

62 F3 ENGLISH & GUJERATI & MARATHI

Supers 222

Subtle 211

Mental 200

3 of 1000

Diary

Soul Causation

Now you are causation of your "body"

-(3-4-5)

3E = 2101

Mind exists through

3E6

- 6

Mind

- 7

God (mind goes)

Equivalent of safe terms - 222 - 211 - 200 = Intellectual knowledge -

2101  
2101  
2101  
2101

body & shadow - 2101 - 2101 - 2101 - 2101 - feel, feel, feel

Evolution of process in Causation (mind) Ego - 2101 - 2101 - 2101 - 2101 - Even a flower has causation of its ego - 2101 - 2101 - 2101 - 2101

3<sup>rd</sup> Subtle

- 4 - 2101 - 2101 - 2101 - 2101
- 5 - midway between subtle & mental - boundary line
- 6 - Fully mental - (don't feel subtle or pen) - 2101 - 2101 - 2101 - 2101

Why body of 2  
to bring the Causation - (for evolution)  
Mind functions

Ego + Causation together

5<sup>th</sup> am. 2001  
6<sup>th</sup> am. 2001

or 10/13/2001 - 2001  
or 10/13/2001 - 2001

De 2001 ... (2001 ...)  
... - ...  
... - ...  
... (Shadow ...)

Prepare of evolution - to develop course ...  
... in human ...

... of ... - in 5<sup>th</sup>  
... of Muradabad in - 3<sup>rd</sup>

Explanation

Diary

Body of causal (causation) — a body is a  
body, matter, matter. — you are not a body, matter, matter  
in body causal at —

Who brings this Causation of your "body"? — Intellect & Mind.  
Who functions the intellect?

Advances Existence — Subtle (subtle) of causal nature (causal nature)  
Physical body (subtle) of causal nature (causal nature)  
Causation of the physical & subtle, destroyed &

In the 6<sup>th</sup> you are conscious of your Mental or Mind —  
totally unconscious of the subtle — the form — although you have both

Now you see God — yet the Mind is there  
The Mind exists until you get merged into Self (God)  
and become Self (God) realized

So we see that the Mind exists throughout.

Thus — From physical plane, till we reach 3<sup>rd</sup> we are conscious of the form  
" 3<sup>rd</sup> to 6<sup>th</sup> " " 6<sup>th</sup> " " " Subtle  
" 6<sup>th</sup> " " 7<sup>th</sup> " " " Mental  
In the 7<sup>th</sup> — we are conscious of Self (God)

In the stages between the 3<sup>rd</sup> & the 6<sup>th</sup> — during the advancement,  
there are different states —

In the 3<sup>rd</sup> — you are conscious of the Subtle  
" 4<sup>th</sup> — " " " " " different state altogether  
" 5<sup>th</sup> — " " " " " Midway between Subtle & Mental —  
on the dividing line  
" 6<sup>th</sup> — " " " " " Fully Mental — " one not concerning Subtle form  
" " " " " " " " " " "

What is the necessity of the gross body

Q — If after the 3<sup>rd</sup>, we are unconscious of the gross body, what is the use?

A — Gross body is always necessary, for evolution — evolving consciousness.

The point of the evolution — from stone to human. There is consciousness, which evolves as it progresses onward, from stone to <sup>metal</sup> vegetable, animal & human.

But when it reaches human state, two more "lafdas" — besides the Consciousness, Arise — the Mind & the Prana

There is — अविज्ञान = ignorance = Intellectual knowledge — upto 3<sup>rd</sup>  
विज्ञान = knowledge = Illumination — 3<sup>rd</sup> to 6<sup>th</sup>  
अविवेक = unwisdom = Realization — 7<sup>th</sup> —

Those advanced souls who are in the 5<sup>th</sup> (Vairis) know me, if they see me (in physical body)  
But " " " " — 6<sup>th</sup> " " can without seeing

Similarly

I know those who are in the 5<sup>th</sup> about  
but those below 5<sup>th</sup> (advanced souls) are innumerable अज्ञान — hence not known


The gradual development of Consciousness could be explained - with a simile -


At first, the development is slow - ~~like the feel of a touch~~ like the feel of a touch - Suppose there is a flower in a vase on a table - Your eyes are closed - Well, if you want to get conscious of a flower, - what it is etc - you try to feel it - you place your fingers to feel its touch & from that you feel & the consciousness comes that the flower is, <sup>like</sup> such a such & things - soft w touch - with <sup>eyes</sup> and some are with thorns etc.


The next stage is of actual "Seeing" the flower - But for that the eyes must be opened - and these do not open <sup>wide</sup> all at once - They open v. slowly, like <sup>eyes</sup> <sup>opening</sup> - till the eyes are wide open and the object is seen fully -

These stages of development of Evolution commence from the v. beginning - from the v. start form, when consciousness is v. v. slight, imperceptible - like the feel of a touch, as explained above

Gradually - it grows, till the eyes begin to open in vegetable stage - v. v. slightly, & slowly opening more & more through Annual stages (which then becomes "restoration") till they get wide & fully open in human form - ~~But~~ -

But - what do these eyes, fully open, see? They see the Shadow & not the real body, like  - i.e. to explain in other

words, intellect perceives the Universe - which is a shadow & blurred or what we would clearly term <sup>the</sup>  (imagination) due to Samskaras which <sup>is</sup> fairly quite another chapter

Here, the progress is again gradual — the perception growing nearer to  
to the original body (Reality), like  till, the Shaded vanishes  
& it sees its own body (Reality) <sup>at</sup> and eventually becomes one with it.

5th 6<sup>th</sup>: 2-9-16 Oct. 1926

20-21 = 19-2-27 - 2-3-27

26-2-27 -

lit

जनसेवा और सुवर्ण

गुरुदास जी स्वामी, भारत गुरुदास दा हैमचार अरु संधार पैदा करे

वर्मा वर्मानी सेवा पधीन मुंडी मनेछे

दुखे — अउं भावना मेला

सधना दैमा अनुसारे मेलापाना मुंडा मुंडा भागि ले

अउं सधना सेवा लुख दैमा-लेखना लेण आपोआपि की कडी लयेछे —

जेस सधना "अउंन जापना लैदेस" भासा ले पायेछे

"ले आपुनिये दोर कसल मेरी लयेछे ले आपुनिये वासो करी रह लो" —

मोस ले मात्र अउं पहरेण लेखवासी हुं देछे

मोस पाछपानी भावना भादेछे - स्वाधी

ले अउंकर मुवा तय गुवये — कडी ला लेखी गुवामिया मुवला ले 19 (12-2-27)

सधना मुंडा अउं प्रयोजन ले लेखायेला

18 गुरु ईरन - पण यमकी <sup>दुख</sup> ~~लेखना~~ अउं लेखना संकेत वागेना पछाडी <sup>हुं</sup> ~~लेखना~~  
खेतीन पातले - ~~दुख~~ दुख रहने (22)

9 गुरु ईर - पण ले रानी अउं अनुसारी <sup>दुख-विषय-परफेक्ट</sup> लेखे लेखिये (23)

9 गुरु ईर - ले ले पुकेरी <sup>दुखे</sup> अउं प्रेमडी करणे

12 { गुरु विना सानु की प्रयोजन ले - वासो अउंकर }  
{ ले पोखना गुरुन नभासा गडी, ले दुख भासोन सेवो श्रियतामने नयेछे (24)

मुंडा अउं लेनी दुखतरणी जिला ले <sup>मुंडा</sup> ~~मानी, ले पाखी जिले~~

लेनी परस्तरणी करणे (25)

3 { दैमा अउंकर ईरन - मेलाप पाखी भासनी ले मुंडा पाछपानी अउंकर अउंकर ईरन-लेख  
दैमानी जापना लेखे वा <sup>दुख</sup> ~~लेखना~~ करि अउं (26) अउं दैमा

2-A अउं दैमा अउंकर सिद्ध शीलु सने, पण लेखे अउंकर नीले <sup>ले</sup> ~~ले~~

3-A आशा करे — ले ले ईरन अउंकर आशनी — मुंडा लेखानी  
लाखवाडी, देण परस्तरणी भासवा, पाखी जिलानी, ले सिधा लेनी  
लेख लेमास देखाकी नभासी ले

4 लेखने, लेखीने शीलुवाउ <sup>दुख</sup> ~~लेखना~~ खोडी हवे. ले लेखीने  
अउंकर लेखे. लेखे पोखने दुखरे, <sup>दुख</sup> ~~लेखना~~ पोखने पाखी जिले.  
(Know thyself)



એક કોંગી, વપવેરી, નરાદેરી સમયામા કરાને એક દેખા, બસંતી,  
સંસારી લાજ દરખા બિલવર પે.

1 તમારા સર્વ મોડા દુશ્મન તમારી "ખુદી", તમારા અંદર કોઈ એ  
તેજ માટે ની માં રાવો, ત્યાં સુધી ખુદાઈ રાહ એકે આજુ પુ  
એમણ વદો શકનાર નથી.

2 ઠેકાંદે યાજ જે-પણુ દુર કરો, વાન <sup>અને</sup> "હ-વ" <sup>અને</sup> મારુલાજી વાન <sup>અને</sup> વાન <sup>અને</sup>  
કૃત્યે ન્યાં સુદા તમારામા રહેશે ત્યાં સુધી <sup>અને</sup> અંક પુણુ <sup>અને</sup>  
(ખરી ખુદાઈ) હાંસલ દેવાર નથી.

5 આ જીવનના મુખ-મુખનો ઉપયોગ અને અજુલવ ને આગલા  
જન્મોના સંસ્કાર (કરણ)ના ફળ થાને ખરી (ગામ) ને, અને આ  
જીવનના સંસ્કાર (કરણ) ને તે વે પચીની જીવની અને જન્મોના  
અજુલવ અને ઉપયોગ કરે — વાસ્ત, જે જીવી તે તો  
જીવી, ને આગલા જન્મોના ફળ ગણે, તેની ફળ તો (સારા-  
માડી) અજુલવ વાનાવ, પણ ~~જે-પણુ~~ જે પચીને આવા જીવી  
~~એને આપે એવો!~~ તે જીવી મુખ-મધે એ મુખ-મધે  
જાણવથી તે આજે તારી-વ લાકીમાં છે. વાસ્ત  
જે આજે, તે એ ત! સાવધે થા!  
જન્મની તારી કરણી સુધારના ચાલ!

8 એસાના પ્રવેક વિચાર, વાચા અને વચેન સંસ્કાર જાણ કરે છે  
સારા ના સારા ને જુરાં ના જુરા — આ સર્વ સંસ્કાર (કરણ) ના  
ગાંસકા (ગાંબ) છે જીવનાન! તેને પોલખેલ ઉઠાવવાનાવ છે,  
વાસ્ત ને ઉઠાવાના તારી કરે ન તુડે તેની સાવચેતીમાં  
તુ આગમધેલાવ રહે!

9 સર્વ જીવનોમા ભરેલ લેવેન આ સંસ્કાર (કરણ) નુ ભવેન છે  
અને જીવેનાથી મુખ દેવેલો (કુઆ પામલો) મુખ આજનાવ જન્મ  
આજુ આજુનાવ બંધીન ત્યાં ગઈ મુકા, મુજ, પવિત્ર આજનાવી  
તુ શુદ્ધિ મેલ રહે. આજુ ને શિવાયે તાજે જુકા (કુઆ) ન નથી.

Ask for what end the heavenly bodies shine  
 Earth for whose use? find answer - 'For man'  
 Has God, thou fool, worked solely for thy good -  
 Thy joy, thy pasture, thy attire, thy food?

Know, Nature's children all divide her care:  
 The fox that warms a monarch, warms a bear.  
 While man exclaims - 'See all things for my use'  
 'See man for mine!' - reflects a pampered goose.  
 And just as short of reason he must fall  
 Who thinks all made for one, not one for all.

परमेश्वर ने पशु प्राणी सब के लिये,  
 भोजन के लिये सब के लिये,  
 सब के लिये सब के लिये,  
 सब के लिये सब के लिये.

जिस पक्षी ने सब के लिये, सब के लिये,  
 सब के लिये सब के लिये, सब के लिये.

Take not away the life you cannot give;  
 For all things have an equal right to live.  
 Kill noxious creatures, where 'tis sin to save;  
 This only just prerogative we have;  
 But nourish life with vegetable food,  
 And shun the sacrilegious taste of blood.

अनुवाद पृष्ठ 98-104

पृष्ठ 98-104

"दृष्टि की" "दृष्टि की" "दृष्टि की"

see p. 98 to 104

पशुओं के लिये, पशुओं के लिये, पशुओं के लिये

पशुओं के लिये, पशुओं के लिये, पशुओं के लिये

पशुओं के लिये, पशुओं के लिये, पशुओं के लिये

पशुओं के लिये, पशुओं के लिये, पशुओं के लिये

Truth, modesty & shame, the world forsook;  
 Fraud, avarice & force then placed took.  
 Faith flies & piety in exile mourns;  
 And justice here oppressed to heaven returns.

The greatest blessings become the  
 greatest curses - if wrongly applied.

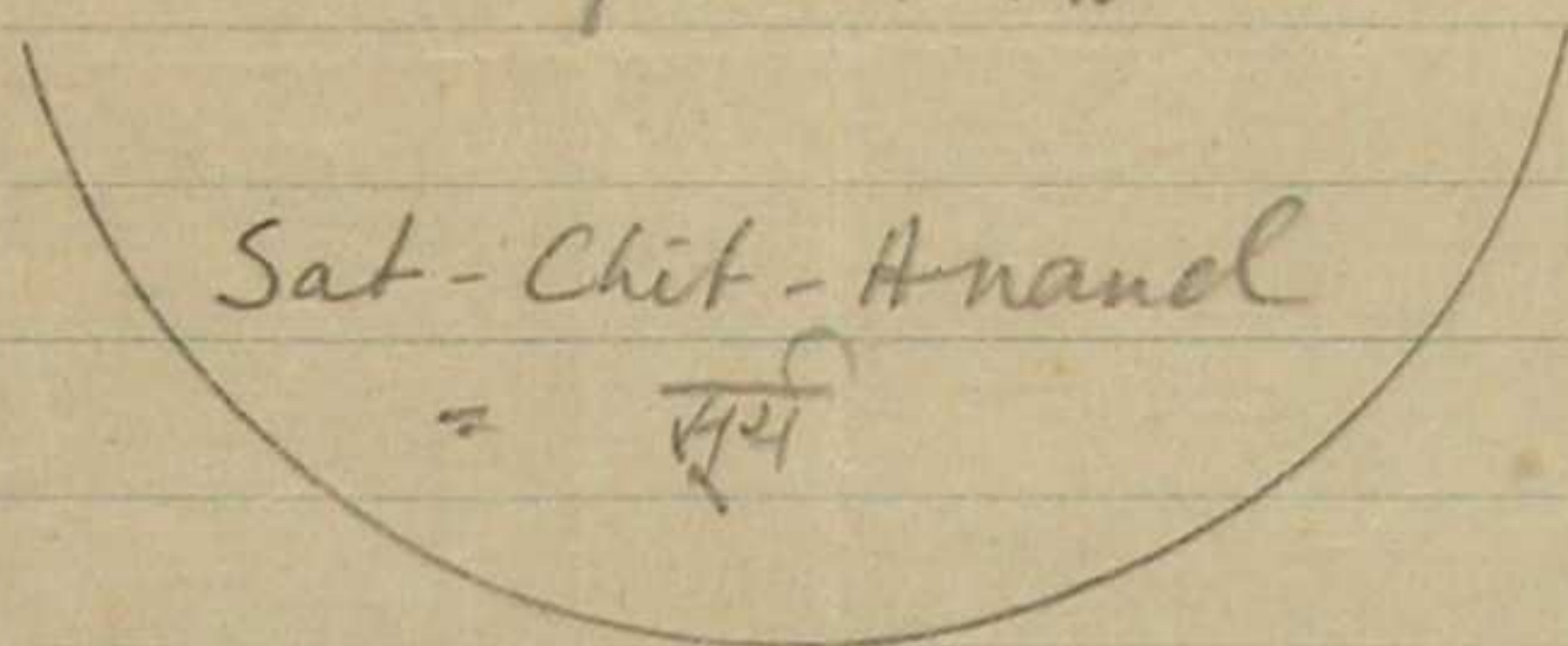
Farewell to cruelty, pain & blood,  
 Farewell to the habits of tyrolood;  
 Return to the dream of Paradise days,  
 To songs of love and to garden lays  
 Forget the evil ways of our breast,  
 The feast of blood which make Europe unblest.  
 Let sympathy find a home in the breast  
 And in patience & labour & love find rest."

पृष्ठ 98-104

No 11

Example कपक

20/11



The sphere of the mind = आकाश

The sphere of the Subtle = आकाश व पृथ्वी आत्मा मध्य

The sphere of the gross = पृथ्वी

The Jivatma when in the gross sphere catches the least rays of the sun (i.e. of Sat-Chit-Anand i.e. infinite ज्ञान अनंतज्ञान + संपूर्ण आनंद); when in the subtle sphere he catches a bit more of the rays i.e. acquires more ज्ञान & शक्ति + शान than in the gross sphere; when he is in the mental sphere he catches the rays of the sun directly i.e. gets immense ज्ञान शक्ति & आनंद

but he is still catching rays and has not become one with the sun i.e. he is still human and not divine, is still

and not <sup>it is only</sup> ~~देव~~ When Jivatma goes

beyond even the mental sphere then

<sup>does</sup> only, it becomes one with the <sup>सूर्य</sup> i.e.

becomes <sup>सच्चिदानन्दरूप</sup> i.e. becomes <sup>परमात्मा</sup>

i.e. becomes <sup>देव</sup>; This state is called

the <sup>आत्मस्वरूप</sup> state, <sup>जीवन्मुक्ती</sup>, <sup>इश्वरप्राप्ती</sup> etc

i.e. Realization of Self.

The Jivatmas of all ordinary beings are in the gross sphere; of the Yogees in the subtle sphere; of more advanced ones i.e. <sup>ब्रह्म</sup> <sup>वीर</sup> etc in the mental sphere and of the Realized ones, of the perfect ones

in the Sat-chit-Anand state.

Those in the subtle sphere are  
 in every respect more powerful  
 than those in the gross sphere; and those  
 in the mental sphere far more powerful  
 than all those belonging to the lower  
 planes, as they directly catch and make  
 use of the currents of अनन शक्ति, ज्ञान &  
 आनंद; but those in the Sat-chit-Anand  
 state are the very personification of  
 शक्ति, ज्ञान & आनंद.

These are very few in number &  
 very rare, and of these realized perfect  
 ones there are a few who take up  
 the duty of the Salvation of the world.

There are ~~three~~ kinds of Muktas (1) ~~विदेह~~  
 मुक्त, (2) जीवमुक्त, and (3) साक्षात् मुक्त :

1) When Jivatma becomes one with the Param-  
 -atma, (who is beyond the त्रिलोक) i.e.

अविच्छिन्न three states are possible;

there are those who, after becoming one  
 with Sat-Chit-Anand, at once give up

their gross and subtle bodies and mind

having no concern with these three mediums

or the experiences of त्रिलोक (i.e. gross,

subtle and mental universes) through

these mediums. These are called the

विदेह - Muktas.

2) There are those who, when their Jivatma

becomes one with the Paramatma (who

is beyond the subtle body and the

mind, beyond name and space, beyond  
 the universe) do not give up their gross  
 and subtle bodies & mind, but also  
<sup>can</sup> do not make any use of them, i.e.  
<sup>do</sup> not impart the अनंतज्ञान, शक्ति + आनंद  
 through these mediums to their  
 respective spheres (i.e. gross, subtle &  
 mental) for the benefit of those who  
 are in these spheres. Later on these  
 mediums fall off by themselves (even  
 during the period these mediums remain  
 he is quite free). These are called  
 Jivanmuktas. Paramhansa, magub (Jivanmuktas)

3) There are those who, when  
 their Jivatmas become one with  
 the Permatma (who is beyond <sup>अद्वैत</sup>)

(सिद्धि and हीन) do not give up their gross  
 .. & subtle bodies as well as their minds,  
 but make use of them for the benefit  
 of those who belong to the निचला.

He is अनंतशीला ज्ञान & आनंदरूप and from  
 that pinnacle of eternal existence  
 he imparts, through these mediums,  
 the अनंतशीला, अनंतज्ञान & अनंत आनंद to  
 those in their respective spheres, to  
 help them advance and go beyond the

निचला. Through the सिद्धि ज्ञान He knows  
 the ins and outs of everyone  
 belonging to the gross, subtle or  
 mental sphere; and through the  
अनंतशीला he helps those (takes  
 those of the gross in the subtle,



Abdul Kamil Ibrahim

of the subtle in the mental, and of the  
 mental on towards Realization); whilst  
 doing these duties, on account of the <sup>सुख</sup>  
<sup>अनन्य मनोना अनन्य</sup> that he enjoys, he does  
 not get May's <sup>अज्ञान</sup>, though he is all  
 the while playing in Maya i.e. the  
<sup>तृतीय</sup> attitude for the work of freeing  
 others from Maya. These are the Acharyas,  
<sup>सर्वज्ञ मुक्ति</sup>, the Sadgurus (Jivanmuktas)

All the three, the Widit-Muktas,  
 the Jivanmuktas and the <sup>सर्वज्ञ</sup> Muktas, are  
 perfect beings, free, one with God and  
 Sat-chit-anand<sup>ज्ञ</sup>; but only Sadgurus  
 are the Saviours of the Universe, they  
 only make others free like themselves,  
 and though doing this duty are not

for a second aloof from the अनंतज्ञान, शक्ति

आनंद with which they are one and which

they continually (सतत) , even whilst doing

their duty, experience. Maya cannot

touch them, there is no more वेद्यता for

them even though they do duties belonging

to the gross, subtle and mental spheres,

as they are one with the everfree,

everlasting, eternal existence which

is अनंतज्ञान, शक्ति आनंद.

—

The Jivanmuktas are said to be

in the अक्षर state, and the Sadgurus in the

उत्तम state :

क्षर = हृद = जीव = जान.

अक्षर = वेद = सत = जानान.

उत्तम = अनहृद = शीव = जाने जानान.

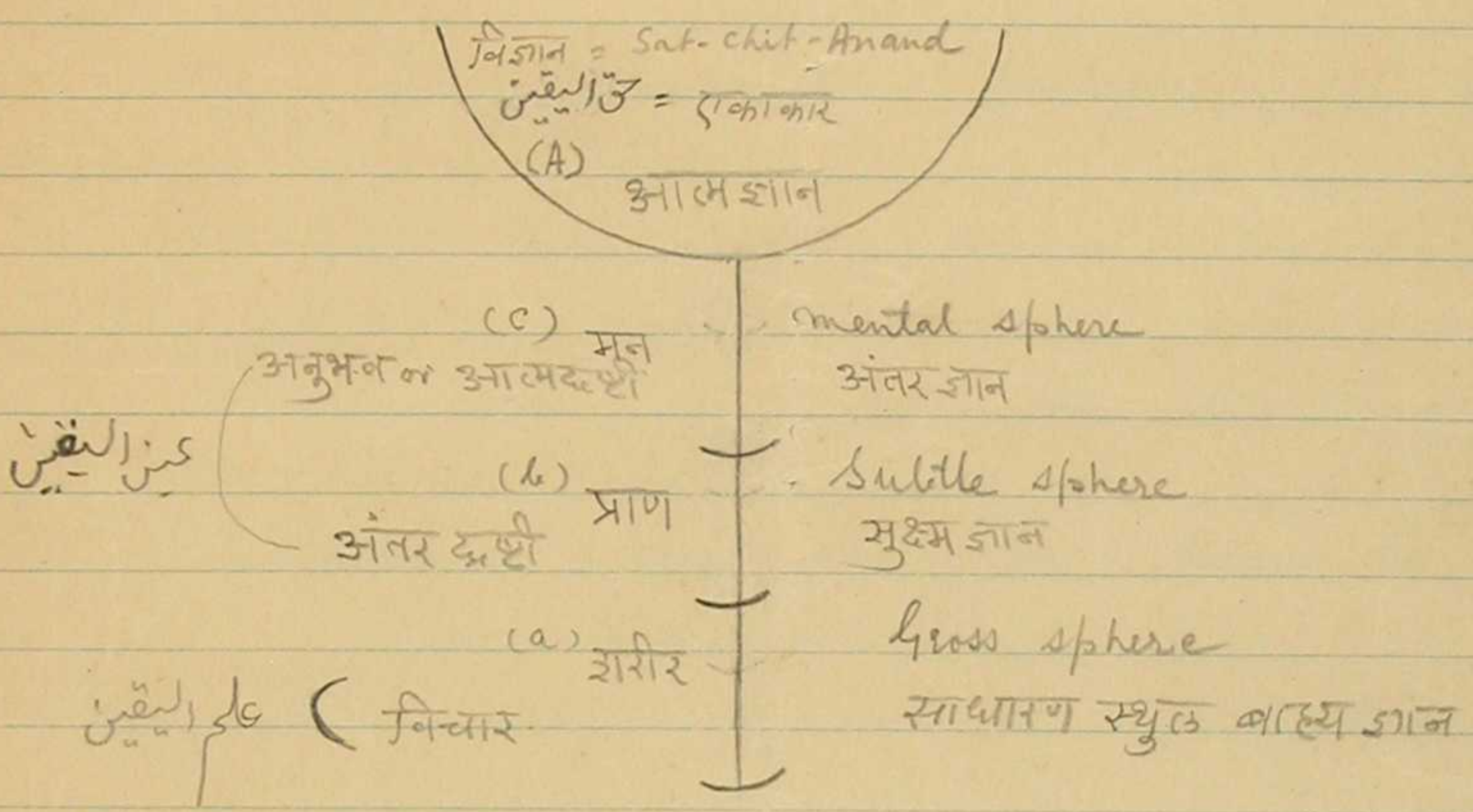
To become उत्तम, अक्षर state must be realized

(to become  $\frac{1}{\text{अनंद}}$  the  $\frac{1}{\text{वेद}}$  state must be realized i.e. to become the son, the father state must be realized.) The unconscious  $\frac{1}{\text{अन}}$  to become  $\frac{1}{\text{अनं}}$  has to acquire the  $\frac{1}{\text{अनं}}$  state; then to acquire the  $\frac{1}{\text{अनं}}$  state and then the  $\frac{1}{\text{अनं}}$  (in case he wants to the work of helping others towards realization).

मनुष्य = इदं, परमात्मा = वेद, सद्गुरु = अनं.

When Jiv becomes one with  $\frac{1}{\text{अनं}}$  it becomes  $\frac{1}{\text{वेद}}$ ; and when Jiv from the  $\frac{1}{\text{वेद}}$  state works for the salvation of the universe (i.e. when from and in the  $\frac{1}{\text{वेद}}$  state helps the  $\frac{1}{\text{इदं}}$  state) i.e. being one with Permatma works for the world also, i.e. is in both  $\frac{1}{\text{वेद}}$  and  $\frac{1}{\text{इदं}}$  state at one and the same time, he inhabits the  $\frac{1}{\text{अनं}}$

state.



Those who are in (a) i.e. in the gross sphere and to reach and become one with (A) i.e. the Sat-chit-Anand have to cross seven planes which cover the two spheres (b) and (c) i.e. the subtle sphere and the mental sphere.

Those who go up to the subtle sphere get insight (निवार), i.e. they clearly see the subtle objects with

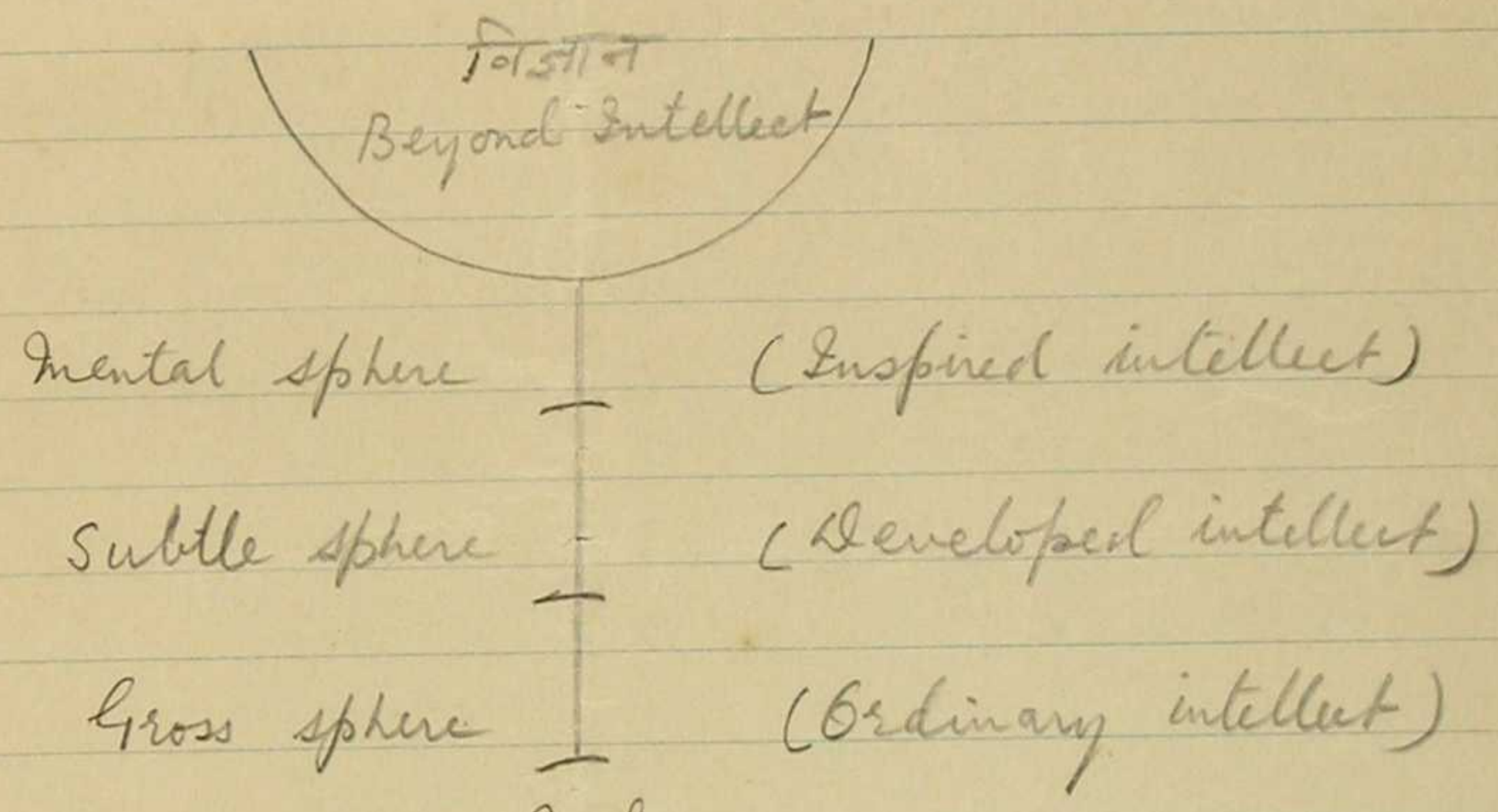
When explaining Yajdin give example

their subtle eyes and they can read the  
 thoughts of others through the <sup>सुक्ष्मज्ञान</sup> that  
 they gain, and can influence ordinary  
 beings. Those who advance upto the mental  
 sphere get <sup>आत्मदर्शी</sup> i.e. they clearly see  
 Permatma; they see God, know God, feel  
 God but are not one with Him, are  
 still <sup>मनुष्य</sup> not yet free. These are very  
 powerful, these know the minds of all  
 through their <sup>अंतरज्ञान</sup>, the affairs of  
 the universe are manifested to them  
 clearly, it is like a mirror to  
 them; they can work miracles: raise  
 the dead, give sight to the sightless  
 etc; but they are still in <sup>बंधन</sup> only  
 those who go beyond the mental

sphere - there are very few who do ~~the~~  
 become <sup>परमात्मस्वरूप</sup> become *Muktā*, free,  
 perfect and gain <sup>- आत्मज्ञान.</sup>

Also when the Jivatma advances  
 from the gross sphere to the Sat-Chit-Anand  
 state - i.e. whilst crossing the seven  
 planes which cover the subtle and the  
 mental spheres - it may get the  
 Samādhy state any time. The rest-  
 during the journey means Samādhy,  
 it never means realization, perfection  
 or <sup>आत्मस्वरूप</sup> state, only the Maha -  
 Samādhy i.e. <sup>ज्ञानसमाधि</sup> i.e. Nirvikalpa  
 Samādhy means realization; so whilst  
 in the subtle and mental sphere  
 too Jivatma can get Samādhy.

but the निज्ञान state is beyond the mental sphere; बुद्धि - intellect - is prevalent upto the mental sphere, only the निज्ञान i.e. the Sat-chit-Anand state is beyond बुद्धि.



In the level निज्ञान state Jivatma becomes Sat-chit-Anand स्वस्व.

In the lower Samadhis the mind leaves for the time being, but बुद्धि अहंकार remain, hence when the mind gets world-consciousness egoism is there, but in the निज्ञान state बुद्धि & अहंकार



both vanish for ever, and in their place

ज्ञान, शक्ति & आनंद remain (which carry on

the subtle and gross bodies, and through

them works for the salvation of all others.

The Jivatma in the निश्चल भूमिका works

the body through the अनंत ज्ञान शक्ति & आनंद

with which he is one. Realization

means the जीवत्मा becoming one with

the परमात्मा i.e. अनंत ज्ञान शक्ति & आनंद in that

state egoism is non-existent.

The Jivatma which remains in

the Satchit-Anand state only - i.e. does

not work through the subtle & gross

bodies - is मनःशून्य, and the Jivatma

that works for the salvation of the

world through these bodies by that

अनंतशीली ज्ञान & आनंद (though not aloof  
from these three for a moment even)

is Acharya सातक, both मजसुव and सातक

are जीवन्मुक्त ज्ञानी, both are परमात्म स्वरूप.

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