

62-F4 ENGLISH EXPLANATIONS

Q ^{Paramatma} God in this beyond state ^{transcends} both
the individual and Universal existence.
Beyond form, beyond mind, He is entirely
independent. You can't call Him One nor
Many, because He is aloof both from duality &
non-duality. You can't term Him personal or
impersonal as He can not be bound by any quality.
And yet it ^{is} He who appears as the individual Soul,
who exists as the Universe, who plays the part of
the Creator, and who manifests as the self-
realized Saviour. ~~And so, to realize Him one
must cross the boundary of intellect.~~ To realize
this God in the beyond state is the eventual aim
of every Yoga. To attain to this state there is
one path ^{in which the intellect tries to reach to goal thro'} consisting of meditation, concentration,
& inner sight, and there is another path in which
the heart makes tremendous efforts & tries to become
one with the Almighty beloved with the medium
of emotions, feeling & then love; there is still

another path in which the Spirit longs to unite with the one indivisible existence by means of selfless service to all. And again each of these paths has various branches, each of which if practised and followed ~~to the~~ the end leads one to the ~~final~~ eternal source of all life. Some adopt Sanyas, ~~some~~ others practise Raj Yoga, some renounce everything, others become household devotees, some carry out Hatha-Yoga, others seek the soul in tranquillity, some fast, some pray, some observe brahmacharya, some advocate matrimony. But really speaking to realize God one must follow the creed of his own conscience and ~~follow~~ stick to that path only, which best suits his ~~mental~~ attitude, his spiritual tendency his mental attitude, his physical aptitude and his external surroundings and circumstances, and so in the following series will be explained each and every path and method in details and systematically, so that any and every aspirant may follow any method at his own free will, ~~and~~ actually which if done with ardent zeal and

eternal longing till the very end is sure to make
him drowned in the ocean of Divinity.

God-realization

(The practical side of self-realization)

Introduction

The above-mentioned of Knowledge is the
eventual aim of the Path of Knowledge & every Yoga ~~class~~.
If every path be studied till the end, one cannot but
reach the highest plane mentioned above. To attain to
that, there is but one way of obedience, firm determination,
the actual experience of the Light of self-purification.
The heart ^{ever} tries to reach this highest plane through love
Soul attain to and powers of attraction. And to attain to that,
and powers of attraction. And to realize that,
powers work thro' actions, thro' the peace ^{& bliss} of the Soul. all
these paths are the footsteps or the beginning swads
to reach Him. And Unless we reach that eternal
plane and the eternal light pervade through the

the bright gates being opened, we have to make use
of these alone.

Besides, this infinite Chaitanya ~~is not~~ ^{cannot be} limited
either by or

meaning that Perfect Knowledge accepts acknowledges the idea of
God who is termed as the
the Great Creator, Preserver & Destroyer, who though being in all
is quite aloof from all, who is the God of ^{the} Gods, and a Kuhub
who is beyond both these. He is above description & beyond
beyond

mind He is Self-dependent & without desires. We cannot
thinking

call Him

or

, because He is above
beyond

the realm of existence or the

of existence i.e. a personality,

He cannot be called One or Innumerable, because He is
Finite Infinite

again beyond the difference duality or non-duality. We can

not even say that He is

or

because He is beyond the bindings of

However, He

is free from _____ lessness. He is infinitely
innumerable

He manifest Himself in the personality of the _____ Purushottam.

in the form of

, ~~and~~ in form of formless & colourless

Brahma, or in the form of Vishnu. He is God, Paramatma &

Purushottam. Is beyond beyondness. Is (in) all. (everywhere)

But real Knowledge does not end in thinking through intellect
(limited)

alone. Though our Mind cannot know Him, just as

we can the Soul & the Brahma, ~~we have every~~

through the name of eternal existence &
form

in the same way we can realize this everlasting,
become one with

by realizing the Self

The Unwritten Law - of Retribution - Truth - Justice

There is always a law - ^{certainly} rules & regulations - for the manage-
ment or administration of all public or private concerns,
at all which nothing could be managed or conducted. The
Greatest of the concerns, + what is of Nature or of God -
- whatever One may be pleased to term it - Must therefore
? have a LAW to govern its Multifarious details

That LAW is the law of Truth & Justice - of Compassion -
- of Retribution - any term one may call it.

A villain or a worst of scoundrel thriving with
all his wiles and dishonest misdeeds - while a god-fearing
honest and poor soul suffering under the burdens of
Unfavorable Circumstances - may appear unjust,
& cruel to the common sense, but if one believes either in
God, or Truth or justice Retribution or any thing one
may be term it - that Governs the Universe,

this inexplicable problem riddle explains itself immediately —
that there is some LAW or PRINCIPLE, that is beyond
the ken of human intellect or understanding, that governs
the entire Universe, — named according to the
beliefs or creeds of different species of mankind.
e.g. the Law of GOD for those who believe in the
Existence of God as the Giver of LAW — or the Law
of Truth for those who believe in Truth as the Ultimate
Source of all & Ultimate Reality, or of Retribution
for those who believe in the Law of Karma or
Give and Take, or Cause and effect — or of
Compassion for those who believe in the Love Divine
as the beginning & end of all.

Infinite (Reality) & Illusion



One side - Infinity i.e. Reality

The other side - Illusion — shadow of Reality

Because Reality is Infinite, illusion (which is its shadow) is also infinite

Thus Illusion, ~~thus~~ in all its manifold ^{finite} aspects & finite forms

i.e. life, light, love, power etc — is also infinite in forms

But they are so finite that they are negligible, zero become

In short, The One in many, is infinite, as also are many in One.

At the back of B... is Infinity, because he is one with it

At the back of us (man) is mind, ego. — in its manifold actions of both the Infinite (B) & finite (A) are externally ^{comparable} similar

~~but~~ because B (Infinite) has come down to the level of A (finite), ^{in reality there is a world of diff} but at the back of B's actions is Infinity (because he is beyond mind, ego) ^{which} has no binding, whereas at the back of A's actions are

mind, ego, which have binding & (superior) ^{anger due to}

(Illustration) If A slaps a person, it is repealed by mind, ego, and hence, it makes the other person also angry.

and thus ^{his action} creates bad impression on others too, whereas if

B (Infinite) slaps one, no impressions are created in that person, bec. B himself is beyond impressions, but on the

person, bec. B himself is beyond impressions, but on the

person, bec. B himself is beyond impressions, but on the

Contra, this action (slapping) by an infantile power
on another, contracts & wipes off bad impressions of
the ~~other~~ person slapped & hence beneficial.

Coming to actual point, refering to Dr. - you come
here with a heavy load of illusion (questions or problems
of life to be asked etc), and see: I am infantile, I
would just have a lovely hug, and that contract all
these imperious and ask him to go away.

Law & life - now & days - all upset, and in the
the ~~the~~ ~~of~~ destruction. There is no respect of either.
Both are broken & destroyed means deceptively, ruthlessly -

acquaintance

the
 I am a former science preparator in that great
 country, where of the hell on wheels when he had
 North the group I worked for years, so since he starts
 public activities, & where many a Managerial
 of his sp. & service work have been observed by his
 group - esp. during the Diabla Days - 1927 & -
 he is now working, this a different condition. It
 may be noted that he had been referring to such a period
 being literally cut off fr. all external connections during
 of his strict seclusion. Sp. l. working prior to his
 public manifestation, the conditions as now observed quite
 all

is accord with the references he made years ago
 and his entry into this seclusion since 1st of
 1941

marks a period of No small significance
 & importance during these times
 when the of the world is in the offing
 and a New history of humanity is being written.

Full & real significance & importance of this
 seclusion will be known only after his public manifestation
 means held. How interesting details of the seclusion he
 now desires are for here to acquaint our readers with
 interested with its sp. significance

No 11/4

Dr. P. N. Pest

LW

Q - Why ^{the} destruction etc

A - for reconstruction

... Universal body ... destroy it because it pains - say a finger) but ~~suffered~~ ^{been remedies to cure it - put it right and in that process} (remedy of for cure) has to suffer thru bitter medicines or fast, or pains of wounds (after cuts or operations etc) ... do Lady & doctors suffer for the suffering of humanity (due to ^{excesses})

and like Sp. Surgeons try to remedy ^{the state of affairs} ~~the~~ ^{removal of evil (appearance)} thru all means, ^{deliberately} for (destroying) the ~~evil~~ and reconstructing it on principles of Truth thru ^{Knowledge} ~~Love~~

Just as a Surgeon is NOT ^{deliberately} affected etc while cutting deep wounds (operations) etc ... ^{unaffected} ... ^{processes of destruction} which they know are deliberately affected for reconstruction -

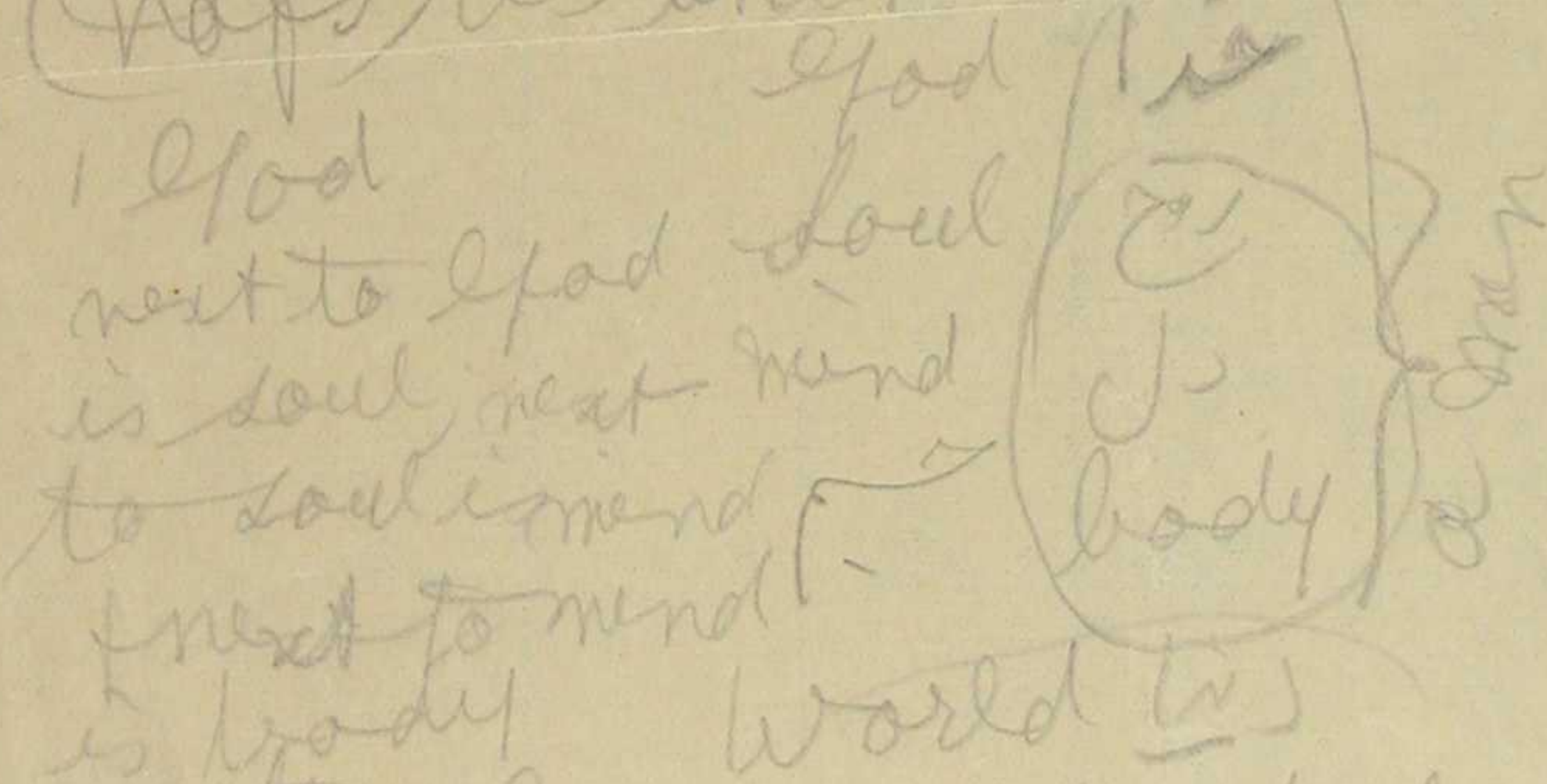
It should NOT be misjudged for any lack of feeling or Cruelty, but must on the contrary be taken as the purest act of love - since it is actuated only by Love that they have for the humanity suffering in ignorance - etc

All are parts of my Universal body - I feel equally for all - a work universally for the good of all, however drastic the work may appear to people. I remain unaffected. - difficult to grasp, but fact

(500)
 who realizes God & come back to this world
 & work for the world & people & get circles
 & give pushes to the peoples of world & every
 one who he wants some one in 1st some
 one in 2nd, 3rd & etc.

Why the people of the world are encoun-
 tered from God because they are have
 left God in their behind looking to world

(Haps) as under:



After God there is soul who is very near
 to truth but the ~~all~~ same soul see, smell, eat
 heare & etc through this body from the world.
 The same soul think (of everything) through
~~mean~~ mind by body, but being in

(3)

peace upon of God (truth with himself
then why it is not able to see God because
he has left God behind his behind looking
to world only. His quiet unconscious
of God he is only looking & enjoy-
ing the world only. Now what
the Sadguru (for Magon or Katal
Ishhad does, he turns at once the
face of eyes of many people toward the
truth planes & truth by giving them
a cup of wine of love & make them
advance in the planes toward the God
of truth God, what are those who
drink the wine of love? They are those
who are in Talale (the beginning of love) but
Talale must be real. In short Sadguru
is a ^{shopkeeper of God} wine shopkeeper & the people are
customers who come in the shop to buy & drink
wine & must pay money of course without money
no one can have a single drop of wine
even that money also must be real
money & not false. As examined by
shopkeeper the same Sadguru but
is shopkeeper of truth wants required

(4)
money to give the name of love that
money is Jalal & Jaldal also must
be real that means constant & fixed
in body with one mind only that of
God & nothing else that mind too must
be unchangeable & not temporary. Without
must do no one is able to get realization because
he will certainly remain in one of lower plane
and supposing that he god ^{to} some time he
comes back to the world (from or 2nd) but there
x if he come back he will be worst than all (Lucifer)
are nothing but Jilva only & not God

What for the people are not able to see God
because they are limited in this world & cannot
go beyond the world or being infinite thing
the God state union & why this because a great
thing will never go into a smaller one, then if
it is so why with a such a small eyes we
see all sky & every thing thousand times bigger
than eyes, because that man, or power or anything
else who sees is bigger than all the earth

es, but eyes are only instrument & nothing else, then to see God we have to turn over this external eyes into internal & then to mental which is able to see 10 thousands times more than world why etc

Those who are in the path they are three kinds named Rakro.

1. are Yalis who are in 3rd or 4th planes

2nd are Pirs who are in 4th 5th sixth to here in 3 steps, 1 Yalif, 2 Cref, 3 Pirs

62
F3

St. Augustine

Moses and an Angel.

A story is told that Moses once got hold of an angel and asked
 "O dear Angel! Keep me always with you, and teach me the secrets of
 God that you know". The angel replied "You cannot stay with
 God's
 for it is not within your power to judge Nature and His Work, so
 the secret of
 that whatever you would see in company with me, you could not
 understand or divulge." Moses thereupon requested that "If it
 is the will of God that I stay with you, I will not go against
 your orders. So do please keep me with you". The angel agreed
 but on one condition that "If you wish really to stay with me,
 I will show you the secret working of God, but remember that if
 I do not explain, you of your own accord should never ask me the
 when and wherefore of ~~all these~~ ^{the things you see}!" Moses submitted, and was
 allowed to stay with the angel.

Once they were ~~going~~ ^{there} in a boat for going across, but
 the boatman didn't charge ^{them} anything. In the mid-ocean, the
 angel took off a strip of side-plank of the boat and threw it
 into water. Moses at once asked in anxiety "Why did you break
 boat's frame-work! Suppose all of us would ^{be} drowned....."
 The angel replied ^{pleaded} ~~him~~ "Did I not tell you from the beginning
 that you couldn't stay with me! Now do keep quiet".

After landing, they came across an Arab youth ^{on the spot}.
 The angel, to the surprise of Moses, killed him. Moses could
 keep quiet, and asked "Why did you kill a young growing
 man?" The angel again reminded him of his promise and told him
 to keep silent. Moses ^{saw his mistake, & meekly said} ~~asked for his pardon and said~~ "
 again, don't keep me with you, Pardon me this time".

Then they both came to a village. The
 food from the villagers, but all drove them
 away. On the outskirts of the village,
 in broken condition
 wall standing on one side of the road. ^{The Angel}
 pointed to that wall. Moses couldn't control this time
 "Dear angel, if you wanted, you could have
 done this labour. The mean villagers didn't give you
 to eat, and why did you do this labour of

The angel ^{this time} ~~said~~ = "It is now
 trying to know
 You have made undue haste in ~~divulging~~
 divulge. It requires great patience to

✓
But never mind. I will now tell you the ~~the~~ secrets of these incidents, before we separate. [The boat that I broke belonged to some very poor sailors who lived only on that. But I knew that a robber king was just approaching ^{the village. He} lived on loot and plundered the boats that were new and unbroken. He wouldn't touch the broken ones. In order therefore that the boat may appear broken, I took off a plank from a prominent position and left it as it is now, *so that it may not be taken away in loot*"]

Now about the Arab youth whom I killed. His parents were very religious and faithful to God. This boy was a "kafir" and wicked - irreligious and would have been a cause of great grievance and misery to the poor parents, ^{and} ~~and~~ would have debased the family name and reputation. ^{It was the} ~~It was the~~ will of the Divine Providence, ^{that} ~~that~~ I killed him and did kill him so that the poor parents be saved from the agonies of his ~~future~~ ^{mis}behaviour in future, and he too be saved from the sins ~~of his~~. Now that he is killed, he will be innocent of ~~these~~ any crimes that he would have perpetrated had he lived.

Now about the repairing of the wall. This belonged to ^{of the village, who were orphans} poor helpless boys. There are secret "treasures" buried under these walls, and if these were left in their tottering condition, ~~they~~ would have fallen down to the foundation level, and someone ^{might} have traced the treasures and taken all away. It was God's ^{underneath} to keep the wall intact to protect the treasure ^{underneath} till the boys ~~came~~ and got the benefit of the treasures which belonged to ~~them~~ and had great faith in God. ^{Her}, who was a very pious man. God's justice is ~~irrevocable~~ ^{irrevocable}. It was His design that the rightful heirs of the devoted ~~man~~ should inherit all his treasures that he had buried ~~under~~ the wall of his house that was broken.

I am assured that I did nothing of this of my own ~~will~~ but in accordance with the instructions of the Divine Father whose ~~will~~ as angels can hardly appreciate.

*only Moral or lesson one could get out of this story
two words — "Question Not" "Wait for your
turn all, Oueday" as the beloved master always says.*

Sp - Anecdote

ardent
An devotee of Bhagwan, lived in a village. His constant & sincere ~~series of~~ ^{series of} ~~uttering~~ ^{prayers} ~~for~~
years ~~and~~ ~~years~~ ~~which~~ to Bhagwan, for years created in him a desire
for ^{atma-} ~~an~~ ^{an} (sp. knowledge) and subsequently for realising God.
So keen did this ~~test~~ longing for God-realization grow that
he became restless and wanted to have that Supreme experience
- instantaneously.

One day he came to know of a Mahatma, who had
just come to the village. He runs at once to the great Saint and
says - "Maharaj, I wandered ^{on a pilgrimage} from one end of the Country to the other
visiting various holy places and taking darshan of scores of Sadhus,
but nowhere could I find solace. Nor could anyone up to now find
~~me~~ ^{fulfil} ~~my~~ ~~life's~~ ~~only~~ ~~desire~~ - for the darshan of Bhagwan.
I surrender myself unto you & explore you to give me the darshan of Bhagwan
- at once & without delay. I have waited & suffered enough -"

He was a simpleton & sincerely believed that he was
ready & deserving of the experience of the highest that he desired. But the

Guru knew better. ^{as also to test him,} In order therefore to test his worth, the Mahatma

took ^{out a round} a Marble-like piece of precious stone from his ~~own~~ ^{own} - and
gave it to the devotee - said "Go to the vegetable market and
"Take this and bring five seers (lbs) of vegetables from any dealer
in the Market"

The bhakta, who knew not the value of the precious
stone & took it only for an ordinary Marble began to argue in his
ignorance "Gurudev - who could get five seers of vegetables for
this little piece of marble. It would at the most fetch one seer"

said the Mahatma "Do not ~~argue~~ ^{try} to ascertain the value of the marble
Do as I say -"

... The poor devotee goes to the ^{bhaji} ^{vegetable} bazaar (market) and
rather a better experience. Everyone laughs him out for the ridiculous for
he asks for the Marble. One amongst them however sees it carefully
and thinking it ^{might} ~~be~~ ^{delight} his little son to play with -
agrees to keep it but offers - after much huffe-huffing - only
seers of vegetable s. ^{Disappointed,} the devotee returns to the

and narrates his experience

After patiently listening to him, the mah. tells him to go to a sweet-meat seller and ~~try~~ offering the piece of marble, being only

5 Seers of Sweets

The poor bhakta thereupon begins to argue "Mahary, when this marble couldn't fetch 5 seers of veg- how is it possible to bring 5 seers of Sweets for same? It is ridiculous!"

"Why do you argue here. Go & try in the market" as I said the mahary.

Similar experience awaits him in the Sweets market. all ridiculing him for the price demanded. One, however, who happens to mark the marble as they make to keep it, intending to break it into pieces and have them set in his ring, so that he may at least have the satisfaction of having ~~some~~ ^{big} pieces of stones - even if they be false. But, he makes a counter offer of only 3 seers as the value for the marble piece.

Unable to fetch the desired value, the bhakta returns to the mah. & relates what ~~it~~ ^{it could fetch} at 3 seers - at the Mah. ~~he~~ ^{he} says

Calmly hearing her say, the Mahary makes yet another proposition "Now - my dear man - go to a goldsmith - and demand a hundred rupees as its price"

The bhakta again resumes - "Mahary - it is absolutely ridiculous to ask for a hundred rupees for a thing which couldn't fetch 5 seers of sweets - How is it possible?"

"Why Not try instead of same in the market instead of wasting your time here in idle talks!" - said the mah.

To the gold & Silver market goes the poor bhakta, there again to ~~have the same~~ ^{be pitted & ridiculed} ~~better~~ experience. For altho' they were gold & Silver Smiths, none could ascertain the value of the precious stone (which was a real diamond). One, however, marked a peculiar ^{peculiar} ~~peculiar~~ ^{glaze} in this is conjectured that ~~the~~ ^{it} ~~is~~ ^{may be} a diamond whose lustre ^{hesitatingly} he offers only 90 rupees.

Disappointed, the bhakta again returns and explains. Once Again does the mah. ~~order~~ ^{test} his patience "Now take this to a diamond dealer in diamonds & fetch 1000 guineas for the marble. This was the end of climax."

Staggered by this exasperating & extravagant demand, the poor bhakta remonstrated "Maharaj - It doesn't at all stand reason to expect 1000 rupees for a piece of stone which has been valued at Rs. 90 with difficulty! The person who would offer such a price would be literally a fool for this marble!"

"He is as I say" - said the Maharaj "Just try again"

A dealer in real diamonds recognizes this piece ^{& ascertains its} stone - ~~as~~ valued at 5000 rupees. But being a merchant & greedy for having more profits from a needy party who is in need, offered only 900 rupees

The bhakta's patience is new at its being. After mentioning the ^{best} valuation of the diamond at 900 Rs. - ^{he} starts complaining "Instead of giving me ^{the sp. experience & desire} for satisfaction, you are merely sending me a ^{kind commercial} amount! I am mad and wait go. If you want to give me God-realization for it now - straightaway or I leave it at that."

The Maharaj ^{quietly} asks for the diamond to be returned and explains "You are no god for such an experience. You have no appreciation or value of things"

You valued this piece of diamond for only one seer of vegetable whereas ^{an ordinary} the vegetable-dealer valued it for 4 seers.

The Sweet-meat dealer was more clever & valued it for 3 seers of sweets. The goldsmith, who ^{was still cleverer} knew more, estimated it for 90 Rs.

But the jeweller alone ^{who dealt in precious stones} could ascertain its true worth at 5000 rupees. Had he been less greedy, he would have procured this precious diamond which is worth 10000 Rs. for half its price & gained so much.

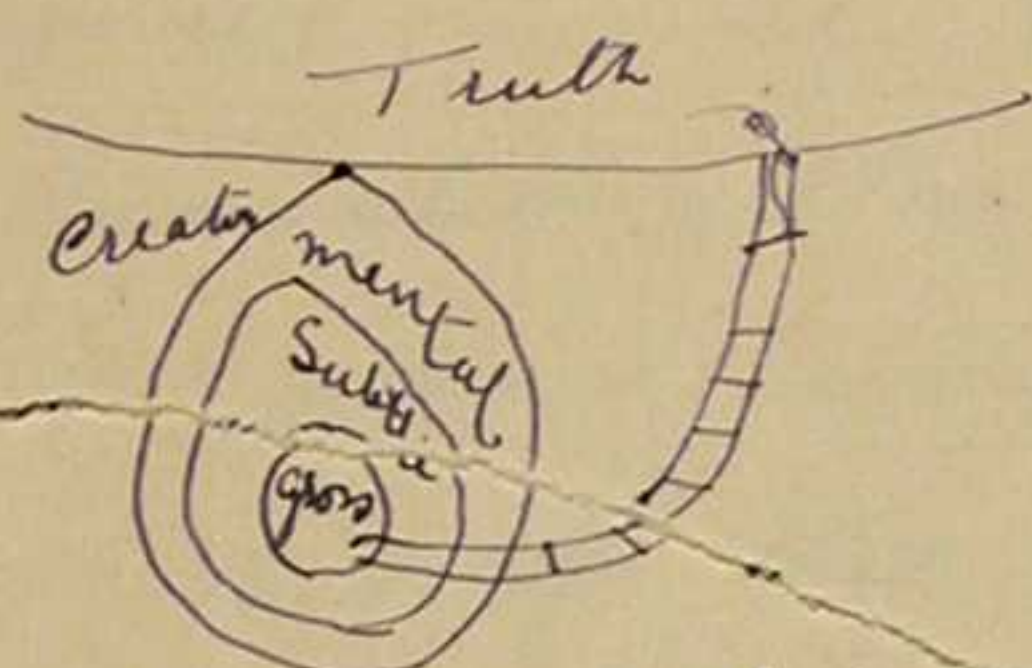
The poor bhakta was stood benumbed - aghast

The Maharaj further explained the sp. significance of ~~the~~ "Just as you have no knowledge ^{of} true div. soul, ^{all} those of the Sadhus whom you met knew v. little of ^{that is immortal} soul. Each individual has this soul - which is ^{immortal} like true jewellers who alone realize real worth of ^{precious} diamonds. But only those who are advanced, appreciate the true significance"

You are like Millions of the masses who know Nothing @ the ^{immortality} ~~and~~ ~~the~~ ~~vegetable~~ ~~dealer~~ ~~could~~ ~~be~~ ~~compared~~ ~~to~~ ~~all~~ ~~perwading~~ ~~and~~ ~~divers~~ ~~expressions~~ ~~of~~ ~~the~~ ~~All~~ ~~perwading~~ ~~soul~~, have no value for same. The vegetable dealer may be compared to ^{red eyes} ~~some~~ ~~family~~-men, who being involved in ~~sin~~ ~~may~~ ~~have~~ ~~some~~ ~~little~~ ~~value~~ ~~of~~ ~~the~~ ~~Soul~~. The ~~lowest~~ ~~dealer~~ ~~is~~ ~~the~~ ~~seller~~ like a few ~~seraph~~-minded men who ~~to~~ ~~know~~ ~~more~~ ~~@~~ ~~the~~ ~~Soul~~ - & immortality & hence behave better. The goldsmith may be ^{compared} ~~be~~ ~~known~~ to those few advanced Souls who know more @ God. where ~~as~~ ~~the~~ ~~dealer~~ ~~in~~ ~~diamond~~ ~~may~~ ~~be~~ ~~known~~ ~~like~~ ~~those~~ ~~all~~ ~~highly~~ ~~advanced~~ ~~knowing~~ ~~perfect~~ ~~souls~~ who alone realize the worth of God-hood. But being still ~~enwrapped~~ ~~in~~ ~~Maya~~ - their greed wouldnt allow them to return the invaluable diamond paying its full value & ~~estimated~~ ~~it~~ ~~loss~~.

(G. Reedy)
 So - take heed from this. God-hood is no ordinary thing. ~~Make~~ ~~patience~~ ~~faith~~. ~~Follow~~ ~~the~~ ~~Perfect~~ ~~Master~~. Take the right path. ~~Follow~~ ~~the~~ ~~Perfect~~ ~~Master~~. Continue your bhakti whole-heartedly. ~~Have~~ ~~faith~~. ~~Words~~ ~~of~~ ~~Mahatmas~~ ~~never~~ ~~fail~~. ~~Have~~ ~~faith~~, and then the grace and guidance of a Perfect Master, Knowledge will come to you and you will be redeemed!

All the spheres are under Maya except the Truth.
 Truth cannot be realized in any spheres except the
 gross. To realize and that too in human form only.
 To realize Truth a Human form is essential. Once
 if a human being realizes he becomes free from the
 grip of Maya which has its ^{control} ~~strong~~ even over the
 Creator.



A human being in the gross world before reaching the
 Truth has got to cross 7 planes. These crossing of the planes is
 most difficult. Powers and ^{enjoyments} ~~experiences~~ that he
 gets during the way make the progress almost
 impossible. Even what little power and enjoyments that
 one gets in the gross has such a great control that it
 is becomes so difficult to shun then how much
 more difficult it ^{may be} is that which is far more powerful
 & far more enjoyable. So the Sadgurus take those
 whom he intends to the sphere of Truth in darkness
 without giving them a chance of getting stuck up in the
 way. Once if the goal be reached some are
 destined to come down. These are the great
 "acharyas". They come from their position command
 all the three spheres, help the advancing being
 and are aware of the Real state. Who they are
 about Maya yet they handle it. They are
 free and always yet they are bound.

After death the gross life ends and ~~of~~ life in spirits begins. There are two ^{more} planes created by the Creator in addition to the gross plane. These are Subtle + Mental. All have to cross the subtle planes. There are very many varied conditions. Intense happiness or intense misery exist in this plane. Commonly called Heaven or Hell. This plane as densely populated as the gross may much more. The life in the is without the control of Space or Time but still under the control of Causation. This life ordinary men enjoy in dreams but without having consciousness. ~~Yogees experience~~ It is this life that Yogees experience with gross body.

Beyond the Subtle Mental begins. This life is ^{on} a much higher & powerful scale than the subtle. Only a few who have crossed the subtle again do succeed in reaching the mental plane. Life is ^{here} like a spark. The consciousness is full. One who has reached the mental does see the subtle as well as the gross worlds. ^{of} as the subtle one sees. From the gross world ordinary men cannot see the subtle. Yogees can. In the subtle world both the gross & the subtle are intelligible but not the mental. But in the mental everything appears are intelligible except the sphere of the Truth.

All these planes are manifested in Human form. Just as a wamp has gold, red & stone it is so in a human ^{gross} form the subtle, mental & the Truth also exist.

and suffer for the sake of others. For in their
working suffering lies the advancement of others for their
suffering the sufferers of the universe. These
beings are called the "Saviors." They are
very very rare, but always are. Once after
years they come before the worldly people and
again remain secluded.