in terms of the quantity and quality of the sensation of pleasure or suffering, the manifestation of God, in terms of its Spiritual Power.

As Yeshua (Joshua) writes in the Book of Splendor (Zohar): like a grain of sand compared to the entire universe, such is the spiritual relationship between the lowest and highest spiritual levels (of Faith). And there are nine levels, from the lowest level of the world of Navi to the level of the end of correction—the Immortality of the world of Pavi. In our world (Yavi), we can only imagine our entire universe with all its multitude of elements of the material level of development.

We cannot compare the material parts of our universe, either in quantity or quality, with the lowest Spiritual level (Faith). Because these categories are incomparable. Although, based on the diversity of even what we see in our universe, on our Earth, we can already judge how multifaceted the Spiritual worlds, their connections and dependencies are.

That is, we judge not the essence of the Spiritual worlds, but their infinite diversity. Because although the material of our level (Faith) "the world of Yavi" and the Spiritual levels of the Spiritual worlds are different, there is an exact similarity of all levels (Faith), and the difference is only in their material (matter). Therefore, we can use the words of our world to describe Spiritual objects, their sources, and their roots.

We do not distinguish any particular fragment or part of God's Light that surrounds us. There are no such parts in Him. The picture we perceive is a creation of our selfish qualities and desires (ego) alone.

If we had other senses, we would perceive a completely different world from the surrounding Light, perceiving a completely different essence (nature). The same Light of God would exist around us, which would include, as it does now, an infinite number of details in one Unified form.

As an example, but no more than that: simple light (from the Sun), we say, consists of 7 (9) colors (lights), but in reality it is not composed of 7 (9) colors (lights) – it can be broken down into 7 (9) colors (lights). Then these 7 (9) colors (lights) can be combined into one common Light. (8 and 9 are infrared and ultraviolet light.)

If instead of our 5 senses we had 5 other senses, we would see a different world around us from the same simple Light (Ingliia). Other 5 senses – again a different world in the same Light emanating from God.

On the one hand, we say that the higher the level (of Faith), the brighter the Light on it. As a result, reaching the highest level (of Faith), we

We perceive only one Light (Ingliya), indivisible into parts, about which it is said: "The Creator and His Light are One," "Listen, man, your Creator is One and Many." On the other hand, we say that each higher degree (of Faith) is billions of billions of times greater than the previous one. This is not about the quantity of components, but exclusively about their quality.

In the Spiritual worlds, it is impossible to speak of quantity. Everything consists of 9 levels (of Faith), everything consists of the Higher Light (Ingliya), each level (of Faith) is similar to the previous one, consisting of the same 9 levels (of Faith). The difference between the degrees (Faith) is only in quality (development): in the strength of the screen – the strength of suppression of one's original properties (ego) and the strength of transforming the ego into altruistic properties (EGO). The reason we perceive God's control as bad is because of the malfunction of our sensory organs.

Therefore, we perceive the absolutely good influences of God's Light as painful, bad, and causing suffering. Only our properties determine where we are. And only our properties are responsible for the fact that we perceive God's Light as the imperfection of the surrounding world. We extract from the Light exactly what our egoistic qualities can feel: everything negative. In reality, the Light (Ingliya) has only one quality—to delight.

With this property, He (Light) comes from God. Everything else is how people see Him. All the names and labels we give to Light are how God affects us: good, bad, fair, scary—everything positive or negative—is what we feel right now. And I cannot force myself to feel good or bad right now – you cannot command the heart.

The only thing I can ask for is for God to raise me to another level (of Faith) so that I can feel His influence on me in its True form, which is possible if God corrects my selfish senses (ego) to altruistic ones (EGO), which means raising me to a higher level (of Faith), then I will naturally be able to feel Him in my senses corresponding to the Light (Ingliya) as something good. And only then will I be able to thank Him in my heart, which I am currently unable to do. Feeling good or bad is not something a person can control. The task is to believe that God exists and that He can correct and change a person's state, raising him to such a level (Faith) that he can thank God instead of cursing Him with his feelings in his heart. The world (Yavi) is concealment.

The world (Yavi) is a certain image of partial comprehension of God – to the extent that the properties of the comprehender resemble those of the Comprehended. In our world, God is called Nature. Therefore, the word Nature in the Vedas – Ingliya – is one of the names of God.

Through the Nature of our world, through ourselves, our qualities, properties, and our surroundings – this is how God appears to us at our current level of Faith.

And all worlds, Higher (Puri) and lower (Navi), are simply the Light (Ingliya) of God.

– The One and Only, who has only one property—to enjoy. Any object in our world (Yavi), animate or inanimate, including ourselves, the Higher Worlds (Prav), the Management of them and the systems of this Management, the Forces and that to which they are applied, the result of the action of these Forces and the Purpose for which they appeared – all this is laid down in the Light (Ingliya) emanating from God. That is, there is practically nothing except God. Everything else

– is an illusion of the existence of creations relative to the creations themselves. The fact is that all Worlds are created for us, for the Soul of man, which is at the lowest level (Faith), "at the end" of Creation (Worlds).

And man must connect the opposite "ends" of Creation (Prav and Navi), reach such an inner Spiritual level (Faith), the very highest point, the Light (Ingilia) emanating from God, the very primary Thought of Creation - the enjoyment of creation (Souls). Only as a result of experiencing this stage (Faith) does a person develop absolute, infinite love for God, which is the Goal of his Spiritual development. And this Goal must be achieved while living in this world (Yavi).

A person (Soul) must go through all nine stages of Faith, ascend while still in our world (Yavi) to the highest stage of Spiritual development (Faith), i.e. "lower" everything Spiritual to the level of development of our world, and then let Spiritual qualities and properties (EGO) into themselves, displacing their egoism, completely filling the vessel of the Soul with this simple Thought and Light (Ingilia) emanating from God. "Lower" does not mean to reduce the Spiritual to the properties of our world (Yavi), but by replacing one's own properties with Spiritual ones, a person can transform the whole world around them into the likeness of the world of Prav.

Therefore, beginning their Path of Spiritual elevation (Faith), a person must understand, constantly remember, and tell themselves that there is no one but God, and the Goal of a person's Spiritual elevation is to reach such a Spiritual level of Comprehension (Knowledge) of God that a person, God, and the Light (Ingilia) of God would merge into one Whole.

There are no differences between these three: man, his Path to God, and God Himself. And in order to achieve the Goal of Life (Immortality), it is necessary to constantly unite Them within oneself. The point is that in order not to stray from the Path, a person must know in advance, while still on the lowest step (Faith), that he, God, and all the steps (Faith) he ascends are all One.

And there is no difference, no distinction between him, God, and Faith - the steps (Faith) by which a person ascends. If he does not follow the prescriptions of the Vedas in his spiritual actions (prayers), he will inevitably stray from the Path (Faith), figuratively speaking, to the right or to the left. And having made a mistake, taking the wrong direction, the further he moves, the further he will stray from the True Path (Faith).

Therefore, Yeshua (Joshua) writes that everything must be connected to the primary Purpose of Creation. And this rule is for beginners, moving from the lowest level (Faith). As Yeshua (Joshua) says: "I will reveal to you what the middle path is, along which you must draw closer to God. And this is necessary to know, because it is better not to move at all than to go wrong."

To do this, you need to constantly refresh your memory of two principles: "There is no one but God" and "Man (striving for God), Faith (the Way to God), and God are One." Therefore, under no circumstances should you imagine that God has two Thoughts in Creation. Such duality arises in the understanding of a beginner as a result of studying the basics of Creation (the 3 Worlds), such as the following: "The One who gives birth to Light and gives birth to Darkness," "The One who controls reward and punishment," "The One who created the good and evil principles in man," and so on.

At the lowest level (Faith), at the beginning of one's Spiritual Path of development, it is impossible to reconcile all contradictions, to understand how Everything is One, including suffering, the lowest manifestations of selfishness, all the baseness of human behavior, how all this comes from One Source and exists together in one Purpose of human Life.

Since there is only one God from the beginning (we must use the word "exists" because there are no words in our vocabulary that mean Eternal, timeless, Being), what then is man? It is a gradation of the feeling of the absence of God, Light (Ingli). Therefore, Yeshua (Joshua) begins his main Book on Faith (Zohar) as follows: "Know that before the beginning of creation, there was only the Supreme, all-pervading Light (God)." If Light filled everything, it would mean the presence of only one God. Therefore, in order to create a "place" for man, God reduced His presence in relation to His creations, as if hiding from them. And this action of God is called the reduction, the concealment, of Light. That is, 100% presence of Light

- is the complete presence of God.

In this case, there is no place for man—no other quality, property, or desire (ego). After all, concealment in the Spiritual does not mean physical absence, as in our world (Yavi), but inaccessibility to the senses, due to the difference in qualities and properties between the perceiver and the perceived. And at the end of correction, when all the qualities and properties (ego) of a person become similar to the qualities and properties of God, God will be fully manifested, and creation (Soul) will be fully manifested, and they will not occupy "place" one instead of the other, but will completely merge, because they will not interfere with each other with their qualities and properties.

Meanwhile, until the ego is completely corrected (until Liberation), to the extent that the qualities and properties (desires) of man and God coincide, man occupies the "place" of God. That is, as stated in Faith (the Vedas), God is hidden due to the difference in qualities and properties (desires), and this "place" is occupied by selfishness, the "I (ego)" of man. Therefore, it is said: "I (God) and he (man) cannot be in the same place." And that is why the concept of Faith is what a person imagines instead of God who fills everything, and comes from the words "Knowledge of God"

- the revelation of Light, the Knowledge of God.

How does the manifestation of the picture of the world occur instead of the sensation of the Light of God? As in our world, if we place some object in the path of a ray of light, we will get its reflection, which will draw a certain picture of the world, let's say, the world of Prav, put another screen in front of it, and we will see the picture of the world of Yavi. Add another egoistic quality or property, and we will see the picture of the world of Navi. Add yet another egoistic quality or property, and the perceiver will see the world of Hades (Tartarus) instead of God.

That is, we do not see the Light (Ingli), but only that (the screen) which obscures the Light, delays It, and is painted for us as the world (Yavi). That is, the world (Yavi) is not a partial manifestation of God, but a manifestation of qualities and properties that delay the Light, a manifestation of the opposite of Him.

In our world, 100% of Light is blocked. So, this object that blocks the Light—our selfish qualities and traits (ego)—paints a picture of our world (Yavi). Our world (Yavi) is enlivened by a spark of Light that fell, contrary to all the Laws of completely selfish Nature, by the grace of God into our world (Yavi) to give us the opportunity to rise from this state.

The absence of Light also comes from God. He created a reduction of His manifestation, called the 1st reduction (state). And it, like all His other actions, is only for the sake of achieving the Goal—the delight of His creations (Souls). All Creation (the 3 Worlds) is contained in one Thought, which means that all shortcomings, all kinds of suffering—all of this comes from God—He radiates Light and, by hiding It, creates Darkness.

How can suffering come from Him when His only Goal is to delight us (Souls)? We do not understand what Spiritual "suffering" is because we evaluate suffering and delight according to our selfish desires. But if

If we could compare our suffering with the pleasure that God has prepared for us, our entire existence in this world would seem unbearable. And not because the pleasures prepared for us are many times greater than all the pleasures of this world (Yavi), but because they are completely different pleasures, altruistic, incomparable to ours in either measure or quality. Therefore, whatever we experience is complete darkness compared to the Supreme Light.

10.

The entire Universe consists of two components: Souls and Light, desire and Light emanating from God and filling that desire. In the beginning, the Supreme Light spread throughout the nine levels of the world of Prav in the form of Souls, because spreading means the coarsening of Light relative to what it was before. We find that the nine levels of Faith are nine desires, qualities, and properties that were created by the spreading of the Light of Infinity (Ingli). The Light coarsened as a result of spreading and turned into desires. After the nine desires arose, the Light of Infinity clothed itself in them. And this is the mystery of Light and desires.

Light spreads from the World of Infinity from top to bottom, i.e., it moves away from God. What does moving away from God, from the Spiritual, mean? Light gradually becomes coarser, creating increasingly coarse desires, increasingly distant from God, and filling them with itself. That is, as Light creates new and increasingly coarse desires, it fills them less and less. And thus, desires move away from God, and the Light perceived by them (Souls) becomes increasingly dim, increasingly distant from its original state.

There are only 9 qualities-properties (desires) in the entire Universe - 9 degrees (of Faith). We divide these 9 degrees (of Faith) into 3 (5)

Worlds: (The World of God/Svarog)

1. Puri is the world of Light.

2. Yavi is our world.

3. Navi is the world

of Darkness.

(Hell/world of

Darkness)

What does the concept of "concealment" mean? And why do we call these nine steps (of Faith) or group of three steps (of Faith) "concealment"? Concealment comes from the word "concealed." That is, the steps (of Faith) conceal the true Light of God. The Light that passes through them feels dimmer, taking on their form, and each of the worlds and steps, passing the Light through itself, gives it its own qualities and properties (desires).

For example, when we go outside on a sunny day, we protect our eyes with dark glasses. This helps us because direct sunlight would be too strong for us, but in the light that passes through the glasses, we can see normally. Similarly, the worlds conceal the Upper Light in order to weaken it as much as necessary for the benefit of the creatures (Souls), so that they can perceive it correctly and benefit from it. It is revealed to them to the extent that they can gradually accept it: receiving the Light not for pleasure, but for correction, so that with its help, they can correct themselves and come closer to God.

The concealment of Light is necessary; it was created specifically, even before the appearance of creation (man), by the creation of 3 (5) worlds or 9 degrees (of Faith) from top to bottom, in order to prepare a "ladder (of Faith)" by which creations

can gradually ascend from the bottom up, revealing more and more Light as they correct their ego.

Why is the world of Prav called Infinite? The world of Yav limits the spread of Light and does not allow it to pass any further. It (Yav) puts an end to, limits the reception of Light. But in the state of Infinity, it (the Universe) does not do this, and then Light spreads in it (throughout the Universe of the world of Yav) completely without any restrictions.

The concept associated with place speaks of a change in the qualities and properties of Light. The spread of Light is a removal from God. What does this consist of?

In the gradual coarsening of Light in relation to the Light that came forth from God. What does the emergence of Light from God and its further spread mean? It means that Light ceases to be Infinite Light, spreading without any limitations, and begins to spread with limitations, with coarsening and removal of its qualities and properties from the qualities and properties of God. This coarsening of Light represents a change in its form, i.e., Light acquires a different quality-property as it fills creation (the vessel of the human Soul).

We can never speak of Light existing on its own. We can only speak of Light as perceived in the ego. Light outside the ego – Light that no one can feel – has no definition, since there is no one to feel it, define it, or describe its perception. When Light fills the vessel of the Soul, it (the ego) feels what is in this Light. More precisely: filling the vessel of the Soul with Light means that the Soul, due to its similarity to Light, reveals the very part of Light that is similar to it (the Soul), its ego.

Let us assume that the ego (Soul) is inherently selfish, while the Light (Ingliia) emanating from God is entirely altruistic. In this case, the ego is completely incapable of revealing any qualities or properties in the Light; their qualities and properties are entirely different, opposite, and polar opposites, and they are completely unaware of each other.

To what extent can the ego (Soul) perceive the Light? Only to the extent that it acquires some quality or property of the Light. As the ego (Soul) acquires the qualities and properties of the Light, it can begin to perceive it. Therefore, the EGO (light Souls) are higher in their qualities and properties, closer to the Light, and feel Him (God) more, while the ego is lower, further from the Light (God), and feels Him less. Studying the Vedas, we can say that there is a lower and coarser Light or a purer and Brighter Light, but in principle, we are not talking about Light, but about the ego and its corrected qualities and properties (EGO).

We cannot speak about Light even when it is in the ego (the vessel of the Soul), because we do not know what Light is and will never be able to know it. Light is the Essence of God. We can only feel our reaction to it, to the fact that it fills us, and we feel it in qualities and properties similar to it. That is, we do not determine and feel the qualities and properties of God, but our similarity to Him, to His qualities and properties. But we call these the qualities and properties of Light, or God.

It is this quality or attribute of ours that we feel, and we say that it is an attribute of Light, because if it were not in us, we would feel nothing in ourselves. That is, if a person attains some altruistic quality or attribute in the form of mercy, he begins to feel the mercy of the Light in this quality or attribute of mercy. Therefore, it is said: "From Your actions I know You" – from Your actions upon me, that is, corrections, I know You.

It is because of this feeling that a person can say that God possesses the quality of mercy. Therefore, as soon as I attained the quality

mercy, I began to perceive God as merciful, because this quality-attribute is within me. That is, once again, we perceive not the Light, and not even our reaction to It, but only our corrected quality-attribute. This corrected quality-attribute is our inner Light.

The same is true in our world (Yavi): we perceive something that supposedly happens outside of us. But there is nothing outside; we perceive only what is generated by our organism, our sense organs, our "I (Mind)". And only our inner illusion tells us that the picture that arises in our imagination, our impression, comes to us from outside.

All the mechanisms we create work in the same way – from the simplest measuring devices to the most complex ones. In other words, everything we feel is an internal reaction of the Soul to something unknown outside of us, and we judge the external based on this reaction.

Therefore, all worlds, all levels (of Faith), everything is within us. These are our reactions to the Higher Light. They change not because the Light changes, for the Light is unchanging, but because we change internally.

By dividing the Light, God created three parts (Soul, Spirit, Conscience). These parts are the offspring of the Light itself, because as it spreads from top to bottom, the Light descends through three levels: the worlds of the Aranim (Archangels), the Worlds of Arlegs (Angels), Legs (Spirits/Jinn), and down to the world of Yavi (humans), i.e., until it evokes in creation (humans) the desire to receive It (the Light), the "desire for oneself (ego)," the desire to enjoy It (the Light) specifically.

And this desire to receive (ego) is the first step in the spread of Light and is called ego. This first step (Faith) is the vessel of the Soul, creation (human), true desire, and this step of Faith is called ego, selfishness.

In principle, we can consider both Light and ego as Light, since ego is a consequence of the spread of Light. Light creates something that perceives it (Light). Only the last stage (the world of Yavi) of the spread of Light from top to bottom is perceptive, while the three previous stages (the worlds of Prav) are only the cause of the appearance of the last stage (Yavi), which will perceive Light.

And this last stage (Yav) is called creation (the Universe), the created world, and the previous three stages (the worlds of Pavi) are the preparatory stage of the creation of the vessel of the Soul (man) by the Light.

Garment, from the word clothing. Garment means concealment, just as clothing in our world (Yav) conceals the one who is in it.

It is impossible for the lower ones (ego) to comprehend if they do not have a prepared vessel of the Soul, a corrected desire to feel this Light. Therefore, the Light must first hide, and then the lower one (ego) gradually reveals It through the created garment. Thus, garments help to reveal the Light. The steps of concealment of the Light (Faith) descend from top to bottom so that Souls, creations, can gradually reveal this Light from bottom to top.

Each step differs from the previous one in its combination, proportion, and measures of concealment-revelation of the Light. At the lowest step (Navi), there is 0% revelation and 100% concealment; at the highest step (Prav), there is 0% concealment and 100% revelation; and in the middle, there is a degree of concealment depending on the degree of correction of the ego. This proportion determines the height of the spiritual step.

We have studied with you that the world of Yavi is only one of the stages (of Faith), the first one. The Higher Light passes through all nine stages (of Faith), builds them, clothes itself in them, and descends through them into Yavi. When it takes on a certain coarse form, it can create Yavi and does so, and Yavi acquires a special quality called a "screen."

The formation of the screen is necessary so that the Higher Light, which has spread through the first nine steps (Faith), does not pass into the Souls

Yavi. This screen is located at the beginning of the world of Prav, so that the Light that has come from the World of Infinity to the world of Yavi is not allowed to spread below this place (Yavi) into the worlds of Navli. The screen does not allow the Higher Light to enter the vessel of the human Soul and separates the world of Prav from the other worlds.

11.

And so, when the Light (Ingli) had spread through all the previous worlds from the World of Infinity to the world of Yavi, God saw that the lower beings did not have the strength to receive the Light if it continued to spread with the same intensity as before, and decided to weaken it. And then, when the last, 9th level of the world of Yavi ended, a screen (a force opposing egoism) and a curtain (a filter) were created there (in Yavi), which separates the Light between the world of Yavi and all other worlds (Prav and Navli).

We usually talk about the place of development of Creation (the Soul) where the decision was made that caused what is happening now. This decision was made by the Soul on the level (Faith) of the World of Infinity, which corrected the EGO and desires to receive Light only for the sake of God. The level (of Faith) of the World of Infinity, which spread to the levels (of Faith) of the world of Yavi, saw that it could no longer spread according to the same system of coarsening the Light as before.

After the Light of the World of Infinity (Ingli) spread in the first three worlds of Pira, called the worlds of Aran, Arleg, and Leg, now the Light is completely ready to spread in the degrees of Faith of the world of Yavi. In each world, the Light (Ingli) recreates all these stages (Faith), and they are arranged in such a way that they create a vessel for the Soul, the ego, i.e., the body, which is able to receive Light from them (the worlds of Prav).

That is, as it was in the four stages of cognition of Light (Ingli/God), so here, in the world of Yavi, and in each of the worlds: spreading, Light essentially constructs human sensations, sensations from the lower side, onto itself (part of Light), onto Light (God/Ingli).

Why can't a person receive Light? The soul is unable to receive Light because it lacks a screen, i.e., desires and intentions through which Light can fill it. The vessel of the Soul and the Mind within it are two different Forces, because the ego-desire itself is Light that has become coarse. That is, our original egoistic desire is, in essence, the reverse side of Light – Darkness.

This means that our egoistic desire and Light are two sides of the manifestation of pleasure: its presence or absence. So, we have Light, generated by the Light itself (Ingli) and being its consequence (creation), i.e., the ego is the initial egoistic desire for Light, for Pleasure. Then, a screen arises in us for this desire (ego) – the force of opposition to egoism.

The world of Yavi arises as the 10th stage of the initial spread of Light (Ingli). In order to create ego, true desire, Light must go through 9 stages of development, coarsening, and descent. Only then does He (Light) create upon Himself true desire, opposite to Himself.

The Light (God) hides itself so much in nine garments that something arises that desires to know Him, desires to enjoy Him, feels an absolute lack, an absence of Him.

Thus, the 10th stage (Reality), arising behind these nine garments, passionately desires Him, it "lacks" Him. The Light does not simply hide from this desire so that His creation does not feel it, but hides in such a way that the Soul

feels what the Light is, that He exists, but not in her, and she passionately desires Him. That is, concealment must arouse the desire for revelation. Let me explain what the concept of a screen means. It is a Force (Energy) that limits the spread of Light, like a barrier protecting the Soul: the barrier has become as if higher than the Soul and protects it from the Higher Light breaking in and forcibly penetrating it.

On the other hand, the Soul passionately desires the Light, and if it weren't for this screen, it would not be able to restrain itself and would receive it. This means that the Soul has another desire that is opposite to it—a force that counteracts selfishness called a screen, and this force (screen) allows the Soul to protect itself from its own desire (ego).

A person has a desire to enjoy, and in addition, he has a force opposite to this, a force that opposes egoism (a screen), which protects him and gives him the opportunity to resist this desire (ego). The selfish desire to enjoy oneself, to be filled with Light in its natural form, is the opposite side of the Light (Prav) created by God—Darkness (Nav).

The force (screen), or the magnitude of Faith, which opposes this desire (ego), is called a "screen." And this screen protects the Soul so that the Light does not penetrate it, so that it is not forced to receive It. Because the desire exists, and it compels, it causes a corresponding action in the ego.

If there is only one desire and no screen, then there is no way to control one's actions, movements, or anything else. Everything happens according to the law of that desire, as we see in nature: the laws of attraction and repulsion. Animals, plants, and all of nature at all levels exist in the same way. We also exist within ourselves in a similar manner.

We are only the product of the desires that are within us. We weigh all these desires, choose the best ones with which we can act, and thus act. And there is no way to act otherwise.

Power (screen) is a Spiritual Power that enables us to act not on the basis of selfish calculation, not on the basis of our nature (essence), but on the basis of God's Higher calculation.

In addition to protecting the Soul from receiving Light contrary to the Law, the screen has another quality: it stands between the world of Prav and other worlds. What does this mean in spiritual terms? It should not be understood that these worlds exist, and there is some distance between them, and there is some kind of screen, some kind of wall, and that is why the Light does not pass through. We have discussed that the screen is inside a person (the Soul). It (the screen) must be literally inside the person, in the very thickness of the person (the vessel of the Soul), and counteract it.

There are hundreds of desires within me. If there is a screen, then in every desire, where it (the ego) manifests itself, where it is felt, there is a screen, i.e., limiting, protective forces that do not allow it to use the desire itself in its "pure" form. This screen stands in the thickness of the steps of Faith of the world of Prav, and besides protecting the world of Prav, it does not let the Light pass through to the lower worlds of Navi.

All worlds are one and the same Ingilia (Light) — the steps (Faith) of the World of Infinity, which is clothed in various garments, in different worlds that manifest themselves in different ways. Apart from the World of Infinity, Yav is the only one created by God through four stages of the spread of direct Light; nothing else has been created.

Everything else is all kinds of changes on the steps of Faith that She (Inglia) makes in order to liken herself to God, i.e., She takes on various external forms, using her desire to enjoy with the intention of enjoying for the sake of God. But all these desires are the same ego; there is no other creation. She (Inglia) is in all worlds, only manifesting herself in different ways, with varying degrees of intensity and depth.

If She dresses in weak garments, if She is still intense, then She is the stages of the world of Prav; if She is more hidden, more limited, then She is already the stages of the world of Yavi, and so on. That is, it is the same Inglia that has divided herself into the stages of the Worlds, the stages of Faith – the external Yavi (the Universe) and the Souls – her internal part.

The part of Inglia, or the manifestation of Light in the world of Prav, does not operate in the world of Yavi; in the world of Yavi, another manifestation of Light operates. That is, after Inglia put on her first garment and became known as the Light of the world of Prav, she puts on the next, coarser garment and is now called the Light of the world of Yavi.

And this is the same desire, which manifests itself in a coarser form, similar to light passing sequentially through a series of nine protective glasses, so that a person standing behind the tenth of these glasses could perceive this light without hurting their eyes, and see everything correctly, and even make such filter glasses for himself to remove these protective screens standing before him and see the true Light in its correct form—as it exists in the World of Infinity.

Learn to ask questions. It doesn't matter that the answer won't come right away, but the desire is already there, and even if you forget about the question, it doesn't matter that you forgot it, even if it doesn't come to mind at the moment, it still exists within you, the desire has already been created, and when the time comes, you will immediately receive the answer with the filling of Light.

Therefore, the question is, in principle, the most important thing. Do not be afraid that many questions arise; on the contrary, each of them must be considered carefully. The answer to them may be obtained now or years later. In practice, there is only one question—desire—and one answer—Light.

12.

After the Light of Infinity strikes the screen (Yavi), this Light returns in the form of reflected Light and envelops the Higher Light to the height to which the Ray of the Light of Infinity can spread, called the Heavenly Iriy or the Golden Path.

And so the Light of Infinity struck the screen (Yavi) as the Light descended from above and began to rise upward in the form of the mystery of reflected Light (the steps of Faith), returning to the place from whence it struck. And then the world of Yavi in the form of desire (ego) ended, and the Infinite Light returned and clothed itself in these desires in the form of the mystery of Yavi (the steps of Faith). Therefore, the place to which the Infinite Light spreads is called the world of Yavi. Because the Light itself only passes through its coarsening.

Light, passing from top to bottom, to the end of the world of Yavi, only becomes coarser. In fact, the Light that has reached the world of Yavi is the Light of Infinity, and as it passes through the world of Prav and the entire world of Yavi, it has experienced virtually no attenuation.

Let us clarify what an "impact" is. The encounter of the Light of Infinity with the screen (Yavi) is similar to the interaction of two solid things, objects, each of which wants to penetrate the other, while each of them resists the entry of the other and in no way allows it to penetrate through its

outer boundaries. The interaction between such solid objects is called a "collision," in contrast to the interaction between two liquids, which do not prevent each other from breaking through their boundaries and mixing with each other, and therefore there is no such thing as a mutual collision between them. The same is true of two soft things: the impact between them is so weak that they allow each other to penetrate their boundaries slightly, one into the other. But two solid objects do not allow one to violate the other's boundary at all, and therefore their encounter is defined as a mutual impact.

Let us translate this example into our terms. We have only three components: God's desire, human desire, and the screen (the force opposing the Light). That is Light, the desire to enjoy, and the screen standing between them. Now let's try to understand the interaction between them, called a blow. Why does neither of them allow the other to penetrate it, and what happens as a result?

Let's say the Soul allows the Light to enter it. Then it is like two liquids freely penetrating each other. The Light fills the Soul, mixes with all its desires, and fills them with the desire for God. There is absolutely no resistance, i.e., one completely fills the other. Is there a problem of interpenetration in this case? What is mixing here? Nothing. The Light simply fills the Soul. There is no collision.

If there is a screen, then there is a clash, i.e., the desire of the Light to give pleasure and the desire of the Soul to receive nothing are completely opposite. Neither of them wants to give up their goal, their desire. Therefore, the boundaries of the Light, the desire to enter the Soul, and the boundaries of the Soul, the screen, which is the refusal to receive the Light, are two goals, two desires that never mix, never allow each other into their boundaries.

If the Soul begins to receive for the sake of God, then a collision occurs, the Light enters the Soul, and then they mix. Why is mixing possible? Because there is already a likeness of the Soul in the Light (Ingliia). When the Light directly fills the Soul, without striking the screen, i.e., without the screen (refusal of the Light), the Soul and the Light remain opposite in their desires: one desires to give, and the other desires to receive; there is no mixing, only the filling of the vessel (the Soul) with Light.

When the Soul, acquiring a screen (rejection of the Light), acquires the same desire (EGO) as the Light (God), then the Light fills the Soul, and the Light of the Soul fills the Light (Ingliia/God) – each gives, and there is an absolutely complete merging of one with the other. This is the difference between filling the vessel of the Soul before the First Coming of Age (18 years) and filling the vessel of the Soul with the help of a screen (rejection of the Light).

Since the First Coming of Age, the receipt of Light came from the human being (ego) rather than from the Creator. The Light emanating from God, called the Light of Infinity (Ingliia), completely disregards the Coming of Age that the Soul has brought upon itself (achieved) for its desires (ego). The Light still strives to spread throughout the entire Soul, as it did before Coming of Age, because it was not the Soul that made Coming of Age.

The Soul resists, takes some action, but the Light is unyielding, and it spreads with the same intention as before. And so it is understandable that it spreads with the same force as before, wanting to give and delight, because in the World of Infinity before Coming of Age, it (Ingliia) completely filled the vessel of the Soul, the Soul. And so a person should not completely change their desire-intention, but should find their Path (of Faith) and stick to it.

The Light descends into the Soul with the intention of completely filling it, but the screen and filters of the Light that are in the Soul limit its progress, stop it, do not allow it to spread in any way in the Soul itself, and therefore this meeting of the Higher Light with the Soul is called a blow. And the blow occurs precisely where the screen (the boundaries of the vessel of the Soul) is located. When you study the Vedas, after a while you will see that there are hundreds of different types of Light, and they do not mix with each other. Faith (the Vedas) gives an example: a river, starting from a lake, enters the lake, flows through it without mixing with the lake water at all, flows out of it, and goes to the sea. The Book of Splendor (Zohar) explains only a small part of the Universe. Faith is the science of HOW to comprehend the Spiritual world (God), not WHAT the Spiritual world is. What is not told to us about Him (God) is billions of billions of times greater than what the Vedas explain to us. But there is meaning in the fact that Yeshua (Jesus) wrote precisely this and not something else, and what he wrote is truly worth studying, while the rest should not interest us now. Yeshua (Joshua) gave us the key to what he wrote here, because it is with this key that I (a human being) can achieve the Goal of Life (Immortality).

PART 3.

1. Man's Place in the Universe

Distancing oneself from God means distancing oneself from the feeling of the Spiritual, from the feeling of the True Universe in which we find ourselves. Instead of feeling all the Worlds and the Creator, a person feels only a small fragment of the entire Universe. And we call this fragment "this world" or "the world of Yavi."

In a state of distance from God, without feeling the higher Spiritual forces, a person is completely helpless because they do not see the reasons, the beginning of all actions, since they all begin in the Higher Worlds. And then, having originated in the Higher World (in Svarog), everything descends from there into our world. And it appears before us in its finished form, usually unexpectedly and unpleasantly, suddenly appearing before us, and we do not know why it suddenly descended upon us.

Accordingly, we usually react inappropriately to events that come upon us out of nowhere. But more than that, we do not see the results of our actions, our reactions to what comes down from Above, because the results of all our actions go to the Higher World, to the place from whence they came down upon us.

What we perceive as the consequence of our actions (karma) is not a consequence at all, but only a side effect. The main result of our actions is invisible to us. Therefore, when a new misfortune befalls us out of nowhere, we cannot connect our actions with their consequences, and therefore we must learn how to react to all situations in life, how to act.

It turns out that we are an intermediate link between the beginning and the end of an action. The final result, all the consequences of our actions, really depend on us. And without seeing the whole chain of causes and consequences, we are deprived of any opportunity to act wisely! After all, the consequences of our actions come down from us.

Based on our place in the entire Universe, it would seem that we are in a position to rule over all of nature, over the entire Universe. But in terms of our intellect, we are like blind kittens: we cannot see either the beginning of actions or the consequences of everything that happens, and therefore we constantly make mistakes and receive punishment from God instead of reward. It turns out that the only thing we lack is a vision of the entire Universe in its true, complete form.

This is the state of a person when the entire Universe is completely hidden from them, and it is called separation from God, separation from the Spiritual, from all the Higher worlds. In other words, separation from the Creator is called the state of a person when they perceive only our world (Yavi).

How to enter into the feeling of the entire Universe, see all actions from beginning to end, understand everything that is happening, control it, connect all your states before birth in this world, your entire life in this world, with life after death – this is what the Vedas teach. The Vedas essentially open a person's eyes, allowing them to see the Higher World, and therefore to act and live in a completely sane manner.

The beginning of a person's perception of the Higher World is called liberation from the captivity of the material world. From the beginning of the perception of the Higher World and onwards, a person's entire path is the mastery of the entire Higher World.

Upon leaving this world, a person receives a Soul—a spiritual vessel (Aura) consisting of three qualities, or parts. Each of the three parts, in turn, consists of three properties. However, a person receives these nine properties uncorrected. As a result, a person must correct nine different qualities within themselves. The attainment of the Upper World occurs gradually, step by step, as the nine inner qualities of a person are corrected.

This happens as follows: a person begins to feel the Spiritual World. In comparison with the properties of the Spiritual World that has opened up to him, he sees his true properties—his petty earthly selfish desires—as despicable.

In contrast to the perception of himself and the Spiritual, a person begins to hate his qualities. Even those who have experienced clinical death and only glimpsed the Higher World become kinder, better, and more altruistic.

Hatred for one's qualities detaches a person from them; rather, he begins to transform them, to use them to do good deeds. By correcting each of his nine qualities, a person, accordingly, rises in his understanding of the Spiritual world, climbing the steps of Faith – the Knowledge of God.

Those who are only aware of our world (Yavi) are naturally not yet able to correct themselves spiritually. To do this, it is necessary to first study the Vedas in order to begin to perceive the Higher World, to begin to perceive the Creator, that man and God are one and the same.

In general, prayer is a spiritual act of self-correction that a person performs on themselves.

The gradual correction of one's egoistic desires (properties) is possible only after a person has emerged from the captivity of the material world, from general egoism. This emergence is called Passover, from the word "transition." The periods of gradual correction of all nine egoistic properties are called the steps of Faith.

In our world (Yavi), we perform actions mechanically because we are not yet able to correct ourselves spiritually, since we have not yet emerged from material captivity, from our egoism (ego). But despite this, we celebrate Easter in the hope that we will be able to fulfill it in its true form when we enter the spiritual world.

The spiritual world is called the world of Prav. This world is called the world of Infinity. Therefore, it is said in the Vedas that a person can observe all the Commandments only in the world of Prav, and beyond its borders, i.e., while being in our world (Yavi) with its properties, he can only mechanically imitate their spiritual fulfillment.

Only after a person has left his egoism, i.e., passed Passover and corrected his nine egoistic qualities to altruistic ones, does he reach such a level of internal correction that the entire Higher Light, called "Ingilia," enters him.

2. The Highest Pleasure

It is said: "Know (Veda) the Creator of your fathers and serve Him."

To "know" God means to understand Him, to comprehend Him, to feel Him as the closest being. Woe to the soul that does not feel the Creator! One who strives to draw closer to God, to give Him all his intentions, because there is a point of Light in his heart, a future Spiritual vessel, the embryo of the Soul, but who has not yet known or felt the Creator, feels only his desire (ego), Spiritual hunger.

The point of Light in the heart—the embryo of the future Soul—is not given to a person immediately upon their birth into this world. It is placed in the heart of a person directly by the Creator Himself, in the heart of the person whom He wishes to bring closer to Himself. And a person feels this "point of Light" within themselves as a desire for something higher than this world.

We say that this point of Light is in the heart because it is with the heart that a person feels his desires. All human desires are essentially spiritual. They are desires for the Light of the Creator.

But if a person is in our world, i.e., still feels only selfish desires, then he sees not the Light of the Creator, but its small spark, clothed in various garments of our material world.

Why do we say that desires are in the heart? Simply because the heart, like a muscle pump, feels all of a person's sensations in their blood pressure and nerve contractions and clearly reacts to all changes in their behavior and aspirations by supplying more blood, increasing pressure, and accelerating contractions.

And since a person feels the consequences of their emotions in the work of their heart, they say that their desires are in the heart, even though it is nothing more than a biological pump. All human desires are not located in any physiological organ: a person can have all their organs replaced, but their "I" will still remain with him, i.e., this "I" will already exist in another body, but will remain unchanged.

However, despite the fact that the Creator has placed a spiritual aspiration, a "point of light," the embryo of a future soul, within man, man is incapable, even under its pressure, of beginning to draw closer to God.

And only if Spiritual inspiration descends upon him from Above, only if God Himself personally inspires him to Spiritual search and elevation — only in this case will man stir and raise his head from all earthly vanity to God and make an effort to listen to the words of the sages — the Aryan Vedas.

"Only good things have followed me all my life!" said the long-suffering John (Ivan) the Theologian, because he realized that God constantly, at every moment, sends him only the best for his spiritual elevation. Precisely that good things are not simply sent by the Creator, but

It haunts me! But how can a simple person agree with this in a life full of suffering?

This can be understood by following the words of the great Yeshua (Joshua): "Man is the shadow of God." Just as a shadow pursues a person and constantly follows him, pursuing his every movement and repeating all his movements, so man, in all his desires, aspirations, and impulses, follows the will of God.

In other words, as soon as a spiritual desire arises in a person, he must immediately understand that this desire is sent to him by God.

Likewise, if a person suddenly feels a desire for the spiritual, he must realize that this desire in him is caused by the Creator's desire to bring him closer, that even before this desire arose in him, it arose in God and was sent to him, and that is why he feels this desire.

Let us assume that a person has developed a love for God. This indicates that God loves him and desires to manifest His love openly. God Himself now strives for a mutual manifestation of love with this person.

But the process of bringing a person closer to God happens gradually. At first, God sends a person such desires, seeking out special opportunities, as soon as He sees that the person is in a suitable state. Moreover, from a human point of view, these states may be completely unsuitable, arising, for example, from great suffering.

And the desire for God that appears in a person in response to God's desire for him, the suffering of love, the longing for the feeling of God, are precisely what speak of God's call. But a person perceives only his own feelings, and it seems to him that he alone suffers and does not receive what he desires, that God does not respond to him.

People selfishly forget that even before they feel their desires, God has already felt them, and that the Creator feels these desires much more intensely than people do.

But if a person can comprehend that the source of all his desires is God, then what John the Theologian said seems natural to him:

"Only good things have followed me all my life!" This is because John represents the common Soul of all those who strive for God. And each of those who ascend to God is spiritually part of the common (Unified) Soul.

But in order to begin to draw closer to God, it is necessary to know that it is God Himself who pursues man, desiring to draw closer to him, just as much as man now desires to draw closer to God, and therefore pursues God.

Therefore, one must not forget this in any of one's experiences, even when one has such great desires for God that one cannot believe that God has the same desires, and it seems to one that only one desires closeness, and that what God sends is not felt as the cause of one's desires.

And if a person constantly remembers that all his desires for God are a consequence of God's desires for him, then the greater his desires for God, the more he feels God in them. Thus, both sides of love-longing and suffering—are felt in a person, and both constantly increase, without any break between them: constantly feeling within himself a longing for God, he does not lose sight of the fact that this feeling is, in general, nothing other than God's longing for him — and so he feels this within himself constantly and increasingly, until he is worthy of merging into a common mutual feeling of mutual love with God. And this perfect state of union between man and God is called Immortality.

But in reality, everything does not happen so smoothly, and the person's awareness that the desire for God is sent to him by God Himself is interrupted. This is because he does not feel God. And as the desire for God grows, when the sufferings of love accumulate to a certain extent, it seems to the person that God rejects him!

How false and deceitful this feeling is! Not only does a person stop moving forward to fulfill both their own desires and those of God—to unite them in a measure that reveals Eternal Love— but, forgetting that his feeling comes from God, he sees that only he strives for God, and God repels him by not responding to his desire with His revelation.

This is because man forgets the principle: the Creator responds only to complete feeling, and if man's desire has not yet reached its full measure, God hides Himself even more from man, calling him to Himself and thereby arousing in man an even greater desire. A person also forgets that he is the shadow of God and that what he feels toward God, God feels toward him.

But it is impossible for God to reveal Himself halfway, when man's desire for Him has not yet fully matured. This is because all these feelings of desire for the Creator, of striving toward Him, and of rejection by God are necessary for a person in order for the true feeling of love to fully mature within him, so that he can feel Him when God reveals Himself to him.

The division of desires in the Upper Worlds (Prav) occurred even before the creation of our world (Yavi), precisely so that altruistic qualities could penetrate absolutely selfish ones, making it possible to control selfishness not only through judgment, but also through mercy. And when a person strives toward his Source, he must gather all his sensations into one and attribute them to God as the cause of everything that happens to him and within him. In this way, a person justifies all of God's actions in relation to himself and all of creation—he "weighs the whole world on the scales of mercy."

As a result, a person achieves unity (Oneness) with God. Precisely by completely filling the cup of aspirations and desires for God. This process of a person achieving a true desire to merge with God, leading to the spiritual birth of a person, is similar to the process of the birth of a new organism in our world, which occurs as a result of animal desire.

And only after a person reaches such a spiritual desire does he give birth to his new spiritual state, because he unites in one spiritual impulse, united in all three spiritual properties:

"Soul," "time," and "space."

Soul means a certain degree of aspiration and longing.

Time means the sum of all attempts to merge that have not led to unity. Because true unity is possible only with true desire; only it leads to unity, just as they were merged before separation at the birth of a person in this material world.

But a person does not immediately achieve a state of spiritual readiness for such a high level of unity, called perfect merging (Unity), but matures gradually under the influence of the feeling descending upon him from Above that "Only good pursues me throughout my life!", that God continuously sends him calls to come closer. It is up to each person to listen to these calls every moment!

And since it is not possible for such a high desire to mature in a person immediately, God sends him the sufferings of love, called "The righteous man, but it is bad for him," when it seems to a person that God does not want to merge with him. And therefore, in his anguish of love, he does not feel God's reciprocal love,

necessary for spiritual unity, for merging in "space." And the bitterness of unrequited love arises in him, but in the future it is precisely this that turns into delight!

And God will not answer a person until true feeling matures within them. And gradually, but surely, true feeling for God matures within a person. Because "what the mind does not do, time does." And this is because God gathers all of a person's feelings, all of their sufferings of love, bit by bit, until He gathers them into a complete feeling, and then transmits it to the person.

As a result, a true spiritual desire arises in a person. And this happens at the right time. Because man and God were merged together before the descent of the human soul into this world. But that was a merger (union) from Above, from the side, by the will of God. And now it happens by the will of man.

And the Soul is the desire of a person to merge with God, gathered piece by piece, when he pursues God with all his efforts, trying not to part with the awareness that everything is sent by Him, until he reaches a state when, constantly, day and night, revolves only around this thought—until all sufferings and desires are gathered into one whole. Because passionate, ever-increasing, but unrequited desires leave behind bitter, great sufferings corresponding to the strength of the passion.

And these sufferings are felt many times over by God, and in this, too, "man is the shadow of the Creator." But why all this? Why, no matter how high a person has risen spiritually, if he has not yet attained the true desire for union with God, does he fall into the bitterness of unrequited love?

God knows the measure of true feeling in each of His creations and the measure of feeling that has not yet matured, which is why it breaks off, because it has not yet matured.

And that is why God creates in man a feeling of bitterness of suffering. But if a person listens to the voice of God, remembering that "man is the shadow of God," this feeling becomes the beginning of unity (immortality). Then a person does not fall into the feeling that only he strives for God, that only he suffers from separation, but feels in his sufferings how God Himself suffers to the same extent.

And then all of a person's suffering leads them to feel not their own suffering, but the suffering of God, and they desire only to extinguish it in order to please God, — and only then does true suffering arise in him and the correct attitude toward merging with God, and all of God's suffering accumulates in man, and man gathers all his desires into one point of Light in his heart, in a true and constant measure.

And therefore Yeshua (Jesus), the author of the Book of Splendor (Zohar), said: "I am to my Beloved, and to Him are all my desires." And when all desires are gathered into one true desire—when it is unchanging and only in the right place—then the "Great Trumpet Blast" will occur—the Soul will be established in its place.

As a result, a person attains perfect knowledge of Spiritual greatness in eternal unity, called "Knowledge of God." And then he sees that all the suffering and difficulties he has experienced for so long were felt by him precisely for the Knowledge of God, which means "at the right time," because God knows that time will accomplish in a person what he cannot accomplish himself, and he will rise as a Perfect righteous man.

"At the right place" means the Soul's return to its rightful place. But before descending into this world, the Soul was in that place in its Immortal state. And God creates nothing new in creation, as it is said: "you are all the same as before" — there is nothing new at the end of creation, nothing that distinguishes

it from the beginning — except that man says, "I desire!" — I myself desire, and precisely that which God originally created.

"The same woman—as it is said: lies are beauty, and dust is attractiveness, only the God-fearing are praised." And just as during spiritual ascent, beauty still seems to a person to be the perfection to which he must strive, so at the end of his correction, when he comprehends God with all his senses, he discovers that he has "seen the opposite world," that only Faith and the sufferings of love are the most important things, and that this is the Perfection to which one must strive.

In the process of striving for God, he discovers that he has deceived himself, and therefore becomes a "righteous man who is well," achieving complete union (Unity) with God, and becomes an absolute righteous man.

3. Altruism is the highest level of Faith

In the process of forming four successive stages of Faith from the Light, a desire to enjoy (ego) was created, called the vessel of the Soul, which in its quantity and quality exactly corresponds to the Light entering it.

When the Soul began to receive the Light of God, it immediately understood and felt that God was giving it pleasure, and it was receiving and enjoying it.

On the one hand, this is not so bad: a small child receives everything from its mother. She enjoys giving to it, and it receives and enjoys receiving. What is wrong with that? There is complete unity between God and the Soul: one gives, and the other receives. When the Soul receives everything that God gives, it is called the stage (of Faith) of the world of Infinity, i.e., the unlimited reception of the Light that comes from God.

God and the Soul are completely connected. So what is the difference? The difference is that the Soul in this world (Yavi) is not independent; it is not equal to God because it cannot truly enjoy. And the enjoyment it receives is impermanent and disappears immediately as it is received.

In order to develop the Soul to a state of constant and complete enjoyment, i.e., for enjoyment to be perfect, it is necessary to bring the cause of enjoyment out of the Soul. Only then will the Soul not be limited by the magnitude of the desire to enjoy. Otherwise, the enjoyment received immediately extinguishes the desire to receive it. Desire and enjoyment cancel each other out. Both desire and enjoyment disappear.

How can Souls be made such that the more they enjoy, the more they want and are able to enjoy? This is only possible when the source of enjoyment, its cause, lies outside the Soul. Then the Soul will enjoy what it gives. The more it gives, the more enjoyment it will receive from giving. This process is endless.

From this, it is clear that altruism is not an artificial invention, but a natural necessity to create perfect Souls. Only in altruistic desire can one experience, along with the pleasure one feels, an even greater desire to enjoy.

The Creator, having created the desires of the world of Infinity, has done only a small part of the work. Now it is necessary to develop this desire to its perfect form: so that, while continuing to receive, it begins to give, and to give infinitely, unlimitedly, beyond itself. Then this new desire, aimed at giving, will receive infinitely.

The infinite development of this process is possible only on the condition that both give: God gives directly by virtue of His desire and ability; He has something to give. Creation gives in the opposite direction—it receives,

To give is to enjoy, because it is the only way to give pleasure to God. Receiving is a consequence of love for the giver.

In our world, existing by fulfilling small selfish desires, we receive small pleasures, and once we are filled with them, we immediately cease to desire them. What to do next? From above, we are given another desire, which we immediately pursue, trying to fulfill it.

The successive birth of desires in us and their fleeting satisfaction are necessary for our development. This can be clearly observed in children: nature constantly gives them new desires, forcing them to move and learn. Otherwise, a person would not develop. The more curious a species is, the greater its development.

This is a gradual path of desire development—a very long one, occurring naturally over thousands of years. Throughout the ages, all of humanity has been engaged in nothing but moving from one desire to another, and upon achieving one, immediately desiring more.

If a person had no new desires, they would immediately die. Without the desire to satisfy new desires, a person cannot exist. Because the anticipation of future pleasure drives everything, giving us motivation, mood, and energy. The light of future pleasure shines from afar, promising to enter our desires and fill them.

There are four common desires:

- 1) Animal pleasures — what animals strive for: safety, peace, satiety, sex, family, children.
- 2) For wealth. This desire is already absent in animals, but it is still very primitive because the very concept of wealth is abstract, but it is presented to humans as a means of acquiring the same animal pleasures. However, in its pure form, it is already an abstract concept of wealth.
- 3) Power. The desire to rule over one's fellow humans, the feeling of needing to be above one's natural level, but not by rising above oneself, but above others.
- 4) To knowledge that elevates a person above others, but not above themselves.

Every person has this set of desires. The difference between people is only in the combination of these desires that each person has. There is a gradual development from lower desires to higher ones; desires drive a person forward.

If a person realizes that they lack the desire to enjoy, and understands what pleasure they are deprived of, they suffer greatly in proportion to the pleasure they imagine themselves to be deprived of.

People who do not strive for wealth, power, or knowledge cannot move forward and then transition to the desire for perfection in everything. That is why we are given our small desires in this world, so that by developing them, we can ultimately come to God.

The desire of the Wise Man is much stronger and more selfish, because it develops as a consequence of these four natural desires. Man himself creates a new desire—the desire to give (EGO). God did not create this! This is the perfection of God, who created man and gave him the opportunity to change himself by creating in himself a new desire—to give, which was not originally created in him by God. By doing this, man becomes like God and attains complete Perfection.

The exaltation of the giver, God, makes it possible to multiply the pleasure of receiving from Him. The magnitude of the pleasure found in what is received "weighs" as much as the giver of this pleasure "weighs" in my eyes.

Here, everything depends on the person, on how much they exalt the giver, i.e., God. And since God is infinite, this process of increasing the desire to give to Him, and therefore the enjoyment of receiving, is also infinite.

In terms of their spiritual qualities, all people are equal. By discarding the inner content and measuring only by animal standards, we evaluate only the body.

People can only be distinguished by their inner content, mind, and properties. These properties cannot be "transplanted" from one person to another. Our memory is only the experience of the body within the framework of our world.

A person who leaves our world and returns to it again changes nothing except their "shirt": the soul remains, but its "shirt" has changed.

This is the transmigration of Souls. There are Souls that have corrected all their qualities but, due to a special purpose, must return to Earth, but in a different guise – this is recognized by a Sage upon reaching the level of previous Sages, when he reaches the Spiritual level of his previous rebirth. But everyone is born with selfish desires, and no one is born a Sage or a Prophet right away.

The first action a person takes toward God is to reduce the reception of Light. Light-enjoyment is completely removed from the person, who says that he will receive Light only to the extent that he can give it to God. Such reception is called giving.

In every drop of Light received, a person must see that the pleasure they receive comes from God, and they enjoy it because God desires it, and they enjoy it because by doing so, they give pleasure to God, as He desires to give it to a person. In this case, God's desire to give pleasure to a person and a person's desire to enjoy in order to give pleasure to the Creator coincide.

In order to become like God, the human soul is divided into three conditional parts and distances itself from God to such an extent that it does not feel Him. The distance between it and God is divided into nine degrees (of Faith), each of which holds the Light within itself. Beyond the last, ninth degree, the Light is not felt. This is where our world (Yavi) is located.

Our world is not the world in which we live, but rather a spiritual state in which a person begins to feel that he is completely isolated from God, completely distant from the Creator, knowing that God exists but feeling His absence.

It is from this state, when a person independently develops within themselves the desire to give pleasure to God, to obtain for God's sake through their own efforts, that they create a likeness to God from within themselves.

The descent of the Worlds through 9 steps was created by God Himself. Here, there is still no independent desire or action on the part of man. Only from the lowest point, being completely cut off from God, does man himself, of his own desire, begin the path upward, through the same 9 steps, toward God, toward the state of the world of Infinity from which he came.

The step of the world of Infinity is divided into many Souls, each of which must independently walk its own path from our world, cultivating within itself an ever-greater vessel of the Soul – to the world of Infinity.

And each such particle of God that has already begun to walk this path is called a Sage. These particles must walk the entire path while residing in our biological body. And each of the particles will clothe itself in its biological body as many times as necessary to pass through all Spiritual states. Then, even at the lowest level, the animal level, the world of Infinity will be revealed, the so-called "earthly Paradise."

The number of existing biological bodies has nothing to do with the number of Soul particles, called the point of Light in the heart, of which there may be only a few dozen at a time, "clothed in bodies." The rest of the bio-bodies wander like cows in a pasture, without a point of Light.

The multitude of Souls is a conditional number of Soul particles into which the stage of Faith of our world has broken up and which must correct themselves. There is a resettlement, a transfer of these particles, which occurs "every second" (we do not understand what "outside of time" means, but in the Spiritual there is no concept of time, and therefore it is difficult to explain this process).

It is necessary to acquire a sense of the true structure of the Universe, then there will be no questions, we will be able to see everything ourselves.

The structure of the Spiritual Steps is such that the lower step of Faith contains a part of the higher one.

This structure of Spiritual levels is present in all Spiritual worlds. The last step of the world of Yavi is called "this world" or "our world." This step is special in that those who are on this step do not feel the part of the Higher within themselves. And although they receive all their sensations from Above, i.e., from a higher step of Faith, it seems to them that these sensations are their own.

The entire mass of people inhabiting our world is on this level of Faith. Everyone in our world is born this way, unable to feel the higher level. But there are special individuals who have been able to feel the part of the Higher that is within them. This part of the Higher, felt by such a person, is called "my God," "my Creator," because that is how they perceive the highest level of Faith—as their Creator.

The Book of Splendor (Zohar) discusses in detail four types of manifestations of the higher level of Faith, or, as it is commonly called, God, in relation to man:

- 1) Double concealment is when a person completely fails to understand that everything within them comes from a Higher Power that they are completely unaware of.
- 2) Simple concealment is when a person understands that everything within them, all their qualities and feelings, come from the Higher, both the good – as a reward – and the bad – as punishment for their actions and thoughts.
- 3) Revelation – when a person clearly feels the influence of a higher level of Faith, feels their God, and sees how God loves them.
- 4) Merging (Unity with God) – when the highest level of Faith (God) reveals its actions to a person's awareness and feelings to such an extent that the person changes their properties so much that they completely merge with the highest level of Faith (God) in complete, eternal love.

Thus, Faith (Knowledge of God) is like a ladder on which are located – from God Himself to our world – Spiritual levels that sequentially merge into one another.

The only creation is man. When born, man does not feel God at all. He perceives everything around him as his world, not understanding that all this is drawn for him by the step of Faith, that this is how God wishes to appear before him.

With the help of the Teacher, a person can begin to realize that what he feels is God Himself, but only at the furthest stage of perception from Him.

If a person begins to study the Book of Splendor (Zohar), the power hidden in the texts affects him in such a way that he begins to realize that all his sensations come from God. And although he does not yet clearly feel the source of his sensations and thoughts, he already realizes His presence.

As has been said many times, the Book of Splendor (Zohar) is a description of a person's path to the Goal of Life—to spiritual elevation, up to

merging with God (Immortality). There is no other purpose for human existence in the world; everything that happens in the world happens only to fulfill this Purpose.

Naturally, God does not need humans to fulfill His plans and can control humans through the laws of nature, unconsciously and involuntarily leading us to the state He desires.

But God's desire is for man to consciously and deliberately choose the path of his spiritual ascent, so that man himself creates himself as a spiritual being from the selfish material with which he appears in our world from the hands of the Creator.

4. Man and God

It is said that God is clothed in man. Even those who have not yet begun to feel the Higher forces, who have not seen the Light with their inner vision, can imagine: there is a Higher Being, whatever name we give it, and this name will reflect our perception of Him, not Him Himself. For example: the Higher Being in relation to us is God, because He created us. The Higher represents a homogeneous field, similar to a force field.

Within Himself, the Higher has set aside a place where He does not manifest Himself in any way. Therefore, this place is called empty (void). In it (the void), the Higher power created man: something that feels itself. Man is capable of sensing the God that surrounds him, but only to the extent that the properties of both are similar. In his initial state, man senses only himself, and perceives his distorted perception of God as the world around him, which he therefore calls

"our world" (Yavi).

In relation to God, we exist in absolute union (Oneness) and harmony with Him, and He completely controls us, permeating and filling us and all space. The concealment of God exists only in relation to the unbeliever.

The task of a person: starting from their initial Spiritual level (the stage of Faith), in which a person is born and feels only themselves, and through their subjective perception, their world – what they feel around them – to reach in their sensations the full comprehension of God, when the desire to enjoy in no way interferes with their merging with the Creator, as it was before the Soul was clothed in egoistic, Spiritual, and material shells.

The concealment of God is a consequence of the egoistic qualities created by God in man. If, despite the presence of these qualities in himself, a person returns to a state of complete perception of God, he merges with Him to a greater extent than in his original state of existence in God before the concealment began.

The process of gradual discovery, of feeling God by a person, is similar to the feeling of a forceful, spiritual field entering the human body, filling it from within, like the introduction of a cloud from above, giving a person the properties and feelings of the sublime, purified, timeless, Higher, and good. A person feels the need to act in accordance with what they feel, although they understand that their actions are a consequence of the Higher being entering them. In other words:

1. The whole essence of a person is their sensations. Take away your sense of yourself and your surroundings, and you are nothing and no one. Only our subjective sensations of ourselves and the objects around us create the picture we call

"our world." This picture depends entirely on our senses and perceptions, and not on what this external reality is like in itself. We do not know what this external world is like in itself. It

is simply what we imagine it to be based on our sensations, how we perceive it. For example: two people see an unfamiliar flying object in the sky. One claims that it is 10 meters long, and the other claims that it is 20 meters long. Who is right? Both of them. Because there is nothing to compare it with. But if there is a third person who sees the same object in a different part of the spectrum or with different senses, and he is right in claiming that the object is not at all what it appears to be to the first two observers.

What does it really look like? This question is meaningless because it looks different to different senses. Therefore, the picture of the world we always receive is completely subjective. This is because we are deprived of true senses. Otherwise, we would see that nothing exists except God, and the measure of Light received from Him paints us this picture, which we call "our world."

As a person develops spiritually, they begin to feel the subjectivity of their ideas and sensations, both in scientific and personal understanding, but they will never be able to comprehend the true picture of the Universe, all the Worlds in their true form, because they exist only in relation to a person, only in our sensations. In reality, there is only one God, and the degrees of His concealment from us represent in our sensations what we call Spiritual worlds.

2. A person's understanding of themselves, their purpose, their fate, their destiny in the Universe, both from the perspective of nature itself and from their own perspective: if we believe in the perfection of God, and hence in the perfection of creation, then there should be no contradiction between the purpose and actions of each individual person at every moment of their life and the purpose of the entire Universe: every movement, desire, and moment of a person and every object in the Universe must fulfill God's purposeful control solely in the name of His Purpose. Nothing can be purposeless if God is perfect.

Therefore, if a person does not understand God's Purpose and does not live in accordance with it, this does not mean that he does not fulfill God's desire – everyone consciously or unconsciously fulfills His desires. The difference lies only in conscious or unconscious existence: to consciously desire to feel how God changes a person and leads them to His Purpose – merging with Himself.

This is the Goal: to reveal God to His creatures so that in every spiritual, mental, and physical movement, a person rejoices, feeling how God, having entered into him, controls him.

But in any case, the Creator does everything, either secretly, if a person is not yet ready to agree with His Will, or openly, if a person desires with all his being only to blindly feel the passage of the Higher control through him. In this case—in complete agreement with God's desires—the Creator gives a feeling of Himself in every desire and action of a person.

God's goal is for His actions to be fully revealed to all who inhabit our world. This is possible only with the complete correction of human nature, so that it becomes similar to God's nature—absolute altruism.

3. A person is his desires. They determine his actions and thoughts, forcing the Mind to seek ways to satisfy desires. The brain (mind) plays only a supporting role in how to achieve what is desired. A person lives only by what he desires at a given moment. This determines his attitude toward life, toward himself, toward everything around him; in accordance with his desires, he evaluates everything around him and chooses how to act. Desires are primary in a person, i.e., they determine all his thoughts and actions. Desires are not a product of our world; they do not arise in

human beings themselves or under the "accidental" influence of circumstances. Desires come to a person from outside, from Above. The spiritual purity of desires arising in a person is determined by the degree to which God is hidden or revealed to that person.

Desires are a consequence of the radiation of God's Light upon a person or, in other words, the degree to which a person feels God, the degree to which God manifests Himself to a person in a person: hidden, then a person unconsciously fulfills God's desires, accepting them as their own, as practically the entire population of our planet does, or manifest, when God shines the surrounding Light on a person, attracting them to the Spiritual, or, if a person is already prepared by the inner Light, God begins to gradually and manifestly clothe them in it, and the Light enters the person tangibly. But in any case, only the measure of the Light received, whether explicit or still hidden, determines a person's desires and their spiritual purity.

4. A person's location on the ladder of material and spiritual values within the limits of the selfish desires of our world, or when a person has already left the sensations of our world alone and is ascending in the sensation of God on the ladder of Spiritual Worlds, their location in relation to the Creator is a consequence of God's influence on them, a consequence of the influence of a certain amount of Light that enters them as inner Light, or that shines on them from outside as surrounding Light.

There is nothing but God, and man must comprehend this Truth. The only thing created by God is the desire to enjoy Him Himself. Therefore, only the magnitude of the desire to enjoy determines both the spiritual and physical properties of any person. Only the magnitude of this desire distinguishes all people from each other, and by changing the magnitude of this desire, they change themselves.

Therefore, only by changing the influence of the Spiritual Light on a person in terms of quantity, intensity, or type, filling creation or shining from outside, does God completely control us, creating in us certain desires for the Light with which He shines on us at that moment.

By placing a particle of this Light in various objects of our world, God causes us to desire these objects. This is enough to completely control each of us, forcing us to desire, and therefore act, as He pleases.

By placing a tiny fraction of Light in certain objects, objects of our world, God causes a person to desire them, to want to attain them, to obtain them, to exert a certain amount of effort, and upon attaining what is desired, to enjoy or be disappointed, in order to accumulate experience, even though it is worthless, because a person is incapable of learning from past experience, even though a memory of it remains.

But if the attractive Light shines again, a person is unable to resist its pulling force, and again, like a moth flying into a flame, even knowing in advance that it will burn. But experience means the accumulation of a certain quantity and quality of the Soul, the striving and suffering that accumulate outside of a person and then manifest themselves in a single moment – and then a person can use it to obtain qualitatively new information and sensations.

Therefore, the best desire of a person is for God to clothe Himself in him and manifest His properties through him, so that the person becomes a conduit for God's Will, according to his own greatest desire.

And even with just a little light from God shining on them, people can already feel this Light coming into them as it enters them from Above. They even physically feel it as a beam of Light coming into them from above,

instantly changing his selfish (ego) properties into the opposite (EGO). This feeling of dependence on the Light is the most pleasant and reliable, because a person immediately begins to realize that it is not he, but God who creates and controls everything and him, and therefore, already understanding that he is not able to change or even slightly correct himself, a person is glad that the decision and the power of correction are with God, because he has already realized that he himself has neither the strength nor the desire – everything is a consequence of the Light of God.

All spiritual worlds exist only within man. Apart from man, everything that surrounds him is a manifestation of God. Spiritual worlds are the inner world of man. Apart from man's inner feelings, there is nothing else in the Universe. Man's inner feelings come from our source – God. The measures of God's feelings are called the steps of Faith (Knowledge of God).

There is no need for physical movement to feel the Spiritual world instead of our own: everything depends on a person's inner preparation.

The difference between our current state and the highest spiritual state lies solely in our inner feelings: our physical body remains in place, while our spiritual body travels in its feelings. If a person does not feel God, it is considered that they are in a state called "our world." If a person begins to feel God, it is considered that they have "risen" from our world to the Spiritual world: if they feel that everything comes from God, both good and bad, then they are in the worlds of Legs, Arlegs, and Aranos. If they feel that God is absolutely good, it is considered that they have "risen" to the world of Infinity (Svarog).

All ascents or descents exist only in a person's inner feelings. Moreover, what a person feels in the present is called this, our world (Yav). What a person will feel in the next state, the next feeling of a person, is called the future world. God desires that man feel Him completely, as before the descent of man's "I," his Soul, into the sensations called "our world." So that, despite the interfering obstacles of egoism, he may once again feel God as before the separation of the Soul from the Creator. All the Vedas are given solely for the advancement of man in his sensations from the state of our world to the highest state—complete union with God (Immortality).

Everything we know about the Universe and God is what is conveyed to us in the Vedas by those great personalities who:

- were able to rise spiritually and go beyond the limits of our world's perception,
- Felt the spiritual world, sensed the existence of a Higher Power,
- Approached it and felt that it created us, and therefore called this Higher Power God, from whom comes enjoyment;
- From this, they concluded that the Supreme Power created us for enjoyment.

This is what we know about God, this is what great personalities have understood, this is what a person can understand in general: God created us in order to enjoy us.

From the above, we can understand the darkness (stupidity) and ignorance found in our generation, which has never been seen before. This is because even the servants of God have ceased to engage in the mysteries of Faith (Veda).

As my Teacher, the Righteous One (Prophet) John (the Theologian), the only son and successor of his father, the great Teacher, the Righteous One Zachariah (who was killed between the Temple and the altar), explained, before the beginning of our era (Kali), all the great Teachers (Prophets) were also Sages (Aryans), but in general,

since the time of the Teacher (Prophet) Enoch, not even all of them, and even less so the authors of books, have been able to comprehend the Spiritual stages (of Faith).

Yeshua (Joshua) speaks about this in his true example: "If a column of thousands of blind people is walking along a road, but there is at least one sighted person at the head of the column, then all of them can be sure that they will reach their destination, because they are following the one who can see the way." He sees the Path in the full sense of the word, i.e., he who has walked it has achieved his personal correction (Immortality/Liberation), which is possible only through the study of Faith and the Vedas, and therefore is able to lead the masses behind him. But if there is no sighted guide at the head of the column, it is natural that they will stray from the Path and get lost.

This is what is happening in our time, when several generations have already strayed from the Path of recognizing Faith (God) as Truth, and we are forced to walk the path of suffering to the Goal of creation (Immortality). So it is in our generation, if only the servants of God were engaged in the core, the inner part of Faith, i.e. Faith-Veda, rather than spreading heresy, they would have attracted Light from Above into our world from Infinity (Svarog), from God, and the whole generation would have followed them, and everyone would have been confident in their Path. By the power of God's Light, such leaders would have been able to convince and lead the whole generation.

But if even God's servants have strayed from the Faith (God), it is no wonder that the entire generation is mistaken because of them. And because of my great sorrow, I am no longer able to continue talking about this! Unfortunately, it is not only because of my great sorrow, but also because of the fear of persecution that has befallen great people, and because those who truly rule the world prefer to remain silent!

The Book of Splendor (Zohar) was translated from the Jewish Kabbalah (the book Sefer Yetzirah, also known as the Book of Creation).

Book 12. MANUSCRIPT OF COLBRIN

This will not be revealed until the last days...

The destruction and recreation of the Earth has occurred more than once. During the great destruction of Egypt, God created a dragon (a fiery star) from the sky. The dragon was terrifying and lashed its tail, breathing fire and hot coals, and a great catastrophe befell humanity. The Dragon's body had a bright red glow, and behind it was a tail of smoke. It threw out ashes and hot stones, its arrival caused thunder and lightning, and the seas overflowed their banks, spreading everywhere..."

THE DESTROYER

Part 1. The Great Scroll

People have forgotten the days of the Destroyer (Shiva). Only the wise remember and know where he went, so that he may return at his appointed hour. He raged in the heavens during the Days of Wrath, and he was like a billowing cloud of smoke, shrouded in fiery heat, behind which his limbs could not be seen. His mouth is an abyss spewing flames, smoke, and hot ashes. When the time comes, the secret laws of Heaven begin to control the stars, forcing them to move

inconsistently along altered paths, then a great reddish light appears in the sky. When blood falls on the Earth, the Destroyer will appear, and the mountains will open up and spew fire and ashes far and wide. Trees will be felled and all living creatures will perish. Waters will be swallowed up by the earth, and the seas will boil. The heavens will burn with reddish fire, and the face of the earth will have a coppery hue. And the Day of Darkness will come.

The moon that has appeared will shift and fall.

People will scatter in madness. They will hear the trumpet blast and battle cry of the Destroyer and seek refuge in caves. Fear will consume their hearts, and courage will leave them like water from a cracked jug. They will be consumed by the fire of wrath and dissolve in the breath of the Destroyer.

So it was in the Days of Heavenly Wrath that have passed, and so it will be in the Days of Doom when He comes again. The times of His coming and going are known to the wise. These are the signs that must precede the time of the Destroyer's return. One hundred and ten generations must pass before the Sunset. There will be the rise and fall of kingdoms. People will fly through the air like birds and swim in the seas like fish. Men will negotiate peace with one another, and these will be their days—days of hypocrisy and deceit. Women will be like men, and men like women; man will be a plaything of passion. The country of the prophets will rise and fall, and its language will be studied and understood. The country that does not respect the law will rule the Earth and perish into oblivion.

The One Faith will come to all parts of the Earth, leading peace talks that bring war. The country of the seas will be more majestic than the rest, but it will be like an apple rotten at its core and will not stand. The country of merchants will kill the magicians (Wise Men), and that will be its day. Then the upper classes will fight the lower classes, the North will fight the South, the East will fight the West, and Light will fight Darkness. People will be divided into tribes, and they will have children who will be strangers to them. Brother will fight against brother, and husband against wife. Fathers will cease to instruct their sons, and sons will be wayward. Women will become accessible to anyone and will not strive to maintain honor and respect. Confusion will arise in the hearts of men; they will search without knowing what for, and uncertainty and doubt will trouble them. They will possess great wealth, but they will be poor in spirit. Then there will be a shift and trembling in the movement of the Earth and the Heavens. People will tremble in fear. And at that time, the Harbinger of Doom will appear. He will arrive unnoticed, like a grave robber. People will not know who he is; people will be deceived. The hour of the Destroyer will be near. In those days, the Great Book of Wisdom will be revealed to people, and few will be gathered for salvation. This is the hour of trials. The fearless (immortals) will survive, and the brave (believers) will not perish. The Great God of Eternity, like all who test man, will be merciful to children in the Days of Destruction. Man must suffer in order to grow up, but there is a time for this. The great harvest will not be directed only at the lesser ones among men. For the son of a thief has become your shepherd.

Part 2. The Great Scroll

O Guardians of the Universe, who watch over the Destroyer, how long will your watch last? O mortal men, who wait without understanding, where will you hide in the terrible Days of Doom, when the Heavens are split in two, in the days when children turn gray?

This is Something that will be seen, this is the horror that your eyes will behold, this is the image of the Destroyer that will rush upon you: There will be a great amount of fire, a flaming head with many constantly changing mouths and

eyes. Terrible teeth will be seen in shapeless mouths, and a frightening dark belly will blaze with crimson fire inside. Even the bravest person will tremble with fear and their stomach will relax, because this Thing will be incomprehensible to humans. It will be a huge, writhing form covering the sky of the Earth, its wide-open mouths blazing with many shades. They will descend to rush across the face of the Earth, capturing everything with their gaping mouths. The greatest warriors will rise up against this Thing in vain. From these mouths will fall fangs, large stones that inspire icy terror, which will be thrown at people, crushing them into red dust. As the great salty waters rise at its coming and roaring rains fall in torrents upon the earth, even heroes among mortal men will fall into madness. Like moths flying swiftly toward their death in the burning flames, these men will rush toward their own destruction. The fire that comes first will consume all the deeds of men, and the waters that follow will sweep away what remains. The dew of death will fall like a gray carpet on the devastated Earth. People will moan in their madness, "O Omnipresent One, save us from this horror, save us from the gray dew of death."

Part 3. The ADEPHA Scroll

The Herald of Doom, called the Destroyer, was visible in all the lands of Egypt. It was bright and flaming in color, constantly changing its appearance. It spun like a spindle, like water bubbling in a pool with an underground source, and all people agreed that it was the most powerful and terrifying vision. It was not a large comet or a faint star, but more like a fiery tongue of flame. Its movements in the sky were slow. Smoke swirled beneath it, and it was close to the Sun, which hid its face.

Everything was stained with blood, which then changed color as he (the Destroyer) made his way. And all this caused death and destruction as he ascended and appeared in the sky. He enveloped the Earth in a gray rain of ash and caused many epidemics, famines, and other evils. He bit the skin of people and animals until they were covered with spots and wounds. The Earth was restless and trembled, hills and mountains shifted and swayed. Dark, smoke-filled heavens fell upon the Earth, and the wings of the wind carried a loud howling to the ears of men. It was the cry of the God of Darkness, the Lord of Fear. Thick clouds of flaming smoke went before him, and there was a terrible hail of hot stones and burning coals. The Destroyer roared in Heaven, sticking out his fiery tongue.

When the Earth tilted, streams of water flowed backwards, and large trees were thrown to the ground and broken like twigs. Then a voice like ten thousand trumpets was heard across the wilderness, and fiery breath was like tongues of flame. The whole Earth moved, and the mountains melted. The sky itself roared like ten thousand lions in agony, and bright bloody arrows flew swiftly back and forth across His face. The Earth swelled like bread in an oven.

The Herald of Doom, who appeared in the distant past, was called the Destroyer. So it was recorded in the ancient chronicles, few of which have survived. It is said that when he appears in the heights of Heaven, the Earth cracks from the intense heat, like a roasted nut before the fire. Then the fire rises and bursts through the surface like blood from veins.

All moisture in the earth dries up, pastures and fields disappear in the fire, and they and all the trees become white ashes.

The Herald of Doom resembles a whirling ball of flame that scatters small flaming offspring around it as it flies. It covers a fifth of the sky and stretches its snake-like fingers down toward the Earth. Before its appearance, the sky seems frightened, falling apart and scattering far and wide. Noon becomes like night. It gives rise to terrible events. These events and the Destroyer are mentioned in ancient manuscripts.

Read them with a solemn heart, knowing that the Herald of Doom has his appointed time and will return. It would be foolish to allow these records to go unheeded. People now say, "This cannot happen in our day. The Creator cannot allow such a thing to happen." But wait, such a day will come, and man, according to his character, will be unprepared.

DARK DAYS

People mistakenly revered the evil horned star and its retinue.

Then came the day when all was silent and filled with fear, for God commanded a sign to appear in Heaven so that people would know that the Earth would be destroyed, and that sign was a wandering star.

The star grew and increased in brightness until it was terrifying to behold. It extended horns and hummed, becoming unlike any other ever seen before.

Then God appeared in Heaven, His voice sounding like thunder, and He was clothed in fire and smoke. In His right hand He carried lightning, and His breath descended upon the Earth, bringing with it heat and sulfur.

Dark days began with the Destroyer's last visit, and they were foretold by strange omens in the heavens. All the men fell silent and walked with pale faces. The leaders of the slaves who built the city in honor of Tom stirred up unrest, and no one could stop them.

They predicted great misfortunes that the people of Egypt did not know about and that the seers of the Temple kept silent about.

These were days of ominous calm, when people waited, not knowing what to do. The hearts of men were struck with a sense of foreboding. Laughter was no longer heard.

There was grief and weeping throughout the land of Egypt. Even the voices of children fell silent; they no longer played together and became quiet.

The slaves became bold and arrogant, and any man could take possession of the women. Fear was everywhere, the land and women became barren, they could not conceive, and those who were pregnant had miscarriages. All men withdrew into themselves. The days of immobility were accompanied by a time when the sound of trumpets and noise was heard in Heaven, and people became like a frightened herd without a shepherd, with lions roaming nearby. People talked to each other about God, and some of them joked carelessly, "If we knew where this God was, we would bring him a sacrifice." But God was not with them. He did not need to be sought in swamps or stone pools. He appeared in Heaven for all people to see, but they did not understand the sign. At the same time, other gods (the Wise Men) remained silent because of the hypocrisy of the people. The bodies of the dead were no longer considered sacred and were thrown into the water. People neglected burial and left the dead in the streets. They lay unprotected from theft by thieves. Those who once worked all day long, pulling the yoke of cattle, now owned oxen. Those who did not grow grain now owned the entire pantry. Those who once lived carefree among their children now thirsted for water. Those who once sat under the scorching sun and ate soup with

crumbs, now lay reclining in the shade with a swollen belly. Horned cattle were left unattended and grazed wherever they pleased, and people, disregarding the owner's brand, slaughtered their neighbors' cattle. Everything lost its owner. Public records were abandoned and destroyed, and no one could tell a slave from his owner.

The people cried out to Pharaoh in their distress, but he remained deaf and acted as if he had not heard. There were those who had false gods and told Pharaoh that bloody sacrifices were needed to calm the land. These were false priests who continued to preach unhindered, even though they were courtiers of Pharaoh and brought strife instead of peace to the land of Egypt.

Clouds of dust and smoke darkened the sky and stained the waters they fell on with a bloody hue. There was suffering throughout the land of Egypt. The rivers ran red with blood, and blood was everywhere.

The water was foul, and people suffered from stomach ailments. Those who drank from the river vomited because the water was poisoned. The dust caused wounds to the skin of humans and animals. The heat of the Destroyer stained the Earth red.

A multitude of repulsive creatures filled the air and the face of the earth. Wild beasts, tormented by the scorching sand and ashes, came out of their lairs in the wastelands and caves and came to the dwellings of men. All the domestic animals bellowed, and the land was filled with the cries of sheep and the moans of cattle. Trees throughout the land of Egypt were destroyed, and no grass or fruit could be found.

The face of the land of Egypt was broken and devastated by a hail of stones, which crushed everything in their path as they fell. They rushed down in burning streams and fell, and a strange slow fire ran after them on the ground.

Fish died in the poisoned waters.

Worms, insects, and reptiles came out of their earthly shelters in huge numbers. Strong gusts of wind brought clouds of locusts that covered the sky.

As the Destroyer flew across the sky, strong gusts of wind scattered ashes across the land of Egypt. The darkness of the long night obscured all lights. There was not a ray of light. No one could distinguish between day and night, for there was no shadow of the sun. The darkness was not the darkness of night, but a thick gloom that made it difficult to breathe. People suffocated in the hot cloud of vapors that enveloped the whole land of Egypt and extinguished all lamps and lights.

People were paralyzed and lay moaning on their beds. No one spoke to each other or touched their food. Everyone was broken with despair. Ships were thrown ashore far from the docks and destroyed by huge whirlpools. It was a time of destruction. The earth was turned upside down like clay on a potter's wheel.

The whole earth was filled with the sound of the Destroyer's thunder coming from above and the cries of the people. There were moans and complaints all around.

The earth spewed forth its dead, embalmed corpses were thrown from their burial places and were visible to all. Pregnant women had miscarriages, men lost their seed.

The master abandoned his craft, the potter abandoned his wheel, the carpenter abandoned his tools, and they went to live in the swamps (to the east). Crafts became unnecessary, and slaves lured the masters to them.

It was impossible to collect tribute for Pharaoh, for there was no wheat, no barley, no birds, and no fish. Pharaoh could not manage either the granaries or the pastures.

Both nobles and commoners begged for death to escape such a life and disorder and the incessant roar that pounded in their ears. Fear

haunted people during the day and terror at night. People went mad, they were overwhelmed by what was happening.

During the long night of the Destroyer's wrath, when his anger was at its strongest, there was a hail of stone blocks, and the earth swelled as if its insides were aching. The gates, walls, and columns (of temples) were destroyed by fire, and the statues of the gods (Sages) were overthrown and destroyed. People fled their homes in fear and were killed by the hail of stones. Those who found shelter from the hail were swallowed up by the earth as it opened up. People's homes collapsed on those inside, and there was panic in every house. But the slaves who lived in reed huts and dugouts survived. The earth burned like tinder, people ran out onto the roofs of houses, but Heaven hurled its wrath upon them and they died. The earth writhed under the wrath of the Destroyer and groaned along with the torments of Egypt. The temples and palaces of the nobility shook and collapsed to the ground from their foundations.

Noble people perished among the ruins, and the whole land was struck. Even Pharaoh's adult firstborn son perished along with the courtiers amid the destruction and falling stones. The children of the nobility were thrown into the streets, and those who were not thrown out perished in their homes.

There were nine days of darkness and upheaval, and during this time a storm raged like never before. When it was over, everywhere in the land of Egypt, brother buried brother. The people rose up against their rulers and fled the cities to live in tents in the suburbs.

Egypt lacked people who could measure time. The people were weakened by fear and gave their slaves gold, silver, lapis lazuli, turquoise, and copper, and their priests bowls, urns, and jewelry. Only Pharaoh remained calm and strong amid this chaos. Weakness and despair made people angry. Prostitutes walked the streets shamelessly. Women flaunted themselves and showed off their nakedness. Women of noble birth walked around in rags, and commoners teased them.

The slaves who survived the wrath of the Destroyer hastily left the cursed land of Egypt. Many of them disappeared into the dawn twilight. Under the cover of swirling gray ash, they departed, leaving behind burned areas and destroyed cities. Many Egyptians joined the one who could rule them—the adopted son of Pharaoh.

Above the Egypt that had been abandoned by its enemies, the fire grew in strength. It rose from the ground like a fountain and hung in the sky like a curtain.

After seven days, the accursed ones came to the waters. They crossed the wild mountain slopes, and the hills around them grew lower, with lightning flashing in the sky above them.

Fear drove them, but their feet stumbled on the ground, and wild terrain surrounded them. They did not know the way, for there were no signs before them. Before reaching the place of Neshari, they turned and stopped at the place of Shokos, the place of quarries. They crossed the waters of Meya and arrived at the valley of Picaros north of Mara. They encountered waters that blocked their path, and their hearts were in despair. The night was a night of fear, for there were moans in the heights and black winds of death blew, and fire arose from the earth. The hearts of the slaves were gripped with fear, for they knew that Pharaoh's wrath was following them, and there was no way to escape it (because the slaves had stolen the Vedas).

They attacked those who had brought them there. Strange rituals were performed that night on the shore. The slaves argued among themselves, and there was violence. Pharaoh gathered his army and followed the slaves. After he left, chaos ensued behind him, as cities were looted. Laws were thrown out of courtrooms and trampled underfoot in the streets. Warehouses and grain stores were broken into and plundered. Roads

were flooded, and no one could show the way. Dead bodies lay everywhere. The palace was destroyed, and the courtiers and officials had fled, so there was no one to rule. Records were destroyed, public places were ruined, and households were abandoned and lost their owners.

The pharaoh hurried forward, for behind him there was only devastation and death. He encountered things he could not understand, and he was frightened. But he behaved well and bravely in front of his steward. He sought to bring back the slaves, for it was said that their magic was greater than the magic of Egypt. Pharaoh's commander encountered the slaves on the seashore, but was stopped far from them by a breath of fire. A large cloud spread over the army, covering the sky. No one could see anything except the fiery heat and continuous lightning that emanated from the cloud above.

A whirlwind arose in the east and swept across the Egyptian camp. The storm raged all night, and at red twilight, the earth moved, the waters receded from the coast, and, lowering, exposed the bottom. A strange silence fell, and in the darkness, people noticed that the waters had parted, forming a passage.

Land appeared, but it was uneven and trembling, and the path was not straight and clear. The waters were like a whirlpool in a circle, only the swamp at the bottom remained calm.

The high-pitched, piercing sound of the Destroyer's horn deafened the people. The slaves desperately made sacrifices, their moans loud. What they saw made them doubt, and they hesitated, stopping to catch their breath. There was chaos everywhere and the cries of some who rushed into the water, defying those who wanted to flee back from the temporary dry land. Still, many sought to return to the Egyptians who were behind them, while others fled along the empty shores. Everyone began to return across the sea to the shore, but behind them the earth trembled and the rocks split from the loud rumbling. Then their leader stepped forward and led them through the middle of the parted waters.

The wrath of Heaven receded and hung over both rulers. Nevertheless, Pharaoh's governor held his ranks with firm determination in the face of the unusual and terrible events that raged on their side. Their stern faces were illuminated by a gloomy, fiery veil.

Suddenly, everything fell silent, and stillness spread across the land of Egypt. Pharaoh's steward stood motionless amid the red heat. Then the commanders moved forward with shouts, followed by Pharaoh's steward.

The curtain of fire rolled up into a dark, billowing cloud that rose like a curtain. The waters raged, but the Egyptians followed the fugitives, bypassing the large whirlpools. At the bottom of the passage that had formed, the water mixed with the earth. Here, amid the roar of the waters, Pharaoh fought against the rearmost of the slaves and defeated them, and there was a great slaughter among the sand, the swamp, and the water.

The slaves cried out in despair, but no one noticed their cries. They left their possessions behind to make it easier to flee from their pursuers. And then the stillness was broken by a mighty roar, and through the swirling pillars of cloud, the wrath of the Destroyer fell upon the Egyptians. The heavens roared like a thousand thunders, the bowels of the earth opened up, and the land of Egypt groaned in agony. Rocks were shifted and destroyed. The land sank below the waters, and great waves piled up on the shore, moving between the rocks from the sea.

A great wall of stones and water crushed the chariots of the Egyptians who were ahead of their servants. Pharaoh's chariot was thrown into the air as if by a mighty hand

and he found himself defeated amid the turbulent waters. The news of the disaster was brought by Rajab, the son of Tom, who led the frightened survivors of the fiery storm. He brought the people the news that their ruler had been destroyed by the explosion and the flood.

The military leaders departed, the strong men lost heart, and no one remained to rule. Therefore, the people rebelled because of the calamities that had befallen them. The cowards emerged from their hiding places and boldly advanced to take the highest positions of those who had perished. Beautiful and noble women, deprived of their protectors, became their prey. A large number of slaves perished at the hands of Pharaoh's steward.

The ravaged land of Egypt lay helpless, and the invaders emerged from the darkness like scavengers. Unknown tribes moved on Egypt, and no one hindered them, for strength and courage had disappeared. Because of the wrath of Heaven that fell upon the land of Egypt, invaders led by Elkanan came from the Land of the Gods (Asia). Everywhere there were clouds of reptiles and ants, evil omens and earthquakes.

Everywhere there was panic and disaster, disorder and famine, and the gray breath of the Destroyer, which enveloped the land of Egypt and stopped the breath of men.

Anturah gathered the remnants of his warriors and the warriors who remained in Egypt and lined them up to meet the Children of Darkness who came from the wilderness of the eastern mountains through Esnobis. They attacked the ravaged lands of Egypt from the gray darkness before dawn, before the cleansing winds blew.

Rajab went with Pharaoh and met the invaders at Heroshi, but the hearts of the Egyptians were weary. Their spirit was broken, and they were defeated before the battle was lost. Abandoned by the gods in Heaven and on Earth, with their homes destroyed and their livelihoods ruined, they were as good as dead. Their hearts were still filled with fear and the memory of the wrath that had fallen upon them from Heaven. They were still overwhelmed by the memory of the Destroyer's fearsome appearance, and they did not know what to do.

The Pharaoh did not return to his city. He had lost his inheritance and was overcome with apathy for many days. His women had been dishonored and his property plundered. The Children of Darkness defiled the Temples with animals and raped the women, who were mad and did not resist. They captured all who remained—the old men, the young men, and the boys. They mocked the people, finding pleasure in humiliation and torture.

The pharaoh abandoned his hopes and withdrew to a wild area near a lake located in the west to the south. He lived a free life among the nomads of the sand and wrote books.

But even with the invaders, the time came when the ships sailed upstream (on the Nile).

The air cleared, the Breath of the Destroyer disappeared, and the earth was once again covered with plants. Life was revived throughout the land of Egypt. Kair taught these things to the Children of Light in the days of darkness, after the construction of Rambidos, before the death of Pharaoh Enked.

P.S.

Russian Alphabet (49 letters):

1. Az Gods Vedi 2. Verb Good Is Is 3. Live Zeal Earth 4. Ize Izei Init Gerv 5. Kako People Think 6. Our He Peace 7. Rtsy Word Firm
 8. Uk Ouk Fert Her 9. Oto Tsy Chervl 10. Sha Shty Ero 11. Ery Er Yatt
 12. Yun Ary Edo 13. Om Eno Od 14. Yo-ta O-ta Ksi Psi 15. Fita Izhitsa Izha.

1. The Gods of the Vedas gave to humans
2. Do Good and live in Harmony, for this is the purpose of the human world.
3. Eternal Life (Immortality) through knowledge of God is achieved in the world of Yavi.
4. Unity with God (Immortality) is the Truth, consisting of a multitude of beautiful and unknown, but manifested things.
5. How people will think (positively or negatively)
6. Such will be the world of people (people themselves shape the events of their lives with their thoughts).
7. Carry the Word (Truth), affirm the Word (Truth) on Midgard-Earth.
8. This message fills the noble heart with LadOm and Harmony.
9. The Knowledge received depends on the definition of the Higher Purpose.
10. The space of the world Yavi was created for creative activity (creativity, labor).
11. Unity with God (Immortality) is the highest Goal of human Life, confirmed in Heaven.
12. Only through knowledge of the unknown can the Warrior of Light know himself and the World.
13. Pure Mind is human nature; it is a Gift from God.
14. Knowledge nourishes the Spirit and the Soul.
15. One must achieve Unity with God (Immortality) within the allotted time.

The Book of Wisdom is based on the Ancient Sacred Texts (Vedas) and is dedicated to the Ancient Faith of the Aryans. For thousands of years, the Vedas have been the bearers of the Aryan Faith: the Ancient Knowledge of God. The Vedas say: ALL THAT EXISTS came from a Single Immeasurable Source – the Independent Principle, the First Cause of all things and all that exists, called the Great Ra-M-Ha. The One God-Creator of all that exists, the Great Ra-M-Ha, separated the dark particles of Ingilia from the light ones, thus creating Three Worlds: Prav (Light), Yavi (our [Manifest] world) and Navi (Darkness).

THE GREAT RA-M-HA – The Supreme Unknowable Essence, the One Creator God, the Creator, radiating the Original Life-Giving Light of Joy (Love) and the Primary Fire of the Universe – Ingilia.

INGILIA: The Primary Life-Giving Fire of the Universe – the Life-Giving Energy from which all currently existing, as well as past visible and invisible Universes and all kinds of Worlds inhabited by various intelligent beings came into being.

FAITH: VE (Knowledge) is Knowledge; RA (Highest Light) is Shining (Highest) Wisdom. Faith is the Knowledge of the Highest Wisdom, i.e., God.

CULTURE: The cult of RA (Light).

ARIUS: a person who is in Spiritual Unity with God (the Creator) – this is God (an Angel) incarnated in a human body, knowing (aware of) the Truth on a universal scale and the Truth of the World of people.

PASCHET (Easter) is the day of remembrance of the 15-year TRANSITION (migration) of our Great Ancestors (Arians) from Daaria (Hyperborea) to Asia (Holy Rus).

ASIA is the land of the Gods. In ancient times, Asia occupied the lands of the modern continent of Eurasia and was called the land of the Holy Race or the land of the ASes (Gods). Asia was also called the land of the Great Race (RUSA MIGHTY) and Holy Rus.

RUSA MIGHTY - 1) descendants of the Aryans; 2) Rasseni (sons of Rasa/Sara)
- [P], Aryans - [A], Holy Rus (Light Rus) - [C], Kh'Aryans - [A] - abbreviation
[P][A][C][A]. GREAT: because with the courage of its fearless Warriors and the best
weapons in the world, it kept the whole Earth in obedience and submission for
millennia!

RUSSIAN (RUS-SK-IY): RUS (descendant of the Great Race) - SK/ASK (human-God) - I
(Knowing the Truth of the world Yavi) - Y (Knowing the Truth of the 3 Worlds
[God]). Since ancient times, the Rus people have inhabited Asia - the land of the
Gods.

Russian people should know that all people are brothers and sisters (spiritually).
We are all equal, we all have equal rights and the same responsibilities. We are
all children of the One and Many God - the Great Ra-M-Ha. Gods (angels), humans,
and the universe are interconnected parts of Unity with God (the Great Ra-M-Ha).
Unity with God is the highest goal of life for a Russian person. The Russian faith
is the recognition that God (the Great Ra-M-Ha) is the foundation of the entire
universe and the awareness of the existence of a single life, of which all gods
(angels) and people are particles.

A Russian person is someone who sincerely believes in God (the Great Ra-M-Ha),
observes His Commandments - the prescriptions of the Vedas - prays to God on
their knees (for Angels fall prostrate when they praise the Creator) with their
head facing North (Darya): at dawn, after noon, and at sunset, and one should
also praise God (pray) before eating and after eating. A Russian person should
not eat meat, for meat makes one savage.

PROHIBITED: animal meat (especially pork), carrion (rotten meat), blood, food with
blood, and anything for which thanks (praise) to God has not been given.
It is forbidden to consume alcohol and drugs. Cannabis (marijuana) is not a drug. A
Russian person does good deeds for others (selflessly helping those in need); works
(i.e., creates, because he is part of the Creator) for the benefit of the Nation
(the people) and observes FASTING.

FASTING is a ritual of purification of the body and Spirit (Mind) of a person:
Complete Purification of One's Own Body. Fasting is VOLUNTARY abstinence from food.
During Fasting, during the daytime, from sunrise to sunset, it is necessary to
refrain from eating, drink only water, and avoid intimate relations. At night, from
sunset to sunrise, the prohibitions are lifted. Abstinence begins at dawn and ends
at sunset. There are four fasts in Russia: two long fasts lasting 18 days and two
short fasts lasting nine days. The long fasts begin 18 days before the Spring and
Autumn Equinox holidays (March and September). The minor fasts begin nine days
before the summer and winter solstices (June and December). For example, if the
summer solstice falls on June 20, then the minor fast (nine days) begins at dawn on
June 11 and ends at sunset on June 20.

The Essence of the Russian Faith

I believe in Almighty God - the Great Ra-M-Ha, the One and
Many-Manifested. He is the Source of all that exists and
sustains, the Eternal Spring of all things.

I know that the Universe is the Great Ra-M-Ha.
and all the many-named Gods and Ancestors are one in Him.

I believe in the Unity of being
Prav, Yavi, and Navi, and that Prav
is true

and has been recounted by our Forefathers.

I know that Prav is with
us, and we do not fear
Navi,
for Nav has no power against us.

I know that life in Prav is eternal,
and people must care for the eternal,
walking the path of Prav.

I believe in the Power and Wisdom of
the Ancestors, which is reborn among
us, leading to goodness through our
Prophets.

I know that Strength lies in the Unity of the Great
Race, and that we will become glorious, glorifying
our Native God!

Praise to the Great Ra-M-Ha! Now,
forever and ever! Aum.

The Foundations of the Russian Faith:

1. Enlightenment - the first foundation states that a person must study the Holy Scriptures and Holy Traditions, the Wisdom of the Ancestors, and the Wisdom of other peoples. Fill your life with Holiness and good deeds for the glory of God and the Ancestors of your Family.
2. Spirituality - the second foundation tells us that every person should develop their spiritual side of life and bring other people closer to spirituality.
3. Compassion, the third foundation, tells us that every person should have compassion for all living things (including the Earth, plants, animals, birds, insects, aquatic life, etc.) created by God.
4. Repentance - the fourth foundation tells us that every person must realize their sins and repent for them, because only then can they find inner peace. Repentance leads to harmony (balance) of the body, Soul, and Spirit.
5. Patience - the fifth foundation tells us that a person must be patient and understanding towards the actions of others, for every person is free, but their personal freedom ends where another person's freedom begins. No personal freedom can be above the Laws of God.
6. Peacefulness - the sixth foundation tells us that we must show peacefulness to all kinds of people, but at the same time not spare the lives of enemies who come to our lands with evil intentions and weapons (including false information, drugs, money, etc., for all these are weapons of enslavement).
7. Love for one's neighbor - the seventh principle tells us that we must treat people and all living things created by God with love and kindness, as well as the memory of our ancestors and the heritage of the human race.
8. Trial - the eighth foundation tells us that in order to reach Heavenly Viriya and Heavenly Asgard, we must follow the path of Spiritual Perfection. And trials in our lives are given to us in order to test and strengthen our Spiritual Powers.

9. Purposefulness - the ninth foundation tells us that everything in life and life itself has its own meaning, its own purpose, its own goal, and every person must strive toward their goal in order to fulfill their destiny and for their life to attain the Highest Spiritual meaning.

The Steps of the Russian Faith

Any system of religious belief is based on the gradual ascent of a person through the steps of spiritual development in the World of Yavi, called the Steps of Faith, and further progress along the Golden Path of spiritual development and improvement towards Svarog.

The most important thing for a person is not to get hung up on themselves, their feelings, and their reasoning.

At the very beginning of their ascent up the Steps of Faith, people mainly listen only to themselves, indulging their desires and whims, but the higher they climb the steps of Spiritual Development, the less they listen to their mind, their desires, and their feelings, and the more they begin to listen to their inner voice and the surrounding world of Nature. Therefore, the most important thing for a person's Spiritual Development is to learn to see and listen to the surrounding external world. When a person learns to listen to their inner voice and see the external world, the external world will reveal Spiritual qualities in them that they never even suspected they had. Following the harmonious development of the surrounding world through the Steps of Faith, acting and creating for the benefit of the surrounding world with Love in your Heart, is called following Destiny.

For their spiritual development, the younger generation of the Race's Clans ascended the Three Steps of Faith, completing 9 Lessons.

Ascension to the First Step of Russian Faith.

1. The first lesson of climbing the steps of spiritual development begins with inner silence, i.e., when a person stops listening to themselves and opens their ears and eyes to the world around them, thereby beginning to perceive all the diversity of life, the diversity of colors and sounds of the surrounding world.

2. The second lesson begins with a person looking deep within themselves to see all the diversity of colors and sounds inside themselves, as well as to experience the Ancient Wisdom that they received at birth. The key to this great treasure trove of Wisdom is known to every person from the Races of the Human Race; it is contained in the Vedas and in the ancient instruction: "Go there, not knowing where, and you will learn what is unknown to you."

3. The Third Lesson begins with comparisons of the diversity that exists outside and the diversity that exists inside, and the realization of the Unity of all these images and diversities provides the key to understanding that man is an integral part of God, and God and the Universe are an integral part of man.

The first three Lessons help a person climb the first step of the ladder of Spiritual development, while a person should not perceive themselves as an inseparable slave part of anything or anyone, but should perceive themselves as a full-fledged and full-blooded particle of God, the Universe, capable of independently creating new Universes.

In order to ascend to the Second Step of Faith, one must master the first three Lessons perfectly, then the next three Lessons.

Ascending to the Second Step of Russian Faith.

4. The Fourth Lesson reveals to a person that greatness can be found in small things, and small things can be found in greatness. This Lesson begins with complete relaxation and concentration on one's external image.

After that, the created image recedes at such a speed that the city, country, Earth, solar system, galaxy, etc. disappear from view.

5. The fifth lesson is a continuation of the fourth, but with a visual deepening into oneself. An organ, cell, molecule, nucleus, etc., approaches the gaze until it reaches the Energon (atom).

6. The sixth lesson is called "Two Hands." This is because we focus the entire image of the microcosm on the palm of our left hand, and the entire image of the macrocosm on the palm of our right hand. By joining the two palms together, we unite these two Images into a Single Image. (Imagine that the Sun is the nucleus of an atom, and the planets of the Solar System are electrons moving in their orbits.)

Ascension to the Third Step of the Russian Faith.

7. The Seventh Lesson helps a person perceive the Images of the Ancient Runes (Vedas) inscribed in the Santyas and Haratyas, helps to understand them and bring these Images to life through the Living Word.

8. The Eighth Lesson informs human consciousness that the Ancient Image, which conveys Knowledge about the Living structure of the Universes described in the Vedas, cannot be reduced to the modern criteria of existing science, since modern scientific thought is degenerate and backward in relation to the Ancient Wisdom preserved in the Vedas.

9. The Ninth Lesson gives a person the opportunity to realize the previous eight Lessons as a Single Image. Those who realize the Single Image will open the Spiritual Eye of Knowledge within themselves, which will help a person achieve Immortality.

When a person figuratively imagines an event or an action, he thereby creates a new Image in his Reality, which will exist forever. In the Manifest World, all of that person's ideas and dreams are embodied. And in the process of Spiritual ascent through the Steps of Faith, a person increases and develops the form of existence of this World, and after death, they become the Creator of a new Reality. The more harmonious the newly created Reality is and the more it is filled with Love and Creation, the more harmonious the World on the Golden Path of Spiritual Development a person enters after death.

The basis for the Ninth Lesson: people should never create dark, hellish, and chaotic images, i.e., images in which evil and cruelty, parasitism and idleness, hatred and selfishness, bloodshed and violence, lies and deceit, fear and unbelief are manifested. The most important thing is not to create dark final forms and types of existence for the new reality, because the latter can destroy not only the newly created reality, but also the very person who created such a Dark World.

When a person completes all the lessons and climbs to the very top of the steps of Faith, they will attain Immortality – which is the Highest Goal for a person.

The Keys of the Ancients

Using the same words, people can mean different things, so in order to return to the source, we need to restore the original images that the Ancients put into these words...

It is not worth helping if you are not asked for help, but it is also not worth sitting idly by...

Knowledge of the images hidden in ancient forms of writing is the key to restoring imaginative thinking, imaginative thinking is the key to ancestral memory, Ancestral memory is the key to understanding oneself, understanding oneself is the key to understanding one's destiny, understanding one's destiny is the path to God, the path to God is the White Path...

Ignorance and unawareness are the key to the loss of imaginative thinking, the loss of imaginative thinking leads to the filling of the voids of consciousness with alien images, alien images are not perceived by the Soul and the meaning of life is lost, the meaning of life is lost - Death appears, Death appears - a person perishes, and the Soul, filled with foreign images, goes to the Dark Worlds of Navi for purification, taking the Spirit with it - this is the Dark Path...

The whole diverse World opens up to those who know... A child is born to be raised by parents. If there are no children, it means that the parents are not developed enough for such upbringing...

The will of God extends to the entire World, the will of man extends to the layer of the World that he is capable of embracing...

The difference between a saint and a sinner is that a saint knows who he is, but a sinner does not...

The difference between a wise man and a fool is that the former walks the path, while the latter searches for it...

The wisdom accumulated and everything done with one's own hands remains with a person forever...

Those who know the foundation will be able to see what is changing, while those who know what is changing may not see the foundation...

To find a way out of a vicious circle, you need to step aside... If you want to remove the burden from your soul, see this burden and release it in a soulful conversation...

The limits of human perception lie where the unknown begins, and internal contradictions serve as harbingers of these limits...

It is not the masks that should be removed, but that which prevents us from using them consciously... The dark path: divide and rule... The light path: unite and be well...

The dark path: anyone but me! The light path: who, if not me?...

You should give gifts to others because, in essence, you are giving a gift to yourself...

Those who do not walk toward the light gradually sink into darkness... Do not demand from others what you yourself do not do...

Allow a flower to bloom before picking it, and when you pick it, do not regret what you have done...

By learning, a person learns to create; by not learning, a person learns to destroy...

The concepts of GOOD and BAD are relative and individual; what is good for one person may be bad for another, and vice versa...

A person calls good what he accepts, what brings him pleasure...

A person calls bad what they do not accept, what brings disappointment...

Starting from little, a person arrives at little...

It doesn't matter who you were before, but it matters who you are now, at this moment...

Living constantly in the past or future, a person gradually ceases to live in the present moment, immersing themselves in the world of their own experiences...

Not everything that is offered should be consumed...

In each case, one should act according to the situation... In life, we learn to do things...

You can harmoniously influence a community or a specific person through the EXAMPLE of your own actions and judgments, and then the Soul, dwelling in darkness (with an untuned filter (mind), and further closed off by distorted images of worldview), will itself be drawn to the light that you yourself will be for it. But for this, you yourself must become the light...

Another way is through forceful influence. To do this, you need to create a mental image of a sober person or a sober Russia (it must be carefully worked out in detail) and play it over and over again in your own mind as often as possible. This will create a ripple effect, and your personal consciousness will begin to penetrate the public consciousness, gradually changing it. And here it all depends on the strength you put into these images...

To be happy, find and describe in words what makes you unhappy...

There is no need to impose on others what you find interesting, because everyone has different interests...

A leader is not someone who elevates themselves above others, but someone who knows how to take responsibility for others and create images of beginnings...

Understanding is only possible when using figurative thinking... Emotions are just ill-conceived images in a person's mind...

Everything that comes from the surrounding world is a key to self-knowledge...

Once, a lazy person settled in with me and said that thinking and contemplation are types of action. I began to doubt this when I noticed the dirt and obvious mess that was taking over my home...

One should not treat lightly what should be treated seriously. One should not treat seriously what should be treated lightly...

A place stores all the images that come into contact with it, whether they are images of action or images of thought...

The earth cannot feed 6 billion civilized slackers and parasites...

A person cannot help someone who does not ask for help... As or God can help someone who does not ask for help...

Accumulated wisdom and everything done with one's own hands remains with a person forever...

Let go of the desire to prove yourself...

The best way to fight evil is to stop doing evil yourself... Above all, among those striving for the summit of the Spirit, inner peace is valued...

For things to go well, you need to start living by them... Light

and Darkness are directions for the movement of the Spirit...

The most evil dream that an ignorant child of God can follow is the dream of making the world a better place...

In all your deeds and thoughts, you should seek the golden mean... No one but you will do what you need to do...

Outer beauty is a reflection of inner beauty...

Life educates us constantly and continues to do so even when it seems to some that it is too late to educate...

Every destiny and every event in it is unique, and what happened to one person will never happen to another...

In the World of Yavi, only those who follow their own path, relying on the keys left by their Gods and Ancestors in all their endeavors and deeds, gain strength and Wisdom...

Beauty should never leave a person's surroundings...

A heartfelt conversation is a conversation of Souls. One Soul tells itself to another Soul...

In the turbulent ocean of life, one must not lose oneself...

Teach your children to seek Wisdom before teaching them to wield Power, because a powerful child without Wisdom is a weapon in the hands of others...

God has amazing abilities – not to see himself... not to believe in himself... not to trust himself... not to hear himself...

Laziness is not a cause... Laziness is a consequence of following a dream (goal) that is alien to oneself or the loss of it...

The ability to embody natural movement is an indicator of perfection in any endeavor...

One of the reasons for leaving a harmonious state is the elevation or humiliation of oneself...

Teach by doing, not by imposing, without wanting to impose...

Dark people are afraid of losing confidence that their views can explain everything, so they listen to no one but themselves...

To climb to the next step of development, replace the desire to believe with the desire to know...

To do any task, enter a state that is completely appropriate for that task...

If you want to convey knowledge, convey your inner state that corresponds to this knowledge...

Your inner state is what others feel when they look at you; it is their first impression of you; it is the embodiment of your Soul...

Fear is a protective image created by the essence when it refuses to accept something new into its individual consciousness...

God is a very strict teacher; he spares no one, as life shows, but everything he does is for the best...

Do not teach what you yourself have not experienced...

Once you have firmly decided to embark on the path of spiritual development, know that there is no turning back for you, and attempts to return to your previous state will simply throw your soul into the Dark Nav exactly as much as you were able to develop it on the path to the Light...

You have to pay for everything, but not everything with money...

On the path to yourself, do not forget to listen to others...

People see what they want to see. People see what they can see. People see what corresponds to their inner World... People also notice other things, perceiving them as exceptions to the rules, not understanding that they themselves created these rules in their own consciousness...

The education of a child should proceed from complex to simple, so that when studying the simple, the mind already has a complete picture of what is being discussed...

The spoken word interacts with the surrounding world and influences it in the original way that it contains within itself, and in the thought form that the speaker of the word intended...

A state of inner harmony is achieved through the unity of thoughts, words, and deeds, so thoughts must coincide with words and be embodied in deeds...

The White Path

Only a return to one's ancient roots helps the human soul return to the White Path.

People walk the path of their lives
And do not know why they were born?
Why God sent them into the world,
What is the purpose of life and what comes
after it? Where will this path of life lead
them, To the White Light or to Darkness?
Such thoughts do not leave people,
From birth to death.

And these thoughts are not surprising
at all, For now is the time of
Darkness.

The time of Darkness is not outside,
But lies in the hearts of men. And
if anyone forgets his God, Darkness
will fall upon his soul.

And no one, except for humans themselves,
Is able to dispel the Darkness.
And until people experience the Light, And
follow it along the White Path, Until that
very moment, this Darkness
Will live in human hearts.

For the most evil enemies of humans dwell
in their hearts and souls. And only humans,
through their actions directed toward
good,
Can tear out of themselves all the evil
That has settled in their souls and hearts.

Laziness and gluttony, drunkenness and covetousness
cloud the entire human mind.
And people no longer see the White Path,
but wander aimlessly through the world.
And all their searches are in vain, for
behold, the Cold of Darkness has bound
their Hearts and Souls.

Great Despair and mortal Longing Begin to
gnaw at people from within. Only Faith and
Repentance
Can help them return to the White Path.
The Lord begets the Souls of men,
Granting them Great Wisdom for life. Souls fly
swiftly
To the blossoming Earth.
Souls choose their families for life,

In order to be born into those families.

And to be under the supervision of God the
Guardian, Whose protection guards the Soul and
Decides the Soul's Destiny.
The Lord bestows a strong Conscience. The
birth of Souls leads to Creation,
And gives Aspiration to Spiritual life.

Knowledge of the Earthly World,
For mankind begins with Ancient Wisdom. This
wisdom is not applied, it is eternal,
It has its roots in the beginning.
But only God guides everyone toward the
future, Toward the White Path.

Different peoples have their own Path-
Destiny And in different Worlds they await
their return. For the Great Race, the White
Path is prepared And only it ascends along
it.

To glorious worlds filled with light
To worlds where descendants are met by their ancestors.

The connection between the worlds is unbreakable,
And the primordial Light was given to them
from the beginning. Souls strive for it
from birth,
But not every soul reaches those worlds. For
the dark forces, from the primordial worlds,
Seek to lure all souls into their hell.

With injustice and flattery, drunkenness and
lust They try to fill Souls every day. So
that Souls would lose their way and wander in
Darkness, And not find their cherished White
Path.
And this path is not easy; it is renowned for its
diligence, creative labor, and faith.

Everyone who is born begins to create
their own world.
In childhood, it is a hut made of tree
branches, Or a sand castle on the
riverbank. And later, according to God's
Will,
they begin to create for the good of people.

Only through labor, creating only goodness, does
the Born White Path find itself.
Walking the White Path, he listens to his
conscience, And God guides him in every way.
From the elders he learns all the Wisdom
That God has placed in his Soul.

Only after learning Wisdom and strengthening his
body Does he begin to create a family union.
Love, Joy, Happiness, and Faith in God

Grant offspring in the family union. God
fills children with the Light of Wisdom.
Parents teach the Purest View.

With which they embrace this beautiful
world And know the secret Meaning of
the Universe.
This reveals in those born the Light of
Power, Which illuminates the White Path of
Ascent.
From this world, he enters the Heavenly Svarog,
Where his ancestors will joyfully welcome him.

And there he will continue the creation That he
began in this World.
But all the Dark Worlds dislike the
foundations Upon which all those born in the
Light live. They dislike the White Path of
Ascent, And black Envy clouds their entire
gaze.

It is hard and cramped for them in that
Hellish World, Where Greed and Malice are
legalized everywhere. There is no Love,
Prosperity, or Happiness there, Only
Selfishness and the pursuit of Profit.
Coveting what belongs to others, Deception,
and Debauchery are the only meaning of life
in Hell.

They do not know in that world, that life
without malice, That only Creation grants a
way out.
And they leave their Hell, the Dark Forces,
Their gaze fixed on the Light Worlds. Where
the bowels of the Earth are filled with
riches, And the inhabitants there have
never known Lies or Deception.

And they rush across the boundless expanses,
And secretly arrive on the flourishing
Earth. Using lies and very flattering words,
They gain the trust of the inhabitants.
As soon as they gain the trust of the
inhabitants, they begin to comprehend their
ancient heritage.

Having learned everything they can about the
ancient heritage, they begin to interpret it
to their advantage.
They declare themselves to be messengers
of God, but they bring only strife and war
to the world. Using cunning and wicked
deeds, they turn young people away from
wisdom.

They teach them to live in idle idleness,
to disregard the traditions of their
fathers.
And those who listen to the messengers
from Hell lose their way and their
immortal souls. They wander aimlessly in
their world, but then they cast their
souls into Hell...

Only those who did not listen to the hypocrites from Hell

Will see the White Path.
Those who walk in darkness dwell in
darkness; those who strive for light will
know light. Every living being chooses
their own path; through their deeds, they
open the gates.

To some, Veles will open the Gates to
Svarog, To others, Viy will show the way
to Hell. Only those who live by God's
foundation Are helped in every way by all
the Light Gods...
And humans invariably move to Svarog, along the
White Path, according to God's Laws.

Their conscience helps them walk this
Path, guiding them to accomplish deeds.
For the glory of the Clan, for the
greatness of the Fatherland,
And it turns them away from all unseemly
deeds. All the ancestors of the Clan help
those who walk,
So that their ancestral line is not broken.

There are no paths beyond the mortal realm
For those who were born under the light of
the Sun. And therefore, only the Great Ra-M-
Ha will show a person the White Path!

"I will praise the Most High in my life, I will pray to my God as long as I live."

PRAYER:

O Great Ra-M-Ha,
You are One and Many, You are my
Light and Justice, You are the
Source of Eternal Life, the Source
of Boundless Love, the One who
heals the Soul and body. I praise
You, Almighty God,
And every day I work on my Soul, To be
Wise and Strong, A strong support for
Holy Russia
And a defender of my Ancient Lineage. I
praise You, Almighty God,
For You give me Inspiration and Joy, You give me
Courage and Fortitude,
You give me Knowledge and teach me Patience, So
that I may walk the Path of Life with Honor,
Inspiredly fulfilling Your Holy Will.

Prayer:

Almighty God, be merciful to me and forgive all my sins and misdeeds, cleanse me
from ignorance and delusion, and grant me Your Light and Radiance.

Prophecy of AdoniRama

Listen, my son! A son will be born to you whom you will not see, and he will produce countless offspring (a race) from you. And your race will be immeasurably superior to that race, but that race will subjugate your race under its feet. And for many centuries, your noble family will devote all its courage and genius to the benefit of an ungrateful and senseless race. But the day will come when the best and strongest of your family will appear and restore the Faith of the Lord of the Universe. Your children, united under the name of God, will shatter the power of earthly kings like a clay vessel, for they are representatives of the tyranny of evil on Earth. Go now according to your destiny, My son, and may the Geniuses of Fire (the Gods of Ingliia) be with you!

Abraham, he is also God Rama, God Brahma, Abraham, God Bor (Bor), God Rod... Abraham was from the Three-Moon Clan (the Ancient Aryan Clan), his wife was named Sarah, she was also the Goddess Makosh, the Divine Maiden SarahSwati (ApSara), the Goddess Lada, the Goddess Bestla (Vesta)... Abraham had a son, Ishmael, by the Egyptian woman Hagar, and a son, Isaac (Isa[Asia] Ak[God]), by Sarah, who was also the god Svarog, the god Gor, the god Odin (Wotan), the sage Pulastya... Isaac had two sons:

1-Esau (Vasily), also known as the god Veles (Volos), the god Thor (Perun), the god DonAR...

2-j: Jacob (Yakov), also known as Loki (Kali)...

Epochs of humanity:

- Wolf 2012-3632 AD (7520-9140 Summer from S.M.Z.H.).
- 7527 Summers since the Creation of the World in the Star Temple (5508 years BC).
- 13027 summers since the Great Frost (11,008 years BC).
- 40023 summers since the 3rd arrival of the White Man of the God Perun (38,004 years BC).
- 44,563 summers since the Creation of the Great Circle of Rasseniya (42,544 years BC).
- 106,797 summers since the founding of Asgard (104,778 years BC).
- 111,825 summers since the Great Migration from Daaria (Hyperborea) (109,806 years BC).
- 143,090 Summers from the Three Moons period (140,990 years BC).
- 153,385 summers from Assa Dei (151,336 years BC).
- 165,049 summers from the Time of Tara (163,030 years BC).
- 185,785 summers from the Time of Tule (183,766 years BC).
- 211,705 summers from the Time of Svaga (209,686 years BC).
- 273,916 years from the Time of H'Arra (271,894 years BC).
- 460,537 summers from the Time of Dara (458,518 years BC).
- 604,393 summers since the Time of the Three Suns (beginning of the Da'Arian calendar) (602,374 summers before Christ).
- 957,527 years since the Time of the Appearance of the Gods (955,508 years BC).
- 1.5 billion years ago - the beginning of the calendar: Summer from the arrival of the first Vaitmara Gods on Midgard (Earth).

Author unknown.

BERSERKER

BOOKS

