



Series XI

With the beginning of thinking the fine most finite universe (i.e. most finite atom) is produced as Infinite subtle & gross universe, and the Infinite fine thinking is produced as most finite subtle & gross thinking.

The Infinite Intelligence when not thinking is in the Infinite fine mind state. When thinking in the beginning, it is first in the Infinite mind state and then in the most finite subtle & gross mind state; and gradually in the less & less finite subtle & gross mind state. In the human form it is in the Infinite subtle & gross mind state; and in the Mahapurush state it is in the Infinite real mind state. Self realization means that the Infinite Intelligence must think (Itself) Infinitely and yet not think (the imagination i.e. universe). It must neither be in the state of the Creator of the universe, nor in the state of the realizer of the universe, nor in the unthinking state (because when not thinking & unconscious as in sound sleep it realizes nothing), but must be in the self thinking state. It must remain conscious but conscious of Itself and not of the subtle & gross universe or subtle & gross body.

{ In the conscious thinking state experience of anything can be taken; now when the conscious mind is taking the experience of the gross universe (i.e. gross objects) it cannot at the same time take the experience of the subtle universe (i.e. planes etc) nor experience Itself. When taking the experience of the subtle universe (i.e. planes etc) the conscious mind cannot take the experience of the gross universe or of Itself; and when taking experience of Itself the conscious mind cannot take the experience of the gross universe or of the subtle universe.

To take experience of any of these three (i.e. Itself or subtle universe or gross universe) the Infinite Intelligence must be conscious (must be in the human form); and it can take the experience of one of these at a time. When it is taking the experience of the gross universe in the conscious awake state, it is in the ordinary human being state (ordinary

consciousness); and when in the conscious awake state it takes the experience of the subtle universe (having crossed the gross universe in the awake state i.e. having forgotten the gross body & gross universe in the awake state i.e. having left taking the experience of gross objects in the awake state, "विज्ञेऽहं विज्ञेऽहं, विज्ञेऽहं विज्ञेऽहं" i.e. having crossed  $\text{ज्ञेऽहं}$  & entered  $\text{विज्ञेऽहं}$ , in the awake, thinking, conscious state) It is in the  $\text{अज्ञेऽहं}$  or  $\text{यज्ञेऽहं}$  state (higher consciousness);

And when in the conscious awake state it takes the experience of itself (having crossed the subtle universe too in the awake state i.e. having forgotten the gross & subtle bodies and gross & subtle universes in the awake state i.e. having left taking the experience of gross & subtle objects in the awake state "विज्ञेऽहं विज्ञेऽहं, विज्ञेऽहं विज्ञेऽहं" i.e. having crossed both the  $\text{ज्ञेऽहं}$  &  $\text{विज्ञेऽहं}$  in the awake thinking conscious state and realized, seen, met, united with self, it is in the  $\text{निर्विकल्पा}$  "Samadhi"; superconscious state. It must be in the infinite thinking state to realize itself. This state of infinite thinking comes in the human form and in no other form; and in human form the infinite mind has subtle & gross bodies; so self realization means that the infinite mind in the human form, must not take the experience of the subtle & gross universe though having the subtle & gross body. (In sound sleep i.e. unconscious state, the gross & subtle bodies, do not exist for it, and so in awake state and conscious state, when the gross & subtle bodies do not exist for it then it has realized itself). i.e. It must be awake and yet in the sound sleep state i.e. It must be conscious of self and unconscious of both the universes & both the bodies i.e. It must think itself and not any of the two universes, i.e. It must not take the experience of any of the universes in the awake state (which naturally happens in the sound sleep unconscious state)

(As in sound sleep the subtle & gross bodies and through them the experience of the subtle & gross universe, do not exist for it, but it is unconscious too, so in self realization state too, the subtle & gross

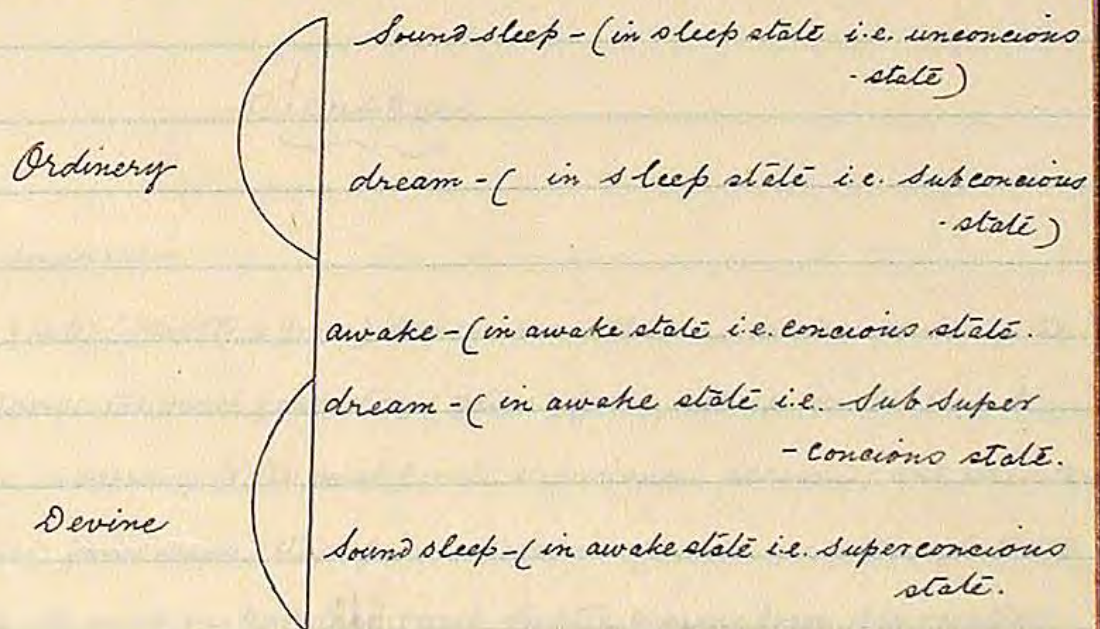
bodies and through them the experience of the subtle & gross universe do not exist for it, but it is conscious and so realizes itself.) This means the Infinite Intelligence must be in the mind state but stopped mind state (In sound sleep it is in the Infinite Intelligence state; in dream & awake state it is in the (subtle & gross i.e. false) mind state but false mind state.)

The Infinite mind in the stone form state realizes the universe as most finite i.e. almost nil) and the Infinite mind in the Sadguru state also realizes the universe as most finite (i.e. almost nil). But in the stone form state, the Infinite mind does not realize itself and in Sadguru state it realizes itself. In stone form state it realizes itself as most finite and realizes the universe as most finite too. In ordinary human form state, it realizes itself as most finite and realizes the universe as Infinite, and in Sadguru state it realizes itself as Infinite self and the universe as most finite. So for self-realization the mind must have the stone form state in human form. Because the mind in stone form takes no experience (Bumisa) of the (subtle & gross) universe. And for self-realization the universe is not to be experienced; and yet the thinking is to be Infinite as self is Infinite, and can be thought through Infinite thinking only. (In the stone form the thinking is most finite). So the mind must have its first form state (i.e. stone state) in its last form (i.e. human form) and then only can it realize itself. As each time the mind is Infinite and bodyless and does not realize the universe (which all is suitable for self-realization i.e. the mind to realize self must be Infinite & bodyless and must not realize the universe) but as it is doing the work of creating, preserving & destroying the universe, it cannot realize itself, as its Infinite thinking is engaged in this work and not in realizing itself. In stone form the mind is almost bodyless, and almost does not realize the universe, but its thinking is most finite, In ordinary human form the mind is Infinite but has form and is engaged in realizing the universe through that form. So in each state the mind is Infinite, bodyless, and void of universe experience, but is bound by

by the work of Creating, preserving & destroying the universe. In stone form the mind is not bound by the work of Creating, preserving or destroying the universe or of realizing the universe (its most finite experience of the universe i.e. its experiencing the universe as most finite as nothing, means almost no experience) but is most finite. In the human form the mind is Infinite and not bound by the work of Creating, preserving or destroying the universe but has form and is bound by the work of realizing the universe.

The Infinite mind to realize itself must be

I Infinite II bodyless III not bound by the work of realizing the universe. IV And not bound by the work of Creating, preserving & destroying the universe. And this is possible only in the Sadguru state. So self-realization means that the Infinite mind in the human form must not take the experience of the subtle & gross universe though having the subtle & gross bodies (just like in sound sleep; the bodies seem to exist to others who are awake but for the mind in sound sleep these bodies do not exist)



i.e. as in sound sleep it takes no experience of the subtle or gross universe (its subtle & gross bodies are given up, let aside, forgotten) so must it not take the experience of the subtle & gross universe in awake conscious state.

Now from the atom (stone) form to the animal (monkey) form the Infinite Intelligence is in the finite mind state, and goes on experiencing the

Infinite subtle & gross universe, through its subtle & gross finite bodies; i.e. when in these forms, it is conscious of the universe finitely; and when it reaches human form it becomes conscious of the (subtle & gross) universe infinitely; i.e. in the human form it being in the infinite mind state takes the infinite experience of the subtle & gross universe through its subtle & gross bodies (i.e. it is in the infinite false mind state). In the human form the infinite intelligence is in the infinite mind state and so can take the experience of its infinite self, but instead, it takes the experience of the infinite subtle & gross universe; because:— The experience that the mind takes of the subtle & gross universe, in the preceding forms attach on it the fine impressions accordingly. And these fine impressions make it realize the subtle & gross universe through the subtle & gross body, in advancing forms accordingly; The fine impressions are limited, Sensokars,

Now to explain Sensokars:—

## Sensokars

Natural Sensokars:—

The most finite (subtle & gross) experiences, that the mind receives of the universe through the most fine atom (stone) form, attach on it fine & impressions, according to the most finite experiences received; and when the atom (stone) form drops, these fine impressions (which are attached to the mind) give the mind another less finite subtle & gross form, say vegetable form to realize these fine impressions subtly & grossly. Now the less finite subtle & gross body of the vegetable form that the mind receives is due to the fine impressions the mind has received by its experiences of the universe in the preceding form. Now the less finite (subtle & gross) experiences that the mind receives of the (subtle & gross) universe through the less finite vegetable (subtle & gross) form attach on it, fine impressions

according to the less finite experiences received; And when the vegetable form drops, these fine impressions (which are attached to the mind) give the mind another very less finite form say animal form to realize these fine impressions (gathered in last form) in subtle & gross form. Now the very less finite subtle & gross body of the animal form that the mind receives is due to the fine impressions the mind has received by its experiences of the universe in the preceding form. Now the very less finite (subtle & gross) experiences that the mind receives of the (subtle & gross) universe through the very less finite animal (subtle & gross) form attach on it fine impressions according to the very less finite experiences received; and when the animal form drops these fine impressions (which are attached to the mind) give the mind an infinite form i.e. human form, to make it realize the fine impressions (gained in the animal form) subtly & grossly; and make the mind take the experience of the universe infinitely through the infinite form that it has received according to its fine impressions received in the animal form.

Unnatural Samskars:— So although the mind is infinite in the human form, and capable of realizing (thinking) itself yet these impressions make it realize the universe infinitely, instead of realizing itself; because from the stone to human form, the experiences and the impressions there of are all of the universe, but in natural development (now up to here, the mind has received natural samskars, and compelled to realize the universe most finitely, less & less finitely, and in the end infinitely; but then in the human form it receives unnatural samskars which bind it again to taking (subtle & gross) forms. Up to coming to the human form, it must necessarily take (subtle & gross) forms, but when the human form is arrived at, then there is no necessity of its being bound to taking forms, as the infinite of thinking is arrived at; but the unnatural samskars received in the human form, make it bound to taking forms again & again. The natural samskars cannot be escaped, by the mind in the previous forms, as it is not infinite in these forms; but the unnatural

Senskaras i.e. Senskaras received in the human form can be wiped off by It. As It is now Infinite, by the Yogas or Guru, etc. So in the human form the Infinite Mind takes the subtle & gross experiences of the subtle & gross universe through Its subtle & gross bodies, according to the animal form fine impressions; and these experiences (gained in the human form) attach subtle & gross impressions on It according to the subtle & gross experiences taken. The mind receives these subtle & gross impressions of the experiences, gathered through action, ~~the~~ speech & thought (i.e. gross & subtle) in fine form. And when the gross body drops, the subtle body (which is according to the fine impressions that the mind has received) takes another fit gross body & the subtle body is according to the sum total of the fine impressions (received in the preceding form) and the gross body is formed according to the subtle body i.e. fit & suitable gross cover for the subtle body & according to the sum total of the impressions received received before the failure of the gross body. Then the Infinite Mind again takes the experiences of the (subtle & gross) universe according to these Senskaras (i.e. It is still conscious of the subtle & gross body and subtle & gross universe owing to Senskaras). Again these new experiences form new Senskaras, which the Infinite Mind receives finely i.e. in impression form. Again when the gross body fails the Infinite Mind, according to the sum total of the impressions received in last form, which makes up the subtle body, a suitable gross body (suitable i.e. a body fit for the receiving of new experiences according to the Senskaras gathered i.e. a form exactly suitable for the Infinite Mind, through which It can take the experiences of the universe, according to Its past Senskaras received during the last form) Thus the Infinite Mind goes on taking experiences of the (subtle & gross) universe through new & new forms which It receives according to the impressions of Its experiences taken.

The Infinite mind (i.e. the Infinite Intelligence thinking infinitely) does not change but Its (subtle & gross) bodies change according to the Senskaras.



It's subtle body (having its attitude according to the sum total of Samskaras) as it were goes on receiving new & new gross forms; and so reincarnation is for the subtle body (b. so the gross too accordingly) and not for the Infinite Mind. (The mind as it were changes coats & covers, according to the Samskaras it receives; the Samskaras make it change coats, but the mind never changes; so death, birth etc. is all for the body and not for the Infinite Mind). And this reincarnation of the subtle body (i.e.  $\text{ra} \text{ n} \text{ n} \text{ (a)}$ ) continues as long as the mind goes on taking the experience of the universe. So Samskara is the cause of the reincarnation of the subtle body and the cause of the Infinite Mind, being conscious of the universe and not of Self.

So the Samskaras must disappear which means the Infinite Mind, must check itself from taking experiences of the universe, through its bodies, and thus stop new Samskaras from attaching on it and spending away the past Samskaras. When Samskaras disappear, the experience of the universe is stopped i.e. the consciousness of the universe for the Infinite Mind stops and then the Infinite Mind becomes conscious of Self. So the stopping of the Infinite Mind or the disappearance of the Samskaras or the stopping of the reincarnation ( $\text{ra} \text{ n} \text{ n} \text{ (a)}$ ) of the subtle body, or the not taking (experience)  $\text{G} \text{u} \text{ m} \text{ i} \text{ a}$  of the subtle & gross universe in the conscious, awake, thinking state, or the unconsciousness of the universe and the consciousness of the Self or  $\text{m} \text{ i} \text{ t}$  is all the same.

So Self realization means that consciousness there must be, and yet consciousness of the subtle & gross body, and of the subtle & gross universe must not be, through the disappearance of the Samskaras; and to achieve this state are the different paths laid down by the realized spiritual perfect Divine Masters.

② Samskara's firm form is the fine (formless) state, second form is the subtle form, third form is the gross form. The mind's thinking thoughts & desires,

(desires = fine Samskaras being taken & missed off, in subtle state) means the fine Samskaras, being experienced in subtle form, and during this subtle experience of the past fine impressions, new (subtle) Samskaras get impressed on the mind in fine state. The desires of the mind create new Samskaras which require to be experienced later on, subtly & grossly.

Good desires create good samskars

{ Samskars = Impressions in fine form  
 desire = Impressions in subtle form  
 Action = Impressions in gross form

And bad desires create bad samskars, which then require to be experienced later on in subtle & gross form. The mind's experiencing good (fine) samskars subtly & grossly means its being mentally & physically happy & enjoying; And the mind's experiencing bad samskars means, it being miserable mentally & physically, & suffering. { Self realization means freedom from the gross & subtle experience of the universe; Now subtle experience is due to desire which creates fine samskars to be experienced later on, and gross experience is this desire in gross attitude; So for samskars to be got rid off, the desire (Luzon, Ezer etc) must be killed; and for this first, the desire must not be experienced grossly; so, first even if the desires (fine samskars' appearance in subtle form) force the mind to experience them through action (i.e. in gross form), the mind must not listen to them, and not take their gross bhavai; and then gradually the mind becomes strong enough (as no new gross samskars are gathered as to weaken and bind the mind more) not to have desires (i.e. the bhavai of the fine samskars in subtle form) even. So now the mind is free from desire and action i.e. free from the bhavai of the fine samskars subtly & grossly (and the samskars remain for it only in fine impression state, as in sound) in thinking conscious state, i.e. free from the gross & subtle and gross experience of the universe, and this means self realization, as stated above }

This desire and action (i.e. past fine samskars when experienced subtly & grossly) create new samskars in impression form which require to be experienced the next time subtly & grossly. So desire must be killed, whether if the good desire or bad desire.

Whilst experiencing the old fine samskars subtly or grossly the thoughts, the feelings etc of enjoyment or suffering and mental & physical happiness or misery that the mind has, creates new fine impressions (to be experienced

Subtly & grossly in future). But if the mind whilst experiencing the senskars subtly or grossly does not feel happy or sad, does not enjoy or suffer (26) The mind that feels happy or miserable, through desire or action; through subtle or gross experience; And so the mind getting (fine) impressions according to the happiness or suffering received by the subtle or gross (experience) (34) <sup>ni</sup> (i.e. desire and action) means the mind's being bound by new senskars, then no new senskars are created. So it is the desire, thought and action that creates new senskars in impression (fine) state and has them later on experienced in subtle & gross form.

9

( The first desire, the first word was the first senskar )  
 So ( fine ) senskars are <sup>received</sup> according to the mediums through which they are received, through the subtle body and through the gross body. Whilst experiencing the past fine senskars, through subtle form, the enjoyment, suffering, feeling etc that the mind has during that subtle experience creates new impressions (weak, faint) in fine forms; and whilst experiencing the same senskars ( the desire & thought ) through gross form, the enjoyment, suffering, feeling that the mind has during that subtle experience creates new impressions ( these are fast, strong, deep ). So the same unthought experienced senskar, first is experienced subtly ( and the happiness or misery i.e. thoughts during this subtle experience achieved, create new senskars to be experienced afterwards ) and then experienced grossly ( and the happiness or misery or thoughts, according to the gross experience achieved, create new senskars, desires <sup>to</sup> be experienced afterwards )  
 ( So it is desire ( i.e. senskar in subtle form ) which if experienced in action ( i.e. experienced in gross form ) create new senskars. )

{  
 ॐॐॐॐ = senskar = ॐॐॐॐ = fine  
 ॐॐॐ = desire = ॐॐॐ = subtle  
 ॐॐॐ = action = ॐॐॐ = gross;

fine ॐॐॐॐ & Thought or ( ॐॐॐ form ni ) ॐॐॐ ॐॐॐ ॐॐॐ ॐॐॐ ॐॐॐ ॐॐॐ,

148

action (gross form ni) ३५ ni sīā ē. २१२२ २२०१ ३५ ni (-subtle form ni) २५५५  
५०१ २१ action (gross form ni) ३५ ni २५५५ २५५५ २५५५ २५५५ २५५५, ६५५, fast  
२१२२ ५०१ २५५, २५५ :-

"na २५५ २५५ २५५, na २५५ २५५ २५५"

२५५ २५५ २५५ २५५२, २५५२, २५५ २५५२, २५५ २५५२ २५५ २५५२ २५५२ २५५२  
२५५२ २५५ २५५२, २५५२ ५०१ २५५२ २५५ २५५२ २५५२ २५५२ २५५२ }  
}

Now if the mind experiences the *senskaras* subtly (and receives new subtle impressions, if the mind enjoys or suffers) and does not experience them grossly, there is no chance of its receiving new gross *senskaras*.

("na २५५ २५५ २५५, na २५५ २५५ २५५; २५५२ २५५ २५५ २५५ २५५")

As only one kind of weak faint *senskaras* remain for it which gives it (i.e. mind) subtle experience (of the subtle universe) only (Yogi). But if the mind experiencing the past *senskaras*, subtly or grossly, does not enjoy or suffer at the time of the subtle or gross experience of the past *senskaras*, no new or gross impressions are received (Sadguru).

The mind's experiencing the *senskaras* subtly means its desiring. It is the fine *urson* that makes the mind desire; so *urson*, *urson*, desire is nothing but *senskaras* in subtle form (and the happiness or misery the mind feels after the *urson* creates new subtle impressions) and when *urson* grossly, is *senskaras* in gross form (and the happiness or misery the mind feels after the *urson*, creates new impressions)

Good *urson*, good thought, good *urson*, good desire (like desire of helping others, of worshipping God, of doing charity, etc) creates good *senskaras*.

Bad *urson*, bad thought, bad *urson*, bad desire (like desire of hurting others of carnal enjoyment etc) creates bad *senskaras*.

First & highest:— Whilst experiencing the past fine *senskaras* subtly or grossly the mind must not be bound by enjoyment or suffering which is most different. And 2<sup>nd</sup>:— That whilst experiencing the *senskaras* subtly (i.e. whilst desiring) they must not be experienced grossly i.e. in action (i.e. the desires must not be enjoyed physically) (This is *urson* ३५५, and a bit easier than the first).

149

Desire is of two kinds (1) low & (2<sup>nd</sup>) high } both binding.  
(1) bad & (2<sup>nd</sup>) good.

(1) Desire of enjoying the universe (2) desire of enjoying the Divinity;

(Urta of two kinds low urta, high urta)

In desiring Divinity the new subtle (faint & weak) impression is received

(This desire cannot be experienced grossly and so not gross i.e. deep, fast, Senkar, gained, because how can the desire of seeing, hearing, meeting etc.

the formless Parmatma be achieved grossly?) But in desiring the universe

objects, the subtle impression is created and if this desire be experienced

grossly (which can be done as the objects of the universe have form etc.)

new gross (deep) impressions are attached to the mind in fine state; and

if this desire for the experience of the (objects) of the universe is checked

and not grossly experienced, then too no gross Senkar is received. In the

desire for Divinity there is no chance of gross Senkars being received, al-

-though desire (i.e. Senkar in subtle form i.e. fine Senkars' being expe-

-rienced subtly, means desiring) whether it be for Divinity or universe

experience is binding the mind. As it is selfish and for own enjoyment.

By thinking, desiring etc for others i.e. seeking the enjoyment or happi-

-ness of others (if there be not the least desire for self in this desiring

for the happiness of others) and putting this desire in action, no new

subtle or good impression is created, because when there is no desire for self

how can suffering or enjoyment affect the mind? and make it collect new

Senkars according to the (subtle & gross) enjoyment & suffering?; but

this is almost impossible; even in desiring for the happiness of others and

putting this desire in action, there naturally rises the desire for self too, accor-

-ding to the medium for whose happiness the mind desires and acts. But

Sadguru can be the only medium in desiring & acting for whose happiness

no desire for self enjoyment is created. In desiring happiness for one's wife

and so trying to give the love in gross form by seva etc. there is the certain

chance of selfish desire (urta) being thought & experienced. But in the

case of Sadguru this is not possible, so complete surrendrance to the

Sadguru is the best way.

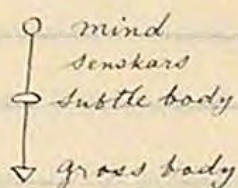
So the thinking of the mind, seeing (the subtle & gross universe) of the eyes, the hearing (the subtle & gross universe) of the ear, the eating (the subtle & gross objects) of the mouth, the enjoying of the carnal desires, the walking of the legs, the moving of the hands etc etc, in short every pleasure of the (subtle & gross) body, every breathing, every feeling, every enjoying, every suffering, every movement, every event is due to Senses. For example the Senses are enjoyed (experienced) through the health of the body (there are many other gross enjoyments besides) and suffered through the sickness of the body (there are many other physical sufferings besides) & this is gross experience. The Senses are enjoyed through jolliness of the mind (there are many other subtle enjoyments besides) and suffered through the Grief of the mind (there are many other subtle sufferings besides) and this is subtle experience.

The hitting, killing, looting, doing good actions, doing bad actions, doing anything is all according to the Senses.

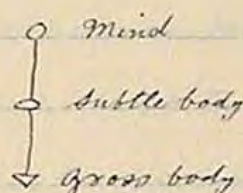
It is the Senses that make the mind hear them through the (subtle & gross) ears. It is the Senses that make the mind smell them through the nose; It is the Senses that make the mind walk through the legs, work through the hands, eat through the mouth etc etc. In short it is the Senses that cause every movement of the subtle & gross bodies. Every experience that the mind takes of the subtle & gross objects through the subtle & gross Senses is due to (fine) Senses (which are being experienced subtly & grossly). For every breathing, every smelling, hearing, feeling, seeing, walking, talking etc i.e. for every subtle & gross movement & experience, so many Senses are required. } Every subtle movement or experience means so many Senses spent subtly, and every gross movement or experience means so many Senses spent grossly; the Senses being spent subtly or grossly means the subtle & gross experiences; and during these subtle & gross experiences new Senses (i.e. fine impressions) are attached to the mind (according to the subtle & gross experiences) }

In every subtle or gross experience so many old Samskaras are spent and so many new Samskaras gathered (compare with the cinema case; so many film cuts are required to make the hand raise; i.e. for one movement of the hand so many cuts are required i.e. spent; here the cuts means the Samskaras)

(false mind)



(Real mind)



B. The Sadguru i.e.  $\text{तुल्यं \& \&}$  is in the state of mind (i.e. thinking) but the Samskaras are not there and so thinks itself. A. The ordinary being is in the state of mind (i.e. thinking) but the Samskaras are there to be thought subtly & grossly through the subtle & gross bodies. The mind must think itself and not think the Samskaras. If there are no Samskaras and the mind is thinking, it is self-realization.

Atma = Infinite Intelligence = Self

- I. Atma when without Samskaras, but not (thinking) conscious is  $\text{वैश्वानर}$  (Infinite Intelligence)
- II. Atma when without Samskaras and yet (thinking) conscious is Sadguru (Infinite real mind).
- III. Atma when (thinking) conscious but with (unnatural) Samskaras is ordinary human being (Infinite false mind)

Mind has two bodies, Subtle & gross. The mind has Samskaras (impressions) and has the two bodies according to the Samskaras (i.e. the subtle body according to the Samskaras and the gross body according to the subtle body; the Samskaras must be experienced by the mind (मिथुन मितु), so the mind receives the subtle body fit for the experiencing of these fine impressions (attached on it) in subtle form; and accordingly, receives the gross body for the experiencing of these Samskaras grossly. For the experiencing of these Samskaras in subtle & gross form.

The mind experiences these Samskaras in subtle & gross form through the

subtle & gross bodies. The Samskaras being experienced by the mind in subtle  
 & gross form, from the subtle & gross universe through the subtle & gross  
 bodies, the mind becomes void of these Samskaras one by one after each expe-  
 -rience (because they are spent, being experienced i.e.  $२३$   $२४$   $२५$   $२६$   $२७$   
 $२८$   $२९$   $३०$   $३१$   $३२$   $३३$   $३४$   $३५$   $३६$   $३७$   $३८$   $३९$   $४०$   $४१$   $४२$   $४३$   $४४$   $४५$   $४६$   $४७$   $४८$   $४९$   $५०$ ). But whilst experiencing these  
 Samskaras (i.e. spending & finishing them off) other new Samskaras (i.e. the  
 impressions during this experiencing of the past impressions subtly &  
 grossly) are continually gathered on the mind; and whilst the body of  
 the mind (which is its instrument for experiencing the Samskaras) fails  
 the sum total of the new experiences being attached to the mind and  
 ready to be experienced subtly & grossly, the mind takes another body (for  
 the experiencing of these new fine impressions of the past subtle & gross  
 experiences). So whilst the past Samskaras are being experienced, new  
 are collected, and thus later on the mind receives a new body according  
 to the sum total of these Samskaras for their being experienced. Thus  
 the mind receives new & new Samskaras and so new & new bodies; the mind  
 which is originally (when without Samskaras) the Atma, never changes.  
 It is the same one indivisible eternal throughout; but the Samskaras  
 change and the bodies change. The is expenditure & collection for the  
 Samskaras, and death and life and reincarnation for the body; and  
 no iron, netu for the Atma. The reincarnation is for the subtle body in  
 accepting a new gross cover (the subtle body changing its attitude &  
 form according to the sum total of the Samskaras). So death means,  
 mind changing its old body and receiving a new body according to the  
 sum total of Samskaras collected in past body. Death and daily sleep  
 are similar states. In sound sleep, the mind is not thinking, but the  
 Samskaras being there, the <sup>(fine)</sup> Samskaras awake the mind (make it thinking, make  
 it conscious) to take their experience (subtly & grossly). The mind awaking  
 first experiences the Samskaras subtly (through the subtle body) i.e. by subtle  
 form (as in dream state) and then grossly (through the gross body) i.e.  
 by gross form (as in the awake state).



{ Mind stopped ~~to~~ but with senskars is the sound sleep, death or swoon state;

Mind stopped but without senskars is in the self realization state }

So every time the mind goes to sound sleep, its experiences of the senskars grossly and subtly stop; but again it awakes (i.e. becomes conscious, thinking) by the senskars to experience them <sup>13</sup> subtly, & grossly. { Every time the mind is in dream state it experiences the senskars subtly, (the gross experiencing is absent for that time) } Every time the mind enters sound sleep state (i.e. every time that the mind becomes un-thinking, unconscious) the senskars remain unexperienced, which become experienced in the dream & awake state. And every time that death occurs { i.e. the mind's body fails (the mind goes to sound sleep state i.e. stops thinking) the senskars remain unexperienced, which awake the mind (i.e. make it conscious thinking) }

And make it experience them subtly & grossly i.e. make it take another body (fit for the experiencing of the senskars).

The difference between the sound sleep state and death state is that in the former case the senskars awaken the mind to experience them <sup>13</sup> subtly & grossly through the same body; whilst in the latter case the senskars, awaken the mind to experience them <sup>13</sup> through another form.

In both case the mind stops thinking, and the senskars <sup>13</sup> awaken it to experience them <sup>13</sup>. In death state to experience them <sup>13</sup> in another new body and in sound sleep state through the same old body. The mind (when awakened by the senskars either from death state or from sound sleep state, both being unthinking, unconscious states of mind) when made conscious or thinking by the senskars, first experiences them subtly i.e. through the subtle body (dream state) and then experiences them grossly i.e. through the gross body (awake state). Every second old senskars are spent, and new collected. The taking of the <sup>9</sup> 6<sup>th</sup> mise (experience) of the <sup>9</sup> 11<sup>th</sup> (objects) of the (subtle & gross) universe through the <sup>9</sup> 2<sup>nd</sup> of the (subtle & gross) body is due to senskars. Thus the existence of

of the (Subtle & gross) universe and of the (Subtle & gross) body, for the mind is due to Sankars. It is for the experiences of the Sankars that the following exist for the Mind

I. Subtle & gross universe (i.e. Subtle & gross objects)

II. Subtle & gross bodies.

{ In sound sleep, unthinking, unconscious state, no experiencing of the subtle & gross universe through the subtle & gross bodies exists (The Sankars in this state existing but) not experienced.

In false thinking, { awake & dream (conscious thinking,) } state, the subtle & gross universe is experienced by the mind, through the subtle & gross bodies (the Sankars in this state being existing and being experienced)

In real thinking Superconscious Sadguru state, the subtle & gross universe are not experienced through the subtle & gross bodies (The Sankars in this state not existing & so not experienced) So we have seen that the impressions produced on the mind by its false thinking are the Sankars. The sum total of Sankars of the mind makes up the subtle body for the mind (and the gross comes accordingly); i.e. the subtle body (which is due to the sum total of Sankars) is according to the Sankars which make the mind think falsely (i.e. think imagination, realize the universe) accordingly. And the old sum total of Sankars having finished the subtle body also changes (but does not fail like the gross) and during its existence the sum total of the experiences and the impressions (i.e. Sankars) gathered there of, produce a new  $\exists$  to the same subtle body (and so new gross body is taken accordingly) for the mind by the subtle body to (realize the universe) think the imagination according to the impressions (due to the experiences) gained through the last subtle & gross thinking (i.e. subtle & gross body)

{ The subtle body changes its  $\exists$  and attitude but does not soon finish, fail or fail like the gross body, but goes on receiving new gross bodies according to its attitude & change which the new sum total of (Sankars) fine impressions give it. After the falling of the gross body, the subtle body either enjoys or

suffers, in the subtle world (in 2a cirva etc.) according to the Sankaras or accepts a new <sup>gross</sup> body (This all depends on the kinds of Sankaras) In innumerable cases after the failure of the gross body, the subtle body remains in the subtle world without the gross body and then afterwards receives a gross form. Thus the Infinite Mind's faleness of thinking, the unlimited Mind's limit, the existence of false egoism, the mind's thinking (realizing) the imagination i.e. the mind's realizing the universe is all due to Sankaras. As the Sankaras so the subtle (and accordingly the gross) body, and so the experiences of the universe.

}	The Infinite Intelligence = Self = Soul	
	The Infinite real thinking Mind = Soul = 211a	
	The Infinite falsely thinking Mind = 212a	
	Subtle body = Spiritual body = 213a 211a	}
gross body = Material body = 213a 211a	bodies of the 212a	

The same Infinite One when not thinking is Self

The same Infinite One when thinking really is 211a

The same Infinite One when thinking falsely is 212a;

And when 212a (i.e. Infinite false mind) it receives one body after another according to the impressions (of the subtle & gross experiences) gained from

9 Its imagination (subtle & gross universe) in the last & last body. When the experiencing of the universe is stopped i.e. when the mind does not gain imaginary impressions i.e. when the false thinking is nil i.e. when the subtle

10 & gross body do not exist for the mind, then Self is realized and it knows that it has no birth or death, no eye or eye, no form or space and that it is Infinite, Eternal, One Indivisible, and this realizational knowledge is Self.

The infinitely thinking mind when void of (good or bad) Sankaras thinks it - Self i.e. realizes Itself. According to (the sum total of) good or bad Sankaras i.e. according to the good or bad (subtle & gross) experiences gained by the 212a (by the falsely thinking Infinite mind, by the false Infinite I) from the universe, through the subtle & gross body } of one life, the Infinite mind gets the subtle (& gross body) for its experiencing the universe in the next

life (aui au ran tau us ai subtle body occurrence via a xmp) gross 2122  
 taua sde. lya nui ran au inob, subtle body, subtle world ni 25' ai ar  
 zeni 28'0.)

Thus from life to life, the Infinite false mind takes the good or bad experiences of the universe (i.e. 23ve or 23ve) and suffers or enjoys through its subtle & gross body according to its experiences of the last life i.e. the Infinite false mind according to the impressions gained by it of the Imagination through its (false thinking) subtle & gross thinking, gets the further imaginary impressions through one & many subtle & gross thinkings. Thus the impressions (of the experiences of the universe, of the 23ve, 23ve enjoy-ment & suffering) are acquired from the mind's thinking of Imagination (think-ing falsely) i.e. Imaginery (to these subtle & gross experiences of the uni-verse, the 23ve 23ve, the ran 22(u), the enjoying & suffering is all mere & not real). Thus really seeing the Infinite Intelligence i.e. the soul the self does not suffer or enjoy, does not have 23ve & 23ve, does not have ran & 22(u). Its false thinking i.e. its false egoism i.e. its subtle & gross body has 23ve & 23ve, has ran & 22(u) according to the past imaginary impressions i.e. according to the impressions gained by its false egoism or its false thinking.

Thus the Infinite Intelligence (i.e. the soul) has neither birth nor death, neither 23ve nor 23ve. Its gaining impressions of the Imagination (i.e. its experiencing the universe) its passing through all the various stages is nothing but Imagination & so not real. Its experiencing the subtle uni-verse through the subtle body & its experiencing the gross universe through the gross body is due to the false thinking (the experiences being imaginary as they are gained of the subtle & gross Imagination) and so not real.

The subtle & gross experiences gained from the subtle & gross universe through the subtle & gross body are the experiences of its manifestations. It is experiencing its own grandeur through its thinking [i.e. when (thinking) conscious; because when not (thinking) conscious, it experiences nothing] working through the (subtle & gross) body; through the subtle body it is grasping the subtle universe and through the gross body it is grasping and

understanding the eternal universe. It takes up a body, utilizes it, and when that has failed takes another & uses it and thus goes on receiving bodies, utilizing them and throwing them and receiving new; The sense organs the mental imaginary impressions cause reincarnation of the subtle body. The false thinking i.e. the false I takes its birth & rebirth & i.e. the false Infinite Mind gets a new attitude in the subtle body (and so another gross body which is the exact material medium & image of the subtle body) and uses the bodily medium which is most proper for it (according to the sense organs)

Thus from body to body It (Infinite Intelligence) will go {the going is imaginary because It is where It is (omnipresent)}. Its mental & physical body goes & comes} mentally or physically i.e. subtly or grossly i.e. spiritually or materially.

Its experiencing the two universes (i.e. the Imagination's two forms) through the two bodies is termed as Its going to the spiritual universe or coming back to the external material universe; because It really goes & comes now here; the coming & going is for the two bodies; & the coming & going of the bodies means the experiencing of the two universes

Sometimes to heaven, to the planes, to the spiritual world, to hea, to aig's or back again to earth becoming human or brute etc etc. Thus will this go on until It has finished Its (subtle & gross) experiences (of the universe) { i.e. It has finished Its thinking the Imagination }

It then thinks itself, realizes itself, knows Its own real nature; ignorance vanishes, and no more necessity for It to have mental or physical bodies.

Thus the soul neither takes birth nor dies; no reincarnation for the soul; the reincarnation is for the false mind according to Its sense organs into different bodies. Thus the soul through the different subtle & gross changes experiences Its own manifestations (i.e. Its own Imagination's form). The subtle & gross bodies changes and accordingly the subtle & gross experiences (and then the impressions of these experiences) of the soul changes, but the soul never changes, It is ever the same \*

The soul (through consciousness) is reading the book of nature

