

## Message 74

Seattle (USA) September 2, 2004

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In this message, the phenomena XI to XIII comprising of 28 verses have been presented. Chapter and verse have been indicated in the same manner as before.

### XI. Pure living, Pure being, vital virtues

6.17 Consciousness in Yoga, that is, not split in thinker and thought, destroys all sorrow provided one is moderate in food and diversion, in efforts and activities as also in sleep and waking.

16.1 Fearlessness, cleanliness of the body, perseverance in non-fragmentary choice-less awareness, charity, austerity, restraint, spirit of non-acquisition and sacrifice, self-study, uprightness (are vital virtues).

16.2 Non-violence (no malice), seeing what is, absence of anger and intolerance, renunciation, serenity, absence of calumny, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness (are also vital virtues).

16.3 Vigour, forgiveness, fortitude, freshness, non-reaction, unassuming-ness, these too are vital virtues. These are indeed the endowment and treasure of those born to dignified and divine destiny.

18.20 That is the pure knowing by virtue of which one sees the same imperishable disembodied Life in all embodied living entities as also the same undivided Unmanifest in all the manifest separate forms of beings.

18.42 Tranquility, restraint, austerity, auspiciousness, forgiveness, uprightness, knowledge, wisdom, trust in Universal Intelligence (Purna Chaitanya) are the natural duties that emanate from pure living in Existence.

18.49 With intellect unattached at all times, with conquered conditioned-self, free from fanciful expectations and motives, and through the spirit of non-accumulation of items and ideas, one attains the supreme status of freedom from action (cause and effect).

18.53 Relinquishing egotism, force, arrogance, anticipations, anger, acquisitive tendencies, selfishness and restlessness, one becomes eligible for oneness with Pure Being.

### XII. Unmanifest, Unknowable

7.17 Man of wisdom, always in unitive consciousness, devoted to the one unmanifest, is indeed eminent. Universal Intelligence is exceedingly fond of this wise man and he is fond of Me, the Unmanifest.

7.24 Though Me is unmanifest, commoners consider Me as having manifestation, not comprehending My Reality which is imperishable and unsurpassed Eternity.

7.25 Me is not manifest to commoners who are enveloped by an aggregate of fancies of mind (wanting, wallowing, worrying, warring). This deluded world does not recognize Me, the beginningless and imperishable.

7.26 Me (Universal Intelligence) knows all manifest beings—departed, living, and yet to be. But Me, the unmanifest, is unknowable!

7.27 Arising out of ambition and antagonism and out of corrupting influence of choices and opposites, all beings fall into the delusion of the divisive consciousness.

7.28 But those who are free from the delusion of duality in consciousness, they are then available to holistic and holy actions (that is, no reactions) leading to the ending of evil without cultivating opposites. Such persons understand and worship Me with firmness.

7.29 Those who comprehend and trust Me, go beyond decay and death and they are in total Emptiness (Brahmâ) in all their actions enriching the inner being.

7.30 Those who perceive Me as the beginningless origin of Arising, Affirming and Absorbing, they remain connected with this perception in their (holistic) consciousness even at the last moment of passing away.

### XIII. Energy of Equanimity

2.55 When one leaves behind all motives and wantings of his consciousness and thus settles down to a splitless awareness wherein one has found contentment through a mutation between ego-self and existential self, then he is the one whose wisdom is steady.

2.56 One who is not agitated in pain and who is not inclined to pleasures, whose attachment, fear, anger, have departed and who is steady in intellect, he is said to be a sage.

2.57 One who is without attachment in all fronts, facing this or that, good and evil, neither rejoicing nor rejecting, his wisdom stands firm.

2.58 And when one's sensory perceptions remain aloof without getting into sensuality, like a tortoise withdrawing its limbs into its shell; his wisdom stands firm.

2.59 Sensuality avoided, but a subtle association may still remain. But that too vanishes when one gets a glimpse of transcendental Intelligence.

2.60 Stubborn sensuality destabilizes even a wise person committed to steadiness.

2.61 Restraining sensuality, holding to order, one should calmly sit gathering all energy to see what is—totality, wholeness, Intelligence (Me). Then his wisdom stands firm.

2.64 Sensory perceptions without attachment and aversion are naturally in control and are restrained by itself. And thus tranquility is attained automatically and effortlessly.

2.65 In the tranquil state, all sorrows are easily ceased and thus the consciousness in cheerfulness at once becomes available to a steady intellect.

2.66 Without order and without effortless attention on the whole, there can be neither wisdom nor peace. How can there be happiness for him who is not peaceful?

2.69 For one who understands (the sage), ego-centric activities are performed in a state of slumber although appearing to be wakeful to the common man. And when the sage is fully awake in his meditative awareness of human affairs, the commoner may feel that the sage is just sleeping!

2.71 One who abandons all wants, he functions free from all longings. Indifferent to acquisitions and possessions, free from pride and vanity, he attains peace.