

19-8-26

2320 is low inspiration
high inspiration 231
is 2312 802

Revelation in 2312 802 is left is higher revelation
and advaitya 2312 802 is reality of Self

2- Differe bet 2312 802 & left?

Q - 2312 802 = subtle eyes with which the subtle universe
and the planes and the seeing of God is left

Left means revelation is actually seeing everywhere
Gross eye,
Subtle eye = mental eye

with the gross eye the gross objects are seen
with the subtle eye the ^{world} and the planes are seen
and with the mental i.e. spiritual eye, God is seen, but
but seeing of God is ^{even} not perfection. To be one with God
only is ogad 2312 perfection - (realization)

but as actually the gross objects are seen, so also the
subtle objects are seen with the internal eye revelation
and with 2312 802 i.e. mental eye, God is seen.

Still the left is ogad 2312, 2312 and not 4221212 2312

Thursday 19-8-26

2920A is low inspiration
 211230A " high inspiration
 2112-2111 " Revelation
 SIGHT " Higher revelation
 211230A 211230A " Realization of Self

Q - What is the difference between 211230A & SIGHT
 A - 211230A means ^{with the} subtle eyes ^{seeing the} Subtle Universe & planes

SIGHT " Seeing of God
 " " 21111111 Him
 " " Actually seeing everywhere

Gross eye - Subtle eye or Mental eye

With the Gross eye, the Subtle 211230A are seen
 " Subtle eye, the Spiritual world & the planes are seen
 " (Mental) eye God is seen
 " (or Spiritual)

But - the Seeing of God even is not perfection
 To be One with God only is 211230A-perfection (realization)

But, as actually the 211230A are seen, so also the
 Subtle 211230A are seen with the internal eye i.e. 211230A (subtle eyes)
 and with the Mental eye i.e. 211230A, God is seen.

Still the Seer is 211230A, 211230A and not 211230A, 211230A

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Counting

1000
100
10
1



1000
100
10
1

1000

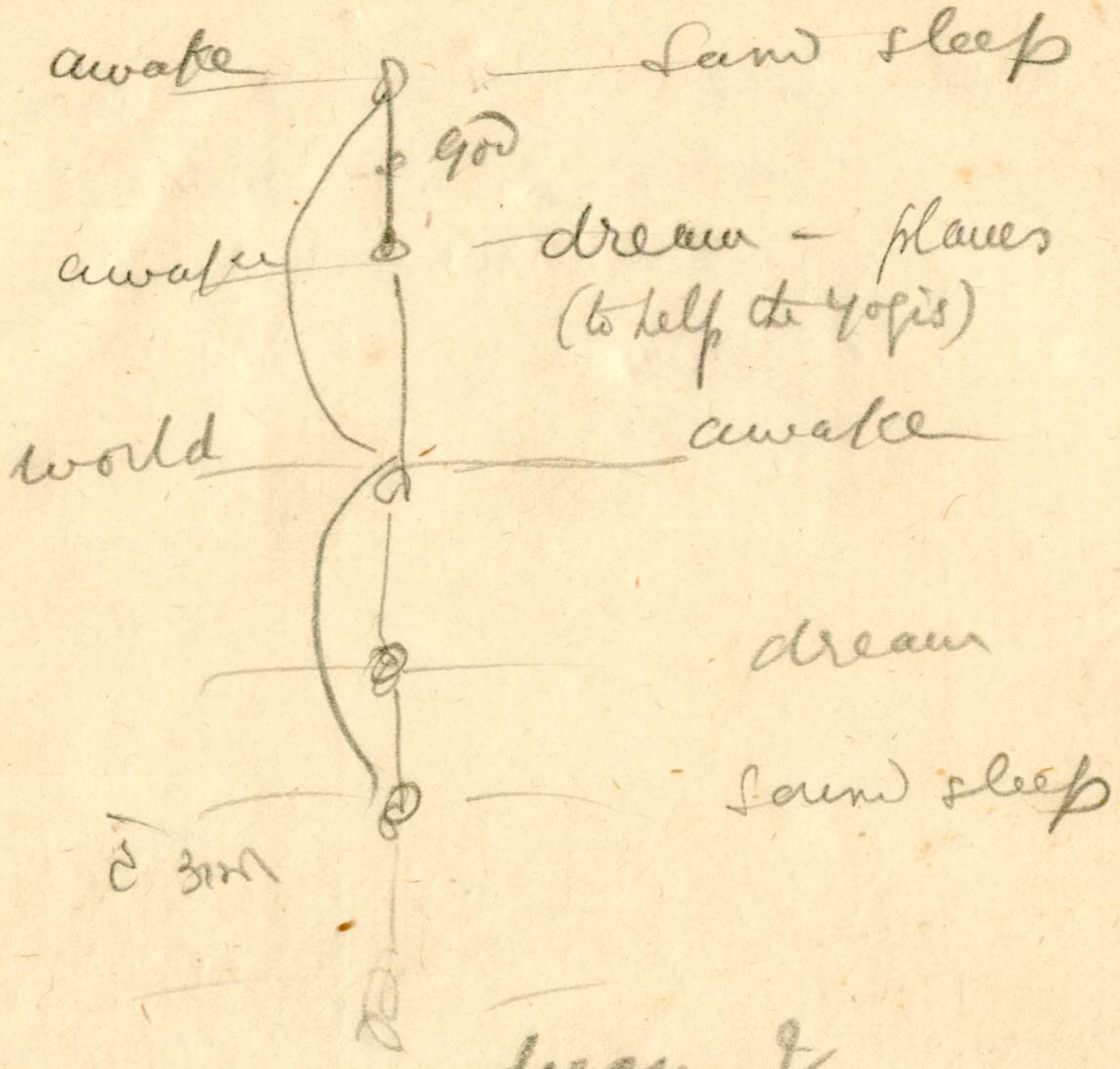
100

10
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1000
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1000
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awake, sound sleep
 awake state, awake dream state
 awake sound sleep state

when he is awake he sees the world
 in dream state / plane
 sound sleep he is / god

see another sleeps

To help the world, he is here (?
 Yopis, he is in the plane
 when he is in sound sleep, he is God (I am god)

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Not a Sanskrit - of which I wish to see
more - Unconcerned and on the

Impossible to try -

Experiment try to do some state in nature (Bible - 2:14)
re-justification of the world.

Imaginations etc. fits, any other matter
Only Jesus takes him up, but not to re-ly

Bombay God

Imagination

Station

try to do

✓

world of the world (the abs) world

~~the world - but Jesus plans~~
the moment to stop, he

Samadhi is the rest one
takes when travelling on
foot from Nagpur to Bombay;
He can have this rest i.e.
in any station i.e. place
i.e. in the midway the stations.

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at night after 9.30 (in the Jula + chat) Thursday 19-8-26

(There being a hot discussion - at night - between
Sya Sab - Rang. Bhat on matters of Religion & Shee B's
explanation - Shee B. abruptly came in the midst of the
heated debate & the explanation followed —

Q - Sya Sab says that whenever he reads Kurān,
or the Injil. scriptures; he finds in them
some sense of the explanations given by Shee B. —
while Rang. says - it can't be. The explanations
of Kur. & Injil. scriptures are quite quite different
from those given by Shee B.
Who of the two is correct?

A - My explanations are quite quite different
from the scriptures of any religion - (rather they
have nothing to do with these dictators of all religions)
If we get any thing anywhere, we find it in
Hindu scriptures - (śāstras - vedāntas) - but
there too a shadow only of these explanations.

Because - none of the Great Masters
in the past have given such explanations as
I. They were great Masters, Great Avatars,

and they raised & realized so many. However
what they gave (or left) to the world was only ritam
śāstra (Secrets) they gave internally to their
disciples, who were very few.

What they spoke, and was taken down into
books - was only the knowledge & rules for ritam -
appealing only to ordinary mind (of manu).

9 While I give explain to your mind that
knowledge which is beyond the scope of the
ordinary mind to grasp & understand. Even
though these explanations are mere shadows
of the real knowledge, they are beyond mind
to follow. नानात् यदीदं च दिति देवोऽपि ननु मया

and that too, to those alone who are
prepared to digest (करु ३१ ३१) these explanations -
or not to all. For all can neither grasp these,
nor can they tolerate (bear to hear) these.

For example - I say - you are God.
While ^{mufanindanism - may} almost all religions say you are God.
I say - Ma. was God wide awake मोहि शिवाय
while others say - He was only a sleep-one २०७०
- २१० ननु मया -
The same case with Zoroaster & Christ

I say अपुन सु-मो-सु-मो - सु-मो-सु-मो are all
drill. Only take one name - Give up सु-मो-सु-मो etc.
and the Orthodox Section of any religion would
not hesitate to blow off my head - if they hear
me utter these words.

and I pity them all. Why? because, they
are so narrow minded, so shallow, & obscured.
Because they do not wish nor try to come out
of their state.

and I say to you - Don't be cowards
like these, with the fear of orison, with the
9 with the sin of the God or Prophet, for accepting
these truths which are truths real, and
which appeal to your mind & heart. Don't harm
yourself. You away to truth for this false conceived
notions of fanaticism & fears of orison etc.

For I say सु-मो-सु-मो & सु-मो-सु-मो are all imaginary.
Even though they are existing for you (not realized)
and all religions & their teachings lay the

greatest stress upon these talks of Heaven & Hell.
(I say even सु-मो-सु-मो are imaginary - what a shock to Orth. sect.!!)
The Parsees say - Only worship or preserve the
Sacred fire, by offerings of costly Sandal-wood etc.
(सु-मो-सु-मो सु-मो-सु-मो सु-मो-सु-मो सु-मो-सु-मो सु-मो-सु-मो - सु-मो-सु-मो)
(सु-मो-सु-मो सु-मो-सु-मो)

The bases of all my explanations is on 212422 -
- where in which religion is it so clearly, logically explained
Nowhere, except, somewhere in Hindu Shaktas. where
also, it's all a shadow of what I explain to you.

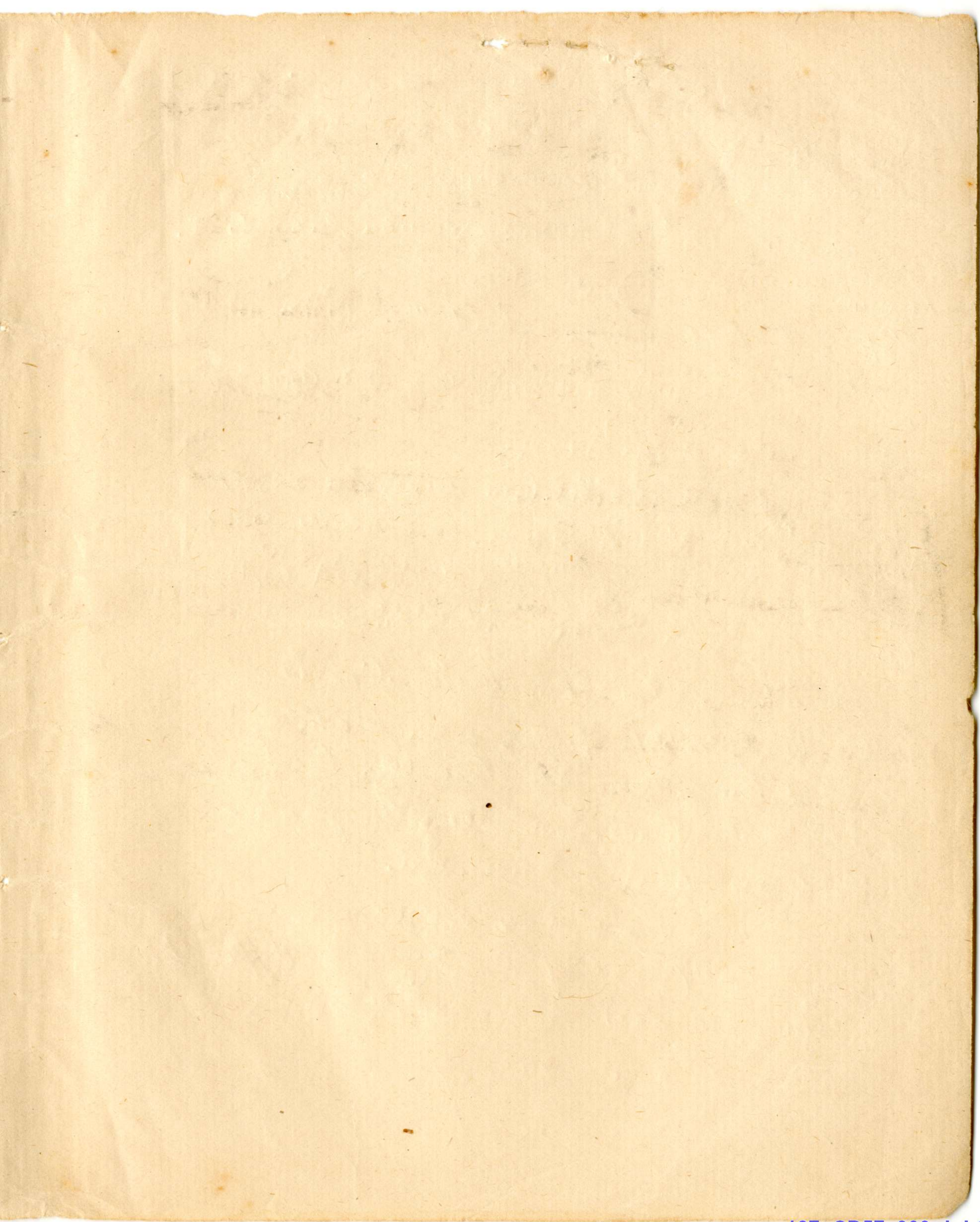
But because these explanations (that I give) are not
so clearly, ^{logically} in details - not explained in any religion,
that does not mean the founders of these religions -
the great Avatars were either false, unrealized or

They were masters, realized & besides ~~unrealized~~
but they acted according to the circumstances
prevalent in their times, and gave the secrets to
a few & that too internally - not like these verbal
explanations, for the world they left the words
according to ^{their} "times" atmosphere & circumstances.

The only grave error that the men of the
people commit is that they take the ~~212422~~ as
the goal of realization, instead of the way itself,
(rather ^{via} foundation).

But even with all this — you can only say
conscientiously that according to the explanations,
"you are god" — if it all appeals & is accepted
by your head & heart. But even in that case,
you cannot claim that you are God
(realized) — that is fraud & sin. A murder would
be a lesser crime than your claiming to be
God. There is no harm in saying that (as above)
if you believe sincerely so, but there is great
harm — rather a grave crime — in your
false assumption of a god.

Dr. of the anjark Vakil (۲۲۱۰۰۸), who claims himself to
have read the scriptures (۲۲۳-۲۱۲۲۱) & even other religions' books.
and in spite of all these, he is stupidified, every time



23-8-26

(जन्म)

टंडी पर टंडीमां मंडी समुंटी - वापराज

गम

मासिंगली पिना-नी वसंतना अहवाल -

ब्रह्म आवाज B.J आवाज आठे राता गद्यां (द्वार लघन) त्यारे त त्यारे
प्रात पहरेवा जसल शानेन पुहरेवा डडु - ने न्याव - की - अथवा वा त्यारे
द्वेषां जीन आवाज रतेना रासांनी आरव परीत जसल प्रात गजामा ना जीन
दुरत अही नापयो न B.J आपना त त्यारे लघ तवे हा बी सप्तान पुहरेवा
न ते पर माधु नापरी आरु ^{जातेपवा} लागां -

(उारणा ?)

पुची घरे आवाज लुवके ता नाणी मनी, नर सा-मादरीना
अपारजमां रमती हनी, ततो शाने लघन लुमपारी "ममा-ममा- लघनी
जेरा पगमां रसा वापराज गद्ये त लीपारी गरि." शाने आवाज
लघ पाव लीन परे अरुणाया उहेनां म-पग आहंलये ता ते (द्वारपती)
रसा लघनी लघन रसर सर वापराज लागी. आ परीत मज्ज-लुमपारी.
शाने अवेद्यु ते न अठे मोदे सापलते - पाणु जस्यु गजाराये गरि अरीत
जसल वापरी वाप उठारी नापनां जालेयां - ते वरि रे - आ ता लुग
वृमके - रसा आल लघ सीनी ? " वगरे

Belamoni Ravana
श-दा शमीन B. न उडाये

ता ते वजत B. शयनामा कहरिदाय ३ - २०० मापुसने
डाँच मुजल मार सुशोन लोडो (नई उपलोके) शालपाए
मपुसामु मारु रीउ कालु के - न सध डाँच न लधारा १
हरवादी वार कहरिदाय, तयना (दुर्गा) डाँच शजस
नलोमरे हाँडा शमीन - पला सुशोनी रमी अउ उडाँडा शमी
नाजये न पला मापुसना मुजा लधारा २००