





subtle & gross universe through its subtle & gross body) by its subtle & gross body according to the past impressions attached on it. But whilst doing the Karma (i.e. whilst taking the ⁹experience of those fine impressions that are attached on it, in subtle & gross form, and thus spending them) it remains unaffected. It does not become anxious of the result. It neither becomes happy by success nor miserable by failure. It only does the Karma as duty (i.e. takes the experience of the universe through its bodies, as the past impressions impose on it; the past impressions must be taken experience of, must be spent, there is no escape, and the mind cannot be free from taking bodies or free from taking the experience of the universe unless it becomes free from the Samskaras; but whilst the past impressions are being spent by experiencing them and the mind is being freed from them, no new Samskaras must bind the mind, and this is what Karma Yoga teaches and leads to:— The mind to become free from the past fine impressions by spending them away in taking their experience subtly & grossly through its subtle & gross bodies; and in not collecting new impressions, by remaining unaffected during the taking of that experience; and thus when all the fine impressions are spent by taking their subtle & gross experience, the mind becomes free from Samskaras, as no new Samskaras are gathered, and so becomes self-conscious.)

- { In stone form the mind has no curious, no desire, no feeling, and also has the least possible Samskara (i.e. most finite almost nil) and so the most finite experience of the universe (almost no experience) i.e. almost does not think (realize) the Imagination (universe); but has the most finite (almost nil) ¹¹Word (i.e. Thinking), and so cannot think its Infinite Self.
- In human form the mind has curious, desire & feeling to the highest degree and also numberless unnatural Samskaras which make it take the Infinite experience of the outer universe i.e. think (realize) the Imagination; and though having Infinite ¹¹Word (i.e. Thinking) realizes the universe (thinks the Imagination) owing to the Samskaras and so cannot think itself. So the mind must remain Infinite as in the human form state, but void of Samskaras and of experiencing the universe as in stone form state.
- In the human form when the mind becomes free from Samskaras, there is

9. universe experience. ^{2.} Taking left for It. It becomes void of urmi, desire & feeling as in stone form.

In Stone form state It is void of senskaras and so void of feeling, urmi, desire, urmi etc. In Sadguru state It is void of senskaras, and so void of feeling, urmi, desire, urmi etc. But in Stone form state It is most finite (in Thinking) and in Sadguru state It is Infinite; in human form state It is Infinite too, but not void of feeling, urmi, desire, urmi etc. { i.e. senskaras (in subtle & gross form) }. So in Sadguru state the mind has both the human form state and the stone form state; The human form state ^{is} regarding Its being void of senskaras and so of desire, urmi, feeling of happiness, sorrow etc. / unaffected. { It is the feeling of happiness and misery (whilst experiencing the past senskaras) and the anxiety & effect of the result that creates new impressions and attaches them on the mind i.e. the mind by feeling happy or miserable whilst experiencing its past fine impressions subtly or grossly anxious & effected by the result of these experiences takes new fine impressions (according to the experiences of the feeling of happiness or sorrow or anxiety or effect etc.) on itself. It takes the experience but does not enjoy or suffer it.

For example :- One man (i.e. mind) say A, gets employed in a theatrical co. In one play (life) he is given the part (subtle & gross) of a King by the owner (i.e. It is made to do Karma according to the senskaras by the senskaras). Now he does the part of the King according to the biddings of the owner (i.e. senskaras) say whilst doing the part (i.e. whilst taking the subtle & gross experience of the fine impressions) he forgets that he is not really a King and that this part has been given him by the owner as his duty (i.e. forgets that It is Infinite and not subtle or gross, and that this subtle & gross state for It is owing to the senskaras). So whilst doing the part he enjoys, & suffers accordingly, during that whole play (life) till the playing is finished (i.e. till the body fails) but now he (It i.e. the Infinite mind) is made to take another part (another subtle & gross body) according to the sum total of feeling (i.e. fine impressions i.e. senskaras) of happiness & sorrow gained in the last part (i.e. in the last subtle & gross form) { i.e. the mind receives the

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 form of a king according to its fine impressions and does the part of the king according to these impressions, but whilst taking the experience of the part of a king, it becomes affected i.e. happy or sorry, and so gathers new impressions according to the effect & feeling, and when this part is finished, it has to take another part (form) according to the impressions (of happiness or sorrow etc.) received during (the experiences taken in the form of the king) the part of the king }

Now there is another man (i.e. mind) say B; He too is employed in a Theatrical Co (i.e. engaged in the taking ^{of} the experience of the subtle & gross universe

Theatrical Co = (subtle & gross) universe.

Owner of the Co = Sankars

Part = (subtle & gross) form

Play = life

Acting = The experiencing of the fine impressions in subtle & gross form i.e. the mind's taking subtle & gross experience through the subtle & gross body.

Actor = mind

Feelings of happiness, sorrow etc = Experiences.

He (B) (i.e. mind) too is given (made to) the part (take the subtle & gross form) of a king in one play (in one life) and made to act (made to take the subtle & gross experience) accordingly by the owner (i.e. by the Sankars). Now he does the part of the king i.e. takes subtle & gross experiences (i.e. does Karma) according to the bidding of the owner (i.e. Sankars)

But whilst doing this part he knows that he is not a king but that this part has been enacted to him by the owner (i.e. Sankars), and so it is only his duty to do it, as he has to, being in the clutches of the owner (Sankars).

And so as he (the mind) knows, that he is not king he does not enjoy or suffer whilst doing the part of the king (i.e. whilst taking the subtle & gross experience of the part Sankars). It knows that it is not the subtle or gross body or so is unaffected and does not enjoy or suffer) and so is not affected during the whole part (during the subtle & gross experiences) till the play is finished (till the fine impressions are all spent by being experienced subtly & grossly). And so as he acquires no feelings of happiness or sorrow.

during the last part, he is given no other part, and becomes free from acting in the
 Theatrical ee (i.e. It having received no new impressions of happiness or
 sorrow during its last form, receives no new form and so becomes free from
 receiving forms and from taking experience of the universe). And this is
 Karma Yoga i.e. the mind to spend away the past impressions by taking
 their experience through the subtle & gross forms, and not to receive new
 impressions (of happiness or sorrow) whilst taking this experience by
 remaining unaffected during the experience; and thus to be free from
 Samskaras and forms and the universe after all the past impressions are
 taken experience of. Thus Karma Yoga is one path for the Infinite
 mind to realize itself and again neti.

Ulot Yoga :- In this yoga the mind tries to check itself from experien-
 -cing its fine impressions in gross form { the desire (i.e. the Samskaras in
 subtle form i.e. the subtle experience) appears, but the mind checks this
 desire from being fulfilled i.e. does not take the gross experience; and so
 the fine impression is experienced subtly, i.e. spent } i.e. from taking the
 gross experience of the gross universe through its gross body, according to the
 fine impressions that it possesses i.e. although it receives form according
 to the Samskaras for their Gunis, it tries not to take their Gunis.

But the mind to become realized must be free from Samskaras, and in
Ulot Yoga the mind does not clear off the Samskaras by spending them
 (i.e. experiencing them) but clears off the Samskaras by wiping them off i.e.
 by killing them. [In ordinary general human case the mind spends
 the past Samskaras and gathers new ones and so does not become free from
 the Samskaras; In Karma Yoga the mind spends the past Samskaras but does
 not gather new ones and so becomes free from the Samskaras, In Ulot Yoga
 the mind does not spend the Samskaras and does not collect new ones too,
 but kills the past Samskaras]

By keeping ^{severe} fast (i.e. not allowing the gross id to take Gunis i.e. expe-
 -rience of eating Uts i.e. gross objects, which the past impressions i.e.
 Samskaras impose on it), by keeping entire wakefulness, by abstaining from
 sexual intercourse, by neti neti (by neti, neti, neti), in short by not

allowing any of the gross objects to take the Bhūmī (gross experience) of any of the Āśrīṣ (gross objects of the universe) [with the understanding (i.e. urīṣ ḥīṣ, intellectual grasping) of freedom from śaṅkā, with the only object aim & desire of being urīṣ urīṣ i.e. going contrary to all the demands of the past śaṅkā (Ēṭa urīṣ urīṣ urīṣ; Ēṭa = śaṅkā; Ēṭa urīṣ urīṣ = desire; i.e. don't do according to the callings (i.e. desires, i.e. śaṅkā in subtle form) of the śaṅkā). It tries to kill the past śaṅkā i.e. wipe off the fine impressions that are attached on it. In this Yoga It renounces the (śaṅkā) [the experience (of the subtle & gross)] universe; for self-realization; but complete renunciation means this killing of śaṅkā are not to be done even for the urīṣ of realization, but merely for the sake of [] for the sake of renunciation, for the sake of killing the śaṅkā, and this understanding is real urīṣ, which is the result of urīṣ Yoga (so urīṣ Yoga teaches renunciation to the highest degree, with no desire, but of renouncing) for the sake of renunciation with the knowledge, understanding & urīṣ that the Self is Bhūmī less, objectless, formless, and in no need of taking any subtle or gross Bhūmī as it is eternal, infinite, One indivisible, urīṣ urīṣ urīṣ, urīṣ urīṣ, urīṣ urīṣ, etc etc.) ✓

And when the mind gains complete check (over itself, for not experiencing the śaṅkā) to the proportion necessary, the śaṅkā are wiped off, and no new śaṅkā (of happiness or sorrow) gained (when it does not take the experience of the śaṅkā, how can new impressions be gathered? Because impressions are gathered according to the feelings during the experience) and this achieves self-realization. As it does not take the experience of the past śaṅkā, no new impressions are formed, but the śaṅkā not being experienced, and spent how do they vanish? we will explain that now.

The mind's not taking the experience is also Karma! It is doing the Karma (i.e. taking the experience) of not taking the experience of the fine impressions in gross form (for killing the śaṅkā for the sake of being void of śaṅkā) and this (subtle) Karma (i.e. experience) creates such new fine impressions on the mind as to kill the old fine impressions that are on it.

In urīṣ Yoga double process is in working; one is that the infinite mind takes

no new gross experience of the universe by checking the Jāṅgals from taking the
 Bhāṅḍ of the 2211 which the past Senkars demand, and thus from enjoying
 or suffering in the expenditure (of the Senkars); and the other is that by
 Jāṅg doing the Āra Karma (because it is doing the Karma of not experien-
 -cing the Senkars in gross form, which is Āra to the demands of the Senkars),
 of checking Jāṅg itself from taking the experience of the universe according to
 the wantings of the past Senkars; It creates Āra impressions which
 kill i.e. wipe off the past Senkars [In this Yoga the mind takes the
 subtle experience of not taking the gross experience of the past fine im-
 -pressions i.e. Senkars; And so this create new impressions quite
 opposite to the old impressions, which are killed by the new ones. In
 this Yoga (i.e. by this process of not taking the gross experience i.e. 2211
 2211) the mind creates such new impressions as to kill the old impressions.

But then the great question would arise that though the old 2211
 impressions are wiped off by the new Āra impressions, would not these
 Āra impressions make the mind experience them subtly & grossly i.e.
 make the mind take subtle & gross form through which to experience
 them? Certainly not! Because the past Senkars are impressions
 gained by the use of the subtle & gross body, for the experience of the
 subtle & gross universe i.e. these old Senkars are the impressions gathered
 from the experience taken through the subtle & gross form of the subtle
 & gross universe; and so these Senkars (as they are related to the subtle &
 gross body and subtle & gross universe) must be taken experience of subtly
 & grossly. But these Āra impressions, not being received by the experience
 of the subtle & gross universe through the subtle & gross body, and not
 being with any subtle or gross aim & object & desire (i.e. having no connection
 with the (experience of) subtle & gross universe) do not require to be
 taken experience of subtly & grossly. And so these Āra impressions wipe
 off the past Senkars (i.e. fine impressions of past subtle & gross experien-
 -ces) and though they remain, the mind has not to experience them subtly
 or grossly, i.e. they exist as if not existing (like the snake without its
 fangs) i.e. as if they too vanish with the old Senkars; and so the
 mind being free from experiencing the subtle & gross universe, is

4 is self realized is in $nirvāṇe$] Example :-

In this example -

past 23(12) $śaṅkāra$ = Baby

New 23(12) impressions (Created whilst experiencing the past $śaṅkāra$ subtly & grossly) = new $śaṅkāra$ = Milk.

3(12) (subtle) 2(12) = 3(12) new impressions = Poison.

Giving (the milk or poison) = $Karma$.

Giving milk creates new 23(12) $śaṅkāra$; and giving poison creates new 3(12) $śaṅkāra$.

9 Now the wantings of the baby (i.e. past $śaṅkāra$) is milk (which survives the baby) but if poison is given instead (the giving is done, the $Karma$ is done, but 3(12) to the baby's wanting i.e. 3(12) $Karma$) the baby (the past $śaṅkāra$) dies. This 3(12) $Karma$ (fit, suitable & powerful enough i.e. to the proportion necessarily required) to kill the past subtle & gross impressions that are in fine form, by its 3(12) subtle (as they are not the product of the gross experience of the gross universe through the gross body) impressions, is done (gained) by the complete checking of all the $śūnya$ s from taking the $śūnya$ of any $śūnya$ of the universe (not minding the desire (i.e. $śaṅkāra$ in subtle form)'s calling)

Thus the $Karma$ (i.e. experience) done in the checking is 3(12) $Karma$ and its impressions (being 3(12)) create the death of the past (23(12) $śaṅkāra$), and themselves remain as $śūnya$ lifeless & unless in fine form and not capable of being taken experience of subtly & grossly. This Yoga is very difficult, but if secured to the proportion necessary brings the result soon.

{ The $Karma$ of checking the $śūnya$ s (अज्ञान शून्य) is 3(12) $Karma$ as explained above. In this 3(12) $Karma$ too, the mind has feelings of intense suffering and sometimes of peace and happiness (This is subtle experience whose impressions are 3(12)); but this suffering and happiness not being gained whilst taking the $śūnya$ of the past $śaṅkāra$, do not create new binding impressions (i.e. impressions to be experienced later on in subtle & gross form) but 3(12) unbinding impressions; and so the suffering (which is generally intense in this Yoga of not putting the desire into action i.e. of अज्ञान शून्य) and enjoyment (which is little and at few occasions during this

by this yoga (This is very difficult and almost impossible) or Lina yoga is the Sadguru state, Sadguru state; so by the killing of past Samskaras by Lina yoga, the gross objects, or spiritual powers (Urd Urd) or union of Paramatma (Urd Urd , Urd Urd) or Sadguru state can be gained as explained above. It is possible (though very difficult) for all to be achieved by the mind's not taking the gross Samskaras of the past Samskaras except the Sadguru state for which no desire at all is to be prevalent, during this yoga which is almost impossible & so Sadguru state can be gained by Sadguru yoga only (Urd Urd Urd Urd Urd).

In both Karma yoga & Lina yoga no new subtle & gross Samskaras (i.e. fine impressions received through the subtle & gross experience) are gained or collected during the whole time of the past (subtle & gross) Samskaras being spent i.e. experienced. In Karma yoga the Infinite Mind lets the past impressions to be wiped off by themselves; whilst in Lina yoga the Infinite Mind itself wipes off the Samskaras . Subtle & gross Samskaras mean, the fine impressions gathered from the feelings of happiness and sorrow whilst taking the subtle & gross experience (of the past Samskaras) of the subtle & gross objects by the subtle & gross Samskaras .

Bhakti Yoga :-

Through bhakti yoga the mind loses its consciousness of the bodies and so of the universe. In this yoga the Infinite false mind (Ard) thinks itself separate from the Infinite Intelligence (Urd) and worships & loves It and thus becomes engrossed in It and so unconscious of the body and the universe to the proportion of its engrossment in It . The more the mind loves and worships It the more It becomes engrossed in It , and so the more It becomes unconscious of the bodies and the universe. And when It becomes engrossed in It most, i.e. loses completely the consciousness of the bodies and the universe, then it has become one with It (i.e. become Urd) i.e. the worshipper and the worshiped become One. { The same Infinite Intelligence is Ard when thinking falsely and is Urd when thinking really and is Paramatma when not thinking; The Ard by med. of Paramatma becomes Urd . } So Bhakti or worship means the turning away of the mind from the bodies & the universe to the self. The Paramatma , the Infinite Intelligence i.e. losing body & universe consciousness & gaining Paramatma or self

9 is in accordance to the unconscious of the body & the universe achieved by this Yoga; so in Bhakti Yoga & Raja Yoga the process is not of getting rid of the Samskars as in Karma & Jnana Yogas, but the Samskars gradually lessen (according to the advancement of the mind towards the self by these Yogas) and in the end vanish completely, by its turning the *zue* from the bodies & universe to God i.e. self. In the Raja Yoga the mind becomes conscious of self i.e. unconscious of the bodies & the universe without the Samskars vanishing first. (The Samskars vanish when the highest state of concentration is reached up to the Nirodhalpa state (& not Yoga Samadhi state) by this Yoga) by its stopping i.e. not thinking, through the specified process accordingly. Thus in Karma Yoga & Jnana Yoga the mind tries to gain consciousness of self by getting rid of the Samskars; and through the Raja Yoga & Bhakti Yoga the mind tries to gain consciousness of self by stopping its thinking (Raja Yoga) or changing (the *zue*, the attitude of) its thinking (Bhakti Yoga). The aim & end of these four Yogas is the stopping of the mind in the thinking conscious awake state, i.e. the changing of the falseness of the Infinite Thinking to the realness in the thinking i.e. the getting rid of the Samskars completely in the conscious state. It is Samskars that make it think falsely, i.e. make it think subtly & grossly (i.e. make it experience the universe and not self) in its conscious state. So Karma Yoga & Jnana Yoga make the mind try to get rid of the Samskars (and then the (false) thinking is got rid of by itself) and not to try to stop thinking, and Raja makes the mind try to stop (false) thinking in the conscious thinking state (and the Samskars are got rid of by themselves); and Bhakti Yoga makes the mind change its thinking (of the bodies & the universe to self thinking) i.e. get rid of its false thinking in the thinking state.

The mind to stop thinking in the conscious state means the mind to think itself and not the bodies & the universe; and this ^{is} what the 4 Yogas lead to. The Karma & Jnana Yogas by the directly getting rid of the Samskars, and the Raja & Yoga by the concentration process (i.e. indirectly getting rid of the Samskars) in stopping the thinking in the conscious state and the Bhakti Yoga by changing the (false) thinking (i.e. indirectly getting rid of the Samskars, as it is the Samskars that give the falseness to the thinking, because it is the

Sensations that make the conscious thinking mind to think the Imagination i.e. realize the universe (to real thinking) in the thinking state.

Self realization means being completely rid of sensations in the conscious state.

In Karma & Raja Yoga, in the thinking state the mind is in the state of union with Permatma. In Karma & Raja Yoga, the mind is in the state of union with Permatma. In Karma & Raja Yoga, the mind is in the state of union with Permatma. In Karma & Raja Yoga, the mind is in the state of union with Permatma.

In Raja Yoga & Bhakti Yoga, in the thinking state the mind is in the state of union with Permatma. In Raja Yoga & Bhakti Yoga, the mind is in the state of union with Permatma. In Raja Yoga & Bhakti Yoga, the mind is in the state of union with Permatma. In Raja Yoga & Bhakti Yoga, the mind is in the state of union with Permatma.

void of sensations in the thinking state, but the later is the saviour of the world

and so infinitely higher in this point only.

The mind being in *tyaga samadhi* (the *अज्ञान*) (being there attacked on it) bring it down (make it conscious) to experience them. The mind being in *Nirodhalpa samadhi* (Superconscious), there being no *senokars* it is not brought down (to the conscious plane) "नरोक्ति" but if it is brought down "अज्ञान" then it becomes conscious of the body and the universe not for the *कृपा* of the *senokars* (which having vanished cannot be experienced) in subtle & gross form, but for the giving of freedom (*निर्मुक्ति*) to other (falsely thinking, *अज्ञान* *विलासिन*) minds that are bound by *senokars* and are made to experience the universe i.e. are made to think [Imagination].

Through either of these *tyagas* the *senokars* may disappear in time although almost impossible (which many times requires many lives even to complete this *tyaga* for getting rid of the *senokars*) but by *Sadguru* §46 the *senokars* disappear in a second, i.e. the mind is stopped in a second i.e. complete engrossment is gained in a second i.e. self-consciousness is gained in a second.

Through *Raja tyaga* the mind tries to stop itself from thinking (of the bodies & the universe) in the conscious thinking state, although it goes on experiencing past impressions & collecting new ones. Through *Bhakti tyaga* the Infinite Mind by worshipping & loving self (i.e. turned towards itself through love which is the essence of *Bhakti*) loses consciousness of the bodies and so of the universe. But this loss of body consciousness must be complete for self-consciousness to be gained.

{ The mind's changing its thinking of its body to thinking of self means *Bhakti* }
i.e. Through *Bhakti tyaga* the mind realizes self by changing the body thinking to self thinking (but not even a tinge of body consciousness must prevail in the mind for self-consciousness to be gained); and through *Raja tyaga* the mind realizes self, by getting rid of body thinking (not changing it) }

{ *Bhakti* Subject in general;
Short abstracts to be explained fully later on }

So even *अज्ञान* i.e. *अज्ञान* (1987, 41213, 1131) does not realize *Paramatma* (i.e. *अज्ञान* *अज्ञान*). { i.e. Infinite Intelligence in the Creating, preserving,

& destroying (the universe) state, does not realize Itself i.e. in thinking (pro-
-ducing, preserving & dissolving) the Imagination (universe) It cannot
think Itself }

Only Sadguru realizes Parmeshwar (i.e. the Infinite Intelligence in the
Infinite real thinking state realizes i.e. thinks Itself). Therefore Bhakti is

of 3 kinds :- I अज्ञान भक्ति i.e. worship of Parmeshwar

II अज्ञान भक्ति i.e. worship of Godhead & Image

III अज्ञान भक्ति i.e. worship of a realized Divine personality

So highest of the first stage mind which leads to the realization of Self is Sadguru
Bhakti; Because the unconscious Parmeshwar not realizing Himself, cannot
directly make any one realize Him (The mind through Its Bhakti for Him
may realize Him, but He cannot make it realize Him as Sadguru directly
can) { Any one means, Itself acting as (i.e. in the state of) some Infinite
falsely thinking mind, Infinite falsely conscious mind }. And the Godhead
(conscious Parmeshwar, but the Creating, preserving & destroying Parmeshwar)
not realizing Himself (i.e. Parmeshwar) cannot make anyone realize Him.

But the Sadguru (Self conscious Parmeshwar) can make any one realize Him.

The devotee means the conscious, but the falsely conscious Parmeshwar.

Godhead means the conscious, but the not self conscious Parmeshwar. Parmeshwar
means the unconscious Parmeshwar. Sadguru means the conscious & self con-
-scious Parmeshwar. The unconscious Parmeshwar cannot be conscious of

Parmeshwar, and so cannot make the falsely conscious Parmeshwar conscious
of Parmeshwar (i.e. cannot make the falsely conscious Parmeshwar to become
really conscious Parmeshwar). The conscious Parmeshwar also not being conscious
of Parmeshwar cannot make the falsely conscious Parmeshwar, conscious of Per-
-meshwar. But the really conscious Parmeshwar, being conscious of Parmeshwar, can
make the falsely conscious Parmeshwar, conscious of Parmeshwar (i.e. make the
falsely conscious Parmeshwar to become really conscious Parmeshwar.

(as Sad-
guru Bhakti)

The second stage Bhakti is of अज्ञान भक्ति which if done sincerely and to
the proportion necessary (makes one नम्र or) brings one in connection of doing
The Bhakti of Sadguru i.e. first stage Bhakti. This 2nd stage Bhakti is done
for self realization hands over one to Sadguru (example of Namdeo, whom
the personal God (Ishwara) handed over to Sadguru (Khaichar) and if done

for the worldly achievements hands him over to Eshwari (The Lord of the universe); because Sadguru has concern with the self and Eshwari with the universe, being the Creator, preserver & destroyer of the universe.

The third stage Bhakti is of शुद्ध Permeshwari (example of शुद्ध as Eshwari Bhakti) which consists of (1) Devotion of Eshwari (i.e. शुद्ध Permatma with the शुद्ध of Creating, preserving & destroying the universe (subtle means, शुद्ध , शुद्ध , शुद्ध). (2) of the different Devtas (subtle means, शुद्ध etc.).

(3) of past & present Avatars & Saints (subtle means) (4) of idols & photos & images representing Eshwari and the different deities and past & present Avatars & Saints & of Samadhis & Durgas (gross means, शुद्ध etc.).

Sadguru Bhakti is both शुद्ध & शुद्ध & beyond both; Vishnu worshipped means शुद्ध or शुद्ध .

Krishna worshipped in his image means शुद्ध or शुद्ध ;

Krishna, worshipped शुद्ध in his life means शुद्ध or शुद्ध .

In शुद्ध or शुद्ध the devotion of past Avatars & Saints or the images & Photos of the living Avatars or Saints (by subtle or gross means, शुद्ध शुद्ध , शुद्ध , शुद्ध शुद्ध or शुद्ध शुद्ध) is best because it leads one to the preparation of receiving the grace of the Sadguru; also the शुद्ध Bhakti of Eshwari (by subtle or gross means) is all right if done for self realization. The living शुद्ध Sadguru is the शुद्ध Permeshwari in शुद्ध state; so in doing his Bhakti, both शुद्ध & शुद्ध Bhakti is done; शुद्ध owing to the शुद्ध and शुद्ध owing to his real शुद्ध state.

The Bhakti of शुद्ध Permeshwari i.e. Eshwari, if done to the proportion required, for worldly desires, gives him the desired object direct through Eshwari, and if done for God realization hands him over to शुद्ध Permeshwari i.e. realized Permeshwari i.e. Sadguru through शुद्ध Permeshwari.

" शुद्ध शुद्ध शुद्ध शुद्ध शुद्ध शुद्ध ,"

" शुद्ध शुद्ध शुद्ध शुद्ध शुद्ध शुद्ध " (Sutra)

So none but the Sadguru can make one a Sadguru; because शुद्ध Bhakti if done for self realization, to the proportion required leads one to true शुद्ध Bhakti and makes him one with self (शुद्ध). and शुद्ध Bhakti if done for self realization to the proportion required makes him one with self (i.e. शुद्ध); but to become a शुद्ध , or a perfect master & शुद्ध , Sadguru's grace is required.

(i.e. Imagination) but is not bound by it, as He does not realize it, and so is Permatma & not vil.

As (I) Permatma He neither produces the Imagination nor realizes the Imagination nor Himself.

As (II) Iskvar He produces the Imagination but neither realizes it nor Himself.

As (III) Sadguru, He neither produces the Imagination nor realizes it, but realizes Himself. So as Permatma (no mind = Intelligence) as Iskvar (Infinite mind) and as Sadguru (Infinite real mind), He is not bound by the Imagination i.e. He is void of senkars and does not realize the universe and so is Allah state (though only in the Sadguru state He realizes His Allah state).

When the falseness (in the thinking) appears i.e. senkars appear i.e. the realizing of the universe appears the vil state begins.

So all existence (with most finite or with Infinite in rook) from atom (stone) to human being is in the vil state [From stone to monkey all being natural vils, and human being being unnatural vil as the senkars are unnatural and give him the ogru; from stone to monkey the binding is natural and in human the binding is unnatural.]

[From stone to monkey (including) state, the mind is not in the Allah state, as it realizes the universe and is bound by it and is in the vil state (owing to the finite in rook that it has in these forms) but incapable of removing this vil state and attaining to Allah state as it is incapable of removing the senkars, as the understanding, thinking, i.e. in rook is not Infinite. In the ordinary human being state, the mind is not in the Allah state (though it has Infinite in rook in this form) as it realizes the universe and is bound by it (owing to the unnatural senkars and the ogru and so the vil state) but capable of removing the vil state and attaining to Allah state as its understanding, thinking i.e. in rook being Infinite, it can remove the senkars by one of the four Yogas or through Sadguru grace, because ^{he} Sadguru having realized Himself is master of these Yogas, and can make anyone realize God through any of these Yogas or without making him practice any of these Yogas, and He makes his chosen disciples like Himself in a second.]

So these vil vils (i.e. human beings) to become Permatma i.e. to come to the Permatma state must become void of the falseness (of the thinking) i.e.

i.e. void of the Samskars i.e. void of realizing the universe.

And one of the ways of becoming void of Samskars (as the falseness and the realization of the universe is due to them) is by worshipping Permatma (i.e. Parmeshwar, or Eshwar or Sadguru). The Veda's (i.e. human beings must worship Allah to come to the Allah (Parmeshwar) state; worship Eshwar to come to the Eshwar state; and worship Sadguru to come to the Sadguru state.

So now Bhakti (i.e. devotion by which the Vee can remove his Samskars, and attain to the Permatma state) is of three kinds

- (1) Parmeshwar (Impersonal God) Bhakti
- (2) Eshwar (Personal God) Bhakti
- (3) Sadguru (Veda's living Master) Bhakti

Now first to understand what Bhakti is and how by Bhakti the Permatma state is arrived at.

Permatma state means unconsciousness of the experience of the universe state i.e. the state of the forgetfulness of the subtle & gross bodies and the universe (because the realization of the universe is through the bodies; the Samskars of the subtle & gross bodies not taking the Samskars of the Veda's of the subtle & gross universe means the not realizing of the universe). How not to realize the universe the Vee must go; But the mind as it is thinking owing to the Samskars which it has, cannot give up its remembrance of its (subtle & gross) bodies and the (subtle & gross) universe (i.e. cannot give up its realizing the universe) unless it has something else to remember. To make it give up thinking of the universe it must be made to think something beyond the universe i.e. something not bound by the universe, i.e. the mind not to realize the universe (i.e. to forget the body & the universe i.e. not to think of the universe) must be directed to the remembrance, thinking & binding of something that is beyond the universe i.e. must enter Gai Na. And as only Permatma (i.e. Parmeshwar, Eshwar & Sadguru) is beyond the universe i.e. not bound by the universe, the mind is to be directed to Him. Complete remembrance of Him, complete direction to Him, complete engrossment in the Gai Na (from Aka to Gai Na there are 7 Gunas) means attaining to Permatma state.

To forget the body & the universe i.e. not to think of the universe (which is

low thinking alīe oia as āīā & āīe oia is āīe oia), It must think of Permatma (i.e. high thinking i.e. āīe oia). When It completely loses the āīe oia and attains to complete āīe oia, i.e. when It does not at all think of the body & the universe and completely thinks of Permatma i.e. when It thinks of nothing but Its own real self It has attained to the Permatma state. This forgetting of the universe and remembering Permatma, This giving up of low oia & entering high oia is Bhakti. But the universe is forgotten (& unrealized) ^{It} is accordance to the remembrance of Permatma. In accordance to the remembrance of Permatma, the mind forgets the universe. The more It remembers Permatma the more It forgets the universe; and when It forgets the universe most & remembers Permatma most Then It has reached the Permatma state; so the forgetting of the universe and the remembering of Permatma is in degrees accordingly. So Bhakti is in extent to the degrees i.e. has stages. There are three stages of āīe oia.

I High II Highest III Highest

(up to now we have been explaining āīe oia)

Thus there are two modes of Bhakti :-

1) āīe oia & 2) āīe oia; Now āīe oia, as explained is of three kinds :-

1) āīe oia 2) āīe oia 3) āīe oia. And can be done by gross or subtle means i.e. (āīe oia, mind) externally or internally; and each of these three kinds of āīe oia has three stages 1) high 2) highest 3) highest

When mind does Bhakti of Eshwari by gross means it is doing high Bhakti of Eshwari; when mind does Bhakti of Eshwari by subtle means it is doing highest Bhakti; when mind does Bhakti of Eshwari by its own self (i.e. by mind) it is doing highest Bhakti of Eshwari i.e. becomes one with Eshwari (and if the highest Bhakti of Eshwari be āīe oia i.e. for the realization of self only, the mind through Eshwari enters Permeshwari, and does not remain in the Eshwari i.e. unrealized state, but if done for gross welfare or subtle powers gets them according to the high & highest Bhakti of Eshwari & becomes the Lord of the universe, when doing the highest Bhakti of Eshwari. Thus when it does the highest āīe oia Bhakti of Eshwari it becomes Eshwari; and when it does the āīe oia Bhakti of Eshwari it becomes Permeshwari) When mind does Bhakti of Permeshwari by gross means it is doing high Bhakti of Permeshwari. When mind does Bhakti of Permeshwari by subtle means it is doing highest Bhakti of Permeshwari by its own self (i.e. mind) it is doing

without the aid of the breathing श्वासा (श्वसन् श्वासा -) typed

In III i.e. in highest Bhakti there is no praising or naming Him, but seeing Him becoming one with Him. Now in high or higher Bhakti the (b) division i.e. नित्यं श्वासा is best; Instead of naming all His qualities and praising Him for

② these qualities is it not better to name Him & praise Him for His self? And it is the mental naming of Him that creates love, and the love creates the long-
 9 -ing to see Him & the intense longing to meet Him makes him one with Him.

③ By continually naming Him mentally in every breath, the concentration i.e. fixidity of mind i.e. श्वासा (which is obtained in the highest process of Raja Yoga too) is gained; By the praising of Him or by the Thinking of His
 ④ श्वासा mentally, the mind becomes निराकार (Though on the Divine side and not on the universe side as its श्वासा is changed) and is in the meditating state.

⑤ Whilst ^{repeatedly} mentally His name only, the mind comes to the concentration (श्वासा) state, and then longs for union (here real love begins) and without having this heart burning, life taking intense longing for the union of God, the उत्तम cannot be obtained; As for the one to become Permatma by Bhakti Yoga, he must mentally & continually name Him to such an extent as to create intense longing in the mind for His union.

The union with God (Permatma, Esakhet, Sadguru) is to be intensely longed for if He is to be met. And the intense longing is created through love which is mentaled by the constant mental repeating of His ~~name~~ name. But उत्तम, perfection, i.e. सुख cannot be obtained, but by the grace of a Sadguru, even if one is highly advanced in any of the Yogas or even has the योग of God through any of the Yogas "श्वासा नित्यं न श्वासा".

(Even if one is highly advanced or even उत्तम (i.e. योग state) through the श्वासा or श्वासा नित्यं, or through निराकार, श्वसन्, श्वसन् yet for सुख (i.e. उत्तम state) the Sadguru grace is only necessary; As Sadguru Bhakti is best.

Sadguru can give उत्तम to one who has reached the योग state (which the mind can gain by its own efforts but it is most difficult, almost impossible (but for सुख, Sadguru शुक्ति is necessary). So even for those who are highly advanced through any of the Yogas, the help, the शुक्ति, the grace, the योग of a Sadguru is required to give perfection i.e. सुख, उत्तम.

"श्वासा नित्यं न श्वासा"

in a second. To make Him to do the $\frac{1}{2}$ one must have the $\frac{1}{2}$ to surrender completely, i.e. do His highest Bhakti.

२१३११ मसल.

Now we will describe २१३११ मसल. २१३११ मसल means the will asking from the All powerful Paramatma (i.e. Eshwar) for the subtle or gross universal $\frac{1}{2}$; This Bhakti is in relation to the subtle or gross desires to be fulfilled; In subtle desires, the २१३११ powers, the २२०००, the controlling of २१३११, the astral $\frac{1}{2}$ etc; in gross desires are involved matters regarding money, child, name, health property, physical enjoyments ect ect; Such desires $\frac{1}{2}$ २१३११ Eshwar or $\frac{1}{2}$.

So if the २१३११ मसल is done for Eshwar or Parmeshwar or Sadguru, it is Eshwar only who fulfills these desires, but then the २१३११ मसल must also be in proportion to the desire; When the २१३११ Bhakti done is in proportion to the desire then Eshwar becomes $\frac{1}{2}$ (in the form of Vishnu, Shanker etc) and gives the $\frac{1}{2}$. By this २१३११ Bhakti $\frac{1}{2}$ does not desire or long for the Paramatma state (which would be २१३११), but $\frac{1}{2}$ wants, desires and asks for something related to (३११ = ४२००) the astral or the material universe, and as Eshwar is the Soul Lord of the subtle & gross universe, He alone can fulfill these desires $\frac{1}{2}$ His Bhaktas.

So by २१३११ Bhakti the astral and material $\frac{1}{2}$ are gained. The २१३११ powers or the material $\frac{1}{2}$ & desires can be fulfilled (४२०० or ३११ can be gained by २१३११ मसल only).

{ Say Shanker (here makech & not Sadguru) is the personal Paramatma.

If the २१३११ Bhakti of Shanker is done i.e. His Bhakti is done for God realization, and if his Bhakti reaches that proportion which is necessary then Shanker becomes $\frac{1}{2}$, and hands him (i.e. the Bhakti) over to Sadguru; i.e. by the २१३११ Bhakti of Shanker (Eshwar) one can realize Parmeshwar through the Sadguru, or become one with Shanker, or become $\frac{1}{2}$ or Yogi.

Makech as the destroyer of the universe is Eshwar and as Shanker $\frac{1}{2}$, is Sadguru (३११); Vishnu as the preserver of the universe is Eshwar, & so Krishna is Sadguru.