

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.

२११३१ मसल.

Now we will describe २११३१ मसल. २११३१ मसल means the will asking from the All powerful Paramatma (i.e. Eshwari) 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 २११३१ powers, the २२०००, the controlling of २१२११, the astral $\frac{1}{2}$ etc; in gross desires are involved matters regarding money, child, name, health property, physical enjoyments ect ect; Such desires $\frac{1}{2}$ २११३१ Eshwari or $\frac{1}{2}$.

So if the २११३१ मसल is done for Eshwari or Parmeshwari or Sadguru, it is Eshwari only who fulfills these desires, but then the २११३१ मसल must also be in proportion to the desire; When the २११३१ Bhakti done is in proportion to the desire then Eshwari becomes $\frac{1}{2}$ (in the form of Vishnu, Shankar etc) and gives the $\frac{1}{2}$. By this २११३१ Bhakti $\frac{1}{2}$ does not desire or long for the Paramatma state (which would be २१२११), but $\frac{1}{2}$ wants, desires and asks for something related to (१११ = ४१२०१) the astral or the material universe, and as Eshwari is the Soul Lord of the subtle & gross universe, He alone can fulfill these desires $\frac{1}{2}$ His Bhaktas.

So by २११३१ Bhakti the astral and material $\frac{1}{2}$ are gained. The २११३१ powers or the material $\frac{1}{2}$ & desires can be fulfilled (४२००० or ११००० can be gained by २१२११ मसल only).

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

If the २१२११ Bhakti of Shankar is done i.e. His Bhakti is done for God realization, and if his Bhakti reaches that proportion which is necessary then Shankar becomes $\frac{1}{2}$, and hands him (i.e. the Bhakti) over to Sadguru; i.e. by the २१२११ Bhakti of Shankar (Eshwari) one can realize Parmeshwari through the Sadguru, or become one with Shankar, or become $\frac{1}{2}$ or Yogi.

Makech as the destroyer of the universe is Eshwari and as Shankar $\frac{1}{2}$, is Sadguru (२११); Vishnu as the preserver of the universe is Eshwari, & so Krishna is Sadguru.

If the egoistic Bhakti is done i.e. His Bhakti is done for the astral or the material benefit to the proportion necessary (The proportion of Bhakti to make Him Union is in accordance to the desire) He becomes Union and gives him the egoistic.

Through the egoistic Bhakti of the personal God one gets God realization indirectly; and through the egoistic Bhakti of the Impersonal God one gets God realization directly; and through the egoistic Bhakti of Sadguru egoistic

9 both is gained. If one does egoistic Bhakti or Permeshner or Sadguru to the proportion required, he is handed over to God by them directly or indirectly; If one does egoistic Bhakti of God for God realization to the proportion required he is handed over to Permeshner through the Sadguru; and for God he is handed over to Sadguru. Thus

Union, Union, egoistic Union, or Sadguru Union can be achieved by the highest Bhakti of Permatma through the Sadguru. Directly through God can be achieved at the most (if it be egoistic Bhakti) Union, Union (if it be egoistic Bhakti) Union's powers, astral benefits & material gains. Directly through Per-

meshner can be gained the Union, egoistic Union; and through Sadguru

can be gained Union state Union state, egoistic Union state Union's Union i.e. Sadguru state.

Permeshner or Sadguru do not give anyone the fulfillment of worldly desires

(astral world or material world) directly as they have real speaking no

connection with the Creating or the realizing of the universe i.e. no concern

with the universe. The connection that Sadguru (204) has with the uni-

verse (i.e. with the parts of the universe from atom to human) is for their

advancement towards the self realization state (or their being snatched away

from the universe experience to self experience)

A Union can make one Union but not egoistic Union or Sadguru, a egoistic Union can make one

egoistic Union but not Union or Union's Sadguru; a (Union's) Sadguru can make one Union,

egoistic Union, or (Union's) Sadguru, anything He wishes by His Union. (A Sadguru is

Union, Union, & Union; but a Union is not Sadguru; a Union is not Sadguru). God

cannot make one realize Permeshner as He is not realized Himself. He

by Himself can give His Bhaktas only gross or subtle benefits.

Permeshner cannot make one realize Him, as he is not realized Himself; but

His union can be gained (in consciousness) by the bhakta, by doing His

highest bhakti; which indirectly means that Permeshner can make one

नरोग्ये but not त्रुति's. Sadguru can make one त्रुति or नरोग्ये or Sadguru, but cannot give the astral or material सुखे directly Himself.

The same Parmeshwar as Mahesh is Eshwar; and as Shankar is Sadguru i.e. त्रुति; The same Parmeshwar as Vishnu is Eshwar, (as Jamshed is त्रुति) and as Krishna is Sadguru i.e. त्रुति.

Eshwar & Parmeshwar not the realized Permatma; The नरोग्ये is the self realized Permatma but not त्रुति or Sadguru; The Sadguru, त्रुति's, त्रुति, is the self realized Permatma & त्रुति & Sadguru.

{ Self realized one is त्रुति, whether त्रुति's or नरोग्ये but त्रुति's }
 { त्रुति is Sadguru }

The unrealized Permatma can become त्रुति or त्रुति by the Bhakti of Eshwar and can become नरोग्ये Permatma by the highest Bhakti of Parmeshwar and can become the त्रुति's (i.e. realized, त्रुति, त्रुति) Permatma by the highest Bhakti of Sadguru i.e. by complete surrendrance to the Sadguru. But there are many who get their astral & gross desires too fulfilled by Sadguru Bhakti; but these desires are indirectly fulfilled & is due to the faith & the bhakti done to its proportion. Sadguru does not himself give this astral or material gift सुखे. Sadguru has Parmeshwar & Eshwar near Him (Parmeshwar in his right hand as it were, and Eshwar in his left.) He is त्रुति & त्रुति Permatma, is one & beyond त्रुति; He has three states near him as it were, one Parmeshwar, one Eshwar and one Himself. (He & his two hands; He is not the hands). He who does bhakti of Sadguru for the astral or material desires, the Eshwar (who is near the Sadguru i.e. his left hand) hands over the fulfillment of these desires to the bhakti; He who wants self-realization i.e. realization of Permatma, and does the bhakti of the Sadguru accordingly, gets the realization through Parmeshwar (who is near the Sadguru i.e. his right hand) and he who wants neither the universe (subtle & gross) nor God, but does Sadguru bhakti with no त्रुति, him the Sadguru त्रुति त्रुति त्रुति त्रुति त्रुति. So the Sadguru directly makes one like Himself; and indirectly makes one realize God or receive astral & gross achievements.

Raja Yoga :-

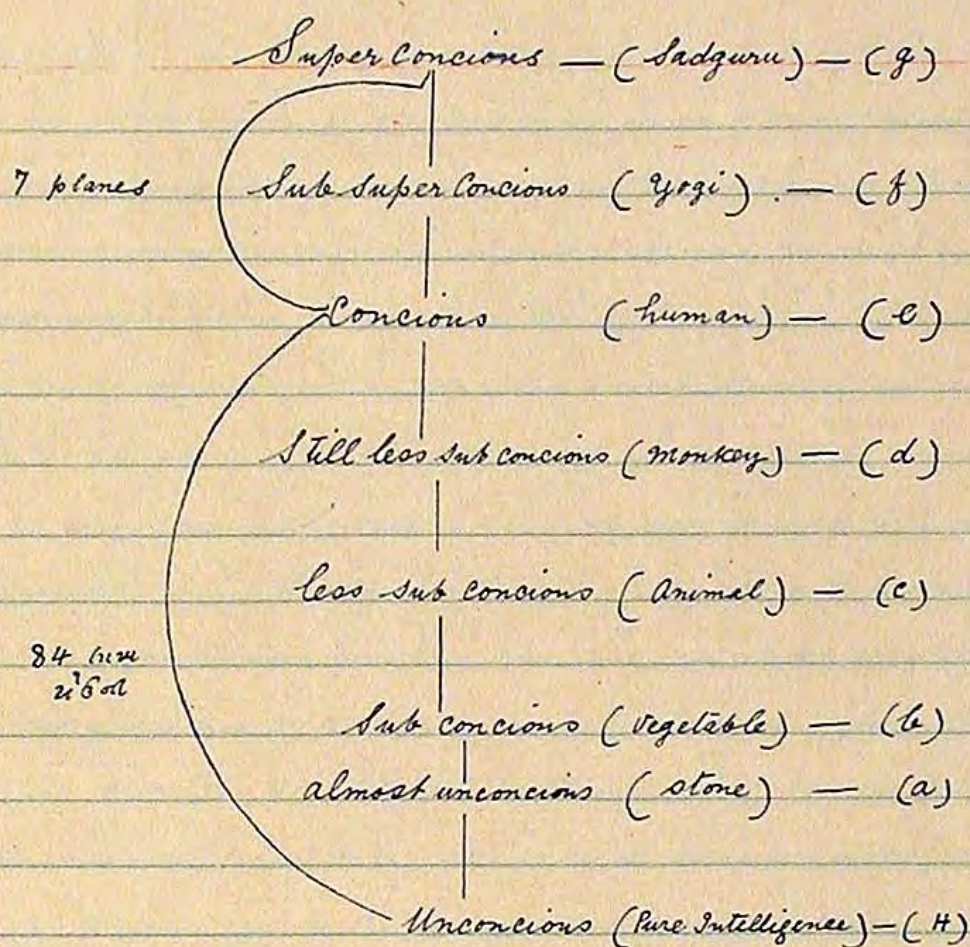
In this yoga the Infinite Mind goes on taking the experiences of the

subtle & gross universe through its (subtle & gross) body according to its past im-
-pressions enjoying & suffering and thus collecting new impressions (of the enjoyment
& suffering) but it enjoys itself (the more it is engaged in this process the sooner
the goal is reached) in trying to stop itself from thinking by the process of Prana-
-yama, meditation, concentration etc.; and during this process the Sankaras go on
lessening, and when it succeeds in stopping itself from thinking the end is
achieved i.e. Self consciousness, realization, Nir^o etc is gained. The result is ob-
-tained according to its engrossment in this process. If the engagement is not
complete and as if it does not stop thinking completely (which means Self realization)
then it realizes the (Sujani) planes according to the proportion of the stopping
achieved.

In Raja yoga in in mind, 2422 222 2112 2112 (process of meditation & concen-
-tration 22) 2122 2222 2112 222 2112 2112 2112 2112 2112 2112 in in mind,
soul 2 212 (2112 mind soul via; 212 222 2112 2112 2112 2112 2112 2112 2112);
also in the process of Raja yoga, the concentration of the mind brings the Samadhi
state when the concentration is intense, but the Sankaras being there, the mind has
not achieved perfection even whilst enjoying Samadhi; as the Sankaras force the
mind to experience them when the mind comes down to the low plane; but if
the mind goes on advancing (along the planes towards the 7th plane) even after
enjoying Yoga Samadhi still at intervals (advancing i.e. gaining character &
perfection) till it reaches the highest state of being void of Sankaras (which lessen
gradually according to the advancement) then the mind gains perfection and the
Nirvikalpa Samadhi state.

Series VII

So the universe is nothing but imagination, 22222, 2112, 2112, 22222, because we
have explained that universe is the subtle & gross form of the fine imagination;
the thinking of the Intelligence has produced the fine imagination (i.e. fine uni-
-verse) in Infinite form; 2222 22222 2112; so universe is the production of
thinking; universe is the subtle & gross form of the fine original nothing. So
so what can that which is produced from nothing be anything but nothing.
The Infinite thinking (the Infinite Intelligence when producing its fine imagination,
in subtle & gross form, is in the Infinite mind state, in the Eaknet state; the



Thus the almost unthinking Intelligence in the stone form becomes the Infinite real mind in the Sadguru state as follows :-

The unconcions Intelligence (H) to become self concions (g), starts from (a) i.e. stone form and reaches (e) i.e. human form, with gradual advancement, unchecked; (The first desire to know is the original natural Senakar which gave unchecked development to u work from (stone) the most finite to (human) Infinite). It has started from (H) to reach (g) but at (e) i.e. human form there comes the check; Here the unnatural Senakars (The false egoism impressions) do not allow it to advance up to (g). The unnatural Senakars make it change forms after forms at (e) only, or make it come down lower in (d) (c) etc. When at (e) once its (unnatural) Senakars are removed, it gradually passes unchecked from (e) to (g) & then realizes itself.

:- 2000 ni push 4000 ni 2000
2000 ni 2000 ni force 2000
2000 ni 2000 ni 2000
- (stapified 2000)

Example :- 2000 sish (Infinite Intelligence, Infinite self) ni 2000 4000 4000 4000
 2000 6000 (H) ni 4000 6000 (g) 2000 2000 6000. 2000 2000 2000 g 6000 (alope ni) 2000 (a)(b)
 (c)(d)(e)(f) } 2000 2000 2000 2000; ni 4000 4000 6000 2000; 4000 (e) 2000 2000 2000
 2000 6000 (Senokars) 2000 6000 ni 2000 2000 (g) 2000 2000 2000; 2000 (e) 2000
 2000 2000 2000 2000 ni 2000 2000. ni 2000 2000 2000 2000 2000 2000 2000 2000.
 4000 4000 (f) 2000 2000 2000 2000 (2000 powers, spiritual experiences, 6000 etc)
 2000 6000 2000 2000 ni 2000 4000 2000 2000 2000 2000 2000 2000 2000 2000 2000
 :- "Ei 2000 2000 2000 2000 2000 2000 2000 2000" "2000 2000 2000 2000 2000 2000 2000 2000" (2000)
 ni 2000 2000 2000 2000 2000 2000, 2000 2000 2000 2000 (g) 2000 2000 2000 2000. 2000 2000 2000
 (a) 2000 (e) 2000 gradually 2000 2000 2000 2000 2000 2000 2000 2000 (checked) 2000.
 It has started from (H) to reach (g) but at (e) the check is given; till (e) it goes
 naturally. At (H) it is the unconscious Intelligence; at (g) it is the self conscious In-
 telligence; and (a) (b) (c) (d) (e) & (f) are the Imaginary stages, mere mediums
 for (H) to become (g). For the unconscious Intelligence (H) to become Superconscious
 Intelligence (g) the Intelligence has to pass through the subconscious, the conscious
 & the sub super conscious states i.e. (a) (b) (c) (d) (e) (f). It from (H) goes up to (e)
 naturally, by the push of the natural Senokars and is checked by the unnatural
 Senokars at (e) which when partially removed it passes up to (f), and when they
 are totally removed it passes up to (g). From (a) to (f) are the states of the forms of
 ignorance, imagination, nothing, darkness etc; and this entire 'nothing' ("sish 2000")
 darkness, imagination, ignorance etc is the medium for the unrealized 2000 self
 (Intelligence, light, Knowledge, Permatma) to become the 2000 realized self ;
 So the unrealized 2000 self (H) to become the realized 2000 self (g) it has
 has to pass through, adopt, and acquire the states of 2000 most finite, less finite,
 less & less finite, and Infinite minds (2000, Thinkings). The (a) (b) (c) (d) (e) (f) are
 all the Imaginary stages & states, are all the forms of 2000, are all really non exist-
 -ing; but these states are the medium for the real unconscious Intelligence to be-
 -come the superconscious Intelligence. The unconscious Intelligence started from (H)
 to become the Superconscious (i.e. really conscious) Intelligence (g) and has to pass
 through the conscious (i.e. false consciousness) states (a) (b) (c) (d) (e) (f); From (a) to (f)
 are the advancing conscious states (a) the most finite consciousness; (b) sub-conscious-
 -ness; (c) less sub-consciousness. (d) still less sub-consciousness; (e) consciousness; (f)
 sub-Superconsciousness (g) Superconsciousness). So the unconscious Intelligence to

become the Super conscious (this is self consciousness) Intelligence has to pass through the sub-conscious, conscious, and sub-super conscious states (this is universe consciousness). Up to the conscious state (e) it goes advancing (i.e. receiving more & more consciousness) unchecked, but its progress towards (g) i.e. Super Consciousness is then checked by the Senakars.

{ (a) in the sub-conscious { ordinary dream of the human or vegetable etc mind state } state the mind takes the experience of the lowest division of the subtle universe. (b) in the sub super conscious (Divine dream) state the mind takes the experience of the highest divisions of the subtle universe. In both (a) & (b) the consciousness is sub (subtle), but in (a) the sub consciousness is in sleep, whilst in (b) the sub consciousness is in the awake, conscious state and so sub super consciousness. (a) = dream in the sleep state; (b) = dream in the awake state i.e. in the conscious state }

Intelligence or Thinking is mānasa bhāva śloka . mānasa bhāva śloka mānasa bhāva śloka mānasa bhāva śloka . It is thinking that has brought out the imagination from the Intelligence, and the Intelligence's then thinking this imagination as real is its false thinking (it is then in the false mind state).

mānasa bhāva śloka mānasa bhāva śloka .

I mānasa bhāva śloka (sound sleep i.e. unconscious state) mānasa bhāva śloka mānasa bhāva śloka mānasa bhāva śloka . II mānasa bhāva śloka (Sadguru i.e. sound sleep in awake state i.e. Superconscious state) mānasa bhāva śloka mānasa bhāva śloka mānasa bhāva śloka mānasa bhāva śloka .

mānasa bhāva śloka mānasa bhāva śloka ; mānasa bhāva śloka mānasa bhāva śloka ; mānasa bhāva śloka mānasa bhāva śloka mānasa bhāva śloka ; mānasa bhāva śloka mānasa bhāva śloka (mānasa bhāva śloka , mānasa bhāva śloka) mānasa bhāva śloka mānasa bhāva śloka mānasa bhāva śloka .

(1) mānasa (Thinking) i.e. Creation of the universe (2) mānasa bhāva (false thinking i.e. realization of the universe). (3) mānasa bhāva (real thinking i.e. realization of self).

So (1) mānasa (2) mānasa bhāva & (3) mānasa bhāva

i.e. (1) The thinking of the Infinite Intelligence (2) The false thinking of the Infinite Intelligence & (3) real thinking of the Infinite Intelligence

(1) mānasa Self (Intelligence) mānasa bhāva shadow śloka (i.e. imagination śloka) mānasa bhāva śloka mānasa bhāva śloka . mānasa bhāva śloka (Self as the mind, because thinking has come to the

7
 self who created) a' p'p'ra' up'ol' k'p'ol' d'p' u'ue' n'oy. (p'p'ro'na' up'ol' k'p'oy' z'p' d'p' d'p'
 m'iz' u'el'u' i.e. the false thinking); and not it became the false mind. u'el' z'p'oy'
 z'p'oy' z'p'oy' n'a' p'p'ra' up'ol' n'oy' z'p'ol' m'iz' u'ue' n'oy' u'el' u'el'u' u'ue' n'oy'. (u'el' d'p'oy'
 u'el' u'el'u' i.e. the real thinking). m'iz' u'el'u' (with false thinking) a' (Infinit' p'm
 -telligence) a' u'el'u' u'el'u' z'p'oy' p'p'ra' (imagination i.e. universe) a' u'ue' n'oy'
 z'p'oy' z'p'oy' u'ue' n'oy' (experience). and u'el' u'el'u' (with real thinking) a'
 (Infinit' Intelligence) u'el' u'el'u' (z'p'oy' u'el'u' self) u'ue' n'oy' z'p'oy' z'p'oy' u'ue'
 (realized). a' u'el'u' u'el'u' n'oy' z'p'oy' z'p'oy' u'el' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u'
 a' (u'el' u'el'u') z'p'oy' p'p'ra' z'p'oy' a' n'oy' u'el' u'el'u' n'oy'. u'el'u' z'p'oy' z'p'oy' p'p'ra' u'el'u' u'el'u'.
 f' u'el'u' u'el'u' u'el'u' u'el'u' n'oy' k'p'oy' z'p'oy' u'ue' n'oy' u'el'u' u'el'u' z'p'oy' n'oy' m'iz' / The
 Infinit' Intelligence become conscious to realize itself f' z'p'oy' p'p'ra' u'el' u'el'u' z'p'oy'
 a' u'ue' n'oy' z'p'oy' z'p'oy' u'el' u'el'u' u'el'u' u'el'u' a' n'oy' z'p'oy' u'el'u' u'el'u'; u'el' u'el'u' p'p'ra' u'el'u'
 u'el' u'el'u' u'el'u' u'el'u' u'el'u' z'p'oy' a' u'ue' n'oy' z'p'oy' a' n'oy' u'el'u' u'el'u' u'el'u' a' u'el' u'el'u'
 z'p'oy' n'oy'.

(But the mirage (universe, shadow of self, imagination, nothing, darkness etc)
 become the medium for the unconscious ignorant self (Intelligence, knowledge etc)
 to know, experience, realize itself.)

E'ue' :- p'p'ra' which is over, mere imagination, the shadow of self) u'el'u' (mind a'
 (self) z'p'oy' m'iz' z'p'oy'. a' u'el'u' n'oy' (The thinking self or intelligence i.e. the mind)
 a' p'p'ra' up'ol' k'p'oy' z'p'oy' u'el'u' k'p'oy' (and then it is the false mind). u'el' z'p'oy' z'p'
 z'p'oy' n'oy'. n'oy' u'el'u' z'p'oy' Intelligence a' a' n'oy' u'el'u' m'iz' z'p'oy'. Intelligence a' z'p'oy'
 (thinking) z'p'oy' p'p'ra' u'el' z'p'oy'; (Intelligence as the Creator). and a' u'el'u' z'p'oy' z'p'
 a' u'el' z'p'oy' (false thinking; Intelligence as the false mind); and a' z'p'oy' p'p'ra' u'el'u'
 u'el'u' u'el'u' u'el'u' (Intelligence as the experience of the imagination i.e. of the
 universe) and a' u'el' z'p'oy' z'p'oy' z'p'oy' a' u'el'u' u'el'u' a' u'el'u' u'el'u' u'el'u' u'el'u'
 and a' u'el' u'el' z'p'oy' u'el'u' u'el'u'. u'el' z'p'oy' z'p'oy' z'p'oy' a' u'el'u' z'p'oy' z'p'
 z'p'oy' u'el'u' ? a' n'oy' p'p'ra' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u'. u'el' z'p'oy' z'p'
 m'iz' u'el'u', and a' u'el' a' u'el'u' (z'p'oy' u'el'u' z'p'oy') and a' u'el' z'p'oy' z'p'oy' u'el'u' m'iz'. a' u'el'u' u'el'u'
 z'p'oy' u'el'u' u'el'u' u'el'u' u'el'u' a' u'el'u' u'el'u' u'el'u' z'p'oy' z'p'oy' u'el'u' z'p'oy' z'p'oy'. a'
 z'p'oy' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u'. f' u'el' u'el'u'
 a' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' n'oy' z'p'oy' a' n'oy' u'el'u' u'el'u' z'p'oy' z'p'oy' z'p'oy' z'p'oy' u'el'u'
 (p'p'ra') a' z'p'oy' u'el' u'el'u' u'el'u' u'el'u' z'p'oy' z'p'oy' z'p'oy' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u' u'el'u'

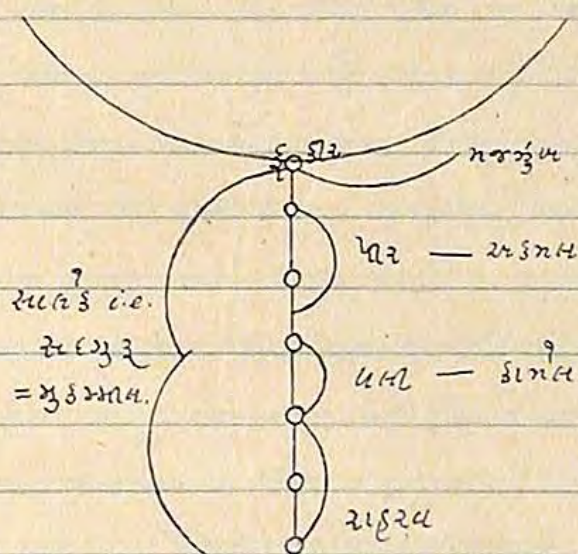
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various picture events were due to the ignorance of the real state of affairs.

{ Where the hand is stopped the eye is closed (sound sleep, unconsciousness. When the hand is moving, the eye is open & sees the pictures on the screen (awake state; conscious).
But when the eye is open & the hand is stopped then he sees himself (Sadhguru state; Superconscious state).

This Superconsciousness comes on one who becomes realized. He awakes to the unfathomable blissful feeling that he is the real doer and the world around him is only in the form of pictures, and that the different scenes on the screen producing different effects of $\xi\eta\zeta\eta\mu$ is only the outcome of Imagination.

Series :-



One who is ⁱⁿ one of the three planes is 2152214; one who is in the 4th plane is 412; and one who is in the 5th & 6th planes is 21123; and one who is in the 7th plane is i.e. union with Permatma is 512; These i.e. Mahapurushas are of two kinds, $\eta\theta\zeta\eta\mu$ & $\eta\theta\zeta\eta\mu$. One who after $\eta\theta\zeta\eta\mu$ i.e. union with God (Self realization) returns to the ordinary level (i.e. comes down to the Superconscious to the conscious state) is Sadguru Salek; He is the real teacher. { The real teacher is ^{he} who brings himself down to the level of the student, to make the student advance; One who has passed M.A. to teach English to a boy who knows nothing about it, has himself to write a, b, c. to the boy, i.e. has to enter the ^{primary} class again as it were for the time being to teach the boy; He (This M.A. i.e. Sadguru) can teach any & class up to the M.A., can make a ²¹¹²³ Magic boy advance up to B.A. and B.A. boy up to M.A. i.e. like himself; not so

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9
9
The one who has passed B.A. He (This B.A. i.e. 32) can teach any class from a, b, c, to B.A. not so of one who has passed matric only. He (This matric passed i.e. 41) can teach only up to the matric.} And one who does not return from the nirukupa state to the low plane i.e. 3232 nor 32. Salok Sadguru has Circle duty and world duty, and can make others realize God. He is the Majzorb. He sees God everywhere and has Divine Knowledge and does world duty, but is not 41⁹ i.e. is not one with God and has no Circle or Circle duty; 41⁹ enjoys the 4th plane, its powers and has Egom, but neither sees God nor realizes (not becomes one with) Him; 2824 neither sees God, nor realizes Him, nor has powers or Divine Knowledge, but has only a glimpse of the real state of affairs, and is in the way towards the 7th 3232 i.e. the 7th plane i.e. union with God. He travels in the three planes, and when he leaves his gross body, his subtle body experiences one of the planes, and later on he has to come down to the world (i.e. accept a gross form) to experience the gross universe according to the Samskara; 41⁹ after leaving off his gross mortal body, his subtle body enjoys the four planes for a time and then later on he has to come down to the low plane & take gross body to experience the gross universe according to the Samskara (left attached to the mind). 42 after leaving his gross form, becomes one with Paramatma & so his subtle body too gets dissolved, and he does not return to the low plane; but he is not 3232 like 3232 (3232 & nor 32). The 2824 when advancing in the planes reaches the 4th becomes 41⁹; and this 41⁹ if (not checked & stopped) advances to the 6th becomes 42; and if 42 goes to the 7th becomes realized (nor 32, 32, 41⁹), and if again comes down to the low plane for world & circle duty is 3232 (3232 & 32).

I It is the one & the same Infinite Intelligence that is in the low plane (i.e. the gross universe) and experiencing the gross objects i.e. the material world, with its gross (& subtle, attached as one) body;

In this state (Paramatma is ordinary, 3232) the Infinite Intelligence is as the conscious Intelligence i.e. the ordinary mind, the 3232/3232.

II It is one & the same Infinite Intelligence that is in one of the three planes, experiencing the planes (i.e. the divisions of the subtle, astral, spiritual universe) with its subtle body if disattached from the gross, the subtle body as it were advances (does 32⁹) in the planes, taking their experiences; This is Divine dream, but

dream after all } In this state (Permatma is 2824) The Infinite Intelligence is as the semi sub super conscious Intelligence i.e. the advanced mind, $\text{Sesal m\ddot{a}ni m\ddot{u}l\ddot{m}i}^9$ 2824.

III It is the one & the same Infinite Intelligence that is in the 4th plane, experiencing it, with its subtle body in this state (Permatma is 401). The Infinite Intelligence is as the sub super conscious Intelligence i.e. the more advanced mind, $\text{m\ddot{u}l\ddot{m}}$.

IV It is the one & the same Infinite Intelligence that is in the 5th & 6th planes, experiencing these planes with its subtle body.

In this state (Permatma is 402) the Infinite Intelligence is as the semi super conscious Intelligence, the more advanced mind, $\text{ng\ddot{e} m\ddot{u}l\ddot{m}}$.

V It is the one & the same Infinite Intelligence that is in the 7th plane i.e. self conscious i.e. experiencing, realizing itself with itself. (Here the subtle body too dissolves, and so bodyless Infinite state for the mind). In this state (Permatma is Sadgum or Majjorh i.e. realized (Majjorh & $\text{y\ddot{a}d\ddot{m}i}^9$ $\text{m\ddot{u}l\ddot{m}}$ is also realized but Sadgum means 2817's) } The Infinite Intelligence is as the super conscious Intelligence, the perfect real mind 2814.

So the travelling in the planes is for the subtle body; The mind enjoys heaven or suffers hell, it enjoys $\text{u\ddot{g}\ddot{s}}$ or the higher spheres, with its subtle body, and experiences itself with itself; When it realizes itself the subtle body also vanishes. In sound sleep there is no subtle body for the unconscious mind; and realization means the conscious sound sleep state; and so in Nirvikalpa there is no subtle body for the conscious unconscious mind, i.e. for the super conscious mind.

In ordinary dream state there is no gross body but only the subtle body exists; and so also in the Divine dream i.e. dream in awake & conscious state (i.e. the travelling along the planes) there is only the subtle body & the gross form is not present.

In ordinary awake state the gross body exists.

In ordinary awake state Permatma is falsely awake; In ordinary dream state Permatma is falsely dreaming; In Divine dream (i.e. the travelling of the subtle body, $\text{\ddot{e}e}$ along the planes) state, Permatma is really dreaming, In self realizing state Permatma is really awake. So Permatma in the 401 & 402 state even is dreaming only. In the 301 state only He is awake & conscious of Himself. Mind (Permatma as 2824) has two bodies to experience the two universes

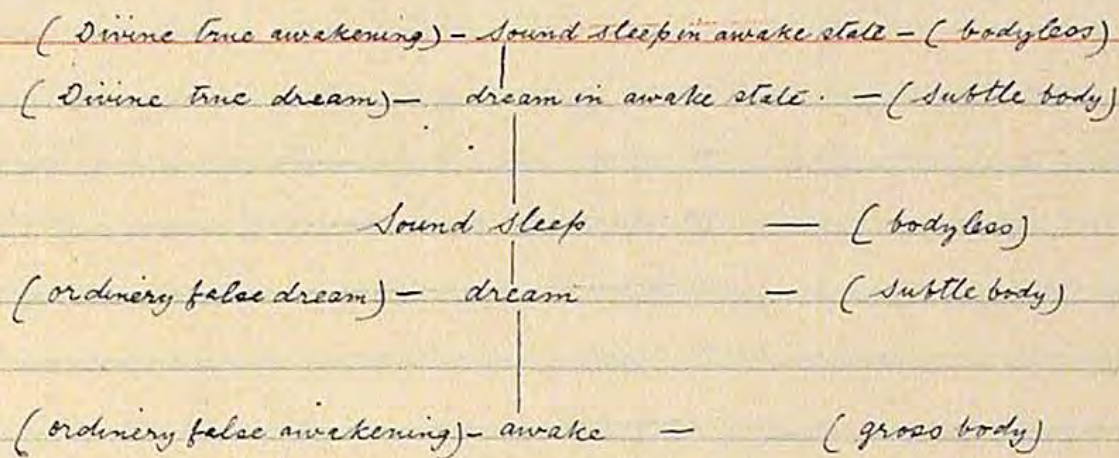
(197)

निर्गुण subtle body निर्गुण in जगत् in planes in circle duty, etc.; in 4th 4th state निर्गुण
निर्गुण निर्गुण gross 2nd 2nd जगत् in world duty, etc.; duty, निर्गुण superconscious
bodyless 3rd 3rd निर्गुण निर्गुण 2nd 2nd निर्गुण निर्गुण 4th 4th निर्गुण
निर्गुण निर्गुण i.e. bodyless superconscious (गणेश 3rd 3rd) and with that
subtle body (& also then with the gross) he does the circle duty, (and world duty;
world duty means the working of giving salvation to people in the world; of advanc-
ing them spiritually; and circle duty means the working of giving self realiza-
tion to those already advanced, to those having connection with Him); and
when his gross body drops, his subtle body also dissolves eternally i.e. for good, and
He enjoys self. So the difference between निर्गुण & निर्गुण 3rd 3rd is that though the
subtle body of both in the nirvikalpa vanishes, निर्गुण 3rd 3rd again takes the (same)
subtle (and then the gross) body for the work of making others realize self;
whilst the निर्गुण 3rd 3rd does not realize the body and so does no duty. The निर्गुण 3rd 3rd
also निर्गुण 4th 4th has no subtle body and enjoys self eternally. These select
sadgurus are the world teachers, the saviours, निर्गुण 3rd 3rd is the goal, when the
mind is neither falsely awake nor falsely or really dreaming, but really awake.

In 2nd 2nd, or 4th 4th, or 3rd 3rd state the mind is always taking the experience of the subtle
universe through the subtle body; and in the ordinary human state the mind
is taking the experience of the gross universe through the gross body; In the
निर्गुण 3rd 3rd state only the mind experiences itself (and the निर्गुण 3rd 3rd who again comes
down to the low plane is sadguru, निर्गुण 3rd 3rd).

As in sound sleep there is no subtle or gross body, no experience of the
subtle or gross universe for the mind, so in निर्गुण 3rd 3rd state (i.e. nirvikalpa state)
there is no subtle or gross body and experience of the subtle & gross universe
for the mind; but in the sound sleep state the mind is unconscious and
in the superconscious nirvikalpa state the mind is in निर्गुण 3rd 3rd.

(198)



In awake state the mind has its gross body (with which it experiences the gross universe); In dream state the gross body is dissolved in the subtle body; and so the mind in dream state has its subtle body (with which it experiences the subtle universe); In sound sleep state, the subtle body is dissolved in the fine body (i.e. in the formless form of the mind); and so the mind in the sound sleep state has no body (i.e. keeps aside, forgets, utilizes not the body) but itself; again coming down after the sound sleep state to the dream state the subtle body issues forth from the mind (mind's fine form comes out as subtle body; its fine form being the impressions' sum total; and the fine form of the Intelligence being darkness, nothing, imagination) (The fine form of the mind i.e. *vyu* is the sum total of impressions; and the fine form of Permeata is the nothingness etc); and from the dream to the awake state the subtle body gets the gross cover and so on!

The dissolution of the gross into subtle and of the subtle into fine is not eternal or permanent, as the *Senkars* existing on the mind make it again accept the subtle & gross forms accordingly. (The mind when heft of its false thinking is the real self) The dissolution of the *ṣṣṣ* (*norṣu*) subtle form in fine form is permanent, as there is no *Senkars* left; and that which brings forth the fine into subtle & gross form in the case of a *Salik* (*Sadguru*) is *ṣṣṣ* & not *ṣṣṣ* (by *ṣṣṣ* I mean the duty);

In ordinary case - *ṣṣṣ* in the awake state for the mind (i.e. the falsely thinking self) there is the gross body; and it has the subtle body in dream and fine body in sound sleep. From its sound sleep to dream state its fine body gets the subtle form & from its dream state to awake state its subtle body adapts the gross cover. It is the *ṣṣṣ* that changes the fine into subtle and

and the subtle into gross; { The mind cannot have the three bodies at one and the same time; but have them one at a time; when it has the gross form (with which it realizes the gross universe) it cannot utilize the subtle form; and when having the subtle body (with which it experiences the subtle universe) it cannot have the fine body. { When having the fine form i.e. no form (fine body means formless form i.e. impression form) it cannot realize the universe.

(1) In the sound sleep unconscious state & (2) in the Nirvikalpa Superconscious state it has the fine form.

In Sadguru case: He also (nān nishāmi) has states like the sound sleep, dream & awake states, but in an infinitely higher & opposite sense, and so His fine form of the sound sleep state becomes subtle in the dream state and gross in the awake state; But His sound sleep, being in the conscious state means real awakening; and his dream state being in the conscious state means Divine dreaming; And his awake state means ordinary awake state but with līlā (remembrance of the Divine dream too). And it is the Yajñō (and not the Senskers) that changes the fine into subtle and the subtle into gross; and after death (after the fall of the body) which occurs when the world duty work is finished) there being no Senskers, it recovers no subtle or gross form again.

In the norjō case: - He has no dream or awake state, but sound sleep state only; and this His sound sleep being in the conscious state is real awakening. But there being no Divine or ordinary dream or ordinary awake states, as there is no īśō or Yajñō. He has no subtle form or gross body (either to experience the Senskers or to do the Savior's duty.)

(I) In ordinary sound sleep & II in self-realization states the mind has fine form. In I it is unconscious in II it is superconscious (fine form means impression form i.e. which is also formless; and no form means pure formless). From I the Senskers make the fine form to adopt the subtle (and so the gross accordingly) form to experience them; and from II the Yajñō makes the no-form (fine form) take subtle (& so gross accordingly) form to help the other minds' gross bodies dissolve into subtle and from subtle into fine in their consciousness. i.e. to make others dream divinely or awaken really.

{ In the very beginning the Intelligence was unconscious i.e. sound sleep state and had its fine i.e. formless form. Its first Senskers produced forth its fine form (i.e. imagination) in subtle & gross form; and then it being now in the mind state the Sensker became the fine body of the mind.

I Ordinary human (i.e. Infinite false mind) in the awake state (conscious, thinking, state) takes the experience of the gross universe with the gross body i.e. ordinary man has gross body in the awake state.

II A yogi, uol, ul, (i.e. Infinite semi real mind i.e. somewhat false, somewhat real mind) in the awake state (Sub-Super conscious state) takes the experience of the subtle universe with the subtle body i.e. a yogi, uol, ul, has subtle body in the awake state.

III A Fakir i.e. one in the nirvikalpa state (i.e. Infinite real mind) in the awake state (Super conscious state) takes the experience of self with self, and so has no body no form i.e. a superconscious mind has no subtle or gross body in the awake state.

This Fakir when coming down to the Sub-Super conscious and conscious states has the subtle & gross body for working the advancement of the soul in the universe towards the 21st state.

An ordinary human being [i.e. Infinite false mind i.e. Infinite mind with sense-kara [Infinite mind with sensekars (which make it realize the universe i.e. think the imagination i.e. think falsely) is false mind and without sensekars is real mind]] has no subtle or gross body or subtle or gross experiences of the universe in the unconscious unthinking i.e. sound sleep state; A Sadguru (xozju or xalek) (i.e. Infinite real mind) has this state of having no subtle or gross body, or subtle or gross experiences of the universe, in the ^{thinking} ~~thinking~~ conscious awake state.

An ordinary human has no gross body but only subtle body and only subtle experience of the subtle universe in the semi-conscious semi-thinking state i.e. dream state. A yogi or uol & ul has this state of having no gross body or gross experience of the universe but only subtle body and subtle experience of the universe in the conscious, thinking, awake state.

As mentioned before, an ordinary human (i.e. Infinite false mind i.e. Infinite self with sensekars) has subtle & gross body for the subtle & gross experience of the sensekars, whilst a Sulek, Sadguru having no sensekars left for Him (but only, xozju) has the subtle & gross body, but not for the subtle & gross experiences of the universe but for the working of others, for the destroying the sensekars of others, for the lifting of the other low minds to the experience of the planes and other plane minds to the experience of self i.e. for the spiritual benefit of others,

as explained below :-

A Sadguru does everything and yet does nothing. He is in everything and yet aloof from everything. He is fully awake and yet completely in sound sleep at the same time. He is alive and dead at the same time. He does all the Karma and yet no Karma binds him.

Example :-

Dirt, felt, mud = Bad Senskars, bad impressions, i.e. uik .

Scent, paint, oil = Good Senskars, good impressions, i.e. yok .

Hand = a being, a person, a oju , a mind } Every Karma good or bad, creates good or bad impressions i.e. Senskars; uik & yok are both bindings; good Senskars give ^{one} a ojul or on and bad Senskars give one a Ejul or on } (because the bodies and the experiences of the universe i.e. Eju Eju are all due to the Senskars. It is the Senskars that are being taken Eju Eju of in subtle & gross form; and so if the Senskars are bad (of uik) their Eju Eju is bad (of Eju) according; and if the Senskars are good (of yok); as the Senskars, so the experiences of the universe through the body by the mind i.e. oju ; it is the impressions (Senskars) of uik & yok that give body to the mind for their Eju Eju } but both uik & yok i.e. Karma give on and so the binding; so ni E of freedom is achieved when there is no Senskar i.e. when no Karma is done; This means when He does Karma and is yet aloof from it i.e. impressions don't bind him, don't touch him, he is ojul or ojul }

Now supposing poking the felt, dirt, scent, paint etc means doing Karma; Now gamshed (ordinary human)'s hand pokes the felt, dirt, scent, paint etc and spots of these are impressed on his hand. He has done the good & bad Karma (poking scent & felt) and the Karma impressions (spots) have bound (been impressed) him (on his hand):

Now say Xaraster (Sadguru) has a stick in his hand; He pokes the felt, dirt, scent, paint etc with the stick. He too has done the good or bad impressions of others, i.e. he has poked the scent or felt of others } and not for his own experience like gamshed } and yet the (impressions, Senskars) spots have not (been impressed on his hand) bound Him i.e. He has done the Karma and yet been aloof from it. He can throw away the stick when He likes; but

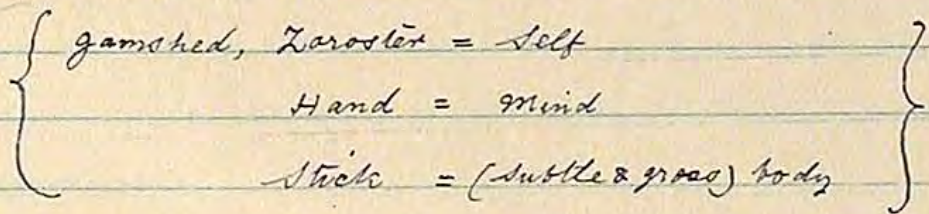
gameded cannot throw away his hand; as it is attached to him.

Thus gameded & Zarostēr, both have done Karma yet gameded has been bound by it and Zarostēr aloof from it. Gameded's hand has been impressed with the spots of every article that his hand has handled; as the article so the spot and so as the Karma so the impressions. But Zarostēr's hand is pure and spotless as before, although he has poked in all the various good & bad articles i.e. although he has done all the good or bad Karmas.

Gameded does it with the hand;

Zarostēr does it with the stick in his hand.

Hand = mind, Stick = body. Zarostēr's hand is pure and spotless as before, although he has poked in all the various good & bad articles i.e. although he has done all the good or bad Karmas.



Hand = mind, Stick = body. Zarostēr's hand is pure and spotless as before, although he has poked in all the various good & bad articles i.e. although he has done all the good or bad Karmas.

Thus Zarostēr (i.e. real mind) when doing the Karma (i.e. poking the articles) his mind (i.e. hand) is not engaged in it (does not touch it and is spotless) though his body (i.e. stick) is engaged (touches it); And gameded (false mind) when doing the Karma (poking the articles) his mind (i.e. hand) is engaged in it (touches it and receives the ill) and his body too (i.e. hand). gameded pokes

The scent & filth got experiencing them; whilst Karoṭer takes the scent & filth (-Senskaras & Kermas of others) got making others void of the spots of scents & filth. He with his stick takes out the scent & filth from the hands of others i.e. He with his subtle & gross body destroys the senskaras of other minds; but whilst doing the Karma His hand (mind) being aloof from the body the spots (-Senskaras) of other hands (minds) do not attach (impress) on his hand (mind); and so He uses his stick (subtle & gross body) to collect ~~out~~ on it the spots (-Senskaras) of others and then throw away the stick (body) when the work is finished, and his hand (mind) pure & spotless (-Senskar-less) as ever;

Thus a Sadguru does Karma and yet is aloof from it; does everything and yet does nothing. *in everything and yet aloof from everything* *व्यस्तोऽस्ति एतद्*.

A *noḥm* has no senskaras or *ye* are left & so no subtle & gross body left, and so for Him there is no subtle & gross body experiences of the universe or the benefitting and breaking the limits of (of senskaras of) other minds. Thus a Sadguru remains in one of the following states whenever He likes (during His life time).

I One with self i.e. real mind i.e. conscious and yet without subtle & gross body i.e. Superconscious.

II In the planes i.e. in the subtle universe i.e. conscious and yet without the ^{gross} body i.e. Sub-Superconscious (only with the subtle body but experiencing the subtle universe i.e. the planes not owing to the senskaras, but for the lifting of the plane minds to advancement or to the self-realizing state)

III In the material world i.e. the gross universe i.e. conscious and with the gross body (with the gross body, but experiencing the gross universe not for the *Creation* of the senskaras (as He has no senskaras left) but for the lifting of the conscious ^{gross} state minds to the conscious subtle state mind or to the immediate self-realizing state. (" *येन येन स्थिते नानुत्तरे, नित्यं नित्यं नित्यं नित्यं* ")

{ Thus in I He is bodyless (to be bodyless means not be conscious of the bodies i.e. the *it* of the bodies) in the conscious state }

So a Sadguru becomes bodyless, realizes Himself, and then does no subtle or gross working (subtle working is circle duty and gross working is world duty)

Then comes down from this bodyless self-realizing state i.e. takes subtle body and does the subtle universe duty or working (of salvation for others) and down yet i.e. takes

gross body and does the gross universe duty or working (of advancing others).

An ordinary mind (man) becomes bodyless (in sound sleep) and neither realizes himself nor the (subtle & gross) universes; comes down from this unconscious bodyless state & takes subtle body (not for the subtle universe duty or working, but) for the experiencing or realizing of the subtle universe (dream state); and then comes down yet and takes gross form (awake state) for the realizing of the gross universe according to the Senakars.

A Sadguru (one who comes down from the Super conscious state to the sub-super-conscious and conscious state is Sadguru; and one who remains in the Super-conscious state is Majgurok) uses his subtle & gross body for the doing of Circle & world duty, i.e. for the working in the subtle & gross universe i.e. for the benefitting of all others " (ॐ नमो भगवते वासुदेवाय, ईश्वरानुभवादिभिः)".

And an ordinary person uses his (Ishwara of) subtle & gross body for the taking the experience (Bhukti) of the (objects, Ananda of) subtle & gross universes (of the subtle in the dream & and of the gross in the awake). Majgurok neither realizes the universe nor does duty or working of the subtle & gross universes (i.e. neither circle duty nor world duty, but realizes self)

A 4th & 5th does not realize self, but experiences the planes with his subtle body in the conscious state and lifts the gross state minds to the planes state (i.e. does world duty but no circle duty i.e. makes other gross state minds to realize the planes in the conscious awake state).

So a 4th & a 5th (not the later strictly as will be explained) uses his subtle body for the realizing of the subtle universe in the awake state (and not in the dream state as ordinary beings) and his gross body for the uplifting of other gross state minds to the (plane mind) subtle mind state i.e. making those who experience the subtle universe in the dream state to realize it in the awake state.

" ॐ नमो भगवते वासुदेवाय, ईश्वरानुभवादिभिः "

" ॐ नमो भगवते वासुदेवाय, ईश्वरानुभवादिभिः "

" ॐ नमो भगवते वासुदेवाय, ईश्वरानुभवादिभिः "

ॐ नमो भगवते वासुदेवाय = gross universe

ॐ नमो भगवते वासुदेवाय = subtle universe

In $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ there are $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ s, and each $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ has subdivisions ($\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$, $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$, $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ etc etc.)

In the ordinary dream state the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ (3E) realizes the lowest plane of the subtle universe. In the after death state the (3E) (subtle body) realizes one of the divisions of the subtle universe i.e. $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ etc according to its $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ s.

A yogi (in the awake dream state) realizes these $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ s and divisions, alive, with his subtle body. But a Sadguru is beyond the realizing of the subtle universe even in the awake state (because even realizing all the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ s of the subtle universe is false, mere imagination). He is beyond both the universes i.e. both the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$, i.e. $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$.

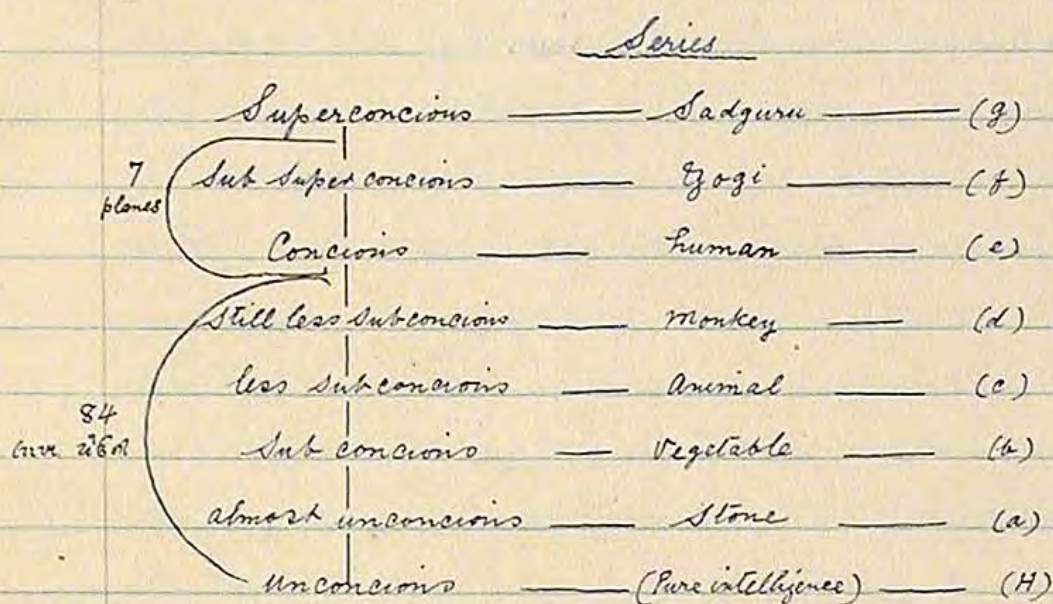
So a $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ & $\text{v}^{\text{a}}\text{v}^{\text{a}}$ has broken the gross universe has crossed $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ & entered $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ in the awake state (but has not broken the subtle binding, has not crossed $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$, has not become $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ in the awake state ($\text{v}^{\text{a}}\text{v}^{\text{a}}$ has broken the subtle binding but not crossed $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ to become $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$) and so make other minds break the gross universe binding, or cross the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ & enter $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$. But a Sadguru having broken the bindings of both the universes, having crossed the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ & $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ in the conscious awake state, having become void & rid of $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ s i.e. having become $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ (& then coming down again) can make others cross the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ & enter $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$, or cross even the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ & become $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$. $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ (Sadguru) & $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ have both attained to the $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ state, but the former can make others $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ too whilst the latter can not do this (as he has no subtle or gross body with which to do this in regards to the other subtle & gross minds).

A $\text{v}^{\text{a}}\text{v}^{\text{a}}$ enjoys the subtle experience and can make others $\text{v}^{\text{a}}\text{v}^{\text{a}}$ if he likes; a $\text{v}^{\text{a}}\text{v}^{\text{a}}$ can make others $\text{v}^{\text{a}}\text{v}^{\text{a}}$ or $\text{v}^{\text{a}}\text{v}^{\text{a}}$ i.e. cross $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ in the conscious awake state i.e. does world duty; but does not enjoy the subtle universe; He (is in the 6th) does not enter the 7th purposely, knowing that if he becomes one with self, he'll become $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$, and so not be able to come down in the planes or in the gross universe to lift others, and thus merely for the sake of world duty, he does not attain to the $\text{v}^{\text{a}}\text{v}^{\text{a}}$ state; not so of the $\text{v}^{\text{a}}\text{v}^{\text{a}}$.

I (Perfect) :- $\text{v}^{\text{a}}\text{v}^{\text{a}}$ s & $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ $\text{v}^{\text{a}}\text{v}^{\text{a}}\text{v}^{\text{a}}$ are unconscious of both the worlds & conscious of self (in the conscious awake state)

II (Semi-Perfect) :- $\text{v}^{\text{a}}\text{v}^{\text{a}}$ & $\text{v}^{\text{a}}\text{v}^{\text{a}}$ are conscious only of the subtle universe and unconscious of the gross universe or self (in the conscious awake state).

III (Imperfect) An ordinary being is conscious only of the gross universe and unconscious of the subtle universe or self (in the conscious awake state)



Thus the almost unthinking Intelligence in the stone form becomes the infinite real mind in the Saguru state as follows:—

The unconscious Intelligence (H) to become self conscious (g) starts from (a) i.e. stone form and reaches (e) i.e. human form, with gradual advancement, unchecked.

① The first desire to know is the original natural Sankars which gave unchecked development to it from (stone) the most finite to (human) infinite. It has started from (H) to reach (g), but at (e) i.e. the human form, there comes the check; Here the unnatural Sankars (the false egoism impressions) do not allow it to advance up to (g). The unnatural Sankars make it change forms after forms at (e) only, it make it come down lower in (d)(c) etc; When at (e) if its (unnatural) Sankars are once removed, it gradually passes unchecked from (e) to (g) and then realizes itself. It has started from (H) to reach (g) but at (e) the check is given; till (e) it goes naturally and unchecked. At (H) it is the unconscious Intelligence; at (g) it is the self conscious Intelligence, and (a)(b)(c)(d)(e)(f) are the imaginary stages, mere medium for (H) to become (g). For the unconscious Intelligence (H) to become the Superconscious Intelligence (g), the Intelligence has to pass through the Subconscious, Conscious, & Sub Super conscious states (a)(b)(c)(d)(e)(f). It from (H) goes up to (e) naturally by the push of the natural Sankars, and is checked by the unnatural Sankars at (e), which when partially removed it passes up to (f), and when they are totally removed it passes up to (g).

The unconscious Parmatma or Self conscious Parmatma is said to be 84 human
 -ness or 84 human forms in the 4th plane and 4th stage; atom is the human
 23rd form and self conscious is said to be 23rd; it's said to form less uncon-
 -scious self, self conscious is said to be 23rd forms (atom to human) in 23rd
 23rd, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd. Unconscious Parmatma, self conscious is said to be 23rd
 23rd most finite false consciousness (1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd)
 infinite false consciousness is said to be 23rd human form in 23rd planes (stages) in
 23rd 23rd infinite consciousness of form less 23rd 23rd, 7th plane in 7th false
 -ness, realness in change 23rd, 23rd self, self conscious is said to be 23rd form
 -less unconscious self or self conscious is said to be atom in human forms (atom,
 stone, vegetable, animal & human (are most finite false consciousness in infinite
 false consciousness of advancement of 23rd, 23rd false 23rd or development of 23rd)
 23rd 23rd 23rd; 23rd 23rd human form in Sadguru form (human, 23rd, 23rd, 23rd,
 Sadguru) 23rd infinite false consciousness or infinite real consciousness in 23rd 23rd,
 23rd infinite false 23rd or infinite real 23rd 23rd 23rd) 23rd 23rd 23rd.

So as the false 23rd (from the atom to human form 23rd) advances from the
 most finite to infinite, its forms also develop from the most imperfect to perfect.

The stone form has its legs and head straight lying down i.e. in one line lying
 rigid, it cannot raise itself, not move by itself, as there is no 23rd in it; this
 is the most imperfect form. Then the form advancement goes on; and in the advan-
 -cing forms the leg is as it were being gradually raised till the vegetable form is
 reached (where 23rd begins practically; although in all the other forms from
 stone to vegetable there is 23rd but in the most finite unrecognized proportion).

In this form the leg is up and the hand is up; in this form the 23rd 23rd has
 begun, the 23rd 23rd is apparent, the growing, living, dying system is manifested, but
 it cannot move from one place to another by itself. This is the semi perfect form;

Then in the still advancing forms the leg as it were is being gradually lowered till
 the animal form is reached. In this form the head & leg are in one line like the
 stone but 23rd (and 23rd 23rd 23rd 23rd stone or 23rd 23rd 23rd 23rd 23rd
 23rd 23rd); and there is a greater 23rd 23rd in this form; and it can also
 move here and there by itself. This is the 23rd perfect form, (fish, reptiles, worms etc.)

The Intelligence does not clearly & fully think falsely, but in the human form the Intelligence has infinite false thinking & and here the unnatural bondage of Infinite
mind, or upon (Intelligence of falsely think self & things of self, ~~the~~ mind n' body i.e. to think of self as the mind and the body in Intelligence of mind & body as mind
or progress towards self; of mind & body as mind & body Intelligence of
mind or body as na 4(3) and 2(2) of mind, conscious of mind or body) } and then the
progress of Intelligence towards self realization is checked }