



- 1) The Intelligence in the state does not think at all, and does not realize anything, is pure Intelligence, feeling & existence.
- 2) In this state realizes the universal Intelligence, feeling & existence (2') In this state realizes the planes. (3) & (3') In these states realizes the gross & subtle universes (i.e. limited false kinetic). 4) In this state realizes nothing.
- Every day there is Sanna (Involvement of the forms of thinking). In the sound sleep state God is in His fine state, in dream in the subtle form, and in awake in the gross form. This happens daily, going in the cosmic point and coming out in expansion. But this involvement & evolution is individual and of the gross & subtle bodies of thinking. When the whole universe, i.e. the impure subtle & gross bodies of imagination, goes in sound sleep state, it is $ngl, 4l2$ (universal Sanna). And this universe remaining in fine form (i.e. in Sanna) for a period (as the subtle & gross bodies of the mind remain in fine form for some hours when the mind is in sound sleep i.e.

unthinking, unconscious) it is involved; And when it (i.e. universe) comes out in the subtle form (just as the fine body of thinking comes out in subtle form when the mind is subconscious i.e. in dream state) and thence in gross form (just as the subtle form of thinking gets gross cover when the mind is conscious i.e. in awake state) it has evolved.

1. Self = Infinite Intelligence (unconscious) (i.e. natural light existing as natural darkness)
2. False I = False egoism (i.e. unnatural darkness)
3. Real I = Infinite Intelligence (conscious) (i.e. natural light existing as natural light)
4. Universe = Imagination (i.e. unnatural light)

Darkness does not see light; but light sees light, through darkness.

The light is the same whether the seer or the seen. For instance although one Padri sees, hears & smells etc. Padri in different states getting different experiences yet he is one. So now the Self (Infinite Intelligence) is the same when in (1) or (3), the difference being that in (1) it is unconscious and in (3) it is really conscious; while in (2) it is the false I i.e. falsely conscious. Natural darkness is the medium for the (natural light) unconscious self to become the super conscious self i.e. real I (i.e. self realized natural light)

(1) Self = Infinite Intelligence (natural light but unconscious) = God.

(3) Real I = Infinite real mind (Superconscious Intelligence, natural light but in $\text{I} \& \text{me}$) = Sadguru. In both (1) & (3) it is the same Infinite Intelligence (Paramatma) but in different states.

Parrot example :- The parrot (Self, Infinite Intelligence) in (1) is unconscious {because the parrot although quite free as the air, without any bindings or restraints was not knowing that it was free (neither did it know that it was bound) i.e. was unconscious}.

Now to become conscious it got shut up in a cage (the cage is the form of natural darkness); now here in (2) it became conscious (but not conscious of its freedom, but conscious of its being bound) but only to find itself bound limited (i.e. finite) i.e. became falsely conscious (became $\text{I} \& \text{me}$). The cage (darkness) is not the parrot (light), but the medium for the parrot to be conscious. The parrot remains the same; but now in (2)

Permatma in one; He has three states with Him; (1) Parmeshwar (2) Eshwar

(3) Beyond both these the real self state

(1) = Unconscious Permatma (2) conscious but creating the universe Permatma

(3) Superconscious Permatma; but when He is in the Superconscious i.e. Nirvikalpa i.e. real self state i.e. Sadgurn state, He cannot be in the Eshwar state; so Sadgurn state is aloof from the Eshwar state individually

✓ He who does Bhakti of Sadgurn for the material achievements the Eshwar (who is near the Sadgurn) hands over the worldly things to the Bhakta; He who wants God realization, and accordingly does the Bhakti of the Sadgurn, gets the realization of the Parmeshwar who is also with the Sadgurn (Sadgurn means the superconscious Permatma; Parmeshwar means the unconscious Permatma; Eshwar means the conscious producing, preserving & destroying the universe Permatma.

9 As if these three, the Sadgurn state is the real state of Permatma; Parmeshwar or Eshwar is not Sadgurn; but Sadgurn is Parmeshwar or Eshwar, though as Sadgurn He neither becomes unconscious (Parmeshwar) nor create etc the universe (Eshwar); And he who wants neither the world nor God and does Sadgurn bhakti, him the Sadgurn makes like Himself

The Bhakti of Om Parmeshwar can be done by subtle & gross means; (a)

Allah can be worshipped by the mental repetition of His name (this is subtle

bhakti of the Om); (b) Allah can be worshipped by the oral repetition of

His name, or namaz or Sejda in the Masjid (this is bhakti of the Om)

by gross means i.e. gross bhakti of the Om .

The bhakti of Om Parmeshwar can be done by subtle & gross means too;

(a) Krishna, Mohamed, Jesus, or some living Saint, or Vishnu, Shankar etc

be worshipped mentally, by visualization, or by presenting their images in the mind, by

picturing them in the meditation (visualization), or by meditating over their lives

or by mentally repeating their names etc. (this is subtle bhakti of the Om);

And Krishna, Vishnu, Jain baba etc (departed) or Uparni Maharaj, Babajan etc

(living) can be worshipped by doing their mudra, yon etc or by taking their names

orally or by doing them shastang namaskar etc (this is gross bhakti of the Om)

Om Parmeshwar = Impersonal God

Om Parmeshwar = Personal God

Prithvialpa Superconscious too, the universe, Imagination exists in the nothing state i.e. fine form; but in the Sadgum (guru's i.e. having returned from the Superconscious to the conscious state) state the universe, Imagination exists in Infinite subtle & gross form and is yet not realized (i.e. the universe does not exist for him; he knows it is mere Imagination, he knows it is nothing, and he utilizes it for giving others freedom from it but does not realize it like the ordinary beings, and so the universe does not exist for him)

Eye example:— The eye opens (Thinking, consciousness, awake state present) and with the opening the shadow comes out in Infinite form, yet as there is no संज्ञा (of Senses) opposite, the shadow is not impressed and the eye does not see (realize) the shadow; which means for the eye in the open state even, the shadow does not exist.

So also is similar the case of the subtle & gross bodies of the mind dissolving into fine & from fine to subtle & gross

Phone example:—

The plate (mind) when not pinned is as if in sound sleep i.e. in the unconscious state, and the sensars (the song impressions written on it) are in fine form on it; when the pin (subtle & gross body) is put on the plate (mind) these sensars (impressed on the plate) are manifested & experienced (i.e. heard) in (subtle & gross) form.

Sensars:—

The human cement plays an important part in keeping the body. This should not be allowed to issue from the system as far as possible in bad persuits or selfish aims etc i.e. personal material enjoyments and carnal engagements. It is not so harmful if it goes out by way of dreams or other natural ways (no spiritual harm) but most harmful by the illegal sexual intercourse or other unnatural methods. Very Think ^{खुपद} sensars muster round the mind which has lost it after such unnatural methods. Sensars are attached to every human mind in invisible state. It is on these sensars that the movement of a human mind and its subtle & gross bodies depends. Good sensars produce good wishes and bad sensars bad ones; And if these wishes (desires) are put into action new sensars are gathered on the mind, according to the action. For instance a man's wish to see God is the result of good sensars, and a man's contempla-

-ling to commit murder etc for the possession of gold or woman is the result of bad Sankars. Every mind has on it, innumerable Sankars good & bad. It is due to the existence of these Sankars that one cannot enjoy the unpathable bliss that is within every spiritual master who has become one with God whose Sankars have been completely abolished, and who keeps his mind (and works his body) on the low plane for the spiritual advancement of humanity keeps such a system amongst those who come in His personal contact or those who become his followers, as to abolish these Sankars. The yoga system has not been recommended by the spiritual master on this ground only; because although it enables the mind to enjoy the higher atmosphere of the planes, still it does not make him completely void of Sankars. Following the rules (21/24) of any religion strictly, brings one in contact with a master, who finally by His grace destroys all the Sankars and makes him realize self. Sankars create desires that is the result of the mind.

२२१६२	_____	Sankars	_____	२२६२	_____	fine
२३६२	_____	Desires	_____	२६०	_____	subtle
२२१	_____	Action	_____	६६	_____	gross.

२२०३ २१०२ २३ २१२१; ५०१ २६० ५२ २१० २१० (२१२१ ६६० ५२१ २१० ५१०)

(१) २२१२ २१०२ (२) २१० ६६ ५१०.

५१०२ २१०२ २१०२ २१०२ (२१० २१०२ ५१० २१० २) २१० २१०२ २१०२ २१०२ २१०२
 २१०२ २१०२ २१०२ २१०२, २१०२ २१० ६६ ५१०, (२१० २१०२ २१०२ २१०२, २१० २१०२ २१०२ २१०२)
 २१०२ २१०२ २१०२ २१०२.

{ Seva :-

Seva means doing service, in which are included the following as prominent २१० २१०, २१० २१०, २१० २१० २१०, २१० २१०; of all the kinds of Sevas i.e. services, २१० २१० is real as this seva only leads one to self realization.

Service

Service is at all times considered to be the best for the advancement of the humanity towards the goal of Truth. The service of one's own desires is no service at all. Some serve with the idea of becoming the great and the famous. This is also a very poor view of the goal. Service rendered with idea of imparting some benefit to others, having no selfish view behind, This is an excellent service but still not the interpretation of the real meaning of the world service.

As long as the idea that the server is doing an obligation on the served ones, lurks behind, (the) service cannot be perfect. This lurking thought makes the server feel that he is superior to the recipients and that he is rendering an obligation. As long as the thought that the recipients are in a way under the burden of the server, remains in the mind, (the) service is not ideal. The best form and the only form which hurries a being nearer to the goal, through the crucade and strenuous paths of maya, is where the server thinks himself under the obligations of the other party for being offered a chance of service. This service is most difficult and almost impossible to be rendered but if the goal once reached, there is no end of Happiness. How few noble souls there are who perform the best type of service. Not even one in a crore. Let none attribute this form ^{of service} to our patriots. This service is only possible in some degree for those who see nothing around them but the goal of Truth, and who are already under the guidance of a Pacca Sadguru.

Let those blessed few, who have a desire of being able to perform service (in a type coming as near to the ideal as possible, to attain the goal of Truth quickly, purge their minds of all other thoughts except of finding a real Sadguru. All leading and teaching work must be left behind. It is not hopeless to lead when they themselves are groping in the darkness? Such Sadgurus are very very difficult to be found but not impossible. They will not be found in big cities and towering mansions. May not even in any of the so called civilized countries.

India will be the only country where there is a chance of coming across such a Sadguru at present. Let such Truth loving souls make it their point not to rest ^{until} ~~unless~~ they find one. Let them wander through India's villages and visit men who are reputed by the rustics as Holy. But let them be on guard. There are very few among such Holy ^{ones} who are Sadgurus. Very very few. Let them be very rigid in their scrutinization but very humble in their behaviour. If luckily they find one then the rest will be clear.

i And one should not care for the ill talk of others, regarding having renounced everything for the sake of seva. It is a distinctly profitable margin to those innocent about whom ill is gossiped. The innocent has every reason to be grateful in his heart for the clear spiritual profit that is unaskingly being turned in his coffers. This profit is in the shape of the lessening of the senstears.

In your awake state you send your gross body wherever you like, but the subtle is linked with it; and in your dream state you send your subtle body. He in the awake state sends the gross body wherever He likes and also the subtle body wherever He likes; and you whilst doing everything with your bodies (the gross in awake and the subtle in dream) think that you are the body; whilst He experiences that He is not the body, and that the bodies are His instruments only, and He aloof from these bodies.

{ The Yogees cannot send their subtle bodies wherever and to whatever planes they like. They have the limit; but Sadgurus have no limit. They can send their subtle body to any plane they like. For instance a man has got a certain amount of money which allows him to travel up to Karachi only, (from Bombay) and not to America if he wishes. But a King can travel all over the world if he likes.
(but the coming & going of the bodies is also all mixed)

Example:—

Consider the gross body as one kite and the subtle body as another kite.

Now what is your self? When you are awake you can fly one kite only; this is for the gross body. You cannot at this time fly the other kite too (i.e. subtle body). Now when you go to sleep you as if ~~them~~ bring down the first kite (lay aside the gross body) and keep it aside and fly the other kite (i.e. utilize the subtle body) and to a limited distance only, the 2nd self being limited and not unlimitedly long like the Sadgurus (i.e. the lowest astral plane). You cannot fly both the kites separately at one & the same time; and also you imagine, feel, realize & experience (whilst flying the kites one at a time) that you are the kite itself and not the pilot; Sadguru in the conscious awake state flies both the kites separately (one in each hand) at one & the same time, and also feels, experiences and realizes that He is the pilot and not the kite. Now the kite is flying in the air, if the kite receives any mishaps, troubles or misfortunes in the air, you the pilot ^{of} your kite are aloof & safe; if the kite is torn even by the strong wind, you get another kite (body), but you are not torn or troubled. So all sufferings and enjoyments are for your false, thinking mind and its bodies and not for your real self, which is all aloof from these changes & feelings and careers.

Now what is nir? nir means freedom. But when there is no actual binding at all why talk ^{about} freedom? Freedom is for one who is bound;

but where there is no binding, where is the question of freedom There? Your real self has no binding { The self when unconscious i.e. Intelligence i.e. *Manchi*, It has no suffering or enjoyment, no coming, going etc, because It is bodyless and the universe does not exist for It; When It is Superconscious i.e. real mind i.e. *Atma*, then too It has no body, & the universe does not exist and all these changes are not for It. It realizes Its own Infinite Self; but when It is conscious & falsely Thinking i.e. *Manu* then the body and universe (Imagination) exist for It (owing to the false thinking [i.e. really the body & the universe do not exist, except as shadow & imagination but the false thinking experiences their existence as real]) } and all these changes, sufferings and enjoyments are experienced by It { You (real self) are eternally free unlimited and infinite neither going, nor coming, but everywhere and one indivisible, but you have fallen in *Maya* & you that you are limited & finite (i.e. body) and this *Maya* of yours is the binding; and the freedom from this *Maya* (i.e. the realization that you are Infinite & unlimited & eternal & everywhere indivisible) means *Nirva*. When you fly the kites and realize that you are not the kites but you are the blist, This is *Manu* *Manu* i.e. you are *Manu* *Manu*; and when you bring down the kites [subtle also, (as in sound sleep, unconscious state)] in the awake conscious state, and don't fly them, and still be awake, fully conscious then you are in the *nirvikalpa* state i.e. in the awake state, no subtle or gross *Maya*; This is self realization. Realization of the Truth means unity with God. This happens through the mercy of a spiritual master only. After years of constant attachment and service to the Master this state comes ^{with} in (the) reach. When a mind realizes Truth, It (for the time being) loses all consciousness of the external & internal worlds. It crosses all the planes of the astral world and reaches at a state where nothing but one universal existence exists. It is the lot of a few great men, who are destined to do the duty of the world, i.e. to return to lower consciousness again. Once if the mind returns from this goal It becomes saturated with the Truth. The man becomes God. His desires are no more with him. Doubts and fears have no place in his heart. He sees nothing but light. He sees & experiences that the whole universe is his and comes out of him. This world and the rest of the universe presently themselves in their colours before him. He sees them clearly, as the product of Imagination. All gospels and parables of the prophets become clear

to Him. There remains no puzzle that he cannot solve. He enjoys unfathomable bliss. He knows the universe as mere imagination, coming out of him and men-
-feeted there on.

Example:— A cinema operator who is moving the machine with his own hand and is at the same time absorbed deeply in looking at the pictures on the screen. He becomes absorbed so much that he forgets that his own hand is turning the machine out of which all this comes out to be presented on the screen. He laughs & weeps according to the scenes presented on the screen. He forgets the unreality & non-existing state of the scenes on the ^{screen} curtain. All of a sudden a scorpion stings. His hand stops. The machine stops. The pictures vanish, and he wakes up to the consciousness that it was he who was turning the handle and the pictures depended and were the result of his activity. His weeping and laughter (by eye) at the changes on the screen were only due to the ignorance of the real state of affairs. The same consciousness comes on one who becomes re-
-alized. He awakes to the greatly happy and surprising feelings that he is the real doer, and the world around him is only in the form of pictures. Why will he then weep or smile? Where will his desires be when he would see nothing but his own self throughout, and perfectly aware that the different scenes on the screen, produces different effects of ५२ & २३२ to the ignorant looker on, but that to him this ५२ , २३२ is mere mind, as he knows that the happenings on the screen (war, fight, races etc etc) are only imaginary (as really speaking no actual war is at that time going on the screen).

When the hand is stopped the eye is closed (Sound & sleep unconscious state).
When the hand is moving the eye is open & sees the pictures on the screen (ordinary dream & awake state i.e. false conscious state); but when the eye is open & the hand is stopped it is self realization (Mumukshu, superconscious state).
And if the eye is open and the hand not stopped and yet the pictures not seen (i.e. the pictures known to be pictures and not real) it is the २३२ or २३२ state (Adguru state, २३२ 's)

To take another example:—

Sea example:— Let us consider the sea as Paramatma. The bubble drops may be compared with (the) human beings of ordinary mind. Just as the sea

when (becomes limited) in the drop form of bubble) so does the Permatma in the form of human being mind. The causing of the bubble in the sea is due to the movement of water which the wind produces (and so the mind of desire blowing over the Ocean of Intelligence gave it the drop (mind) limit of bubble (body) form (the drop = 134). The mind when not working is in the God state (either in the unconscious or Superconscious state). For instance in sound sleep your mind is stopped. Then your state resembles that of a realized man regarding the non-experience of the universe. But the difference is that the realized mind is conscious & so enjoys the unfathomable bliss within, whilst you in sound sleep are unconscious; so the realized mind enjoys the sound sleep state in the awake state i.e. is conscious of unconsciousness i.e. in Superconscious. Now when the sea becomes the drop in the bubble it forgets that it was the sea. The knowledge of the bubble state and sea state is only possible for that drop, which in the bubble limit state becomes aware of its original unlimited sea state. Such a drop can keep its bubble form & have the knowledge that it is the sea & nothing else. } In the same way a realized person is an ordinary being to all outward appearances, but he has known the trick of keeping his mind stopped or working when he likes in the conscious state. He has known and realized that He is God, of God and from God. It is not the destination of all minds who become realized to come to the ordinary mind state again for the duty of advancing the world, towards the Truth. There are some who permanently all consciousness of the body & the universe and remain self-conscious, Superconscious only, and out outwardly appear like mad men, though inwardly enjoying the highest bliss. These are termed "Majzoo" in Persian. There are others but much fewer in number, who gain partial consciousness, and these are termed "Salik-Majzoo"; But there are ^{not still} fewer in number still, who from the Superconscious state again come down to the ordinary plane and again full ordinary consciousness (i.e. consciousness of the body & the universe). These are termed "Salik". The world can never repay the debt of gratitude to these Saliks. These Saliks not only give up enjoying the Superconscious, Nirvikalpa state of the highest bliss, for the sake of all others, but also suffer physically to an enormous extent; and all this for advancing the world spiritually. The most important duty they do is to make other mortals (though few, and of their ever along contact) like themselves.

They also purify the minds of those, who come in their contact physically,
($\text{Etiā} \text{Gāra, } \text{Ym} \text{Sāra} \text{māsi}$). }

The wave bubbles are the worlds in the universe. Each wave bubble contains innumerable drop bubbles. To the ordinary drop bubble, ^{the sea} is a mighty giant. The same is the feelings of an ordinary man with regard to the world in which he lives. But to the drop that has the knowledge that it is sea, such wave bubbles even are mere passing shows. It knows that all the waves, drops & bubbles are of the same sea i.e. Its own self.

Everything = Eye = Intelligence = Light = Self = Knowledge
Nothing = No = Imagination = Darkness = Universe = Ignorance

The Imagination i.e. universe (and all the worlds in it) is nothing, but it is because the Intelligence i.e. Self is.

The Intelligence does not create the Imagination; the Imagination is there because the Intelligence exists ($\text{E}^{\circ} \text{E}^{\circ} \text{S}^{\circ} \text{I}^{\circ}, \text{a} \text{M} \text{M}^{\circ}$).

That which is pure Self (i.e. Intelligence, Self etc) is everything. It does not make nothing (universe). So nothing is not made i.e. It's all nothing; all that is seen, felt, experienced regarding the universe is regarding the nothing, but because everything (Self, Intelligence etc) is this nothing also is. That everything does not create nothing, but because everything is nothing also is. Because you are, all this is; Once the knowledge that you are ($\text{M} \text{U} \text{M}, \text{E}^{\circ} \text{M} \text{M}^{\circ}$) disappears (as in sound sleep or in realization cases; (a) unconscious (b) superconscious) all this (Nothing = universe) disappears too.

The unconscious Permatma became the conscious $\text{M} \text{U}$ and then the conscious $\text{M} \text{U}$, i.e. passing through the $\text{S}^{\circ} \text{I}^{\circ} \text{E}^{\circ} \text{S}^{\circ}$ as $\text{M} \text{U}$, It, in the end became Shiv $\text{S}^{\circ} \text{I}^{\circ}$, again. As unconscious Shiv It was unlimited, but did not know it. As conscious $\text{M} \text{U}$ i.e. from stone to human form, It was unlimited but It became bound by the $\text{M} \text{U}$ that It is limited; As conscious $\text{S}^{\circ} \text{I}^{\circ}$, It is unlimited but knows, realizes that It is unlimited. The $\text{S}^{\circ} \text{I}^{\circ} \text{E}^{\circ} \text{S}^{\circ}$ is the outcome of nothing (darkness, ignorance, ~~and~~ imagination etc) by whose medium Everything (Light, Knowledge, Intelligence etc) knows Itself as Everything. This ~~is~~ yes is eternal. Yes (everything)

Can never be no (nothing). This no exists because yes exists. This yes (Intelli-
 -gence) manifests no (Imagination). The everything in the nothing state is itself. ¹⁵ The
 presence of everythingness; so of nothing there are now two states. Pure nothing
 and the pretending everything nothing i.e. false everything; from the mixture of
 pure nothing & false everything { i.e. from the combination of fine imagination
 & false consciousness (false I, false egoism), this fine combination is the fine
 ५ ५ ५ which gives ५ ५ (mind state) to the Purusha (Intelligence) and this
 fine ५ ५ in the subtle & gross form is the subtle & gross body of the ५ , i.e. this
 combination is ५ which then through the series of evolution (stone to human forms)
 experiences the fine imagination (i.e. pure nothing) as Infinite (as everything)
 i.e. thinks falsely } are produced the series of evolution. The unconscious (involved)
 everything passing through the formations produced from the combination of pure
 nothing & pretending nothing (i.e. stone to human) goes back to its everything
 state but with self consciousness with it. Thus the pure everything caught in
 the net of the combination of real nothing and false everything { i.e. in the ५ &
 its bodies) in the mind (& the two bodies) state } advancing from the stone to human
 & hence to Sadguru form becomes one with its own real self. It means that
 the unconscious everything consciously passing through the formations of nothing
 in the end becomes formless again, but becomes conscious everything; because
 although in the end all the formations of nothing disappear (because nothing is
 after nothing) the consciousness (Thinking, ५ , ५) which the everything had
 during its passing through the formations of nothing, remains even when the
 nothing formations disappear, and then with this consciousness & Thinking, the
 everything realizes that it "I am everything, till now, I was passing in the ५
 formations of nothing; all this (universe) that I was realizing (through the bodies,
 formations of the combination of nothing & false everything i.e. of the false I) as
 existing, real & everything was really nothing, not existing & mere imagination
 of my own."

So really speaking nothing is no-existence, but as no-existence it exists.
 There is nothing but self is everywhere, nothing but self existing, nothing but every-
 -thing existing. So this nothing after all is there. So this nothing is there because
 (self that is everything is everywhere and nothing else exists except the self)
 nothing else but everything is there. Thus this nothing is existing ५ ५ ,

(a) what nothing is (b) what the universe is (c) what is beyond this nothing i.e. Itself and then also It knows that everything (i.e. Itself) is real and all else is nothing is imagination. And as this nothing (imagination) & ^{its} experiences became the medium for the everything (Intelligence, Self, Sat, Purush, Knowledge, Light) to know, realize, feel, & experience Itself.

This original nothing (Imagination) is akasha and so has no weight (where there is form, there is weight) and is independent. The universe (subtle & gross nothing i.e. the infinite forms of nothing i.e. lust nothing) depends on the akasha nothing as it is the production from the fine nothing; but ^{nothing} _x is not the production from everything, that it indirectly depends on It. Nothing exists in everything in the fine most finite state (+ most finite because it is nothing and so does not exist; so compared with the infinite existing of everything its existence is most finite); and its being manifested in the subtle & gross form is what is termed as Creation. Otherwise there is no creation but manifestation of what eternally exists in the non-existing (nothing) state. So this original nothing is entirely without sense, weight, form, etc. and is independent (Though indirectly, it is dependent on the everything for its independent state.)

But everything (Sat) is independently everywhere. This everything is unaware of nothing in the original (unvibrating) state and nothing is unaware of everything (only when everything is passing through all the manifestations of itself does It become ^{also} aware of nothing)

{ Vibration makes the unthinking, unconscious Intelligence, conscious & thinking i.e. gives the Intelligence the state of the Infinite mind which produces forth the Imagination in subtle & gross form; And then this Infinite mind desires (the first natural desire) to experience the universe that It has produced;

{ And this natural desire (the first natural sankar, it is really speaking no desire, as it comes naturally immediately, and so the natural desire) gave It the natural sankar which gave It form; And the first form It received was through & of atom.

{ Intelligence's (body) body in the sound sleep state is the fine imagination, the most finite imagination, the fine nothingness which in the dream & awake state of the mind takes infinite subtle & gross forms. So Intelligence's

body in the sound sleep state of the mind (or in the nirvikalpa samadhi state) is the free imagination, the most finite universe i.e. nothingness. And God's body in the ordinary dream state of the mind (or the vyagi, ३२५ state) is the subtle infinite universe (Imagination) and Intelligence's body in the ordinary awake state of the mind is the infinite gross universe (imagination); And the body of the mind in the sound sleep state is the fine body; in dream state the ३३ ५५ २११२ and in the awake state the २१३५ २१२२. { God's body = darkness, nothingness, ignorance, imagination. }

False mind = unnatural darkness. This unnatural darkness (३३५) takes the experience of the unnatural light (unnatural light = २१६१२ natural darkness = subtle & gross universe; This unnatural light is the subtle gross forms of the natural darkness = fine imagination = ०१२१६१२ nothingness) ०१२१६१२ natural darkness is the body of the ०१२१६१२ natural light; and ०१२१६१२ natural light in the state of २१६१२ unnatural darkness (the subtle & gross २१२२-s of the mind; Mind = ०१२१६१२ unnatural darkness) takes the experience of the २१६१२ natural darkness i.e. unnatural light; When the unnatural darkness (false egoism) vanishes, the unnatural light (the universe and its experiences i.e. the २१६१२ natural darkness) vanishes too.

So the whole universe is the production of the nothingness and this nothing is dependent on everything; but everything is unaware of it in the original unconscious state; Because everything is, nothing is there २१६१२ २१६१२ & from

① This nothing (which is eternally existing owing to everything) is produced the universe. There is one sat (knowledge, intelligence); with knowledge (sat, Paramatma, self) came not knowing. This not knowing knowledge took the knowledge to itself (i.e. the ignorant knowledge pretended knowledge (false egoism, false knowledge) which then for ३५ created) २४५५ २१६१२ passing which it came to mean avasta (vyagi state) and thence to shiv avasta; Then the not knowing knowledge

② becoming false thinking, in the end becomes real thinking. One who attains to this real thinking state (not knowing = nothing = imagination having been ३५ medium) after passing through all the states of false thinking. He sees, understands and knows everything "That I am ev in, I am free, I am one, I am God, I am everything, I am the soul, the self, I am not the mind, not the body"

ब्रह्म एव। अनं self' एतत् एतत् एतत् self कृत्वा गतिं गच्छति; (self' mind कृत्वा एतत् एतत् एतत् एतत् एतत्)। Self एतत् एतत् एतत् एतत् एतत् एतत्। एतत् self एतत् एतत् एतत्; एतत् "एतत् एतत् एतत् एतत्, एतत् एतत् एतत् एतत् एतत् एतत्; एतत् एतत् एतत् self एतत् एतत् एतत् एतत्।

Universe is the production of not-knowing i.e. ignorance (= nothing = imagination = darkness). Knowledge knows that it does not know (i.e. it knows that it is ignorant (i.e. intelligence thinks imagination))

This knowing i.e. κ (i.e. the knowledge of ignorance, the thinking of imagination) i.e. false thinking, false knowledge ends in real thinking, real knowledge.

Example:- The parrot! It was free, but not with the knowledge that it is free; It was caged and then let loose. It became free as before but with the knowledge it is free. Thus the cage was the medium for its having this knowledge of freedom; Thus this mind & its body is cage too; when the mind and its body disappear (with the disappearance of the sensors) the intelligence (parrot) knows that it is free. This mind you necessarily ^{be} come for it as medium for this self knowledge, after the vanishing of the sensors.

(The subtle body depends on the sensors and the gross body on the subtle body; and the sensors retain the Bhū Kṛm (mind Kṛm) of the self which then experiences the universe through the body)

Knowledge in the beginning did not know (that it is knowledge); From this did not know (i.e. ignorance) was created the universe and from the combination of ignorance κ and false knowledge (i.e. from the combination of Prana + Akasha and false egoism (34)) was produced (formed) the Bhū and its two bodies (i.e. the 84 Bhū Kṛm of the mind). Then this knowledge passing through all these series and forms of false thinking (i.e. passing through the 84 Bhū Kṛm , and further on till the 204 state) in the end knew itself.

Thus ignorance became the medium for knowledge to know itself. { Ignorance (nothing, universe) Bhū Kṛm knowledge κ false knowledge (realizing the universe as real i.e. knowing ignorance as knowledge, i.e. knowing ignorance and yet knowing that it knows. This is false knowledge) Bhū Kṛm false knowledge or formation Bhū Kṛm Bhū (84 Bhū Kṛm & planes Bhū) Bhū Kṛm really knowing Bhū Kṛm self realized Bhū }

This 84 Bhū Kṛm i.e. forms of false thinking are the natural development for the

not knowing knowledge to know (i.e. from stone to the ⁷Uchi⁹ana 294 state, are the advancing forms of not knowing for the not knowing knowledge to know itself. Knowledge after passing through all the stages and forms of not knowing, and reaching the last stage of Uchi⁹ana 'knows realizes itself.

(Stone - Vegetable - Animal - human - Mason - peesach - balonemet
 84 294 484
 planes the nirvikalpa)

Up to the human (i.e. the highest form) the natural development of knowledge (i.e. passing through the forms of false knowledge) goes on, and then comes the check. Although from stone to human form the knowledge is in the false 9 (134) state yet the false knowledge, the false 9 4000 the 2100, the 134 4000 is in finite stages i.e. not apparent, but faint (this is natural sens kar production) and as in these forms (from stone to animal including) the ignorant knowledge does not clearly and fully pretend knowledge, but in the human form knowledge has infinite false knowledge (unnatural sens kar 4000 134 4000) and then the progress of knowledge towards self realization is checked. So in the human form knowledge takes to infinite unnatural, false knowledge (false thinking, false ^{egriom} ~~egriom~~). This infinite 134 4000, 2100 becomes the obstacle for knowledge to pass through the remaining stages of the planes to reach the nirvikalpa state. Thus up to the human form the progress is natural & unchecked, but from human the progress is checked by the 134 4000; so knowledge to pass from human to 294 4000 this 134 4000 must vanish (i.e. the infinite false knowing must change into infinite real knowing; the infinite knowing of the human form must remain but the faleness must be changed into realness, which is done in the 2524, 4000 & 402 (advancing) stages).

⊙ In the stone form knowledge is most finitely falsely knowing; this most finitely false knowledge (false 9) goes on advancing in the proceeding forms, till it becomes infinite false knowledge in the human form; but now the faleness of the knowledge (the 134 4000, the 134 4000) being complete & infinite, the progress is checked (by the unnatural sens kar due to the infinite 134 4000 2100 4000); and when the check (of the sens kar which are the result of the experiences of the universe by the infinite false 9 through the bodies) is removed (knowledge advances from the human state to the (amongst the planes, from 2524, 4000, 402 to) Uchi⁹ana i.e. nirvikalpa state)

The knowledge (sat) got captivated in the forms which were produced by the combination of the ignorance & false knowledge (i.e. Permatone came to the state i.e. Intelligence $\xi\eta\alpha\lambda\alpha\iota$ in the false mind state & its two bodies), and it took itself i.e. (realized it as its own doing) all that happened by the combination of ignorance & false knowledge i.e. by the false mind & its bodies (It i.e. the soul, the self thought itself as the body and all the doings through the body by the mind as its own).

$\eta\ \xi\beta\ \xi\iota\alpha\ \omega\alpha\iota\ \eta\alpha\ \beta\alpha\ \chi\alpha\iota\alpha\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$
 $\xi\eta\ \xi\beta\ \xi\iota\alpha\ \omega\alpha\iota\ \eta\alpha\ \beta\alpha\ \chi\alpha\iota\alpha\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$
 false thinking of (body) $\xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$
 $\eta\ \xi\beta\ \xi\iota\alpha\ \omega\alpha\iota\ \eta\alpha\ \beta\alpha\ \chi\alpha\iota\alpha\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$
 $\xi\eta\ \xi\beta\ \xi\iota\alpha\ \omega\alpha\iota\ \eta\alpha\ \beta\alpha\ \chi\alpha\iota\alpha\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$
 ignorance & false knowledge as combination ni,
 the ignorant knowledge pretending knowledge or pure ignorance ni
 combined form ni) $\xi\eta\ \xi\beta\ \xi\iota\alpha\ \omega\alpha\iota\ \eta\alpha\ \beta\alpha\ \chi\alpha\iota\alpha\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$
 (mind through its
 bodies) $\xi\eta\ \xi\beta\ \xi\iota\alpha\ \omega\alpha\iota\ \eta\alpha\ \beta\alpha\ \chi\alpha\iota\alpha\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota\ \xi\eta\alpha\lambda\alpha\iota$

The Intelligence thinking falsely is $\beta\alpha\chi\alpha\iota\alpha$. This $\beta\alpha\chi\alpha\iota\alpha$ is $\alpha\lambda\epsilon\iota\sigma\iota\alpha$ (and it is this $\beta\alpha\chi\alpha\iota\alpha$ that according to its sensors takes the experiences of the universe through the bodies) but the original form of $\eta\ \xi\beta\alpha$ (i.e. the combination of false knowledge & ignorance i.e. the fine body of the mind) is also $\alpha\lambda\epsilon\iota\sigma\iota\alpha$. This $\alpha\lambda\epsilon\iota\sigma\iota\alpha\ \eta\ \xi\beta\alpha$ came into form (subtle & gross body) and the $\beta\alpha\chi\alpha\iota\alpha$ (i.e. false thinking intelligence) i.e. the false mind takes to itself all the affairs done through the $\eta\ \xi\beta\alpha$ (i.e. the subtle & gross body) and so when the body fails, these affairs ^{also} remain, with the $\beta\alpha\chi\alpha\iota\alpha$ in the sensors form. So now the $\eta\ \xi\beta\alpha$ remains in the $\alpha\lambda\epsilon\iota\sigma\iota\alpha$ sensor $\xi\beta$, on the $\alpha\lambda\epsilon\iota\sigma\iota\alpha\ \beta\alpha\chi\alpha\iota\alpha$; these sensors are impressed in fine form (i.e. $\alpha\lambda\epsilon\iota\sigma\iota\alpha\ \xi\beta$) on the fine body of $\beta\alpha\chi\alpha\iota\alpha$; and so this $\beta\alpha\chi\alpha\iota\alpha$ to experience these sensors in subtle & gross forms, has its fine $\eta\ \xi\beta\alpha$ (fine $\xi\beta$) in subtle & gross form; & through this subtle & gross $\xi\beta$ $\eta\ \xi\beta\alpha$, it then takes the $\beta\alpha\chi\alpha\iota\alpha$ of the sensors, and so $\alpha\lambda\epsilon\iota\sigma\iota\alpha\ \beta\alpha\chi\alpha\iota\alpha$.

The self working as $\beta\alpha\chi\alpha\iota\alpha$ never dies (though in the $\mu\iota\mu\iota\kappa\epsilon\lambda\pi\epsilon$ state its $\beta\alpha\chi\alpha\iota\alpha$ $\eta\ \xi\beta\alpha$, $\eta\ \xi\beta\alpha$ dies) but its bodies die. It receives new bodies according to the new sensors due to its $\beta\alpha\chi\alpha\iota\alpha$; the failing failing of its old body, and its taking a new body is

Then starts again; originally (असिद्ध, अविद्यमान) He too (like all other you's) has started from nothing and passed through all the forms of birth & death (reincarnation, the formations of the series of evolution) till he comes to the human; then thence He advanced to अविद्यमान, thence to the विराजित Superconscious state i.e. Nirvikalpa विराजित; and then after this self realization; He now comes & goes from the nothing to the everything state in a second (from the विराजित state to the विराजित state, passing through the विराजित states in a second) i.e. to the विराजित state and in this विराजित state i.e. Sadguru state He, though knowing the विराजित and the whole universe as a dream, as imagination, works through the विराजित for the good of others.

(Whilst coming down, others are raised, in a second He becomes विराजित and in a second Permatma again; and this becoming विराजित & Permatma at His will is the विराजित state. He comes down the 84 विराजित in a second, and when passing through this विराजित, these विराजित's that are in each series become raised; vegetable विराजित becomes animal विराजित; animal विराजित becomes human विराजित & human विराजित this for विराजित. Now His coming down (to the conscious) and going up (to the Superconscious) is for the benefit of the world, for the advancement of the universe). In विराजित there is immense power. After once passing through the series of 84 विराजित and reaching the विराजित विराजित state this विराजित power of saving others comes. After once going through the steps scenes & visions of gross & subtle and finally reaching the original Sat state in full consciousness i.e. becoming Superconscious Self conscious. He becomes Permatma. And this Nirvikalpa state, when one realizes self is the highest state; One attaining to this state is called विराजित; and one coming down from this Nirvikalpa, Superconscious state and retaining the विराजित विराजित for the good of the world, for the spiritual advancement of others is termed, विराजित, विराजित.

(45)

