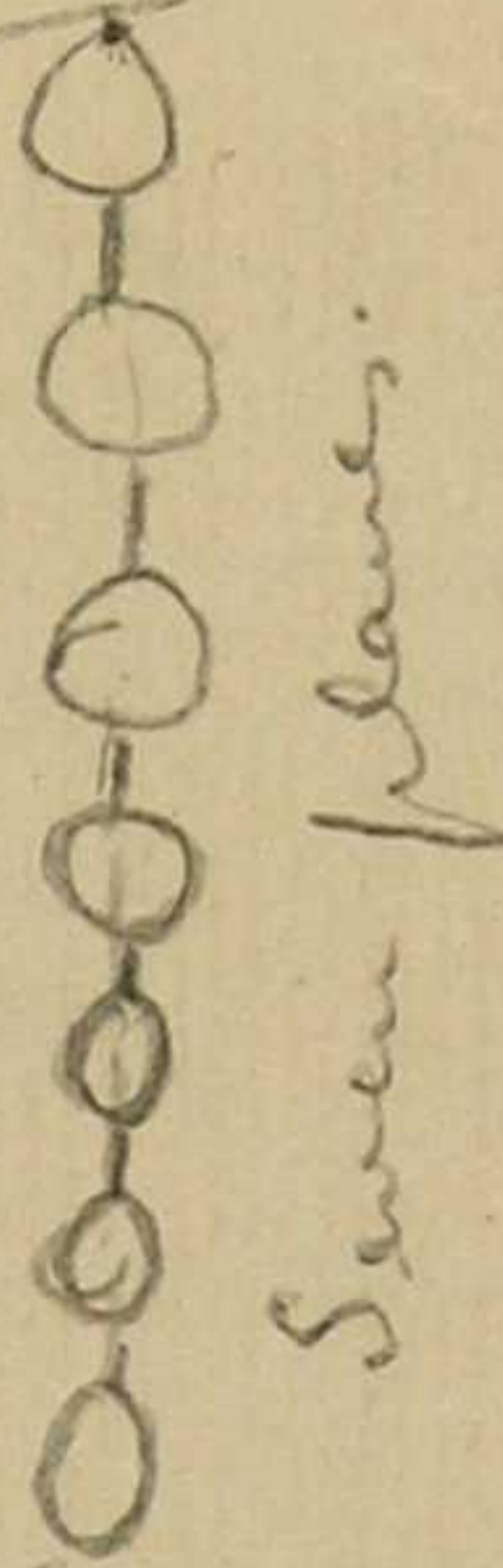
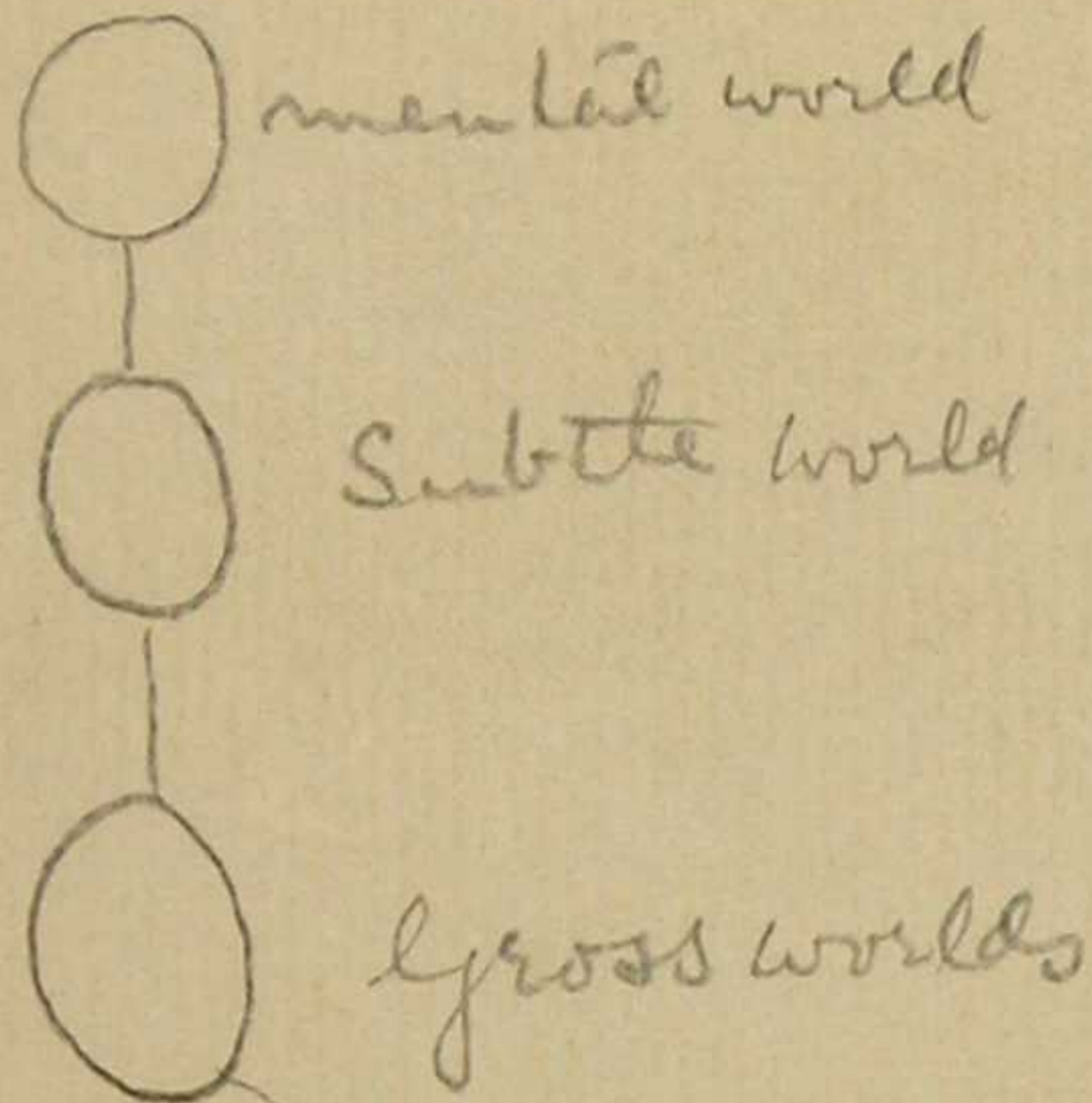


62 (F5) ENGLISH EXPLANATIONS

Infinito



Very few reach the mental world & even when reached
Truth cannot be realized. To experience Truth one
has to start from the gross worlds & advance through
the planes. The subtle world is one, while gross
worlds are numerous. The former is without
time & space. ~~For~~ There intense pain or
pleasure is experienced according to acts of
merit & demerit after death i.e. detachment of the
gross body & one remains there enjoying intense
pleasure or pain according to the respective
Samskaras. Heaven & Hell means the subtle
world. It is one throughout. For examples
now you people are sitting in this room.
You are not with any partitions and

~~some sitting here~~ & some of you are feeling very
hungry, some ~~are~~ are suffering with leprosy & some
on the contrary are without any hunger or pain &
thus happy. i.e. all are in the same room
meaning the subtle world, yet different states
are being experienced. After the ~~period of pain~~
necessary experience of pain & pleasure is
finished, one has again to come to the gross
world & take a gross body until one
realizes truth. The subtle world simply
means a sort of walking room to pass
the interval between the changing of gross
bodies. Even those who have reached
mental world have to come back to
the gross world, but the interval, that is
the stay in the mental world is very
very long! & those who come from the
mental world into the gross world after
great & lengthy periods come down with
the powers of the mental world ~~that~~
~~of creating, preserving & destroying~~
~~the world, the sun, the moon, etc.~~

12N

You have heard of Brahma's Vishnu's
 Mahesh's ~~being~~ reincarnations! It is those
 that are coming from the mental world into
 the gross world with all the powers. 20
 Realize truth there is no other fr but to
 start from the gross world. There are many
gross worlds. Even the moon was once a world
 like our own and our own earth will one
 day become like the moon, barren of
 life but another one will take its place.
 It is already in the making in the
 mental world! Thus by the time one
realizes god or takes towards the planes
he has to take turns between the gross
& subtle world. The subtle ~~worlds~~ ^{world's} although
 without space & time ~~has~~ ^{get} those
 who are there have subtle bodies ^{like mist} & eat
 drink and in fact feel pain & pleasure
 freedom & imprisonment just as

just as we do feel in the gross world
The only difference is the ~~plea~~ pain &
pleasure ^{are} are very intense there.

|| In the mental world there is no body but
very brilliant spheres of light.

✓

9

Imp

To go into the subtle world or even the
mental world amounts to going back
Instead of going back into them from
where one has come into the gross
world. One should go from the gross
world into the planes. The spiritual
planes have no direct connection with
the subtle & mental worlds. One
must make a start in the gross
body & realize truth Itself in this
body. Truth cannot be realized
Mental or ~~State~~ Subtle states
It can only be experienced in the
gross body. The Yogees experience

the subtle world even while having the gross
 bodies, while ordinary people experience it
 after death only. Those in the subtle world

can see the gross world but not the
 mental world, while those in the mental
 world can see the subtle as well as the
 gross worlds. Even in the gross world

one has to reach the human form. Consequently
 there are rounds ^{into} rounds from which one
 has to slip onwards instead of being
tossed up between the gross & the
subtle or in rare cases the mental
world.

Causation } Mayo-palp-jini
 et

Suffering & Realized akaryas - Sarinuss et



give up our gross body &
why do we go to the Subtle worlds -
to experience the pleasures or pains with an
subtle body - Such pl. & pains as our gross body
could not experience - (during life here)

No 11/4

6

BIRTH- CONTROL

ZV

Question:- If the physical means of birth-control is ruled out as being spiritually undesirable, the only alternative to regulate the birth of children is to rely on mental control. Complete mental control is achieved by very few persons; and failure in mental control seems to affect woman more seriously than man. For any such failure woman may have to undertake the troubles and the responsibility of bearing and rearing children, whereas man remains free from any such troubles or responsibility. Exclusive reliance upon mental control therefore seems to be unfair from the woman's point of view; and the use of physical means avoids this injustice.

Answer:- The injustice is not real but only apparent. It is true that woman has to undertake the troubles and the responsibility of bearing and rearing children but she also has the compensating joy of feeding and fondling them. The joy of motherhood is much greater than the joy of fatherhood. Further, the man has to face and share his responsibility towards children. In average cases the general responsibility (economic, educational, etc.) of the father is much greater than that of the mother. Cases where the mother alone can adequately discharge parental responsibility are extremely rare. Therefore even in the event of failure in mental control there need not be any injustice in the distribution of parental responsibility which should be mutually shared by man as well as woman.

Question:- In some cases man is likely to be inconsiderate since his eventual moral responsibility towards children is capable of being shirked. Woman is not likely to be thus inconsiderate

since she cannot avoid the physical consequences and the corresponding responsibility. Why should then woman co-operate with man in this unequal enterprise?

Answer:- Inconsideration is not necessary in the situation. It can be avoided if the father as well as the mother is fully conscious of their mutual responsibility. Since they are joined together by spiritual links they should endeavour together to attain mental control. If they fail in mental control they should carefully and willingly discharge the joint responsibility of parenthood. But reliance on physical means is disastrous to both from the spiritual point of view.

* * * * *

The world has never listened to the words of Masters and even
Prophets with the seriousness they deserve. Rather it ~~is~~ ^{has} always
doubted their motives, ^{and revolted against their life mission of world renovation.} That is why no Prophet was ever recognised
in his own time and place. This is human nature and that has been
the unwritten law. History repeats itself, age after age, with the
woeful tales of the worst behaviour mankind has always pitted against
their greatest benefactors. It is the same even in these civilized
times of ours.

Under such circumstances to publish the private talks of a
Master like Baba with his closer group, however true and significant,
would be rather rash, and like exposing a tender plant to the care
of an ignorant farmer who knew nothing about farming, or to put it
more plainly ^{considered} "Chanting Gita before a buffalo".

Even so, we can openly say that for those of us who have been
with him and watching his movements and activities and listening to
various talks, explanations and discourses in these times of great
tension, it is all a revelation of simple truths simply told, and
of the mysteries of ^{life} ~~times~~ known only to seers and Masters, disclosed
in their naked forms, and problems of life - apparent and real - laid
bare, ~~a~~ contrasted and explained as Masters alone could do. It is all
a treat to watch! What he told in lighter vein in discourses and
stray talks years before is all an open book to us. What he tells
now will be revealed to us as such in its time - we are sure. ~~These~~
But these are amazing things, the simplest of which slightly dis-
closed might turn all topsy-turvy and create sensation.

~~Even so,~~ ^{however,} There are certain facts which we can safely dis-
close to be digested if not by the ~~an~~ outside world, at least by the
group and those who understand.

These are words of the Master as given above. Whatever interpretation the world may give to these, according to the angle of vision they look at them, but to us they are truths and facts the world has to know and face some day or the other. Times may change, but never the words of Masters. For these utterances, even silently given on a black-board, speak more than volumes and convey with them the driving force of one who wishes these to be known, understood and digested. Sooner or later won't matter. They stand ^{true} till eternity. They are not mere words. They are truths mankind MUST know, sometime or the other, the sooner the better.

Why, it may well be asked does a Master like Baba who knew that a most destructive war was coming, not try to avert it? Has he no value or consideration for the millions of lives that it will sacrifice? The question is natural, but if one just ponders for a moment, it will be clear to him that if he is a Master, ^{and} knew that ~~it~~ a terribly destructive war was coming and still did nothing to stop it, there must be ^{some} a purpose, as all things in nature has. To understand it in the light of his explanations, one has to mark his significant words -
with its disastrous consequences to the life of millions of lives besides suffering etc.
"The war is inevitable, - as a necessary prelude to the spiritual upheaval that is ahead."

Handwritten notes at the bottom of the page, partially illegible.

Copy

When suffering leads to real eternal happiness we should not attach importance to this suffering. It is to eliminate suffering that suffering has to come.

People suffer because they are not satisfied, they want more and more. Ignorance gives rise to greed and vanity. If you want nothing, would you then suffer? But you do want. If you did not want anything you would not suffer even in the jaws of a lion.

The widespread dissatisfaction in modern life is due to the gulf between theory and practice, between the ideal and its realization on earth. The spiritual and material aspects of life are widely separated instead of being closely united. There is no fundamental opposition between spirit and matter, or, if you like, between ~~form and~~ life and form. The apparent opposition is due to wrong thinking, to ignorance.

The best and also the easiest way of overcoming the Ego and attaining the divine Consciousness is to develop Love and render selfless service to all humanity in whatever circumstances we may be placed. All ethics and religious practices lead to this. The more we live for others, and the less we live for ourselves, the more our lower desires are eliminated, and this in turn reacts upon the Ego, suppressing ~~it~~ and transforming it proportionately.

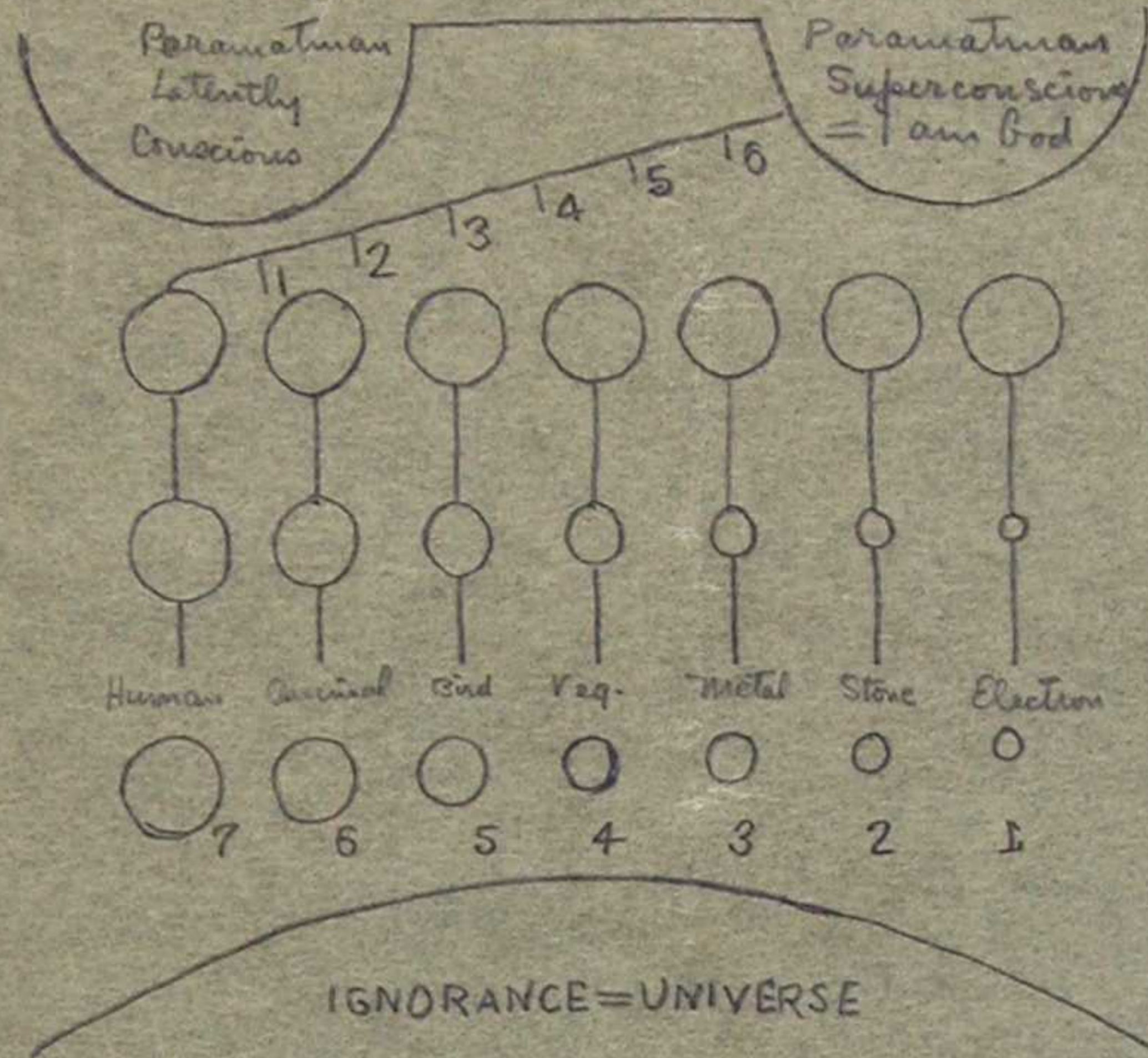
The root of all our difficulties, individual and social, is self-interest.

Eliminate self-interest, and you will solve all your problems, individual and social.

The world will soon realize that neither cults, creeds, dogmas, religious ceremonies, lectures, and sermons, on the one hand, nor, on the other hand, ardent seeking for material or physical pleasures, can ever bring about real happiness - but that only selfless love and universal brotherhood can do it.

PARAMATMAN

Copy



B's
Explanation

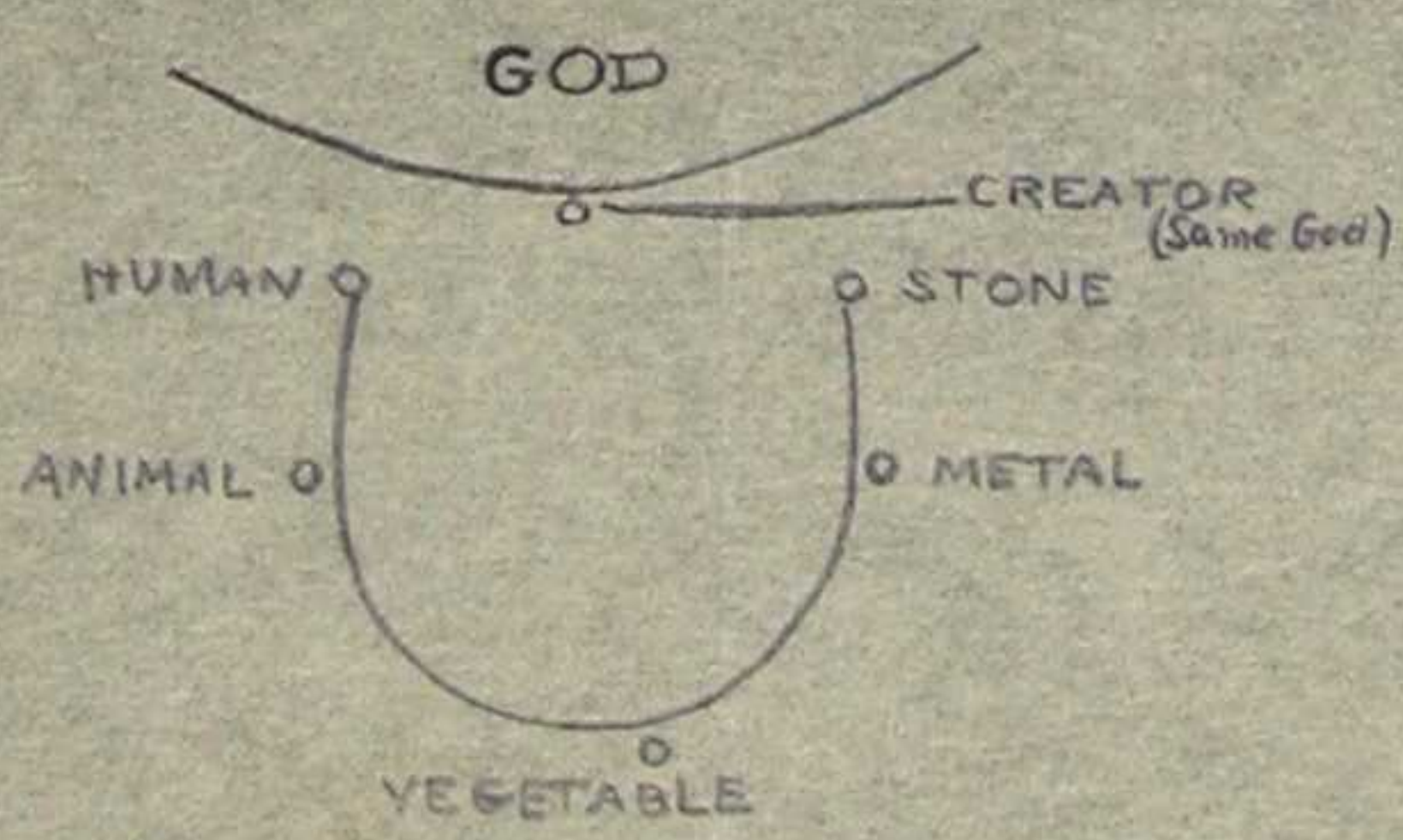
The above diagram shows that while the forms (--bubbles) change and "knowing" or consciousness increases, the Atman (--drop) remains the same. It is not easy to go along the reverse (--spiritual) path, for it is full of hardships; but it is the real path, as the spiritual life is the real life, and it effects one's salvation in the end. The diagram shows that when one reaches the goal, one realizes the Self or attains the state of superconsciousness - "I am God," and for him ignorance--universe is annihilated, and remains so till he returns from his dizzy height to the consciousness of the universe. If the aspirant gets back, after realizing God, ^{recovers} his gross consciousness, it means that he knows not only the Self, but also ^{the} ignorance--universe. The realized soul not merely believes but knows from personal experience and sees with his spiritual sight that the universe is nothing, or nothing but a mirage. The difference, therefore, between the jivatman and the shivatman ^(the individual Self) is this, ^(universal Self) that while maya rules over the former, the latter rules over maya. The consciousness of the Atman as jivatman may justly be called false, but as Shivatman the consciousness of the Atman is real. The sanskaras which the Atman contracts in all forms before it reaches the human form are natural; but

those which the Atman contracts in the human form are unnatural, because the human form is the last link in the chain of evolution. And because the sanskaras in the human form are unnatural, the Atman reincarnates again and again till they are wiped out. Through evolution and reincarnation the Atman gets false consciousness, but ~~let it be noted that~~ this false consciousness is an indispensable means for the ^{individual} Atman to realize the Self.

Now let us turn to the drop-bubbles and their organic evolution. The eighty-four lacs of bubbles or forms, which the Atman (--soul) is said to pass through, before it reaches the human form, are the chief and not all the forms. It is not at all possible to enumerate all the minor forms. In other words, the eighty-four lacs of forms are really the genera, each of which has its species, and the Atman has to pass through all of them, before it can incarnate in the human form.

V

Though there are millions of nominal forms through which the soul has to pass before it can incarnate in the human form, yet, strictly speaking, there is only one form, viz. the human form, from the beginning to the end. And why? ~~Just because~~ the human form is latent in all the previous forms, including the electron; but in order that the human form may be completely manifested, the soul has to pass through all the different countless forms. In other words, the different forms ^{of} in the mineral, vegetable and animal kingdoms are nothing but the human form in its latent state, which becomes completely manifested as a human body in a human being. ~~Let it be carefully noted that~~ the latent human form takes four straight turns and afterwards one inverse turn - in all five turns - before it becomes completely manifested. In order to understand these five turns, we must glance at some of the species.



Stone is the first important form which is visible to the naked eye. Every stone has eyes, nose, mouth, hands and feet, in fact a complete body, exactly like the human body, but as it is compact to the last degree, it is extremely latent in this form. It is like the cloth doll, which can be made to resemble an uneven piece of stone, when it is carefully folded up. With the evolution from the stone these imperceptible compact parts of its body begin getting unfolded. In the metal kingdom they are still invisible to the naked eye, but in the vegetable kingdom the crude manifestation of the latent human form is perceptible, to some extent.

The compact latent human form in the stone evolves with the head going underneath the ground and the feet rising up - gradually becoming "upside down" in the vegetable kingdom with the head completely underneath the ground and the feet straight up, as is the case with a tree. The tree form is THE FIRST TURN of the compact latent human form. Observe a tree carefully. The mesh of roots are the hairs on the head of the tree; the mouth is there, though latent, and so it is not seen by the naked eye. Water and manure are given to the trees, in order that they may drink and eat, at their bottoms and not on their tops, for their mouths are underneath the ground. The entire portion, from throat upwards, of the body of every tree stands out on the ground. The lowest visible portion of the trunk is the throat of the tree, and the remaining trunk is its main body. The bigger branches are its hands and feet, and the smaller branches are the fingers of its hands and feet. Of course many trees have more than four big branches, though man has only two hands and two feet; and more than twenty small branches, though man has exactly twenty fingers in all. But we must not forget that all the big branches except four, and all the small branches except twenty are excrescences which are caused by the evolution of tree forms, the last of which is the banyan tree. Moreover there is a remarkable tree, which has exactly four big branches and twenty small branches, and its shape is such that even a casual observer cannot help noticing a great similarity between it and an inverse

human form.

With the evolution from the vegetable kingdom, the feet of the crudely manifested inverse human form in the tree gradually come down and down as the soul passes through different forms until they (the feet) lie flat on the ground in the form of a worm, whose mouth is upwards and not underneath the ground. This is THE SECOND TURN, in the above form, of the compact latent human form. The worm is ridiculously small, but it has two hands, two feet, twenty fingers, etc. as a human being has, but as they are very crude and minute, they are not perceptible in their proper order.

From the worm state, the compact latent human form begins to rise again, with face upwards. THE THIRD TURN of the compact latent human form occurs in the fish form, whose feet are down, but the upper part of whose body is raised, say, to an angle of sixty degrees. Even when the fish dives down into the water its eyes remain turned upwards - which may be contrasted to those of a human being whose eyes, while diving, are turned downwards. The wings of every fish are the compact hands and feet. Through all the different small and big fish forms the soul has to pass. The last fish form is the water-fowl, and in this form the compact latent human form is found to be somewhat erect and the third turn is completed.

Once again through various changes the compact latent human form takes THE FOURTH TURN, with face downwards, in the shape of a crab. From the fourth turn the feet remain in a compressed form till the inverse turn takes place. THE FIFTH TURN takes place in the kangaroo form, and it is inverse because the head begins rising up and manifesting itself.

The principal manifestations of the latent human form, in the animal kingdom, are those of the kangaroo, the dog and the monkey. The kangaroo is the first animal form in which the soul incarnates after passing through the last bird form, and that is why its front two legs are so very small. With further progress the feet begin to get higher and higher, as in bears, lions, etc. (but the eyes remain turned downwards) till in the dog form, the latent

human form can actually sit on its hind legs. The last stepping stone, which helps the latent human form in completely manifesting itself is the monkey. ~~The fifth turn is, therefore, completed in the human form, which is~~ the complete manifestation of the same form that was latent in electron and in the course of manifestation appeared as countless different forms in the mineral, vegetable and animal kingdoms.

All the links in the chain of evolution will be clearly understood, when we shall go into details and examine the chief genera with their noteworthy species; but before we do so let us understand the growth of sanskaras which would facilitate the comprehending of form evolution.

Carefully bear in mind the following table:

1	2
Infinite Atman (--Soul)	Infinite Atman
in	in
stone form	vegetable form
is	is
almost unconscious	sub-conscious
and has	and has
most finite sanskaras	finite sanskaras
3	4
Infinite Atman	Infinite Atman
in	in
animal form	human form
is	is
less sub-conscious	conscious
and has	and has
less finite sanskaras	infinite sanskaras

From the above table it will be seen that Atman remains the same - Infinite throughout, but it gets full knowing of or consciousness of ignorance--universe in the human form. As already stated more than once, in order to know the

MS. Sayings of Sri Sri

Mere prostration is not enough. It must be accompanied by thorough and complete surrender of oneself (body, mind and soul) and one's possessions.

2. Mere questioning is not sufficient. It must not be out of idle curiosity or with any improper motive or attitude, e.g. to catch at mistakes in the answer, or to trap the Guru. The object must be pure desire to attain progress and liberation.

3. Seva is not any service. To be effective, there must be no lingering idea that one is free to yield service or refuse it. One must feel that one is not the Master of the body --- which is the Guru's and exists merely to render Him service.

Copy

Never question "When & Why" !

The secrets of nature have all a purpose behind each, which the human intellect can never divulge. But the mind is ever-^{travelling} and the average mentality of the present-day is always argumentative, even in things of nature and of God where the ordinary mind can never reach. Even the minds of those who have come under a Master or entered the Path and have experienced many things that are not possible for the millions of the ^{other} ignorant masses, at times get impatient and begin to question the "working" of the Master or even of God (nature) when things happen that appear strange and do not appeal to reason. Why do we not hear people say many a time to the devotees of a Master (like Baba) "Oh, how could such and such a thing happen to you. What is your Master doing! Where is he now and why does he not save you from this....." and so on. ^{Let those who} ~~And if we~~ have the moral courage to ~~admit~~ ^{let us} admit, ^{that we} ~~they~~ who have stayed with Baba for so many years, have seen scores of his miracles and have wonderful personal experience of his Unbounded Love for ^{them} and of His Infinite Powers of Protection often are led to question "Oh B..... where are you! Why should this happen!" ^{Love hearts} And at times when a bit impatient, clamour "Oh dear B....., how long is it all going to last!" as if B..... doesn't know and is prolonging the period of anxiety, one way or another! For, in our moments of impatience, depression and desparity, we for the time being, seem to forget that "He knows, all, He sees all, and has a purpose behind this all — a great purpose too of nothing but our own welfare, and of our redemption, our salvation, towards which He is so silently leading us all, even incurring our displeasure and ^{Smilingly accepting the} unbecoming expressions of wrath and anger for the sufferings ^{our own actions of} we have to undergo for the past, but ^{and out of our ignorance} which we are led in the moment of excitement to believe as brought on by Him! We can't deny this — there may of course be "exceptions" Baba alone knows. But we are not talking of "exceptions". We are speaking of the average person who comes under general rule. And altho' we do know, we who have come under the benign influence and grace of Beloved Baba, that there IS a purpose behind everything He does for us and for others, ^{of} our own good as He alone knows, there ARE moments when we do get dejected, depressed, excited and say things we would never in the ordinary course venture to dream of. And the Beloved in His All-knowing compassionate manner smiles at our childish screams

which He knows are due to an ignorance He is working to wipe of.

and but for Him and His Love, where could we have been!

And every faltering step teaches a new lesson, every new experience brings with a new light, a new awakening towards the great Truth to which He is leading us. The more silent and submissive we are, the easier the task for Him. The same heart that ^{childishly} revolts, at times, in calmer moments reacts and is ready to give the very life away if that could but alleviate His suffering a bit. How could we do it best! With the LOVE that He has awakened in each of us - the Love we never knew before, the Love that made life worth-living, for Him, under Him, *for Him for His Cause.*

And now when the dear Beloved is, in seclusion, working quietly for the welfare of humanity as we alone could do, - a burden we alone, out of His compassion for suffering humanity, can lift - when His dear ones feel His absence and miss His (physical) presence that dwells in our memory as a glorious dream of the past for a glimpse of which we crave every moment, when worldly environments and other difficulties at times make one a bit desperate, let us remember ALL HE HAS DONE FOR US, INCOMING TO US AND IN TAKING US UNDER HIS LOVING FOLD, AND ABOVE ALL, NOW HE SUFFERS IN SILENCE AND IN SECLUSION.

Let Let us remember, everything He does has a purpose, that none is more eager than He to bring that ^{of days} Day sooner when each of us will have life's supremest desire fulfilled, in "self-realisation" that is the goal of humanity and towards which He is leading. And while He is leading us to that Ultimate Reality as He knows best, each has to pass through certain experiences and vicissitudes of life, which altho they may appear strange and at times embarrassing, should not be resented, but quietly ^{accepted and} faced, and if one does at all wish to make His work easy and lessen His burden as best ^{as} as much as we can.

I came across a nice story in a vernacular translation of the "Pearls of Faith", which I believe would be helpful in one's moment of depression or of excitement brought about in a mood of reasoning questions and arguing, for the various "wrongs" we in these moments are led to believe, ^{are brought on} to us, by "some unseen power or influence", etc.

Spiritual Awakening.

Ordinary man is completely engrossed in his activities ⁱⁿ concerning the gross world, and he lives through its ^{own} manifold experiences of joys and sorrows without even suspecting the existence of God. He tries as best as he can to ~~have~~ ^{enjoy} the different pleasures of the senses and also to avoid the different kinds of suffering. 'Eat, drink, and be merry' is his philosophy. But he cannot altogether avoid suffering, ^(ultimately he lives in the grip of the Karma.) and even when he succeeds in having sense-pleasures he is often satiated by them. ^{And} thus he begins to ask; "What is the end of all this?" Owing to the many frustrations in life he may occasionally become desperate. And in desperate^{ion}ness there is such tremendous power that he may in some rash moment of impulse even commit suicide. This of course is ~~a~~ thoughtless, ~~action~~ since the power of desperateness^{ion} is here allowed to work destruction^{ively}. But if a man is divinely desperate he thoughtfully and creatively uses that tremendous power for seeking the ultimate goal of life. He is no longer content with the fleeting things of ^{outer} this life, and ^{he begins to mistrust} becomes thoroughly sceptical about the ordinary values which he has so far uncritically accepted. ~~And his desire~~ ^{becomes} to be ~~exclusively~~ ^{He desires only to find} centred upon finding the Truth. This is the beginning of ~~the~~ spiritual aspiration for God-realisation.

Most people do not ^{experience} possess divine desperateness^{ion}; and

~~They are naturally not very keen about God. They do not even suspect the existence of God and they, naturally, do not seek Him. They might of course have heard from others -- assertions about the existence of God; but this in itself is not a sufficient incentive for launching upon the search for God since they do not know about Him from personal ^{or} knowledge.~~

For them God is at best an intellectual idea, or a probable hypothesis, and not the Ultimate Reality which is the object of intense desire and endeavour. In the life of every one, however, there comes a moment when there is ^a transition from this indifference about God to a desperate search for Him. This transition may be illustrated by two stories from the

Life of Buddha, which ^{is} not generally known. Buddha was one day discussing spiritual questions with ^a his friend who was quite advanced on the Path. During this discussion their attention was diverted to a corpse which was being ^{carried away from where they sat.} taken by their side. "This is the end of the body, but not of the soul" his friend remarked. "Have you seen the soul?" asked Buddha. "No," ^{answered} was the answer of his friend. And Buddha ~~remained~~ sceptical about the ^{evidence of the} soul, since ^{he} ~~insisted~~ upon direct and personal knowledge. //

^{TI.}
^{New}
^{Para}
// ~~Another~~ day, as he was riding upon ~~a~~ horse-back, he ~~encountered~~ an ~~ordinary~~ pedestrian walking ^{along} on the same ^{path} way, and ~~he~~ arrogantly ^{he} ordered the pedestrian ^{to} clear the way for him. The pedestrian refused, ~~to clear the way,~~ after ^{and} which Buddha got down, and ^{entered into a} following conversation ~~took place between them.~~

^{Prin}
^{on}
"Who are you?" asked the pedestrian. "I am the prince" answered Buddha. "I do not know you to be ^a prince," ~~said~~ the pedestrian, "I shall admit ^{that you are} you as being a prince only when I know you to be a prince and not otherwise," ^{said the pedestrian.} This conversation awakened Buddha to the fact that God ~~may~~ ^{might} exist even if he did not know Him personally; and he earnestly set ^{about to decide} himself to the task of finally deciding for himself the question ~~about the~~ existence of God's. // ^{TI.} After all, God either exists or does not exist; if He exists, the search for Him is amply justified; ~~and even if He does not exist, there is nothing to lose by seeking Him.~~ In moments ^{of} ~~desperation~~ ^{desperation}, when every thing seems to give way, man decides to fathom the ultimate significance of ~~this~~ life. This is how he begins to ^{awaken} to the Ultimate Reality.

Spiritual Development.

six

The spiritual development of a man may be compared to the growth of the child. The growth of the body of the child is natural and gradual, and the child does not know how it grows. The same is the case with man's spiritual development.

There is no growth in the Atman; what grows is the body. But because of the identification with the body, man ^{comes to believe} thinks that he is young or old. This is an illusion.

The child has full consciousness from the beginning. ^{As the child becomes a man} there is no increase in the degree of ^{its} consciousness, since the evolution of consciousness is complete in the human form. From the most rudimentary consciousness of a stone to the full consciousness of a human being there are many stages. The evolution of consciousness is gradual, and ^{up to what is called normal human consciousness} it may be compared to the process of becoming ^{waking} awake from deep sleep.*

gradual opening of the eye from the Sound Sleep - yes - 31.20.11 -
wakes fully, instead of seeing the own body, it sees opposite
and around, full - again it comes to realize that what it saw was all illusory
- (eyes) illusory, transient - that the real thing to see, experience clearly was the Self
- the self within

Life after Death. (Hell & Heaven).

At the time of death the soul drops its physical body; and after death there is no consciousness of the gross world since ^{such consciousness} it is directly dependent on the physical body. But though the consciousness of the gross world is thus lost, the sanskaras or the impressions of the experiences of the gross world are retained in the semi-subtle sphere. During the interval between two incarnations the consciousness of the soul is turned towards these sanskaras or ~~AN~~ impressions with the result that there is a revival and magnification of corresponding experiences. The average man does not become aware of the subtle environment. He is wrapped up in complete subjectivity and he is absorbed in living through the ^{revived} sanskaras or impressions. In this state, the experiences of pain and pleasure become much more intense than what they were in the earthly life. And these subjective states of intensified suffering and joy are respectively called "hell" and "heaven" which are illusions within the ~~AN~~ greater illusion of the phenomenal world.

B's
Lip

After death, the gross life ends and the life in 'spirits' begins. There are two more planes created by the Creator in addition to the Gross planes. These are 'Subtle and Mental'. All have to cross the Subtle planes. There are very many and varied conditions here. Intense happiness or intense misery exist in this (subtle) plane, which state is commonly called 'Heaven or Hell'. This plane is too as densely populated as the gross - nay, much more. The life there is without control of Space or Time, but still under the control of 'Causation'. This life (in subtle state) ordinary men enjoy in dreams, but without having consciousness. It is this life that the Yogis enjoy and experience with the gross body.

Beyond the Subtle, the Mental (life) begins. This life is on much higher and powerful ~~scale~~ scale than the Subtle. Only a few who have crossed the Subtle region do succeed in reaching the mental plane. Life is here like a spark. The consciousness is full. One who has reached the Mental (plane) does see the Subtle as well as the Gross worlds.

From the Gross world, ordinary men cannot see the Subtle. Yogis can. In the Subtle, both the Gross and the Subtle are intelligible, but not the Mental. In the Mental, every spheres are intelligible, except the sphere of TRUTH.

All these planes are manifested in the human form just as a mango has pulp, seed and stone, it is so in a human gross form, where the Subtle, Mental and the Truth do exist.

All the spheres are under Maya except the sphere of Truth. Truth cannot be realized except in the Gross - that too in human form only. That is, to realize Truth, the human form is essential. Once a human being realizes, he becomes free from the grip of Maya, which has its control even over the Creator.

A human being in the gross world before reaching the truth has got to cross the seven planes. This crossing of the seven planes is most difficult. Powers and enjoyments that he gets on the way make the progress almost impossible. In what little enjoyment and power that one gets in the gross has such a great control, so difficult to them. How much more difficult then would it be to control all those (powers and enjoyments) which are extremely more ~~powerful~~ powerful and enjoyable. So, the Sadguru takes 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~~ after the goal is reached, some are destined to come down. These are the great "Acharyas" (sadgurus). They, from their position, command all the spheres, help the advancing being, and are aware of the Real State. They are above Maya, yet they handle it. They are free and almighty, yet they are bound (by duty) to suffer for the sake of others. For in their workings alone, lies the advancement of the Universe, and in their sufferings, the happiness of the Universe. These Supreme Beings are called the "Baviours". They are very very rare, but always ARE. Once after years, they appear before the worldly people, and again remain secluded.

~~Life of the Jiva~~

The man (human being) is the "most advanced" of all the "living beings". It is in this (human) form (which is the "Perfect" of all other forms) that the "State of "Perfection" can be attained.

In the beginning, the "Jiva" (Life) enjoys the "state of God" in its Original i.e. First state. But it ("Jiva"-Life-) has then "no Knowledge" () of it (God-state). The "thought" or "desire" to know this, brings it from its original state (of God) i.e. "Infinite" to a "Finite" (limited) state.

The beginning of (this) "Finite" state is from the "atom" i.e. "stone" form. Now, in this "stone" form (that it has taken), the "Chaitanya" (life) is the "least". ~~Myx~~ The "Chaitanya" means "Knowledge" which - (i.e. the "desire to know") took it ("Jiva") down from the "Infinite" to the "Finite" state.

Advancing from this "atom" (Stone) state, the real beginning of "Chaitanya" (Knowledge) comes in the "vegetable" state, then progressing to the "animal" state, it ("Jiva") eventually assumed the "human" form. In this "human" form, the "Chaitanya" becomes "Perfect in Knowledge" that "This is all Nothing" etc., that is to say, the very "thought and desire" that in the beginning gave the "Jiva" the "Finite" state from the "Infinite" come to an end here - in "Human" form. But here, this confusion is created that the "Jiva" forgets its first - the Original - aim "to know the Infinite" state, and pays all attention to and exerts all energy to know the "Finite" state only, and that is why and where it fails, striving always at the "limited", leaving the Eternal Sublime "Unlimited" (state).

Now - "to get a Knowledge" when and why this "Finite" state was given (created) to the "Jiva" is said to be "Perfect" state, i.e. to realize the Original state of "God" which was the first state.

The whole and sole aim and object of all Religions & Yogas etc. is to realize (this) Perfect state.

Now, Man i.e. human being, means the "Jiva" who has the "complete" (Perfect) power of "Chaitanya", but even with this complete power, he is "unconscious" of his Original state (of God). This human being thus "mis-uses" his power, which (misuse) creates "Sanskaras". The more this "Jiva" (human being) experiences "Finite" (Limited) state, the more does he come within the clutches of "Sanskaras". This - in ordinary language - is called "Luck" (Destinity). It is these Sanskaras that give "happiness or hardships" (miseries) to the man in his "finite" state.

To take an example of an "Ocean" - "Waves" & "Drops" etc. - suppose - the "Ocean" to be "God". Now, in the beginning this "Ocean" does "not know" that "I am such a Mighty Ocean", (i.e. its Original Perfect state). Now, the "desire" (thought) "to know" this (perfect) state, which may be compared to and taken as "Wind" (), created a "Bubble". This "Bubble" (which may also be compared to "atom") after gradual advancement (Suppose) becomes a "man" ("wave"). The "wind" (desire) which originally created the "bubble" and gave it gradually the "human" form, now gives it (man) a small "Boat" (). This "boat" may be compared to the Human "Body". The one who sits in it be compared to "Jiva", and "Wind" may be compared to "Sanskaras".

Now, the state of the man (human being) is like this that - he is istting in the "boat" but his "hands are tied"; (hence), he cannot take any (active) part in moving the "boat". He only breathes, i.e. takes out other air (wind) - i.e. creates Sanskaras, which (sanskaras) move (run) his "boat". Now, if

Now, if he breathes in a "good" way and creates "Good" sanskaras (by "good" and /lawful" deeds), the "wind" would blow in such a way that would carry (lead) his "boat" to a "Boatman", who, having dived into the "Ocean", swims again on the surface of water, ahving the "helm" of the boat is his hands (i.e. he can handle and move the "boat" or "boats" with his own hands).

Now, go back again. The original aim and object of the "Ocean" was "to know" its greatness ("Perfectness"), and with that end in view, it became the "boat" and the "boatman". But no sooner did he become the "boatman", his hands were tied up. But he had only the ability and power "to spend good Sanskaras". That much (ability and power) was left to him. Now, suppose - having breathed quite "legally" (having created good sanskaras through good actions etc.), he managed to take (lead) his "boat" to such a place, where he had (got) the "chance" of a "release" (by coming around one "experienced"). Now, there, the "swimmer" who was "experienced", untied the bandage of his hands (freed them), and actually drowned him in the "Ocean". The moment that he was drowned, he realized that "I WAS THE SAME i.e. I MYSELF WAS THE OCEAN" (but did not know it, and which he "knew" now).

But now, (after being realized), instead of remaining (lying) in the "ocean", he came on the surface and got hold of the "boat" - the same over which he had no control previously (his hands being "tied"), but which now came under his control, and began to move it wherever he wished.

Now, in this "realized" (experienced) state, the Jiva has nonnecessity of the "boat", for the aim and object "to know" (realize) that "I am the Ocean" (I am God) is now served and completed. But in order to guide other "ill-fated boatmen", who were and are not drowned in the "ocean" and had not the "experience" (realization) - that "I am the Ocean"), he steered and drove his "boat" (grasping it with his hands from under the water) in such away that all other "boatmen" with their hands

"tied up" (and hence "inexperienced") may be drawn towards him, and he may then "free" them.

Those Sadgurus who have reached the "Perfect" state have their "luck" () in their own hands, i.e they have "not to yield or be subjected to" its (fortune's) bounties (grace) or ill-grace. They have been internally ONE WITH GOD, and with their "Subtle" bodies, they manage the workings of the whole world, and utilize their "gross" bodies as the "means" to free others (people of the world) who are "imprisoned" - within the clutches of "Maya & Sanskaras".

In the above illustration, we have seen that the Jiva (bubble) in the "ocean" (after becoming (One with) the Ocean, "runs" (drives - leads - steers) the "boat". He does not "sit in" the boat, not is he "dependent on" the "wind". Just the same way, One who has become One with God realizes (experiences) Himself as God, and on the strength and power of that "Godliness" (), he works (moves etc.) his ordinary body. He is not "bound" by the sanskaras. Now, some of those who have dived and become One with the "Ocean" (realized), remain (stay) there, i.e. "in" the "ocean", and have (keep) no connection with the "boat". Their "boats" are driven (drifted) by the waves, i.e. there are many who are "Perfect", but who do not turn their "minds" to this "Finite" (Limited) state (of the human beings) from the moment they become One with the Almighty. Their bodies are then "moved" (worked) on the strength and power of their "Sat" (Truth, i.e. Realized) state. But they have no "Knowledge of that"

These "Mujzoobs" do not become the "means" to be of use to and "free" others. The Sadgurus, who are "Saliks" are only considered as the "Benefactors" & "SAVIOURS" of the World (and its people). They are the "Masters" of both - the "Finite" and the "Infinite" states.

No 11/L

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The Infinite Ocean of Knowledge, Power and Bliss i.e. Paramatma contained innumerable drops, the individual souls or Atmas. Although the Atmas are a part and parcel of the Ocean and are in reality one with the limitless ocean of Knowledge, Power and Bliss, they were not, however, conscious of their Real Self. To achieve this self-consciousness, the whole creation was precipitated and the individual Atma had to take form. To trace the journey of the Atma understandingly, through the evolutionary labyrinth, to its culmination in self-realisation, it would be better to take the help of the chart attached herewith. For clarity of description, the individual Atmas (vide Chart) are numbered as 1, 2, 3, 4 etc., and the corresponding forms of the Atma are denoted as A, B, C, D, E, etc.

Now, the first significant gross form that Atma (1) took was that of stone (A). In course of time, through the evolutionary process, stone (A) evolved into metal (B). Herein the Atma may be styled as Atma (2), and this never-ceasing process of gross evolution is carried right through vegetation, worms, fishes, birds and animals ending with the human form (H), corresponding with Atma (8).

This should be borne in mind that Atma (1), in the gross form (A), as stated above, although in reality one with the limitless Ocean ^{the} Paramatma, has somehow lost consciousness of its Real Self, and having identified itself with its gross form (A), is most finitely conscious of the gross world only. Similar is the case with Atmas 2, 3, 4, etc., who are lost to their Real Self, and having identified themselves with their respective gross forms B, C, D, etc., are increasingly gross-conscious only and experience nothing but the gross world.

In the human form (H), the evolution of forms and consciousness is complete, and the Atma (8), which upto now may be said to have mediums of its consciousness evolved involuntarily, hereonwards enters the stage of conscious effort in the direction of self-realisation. This marks the return journey of the Atma leading to the knowledge of its Real Self i.e. the Paramatma. Unlike the progress upto the human form wherein the Atma was all along identifying itself with its gross forms, and through them as mediums was experiencing the gross worlds

only, the return journey was replete with special features, which should be carefully followed.

On the first stage of the journey, the Atma which we designate as (9), still unconscious of its Real Self, identifies itself with the subtle body, and utilises it to experience the subtle world only, quite oblivious to its Real Self, the gross world and the mental world.

The second stage denotes Atma (10) identifying itself with the mental body and through it experiencing the mental world. Here, the Atma is completely forgetful of its Real Self, as also the gross and subtle worlds. On this plane, the wayfarer is termed as Vali in Sufistic language, and due to the immediate nearness or proximity of this stage to the Infinite Ocean of Divinity, the wayfarer may be said to have seen Paramatma or God, while the relative existence of the gross, subtle and mental worlds he feels or experiences as something emanating from God or as having their being in God. With all that, the Vali or the individual Atma (10) is unaware of his original Self, the Par matma.

The last stage on the journey is that of Atma (11), which has fully realised its Real Self, is completely drowned in the Infinite Ocean of Knowledge, Power and Bliss, and being identified with the Infinite Paramatma, is totally unconscious of the gross, subtle and mental worlds. It is for this reason that persons in this stage of experience are unaware of their physical existence, and hence their frequently observed nude condition and utter disregard towards bodily requirements.

The most exalted state of the Atma is that of Atma (12), the Sadguru state, which not only ends with the realisation of Self, but results in the experience of Paramatma, manifesting itself as many. Here, in the Sadguru state, the Atma, besides realising its Real Self, is able to experience the gross subtle and mental bodies.

In this state, the individual Atma (12), with the Infinite knowledge at its command, is able to know and judge the needs and requirements of the innumerable Atmas struggling through the different stages of evolution, and with the help of the Infinite power, pulls them towards higher spheres or categories for which they seem fitted in the light of their previous experience or existence. For instance, Atma

in (A) is pushed forward to (B), and Atma in (B) is pushed forward to (C) and so on. Upto the human form (H), side by side with organic and inorganic evolution, there is a gradual awakening or unfoldment of consciousness, which gets perfected in human form. Hereafter, the Sadguru merely changes the direction or outlook of the consciousness of human beings from gross to subtle, from subtle to mental and from mental to Divine.

The above method of working obtains, when the Sadguru is working universally in Maya and a general spiritual push is required to be given; but in some exceptional cases, the Sadguru is quite capable of enabling Atma to slip over a few intermediate stages. Particularly in the case of members of his Circle, the Sadguru pulls ^{up} them right from the human state, and transforms them in every respect into me like Himself. Here the Sadguru utilises his Infinite Knowledge and Power for the progress and uplift of struggling Atmas while simultaneously enjoying the state of Infinite Bliss.

In short, Atma when conscious of gross body through (A) to (H) experiences gross world only; when conscious of its subtle body through (I), experiences the subtle world only; when conscious of its mental body through (J), experiences the mental world only; when conscious of Self through its Self, experiences Paramatma only; and when conscious of its Self and its three vehicles, experiences the Paramatma; and through Paramatma and His Infinite Power and with the medium of the three vehicles, helps to redeem the innumerable souls, caught up in the maze of gross, subtle and mental consciousness.