



ALL IS ONE
ELLAM
ONDRE

ANONYMOUS

"If you want *moksha* write, read and practise the instructions in Ellam Ondre."

Ramana Maharshi

Ellam Ondre (All is One)

"The instant you wake up you will know that waking is better than this dream."

Quote from Ellam Ondre

This small but extraordinary book was written in the 19th century and has been translated from Tamil into English. The author is unknown. It was popularized by the sage, Ramana Maharshi, who often named it along with a few others to disciples who were in pursuit of wisdom. This book, highly saturated in wisdom teachings, names the single most effective method of attaining to realization (i.e. enlightenment, moksha or liberation). The Maharshi especially emphasized the book to those who had difficulty reconciling the concept of multiple gods (as in the Hindu religion) with the Advaita concept of a single Universal Creator. This book explains how there is no basic conflict between these points of view, as long as things are viewed from the perspective that all the diverse beings and objects in this expansive universe are essentially parts of a greater whole - or as the book sums it up: All is One.

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– Teachings of Advaita Vedanta, Ramana Maharshi, Papaji, Nisargadatta Maharaj e Mooji –

Preface

MEN court happiness and shun misery. It is the same with other beings also. This holds good for the common run of mankind. But the higher order is bent upon right conduct, enduring patiently the good or evil that it may bring. Fellowship with these will be lasting, whereas fellowship with ordinary people will not be. Good will result to the world through fellowship with the higher order only.

The question then arises: "What is right?" The point is important, but the answer has not been found. Why? Because what is right is determined by circumstances. However comprehensive a work may be written on the subject, there will always be circumstances not envisaged by the author. Therefore it becomes necessary to realize that state which will enable us to assess the various conditions and determine what is right.

That state is one only. There are no states like it. Although it is single, it is extraordinary that the worldly wise consider it exceedingly rare. Nothing can be more extraordinary than this. That unique state is very clearly taught in the Upanishads. In this book I have put down the same truth according to my understanding. I have considered it my duty. I do not claim originality. The six chapters of this book are so closely interrelated that some point which may be expected in one chapter may be found in another. Again a few points which may not be clear on a superficial reading will become clear upon closer study. More may be gathered from major works or Sages.

Universal Mother, Master true, save us!

- - - = = The Author = = - - -

I. UNITY

1. All including the world seen by you and yourself, the seer of the world, is one only.
2. All that you consider as I, you, he, she and it, is one only.
3. What you consider to be sentient beings and what you consider to be insentient, such as earth, air, fire and water is all one.
4. The good which is derived by your considering all as one cannot be had by considering each as separate from the other. Therefore all is one.
5. The knowledge of the unity of all, is good for you and good for others as well. Therefore all is one.
6. He who sees "I am separate," "you are separate," "he is separate" and so on, acts one way to himself and another way to others. He cannot help doing so. The thought "I am separate, others are separate" is the seed from which grows the tree of differing actions in relation to different persons. How can there be any lapse from righteousness for a person who knows the unity of himself with others? As long as the germ of differentiation is there, the tree of differing actions will flourish, even unawares. Therefore give up differentiation. All is one only.
7. Ask: "If in the world all things appear different, how can I consider all as one? Is there any way of gaining this knowledge?" The reply is: "In the same tree we see leaves, flowers, berries and branches, different from one another, yet they are all one because they are all included in the word 'tree'. Their root is the same; their sap is the same. Similarly, all things, all bodies, all organisms are from the same source and activated by a single life principle." Therefore all is one.
8. Oh good man! Is the statement that "All is one," good or evil? Think for yourself. Just as the person will always be righteous who regards himself like others and others like himself, how can any evil attach itself to him who knows himself to be others and the others to be himself? Tell me if there is any better way for obtaining good than the knowledge of unity? Certainly other methods cannot be as good as this one. How can anyone love others more than when knowing them to be himself, to know them in unity-love as unity, for they are truly one.

9. Who can share the mental peace and freshness of the knower of unity? He has no cares. The Good of all is his own good. A mother considers her children's well-being to be her own well-being. Still, her love is not perfect because she thinks she is separate and her children are separate. The love of a Sage, who has realized the unity of all, far excels even the love of a mother. There is no other means of gaining such love than the knowledge of unity. Therefore all is one.

10. Know that the world as a whole is your undecaying body and that you are the everlasting life of the whole world. Tell me if there is any harm in doing so? Who fears to go the harmless way? Be courageous. The Vedas teach this very truth. There is nothing but yourself. All good will be yours. Yea, you become the good itself. All that others gain from you will be good only. Who will work evil to his own body and soul? A remedy is applied if there is an abscess in the body. Even if the remedy is painful, it is meant to do good only. Such will be some of your actions; they will also be for the good of the world. For that reason, you will not be involved in differentiation. I put it briefly: The knower of unity will act as one should. In fact, the knowledge of unity makes him act. He cannot err. In the world, he is God made visible.

All is one.

II. YOU

1. Who are you? Are you this body? If so, why are you not aware of a serpent crawling on it when you are in deep sleep? So then can you be this body? No, certainly not. You must be other than this body.

2. Sometimes in sleep you dream. There you identify yourself with someone. Can you be that one? You cannot be. Otherwise, what becomes of that individual on your waking? You are not he. Furthermore, you are ashamed of having identified yourself with him. Clearly, you are not that particular person. You are the one that stands apart from him.

3. Recall the state of dreamless slumber. What is your state then? Can that be your true nature? Surely you will not subscribe to this belief. Why? Because you are not so foolish as to identify yourself with the massive darkness which obstructs you from knowing the state you are in. Discerned by the intellect from the things around, how can you admit yourself to be the same as ignorance or blank? Or, how can it truly be your real nature? It cannot be. You are the knower who knows that this state remains one of dense darkness veiling your true nature. How can you be that which you have experienced and condemned? Therefore you are not the dark ignorance of deep sleep. You stand apart from this too.

4. When it is said that even this gross body is not you, can you be any other thing which is yet farther away from you? In the same way that you are not this gross body, you are not anything farther from the body, nor the dream person, nor the ignorance of deep sleep. You are distinct from these three states and this world.

5. These three states can be reduced to two conditions only-namely, the one of the subject and object, and the other is the unawareness of the subject itself. The former includes the waking and dream states, whereas the latter represents deep slumber. All your experiences are comprised in these two conditions only. Both of them are foreign to you. Your true nature remains distinct from them.

6. If you ask what that is, it is called turiya, which means the fourth state. Why is this name used? This name is proper because it seems to say the three states of your experience-waking, dream and deep sleep-are foreign to you and your true state is the fourth, which is different from these three. Should the three states, waking, dream and deep sleep, be taken to form one long dream, the fourth state represents the waking from this dream. Thus it is more withdrawn than deep sleep, also more wakeful than the waking state. Therefore your true state is that fourth one which is

distinguished from the waking, dream and deep sleep states. You are that only. What is this fourth state? It is knowledge which does not particularize anything. It is not unaware of itself. That is to say, the fourth state is Pure Knowledge which is not conscious of any object, but not unconscious itself. Only he who has realized it even for a trice, has realized the Truth. You are that only.

8. What is there more for him who has gained the fourth state? Practically, it is not possible for anyone to remain forever in that state, that is, the state of no particular knowledge. He who has realized the fourth state later wakes up in this world, but for him this world is not as before. He sees that what he realized as the fourth state, shines forth as all this. He will not imagine this world as distinct from that Pure Knowledge. Thus what he saw within, he now sees without in a different form. In the place of the differentiation of old, he is now established in the state of non-differentiation everywhere. Now, he is all. There is nothing distinct from himself. His eyes closed or open, howsoever the things may change, his state remains unchanged. This is the state of Brahman. This is the natural eternal state. You are that ever-true state.

9. There is nothing beyond this state. The words, 'inward' and 'outward' have no meaning for him. All is one. His body, speech and mind cannot function selfishly. Their workings will be grace for the good of all. The fragmentary "I" is lost forever. His ego can never revive. Therefore he is said to be liberated here and now. He does not live because his body lives, nor does he die because his body dies. He is eternal. There is nothing other than he. You are He.

10. Who is God? He is grace. What is Grace? Awareness without the fragmentary ego. How can one know that there is such a state? Only if one realizes it. The Vedas laud such a one as having realized God and become one with Him. Therefore the greatest good that one can derive from the world and the greatest good which one can render unto it, is to realize this state. In fact, there are no states besides this. They appear in the state of ignorance. For him who knows, there is one state only. You are that.

III. GOD

1. Who is God? God is He who has transcended all that is seen by us. If transcending this world, is there no relation between Him and this world? Not a particle here is unrelated to Him. Then what is meant by transcending the world? The world comprises us and the objects seen by us. In other words, the animate and inanimate together form the world. What shall we say of Him who created the beings and things? Of these two, we say the conscious beings to be superior. All that we can apprehend is that He belongs to the highest order of beings known to us. Our intellect cannot proceed further. Thus, our Creator is superior to us; He cannot be apprehended by our intellect; therefore His Name, Transcended Being, "Kadawul," means that He surpasses our intellect. Hence His Name is "Kadawul" - Transcended Being.

2. Can God then not be made known to us? Not quite so. In a way, He is known to us. This much of His Grace is enough for us. We have no need for all His Greatness. He has made known so much of His Greatness as will suffice to eradicate our misery. There is no reason for Him to reveal a jot more of His Power than is necessary to remedy our defects in the present state. Thus He is known according to our needs. Nay, He is in our grasp. However limitless, He is within reach of our knowledge to some extent.

3. What is it which brings Him within reach of our knowledge? That He is known as Being-Consciousness-Bliss.

Being denotes that which is imperishable, that which exists forever. Should He become nonexistent at any time, who is His Destroyer? Who created Him? Since the perishable nature of all leads to the inference that they are lorded over by One who is imperishable, this immortal Overlord is God. His imperishable nature is Being (Sat).

Now, what is Consciousness (Chit)? By Consciousness we mean knowledge. This is absolute Knowledge, and not like our erring intellectual knowledge. Irregularity or mistake cannot stain its actions. It is Knowledge, pure and simple. Frequently He teaches us saying, "Your knowledge is irregular and erring." How orderly are even the insentient objects of His creation! It is known to many how an atheist was taught a good lesson when he derided the scheme of things saying, "Why did He make the seed so small for the banyan tree which is so big?" That an insentient thing is found in good order and later becomes useful, implies a conscious agency at work. Can a simple, insentient thing do something which is possible for unfailing knowledge

only? Or, can't it be done by our inadequate knowledge? No, it can never be. Therefore God is said to be Consciousness (Chit) also.

Now, what is Bliss? It is the state of being free from desire for anything. It is Peace which is ever full. Were He to desire anything, how could He be better than ourselves? How could we gain Bliss from Him? He Himself would require another being to fulfil His desires. But who would think Him to be so? The state of self-contentment is that of Bliss also. Therefore He is called Bliss (Ananda).

The three - Being, Consciousness and Bliss-are inseparable; otherwise, they would become naught individually. Hence, He is known as Being-Consciousness-Bliss (Sat-Chit-Ananda). Thus God remains not only transcendent but also falls within the reach of our knowledge as Being-Consciousness-Bliss.

4. He who has gained the fourth state and sees all as one, only he knows God truly as Being-Consciousness-Bliss. Words cannot express nor the ears hear how such a one is united with God; it is a matter of realization. But there are ways and means for such realization. They can be spoken of, learned and acted upon.

5. He who can be realized thus, is God. He has no name; we give Him a name. He has no form; we give Him a form. Where is the harm in doing so? What name is not His, or what form is not His? Where is the sound or form in which He is not? Therefore, in the absence of true knowledge of Him you can name Him as you please or imagine Him as of any form so to remember Him. Your hope for His Grace without any effort on your part is utterly fruitless. Should it be possible to have His Grace without any effort on your side, all would be alike; there would be no reason for any difference. He has shown us the ways and means. Make effort, reach the goal, be happy. Your idleness and selfishness make you expect His Grace without your effort. The rule for all is for you too. Do not relax your efforts. God can be realized by your effort only.

6. There is an effort which excels all others. This may, however, appear to be less effective than devotion to God with name and form. Nevertheless, this is the more efficient. It is simply the love which you extend to all beings, whether good or bad. In the absence of such love to all, your devotion to God amounts to a mere parody. Of what use are you to God? That you seek fulfilment of your desires from God without doing your duty towards the needy in the world must be attributed to your selfishness. In God's presence, there is no use for such. The workings that take place in His presence are all unselfish. Therefore, think that all the Centers are His and He is in all the Centers and thus be devoted to Him. God is truly bound by such high devotion.

7. As you go on ascribing names and forms to God and showing love to all because you have understood all names and forms to be His, your mind will gradually

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mature. Just as the taste improves with the ripening of a fruit, so also you will recognize the waxing of good and the waning of evil in you. As your mind matures, there will come a time when you should meet your Master. This is not to say that you go in search of him or he comes in search of you. At the right time the meeting will happen. All are moving in their own ways. Your fitness brings you together, makes you trust him, makes him teach you the right way, also makes you follow his instructions. That is the straight way to reach God, which is to gain the fourth state. You will follow the way and reach your goal which is Being-Consciousness-Bliss, which is God.

8. The way shown by the Master is final, straight and making for unity. It is well-tried, natural, and free from pain. When you are following the way shown by the master, doubts will not arise; there will be no fear. Are not fear and doubt the characteristics of the ways of darkness? How can they meet you in the way of Truth shown by the Master? In this manner, the way will itself speak to you and say that it is the right one. In that way, there will be nothing more for you to do but to meet your Master and learn from him. That way will be familiar to you, as the Master and God have made it so. Before you, he had treaded the way. He has shown you the way and you are following him. To how many will you show the same way? And how many more will follow the same way later? Obviously fear and doubt have no place in the way of truth. When once you have taken a step forward you will step back. The master's help is only for the first step forward. You need not do anything for your master in order to have the way shown to you. Know him to be the messenger of God sent down to disclose the way to the fit who have become ripe by their own efforts in either or both the directions mentioned earlier. It is God who sends this godly messenger just when you are ripe.

9. Practice with faith in the period of ignorance is called Bhakti (path of Devotion); the same, with knowledge, is called Jnana (the path of Wisdom). Of the two divisions of Bhakti, the one is devotion to God with name and form, and the other is karma which is love for all. Of the two divisions of Jnana, the practice of the true way shown by the Master is called yoga and the resulting state is called Jnana (knowledge). It is natural for all to believe in something which is not seen and then to find it. Those who do not believe can never find. Therefore, the believers will gain something sometime or other and the unbelievers never gain anything. You can believe even for the simple reason that faith in God is not harmful. Thereby you can share the good effects. This world is meant only for creating faith in you. This is the purpose of creation. Have faith and you can reach God.

10. Though you may not believe all that is said of God, believe at least "There is God." This seed is very potent in its growth. It is so mighty as to negate all else and fill all by itself. It is so almighty that you will not see anything besides God, not even yourself. Truly, God is all.

IV. PEACE

Peace - Equanimity - Equal Mindedness

1. What is peace? Although the world persists when a man is in deep sleep, does he have any cares concerning it? His mind is tranquil and refreshed. Should his mind be in the same degree calm and refreshed even when he is face to face with the world and is active therein, then there is peace.

2. Can the mind remain so even when the world confronts us? It depends upon our estimate of the world. The mind is more excited when one's own property is plundered than when another's property is similarly plundered. Of one's own things, the loss of one thing causes greater concern than those of another. Why? Because our estimate of the things is the cause of the degree of the delight or anxiety concerning them. Therefore, should one learn to regard all equally, the mind will be extremely peaceful. Or should all things be considered as our own and highly prized, then too there is no cause for pain. Why? What will a man regret? The mind which knows that universal concern is beyond its capacity, must needs become tranquil. Also when one feels that one has no claim on anything or that everything is perishable, the mind will remain cool. Thus there will be lasting peace if one looks on all as of the same value. Peace is dependent upon one's intellectual appraisals.

3. I shall now illustrate this. A man wakes up from a dream. His mind is happy or troubled according to his opinion of the things seen in the dream. But on waking, his mind remains unaffected by all the happenings in the dream; it remains the same. Why? Because, only now his mind has learned to value all the matters of the dream equally. He is not sorry for the cessation of the dream. Why? He is convinced that the dream is not everlasting and must end on waking. In the same manner, should a man be convinced that he cannot but wake up sometime from the long dream of the world, his mind will be unchanging. It is the state of freshness. This is the state of Peace.

4. This is not to say that his relation with the world will cease. Now only peace and freshness of the mind are his. His actions cannot but vary according to circumstances. The only change in him after the mind has become peaceful is this: his mind has known the truth and become unattached; therefore, it rests in peace. His actions though changeful will always be impartial. But the actions of others are changing and cannot be impartial. Thus, the coolness of the mind produces enormous good not only to himself but also to the world at large. Peace shows the way to right conduct.

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5. A man walks with a lighted lamp in his hand. Can there be any hostility between the light and the ups and downs on the way? There cannot be. But light and darkness cannot be together. The light chases away darkness, it discloses the ups and downs on the way and makes the man walk carefully, whether he moves up, down, or sideways. It removes the cause of vain complaints, such as, "That snag hurt my foot" or "This hollow made me slip." Similarly, after peace is gained, the state of peace makes the man neither hate nor antagonize the world. Rather it dispels the darkness which conceals from our view the true nature of the world and its snags. In the absence of the light of Peace which enables people to adjust themselves to varying circumstances, they condemn the world as full of misery, as they would complain of the snags on the road. Therefore a man who has gained the utmost peace after knowing the whole world as a complicated dream, should not be considered either unrelated to the world or unconcerned with its activities; he alone stands in effective concord with it; only he is competent to be a man of action. Thus Peace is that which regulates one's duties.

6. The concern of a man of Peace in the actions of the world lies in rectifying them. Should he feel fear before this world, what hope of reformation can there be, especially from those who esteem it and want to possess it? They are in the grip of selfishness, blind to impartiality. To guide the blind on the way or treat the blindness of the eye, one's eyesight must itself be good. Similarly, it is for him to reform the world who has already discerned his unchanging nature from the changeful nature of the world and become peaceful. These cannot help serving the world. Why? Can anyone be so hard hearted as not to lift up a child when it slips and falls? So also for the wise ones who can rightly appraise the troubles of the world and help the people. Because he has already withdrawn himself from the mind and body the sage feels no concern under the strain of service to the world, just as the life principle does not suffer even when loaded carts pass over the corpse it has left behind (by itself). He will not shrink from work or trouble. Only truly realized peace can bestow such courage and coolness.

7. To all appearances. Peace will look poor and quite weak. But in effect, it beats all. In tenacity and courage, it surpasses all. After all, success depends on these qualities. Even if Mount Meru should topple over, the incident will hardly produce a gentle smile in the man of peace, or it will leave him unmoved. This state is helpful both for worldly and spiritual matters. True happiness in the world is his, and that happiness comes out of release from bondage. Peace means doing good to any one in any manner.

8. The obstacles to peace are several. They are meant to prove the man. When they confront us we should be wide awake and keep the delicate flower of the mind distant from even their shadows. If the flower of the mind be crushed, it will lose its fragrance, freshness and color; it will neither be useful to you, nor can it be presented to others, nor offered to God. Know that your mind is more delicate than

even a blossom. By means of a peaceful mind, all your duties to yourself, to others and to God must be discharged. Let it release the same freshness throughout. All blessings for the mind are contained in Peace.

9. Unremittingly worship the God of your Self with the flower of your mind. Let the children of the mental modes watch this worship. Gradually they will learn to cast away their childish pranks and desire to delight like yourself. As they watch your Peace, they will themselves recoil from their vagaries. Continue the worship patiently. Be not led away by the vagaries of the mind. On the contrary, they should become peaceful by your peace. All must get peace.

10. I shall finish in one word: The essence of all the Vedas is "Peace."

V. ACTION

1. All action is God's. His power has fixed each thing into its own individual function. By His agency the insentient objects and the sentient beings do their work. All actions are His.

2. All are doing their respective work. So what has God to do with it? We will first consider the sentient beings and, later on, the insentient objects. We are sentient beings. Let us first see whose actions are ours. We all desire a higher state and work for it. But our achievements are not uniform. Sometimes the goal is the same and so is the work, but why is there a difference in the results? Here God makes us understand that the action is His. Otherwise all must be alike. The difference in the conditions cannot be accounted for. Can there be anyone who does not wish to improve his position? Whatever their intention towards others, their intention towards themselves is surely honest. The conditions of people of the same intention are yet different. This is because all actions are of God.

3. All beings have the same intention; yet their efforts are of different degrees, so also their states. After saying this, the question arises: What is effort? Is it not simply a mental image? All these images have the same origin, namely, the common intention of all. Why then should the image of effort differ in each? Here too God makes us see that all actions are His.

4. If it is said that notwithstanding the same intention, the effort can vary according to individual capacity, the question arises: What is the source of this capacity? It is of the body and mind. The environment may also affect it. One must take account of all the factors before one makes an effort. However, these factors are not under one's control so that the effort may not be equal to the task. Therefore all actions are God's.

5. Again, if it is said that the body, the mind and the environment will gradually be made equal to the task, it implies a present incapacity. This is to admit that all actions are God's.

6. Now, is it for good or bad that people do not gain their objectives? It is certainly good. Why? Most of them are selfish. Judge for yourself if their success is for the good of the world or otherwise. You may ask: Should not the attempts of the unselfish be entirely successful? Though to all appearances they may look unselfish, yet they are not free from blemishes. These depend on the ego. If the imagined

unselfishness has given rise to a sense of superiority over others, God frustrates their purpose and teaches them that "You are also like others and I govern you". On the other hand, free from selfishness and free from ego is the representative of God, within whom the cloud of ego that conceals God does not exist and from whom God is ever shining forth. To such a one of true purpose (Sattva Sankalpa) all his intentions come out true. God shines forth directly in him. There is no darkness in him. Only he knows the Divine purpose as it is. Through him God fulfills the purpose of His creation. All actions are God's.

7. If it is asked: Is there not a single person of true intent? And why should not the world have all blessings in full? The answer, which is a secret, is that the sages who are aware that all actions are God's, wish to make it known to others as well. There is no greater good than to know that all actions are God's and not our own. This knowledge contains all the blessings in itself. Therefore the intention of the sages is to clearly instruct others in the knowledge of God and His actions. Even so, they do not say "Know God this very instant," but they teach the ways and means to knowledge and encourage us in right conduct-this much only. They do not say, "Be emancipated at once." Why? Because this is not possible for the common people. Nor do the sages say to God, "Liberate the people at once." Because the sages are free from the ego and think, "God knows what He should do and when to do it. What is there for me to say to Him?" Thus they wish only to do their work, without any interest in the fruits this work may produce. They have known that God alone dispenses the fruits of actions. Simply they watch the course of events in the world and do their work, never thinking of creating a world of their own. Why? To do so is a form of egoism. The creation is as it should be. Everything is in order. All actions are God's.

8. Knowing their actions are subservient to the Higher Power, how could they hope to achieve something dear to their hearts? No, they cannot. They will do their work simply as a duty. The scriptures say, "Do work, but do not think of its fruits." Just as anger unconsciously overpowers a man even though he is determined not to get angry, so also the sages of true intent (Sattva Sankalpa) may be shocked by the iniquities of the world and unwittingly think, "God, let that be made good!" If so, then it will certainly happen and good will prevail. This is the cause of some extraordinary events in the world. These extraordinary events are the results of a wish stealing into the mind of a sage. This is the law of nature. Who can change it? All actions are God's.

9. Whatever takes place, it is in the natural order of things. Also, it is right. Everything happens by His will alone. In truth, it is not wrong to think "He makes the thief steal." Why? Because at the time of punishment He also makes the thief suffer for the robbery. Thus, there should be no ill-will directed towards the thief. Such is the fruit of the knowledge that all actions are God's. Although there is no ill-

will towards the thief, there is a dislike of theft. This is also the result of our knowledge that all actions are God's. How is this? Because the thief himself dislikes theft: Would he keep quiet if his own belongings were stolen by another? He would not. Who can be unaware that good is right and evil is wrong? Therefore the knowledge that all actions are God's will bring into the world an era of orderly conduct. Our knowledge does not extend further. We can repeat only what we know. We need not worry about what lies beyond our knowledge. This too is God's will.

10. One of the fruits of knowledge granted to us by God is the knowledge that all actions are God's. We are powerless to ask God, "Why do you act thus?" Because the fruits of our actions are not always according to our desire, all religions admit similar states of our powerlessness. In other words, because our powers are limited, we cannot but say that all actions are God's. The law which applies to us, applies to insentient objects also. Our law is no better than theirs. All is one. Even though some do not admit that all actions are God's, yet they admit their own incapacity. This itself is the act of God.

VI. EGO

1. Oh ego, all the evils of the world are from you. To crush you, the kings make laws and the wise give lessons. In spite of their efforts from time immemorial, alas! you are yet alive; you simply go into hiding and reappear again and again. Can there be no end to you? Yea, it is surely approaching. Another Ego has started to kill you. It is the Universal Ego called "I am Brahman".

2. Oh ego, think not that your enemy is of your kind. You are perishable whereas He is not. You are conceited as "I" because you always differentiate as "I", "you" and "he," but your enemy is free from this conceit. How? He harmonizes all differences, resolves all into Himself. Moreover, you feel enmity towards Him because he has arisen to kill you. But He has no ill-feelings towards you. How is this? Because you are not to be found in His presence. He regards you as a part of His limbs. Your loss in his proximity is the working of your own falsity; He would not think of killing you because you are of no consequence in His sight. Therefore, ego, you are His enemy, but He is not yours. More briefly put, you are your own enemy. Why? Owing to your greed you flaunted yourself before the Great One as you would elsewhere. Instantly, you were lost; therefore, the Universal Self obscures you by devouring you and then shines forth as All-light.

3. Oh ego, the evils of your works have no limits. You are not content unless you are exalted above others and others are lowered before you. Endless are your desires, such as "By what title shall I gain honor?" "In what form shall I appear elegant?" "Do others bow to me? Do others obey me in silence?" "Do others say that no one excels me?". Alas! How short is your life! And yet to how much do you aspire! And how much evil you do! You have deluded yourself that there is happiness in such ideas and in differentiating yourself from all others. This is not to your good. Why not? Are not others also entitled to all these? What is your share in things which are common to millions and millions of others? Such being the case, do not desire in vain to rule over all. By your vain desire you bring about evil to yourself and to others. Listen to my friendly advice. Truly speaking, He whom you regard as your mortal enemy is your friend. He knows how to make you worthy of true greatness and blessings. Surrender to Him. This Universal Ego does not treat you as an enemy but is your greatest benefactor.

4. By no means can you discover what He will make of you unless you surrender yourself to Him. However much I may speak of it, you cannot understand. It is a matter of experience. Doubtless He will do nothing less than exalt you to His state. Therefore, be not perplexed about your future; directly surrender yourself. You can always turn away if joy does not overtake you from the very instant of surrender.

Just as the drinking of milk starts with an agreeable taste and ends with the satisfaction of hunger, so also surrender starts with delight and ends with Perfect Bliss, which lies beyond even pleasure and pain. Therefore your goal, without doubt, is this Universal Ego (I-am-Brahman).

5. What will be your new name after surrender? There is no name besides yours. The Vedas laud you; the world praises you; the essence of religious teachings is yourself. Then what is your form? All forms are yours. There is no form which is not yours. What is installed in the temples of worship is you; what is described in the Vedas is you; festivities and celebrations are all for you. Now what can be your power? In your presence the world is active; each is what it is, because of you. Briefly said, all things glorify you and bear witness to your being. They are duty bound to do so. You would not have even dreamt that this will be your state. Start at once, be not self-conceited. The Universal Ego awaits you.

6. Do you wish to wake up from your dream or continue in it? How long will the dream images last? Be not idle, shake off your sleep, wake up! You are witnessing your own mental images and imagining more and more. It is all in vain. Just find out who it is that sees the visions. Do not delude yourself that you are these that rise and sink in you. Wake up. The instant you wake up you will know that waking is better than this dream. Get up! The Universal Ego waits to rejoice at seeing you awake.

7. Fear not the cessation of the present ego dream. Once you are awake you will enjoy the same all the more. You will no longer be deluded and will observe it with cheerful detachment, unconfused. The folly of all appearances will be understood and you will have no burdens. In dream your mental imagery assumes shapes. On waking you know the dream as just a dream. Do not mistake dream for the waking state. Know the dream as dream. For doing so, you must reach the state of "I-am-Brahman" (Universal Ego) and wake from the illusion of the ego.

8. I have instructed you for your good and not in my own interest. If you believe me, you should act upon what I have taught you. On the other hand, if you see no good in what I have said, then turn away from this ideal. How can I help you if my advice and all the advice of the saints do not make any impression on you? No state is higher than this. Believe me, it is for your good that you realize this truth; and through you others may realize the same. Be free from self-conceit. Start at once. Realize that the Universal Ego is your own.

9 Oh ego, see how you are a slave to all and therefore suffer. How pitiable is your state! All are hostile to you! When you say "for me only," all others will also contend "for me only, for me only". When you say "I am great," they protest, "Why? We are also." All are hostile to you. Owing to the troubles caused by others, your mental images increase a million fold. Should you not rise above them and profit by surrendering to a Master? Then all your enemies will befriend you. If you say to

others, "All these are yours," everyone becomes your friend. There is only One who can make you that magnanimous and that is "I-am-Brahman" (Universal Ego).

10. I shall say one word only and this is not owing to my egoism. It is simply my duty. I do not say this word just for your or my good alone. It is for the good of all.

The truth is "I-am-Brahman" (Universal Ego).