

The Nothing and the Everything

By Bhau Kalchuri

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THE NOTHING AND THE EVERYTHING

Published by

Manifestation, Inc.



Bhau Kalchuri (the Author) MEHER BABA (the Source)
At Meherazad, 1967

**THE
NOTHING AND
THE EVERYTHING**

BHAU KALCHURI

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Meher Baba, Beloved Father,
I dedicate this book
to the love of Your lovers
who are longing to know
Nothing as Nothing
in order to find You
as Everything.

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The trustees of the ashram of Sadguru Narayan Maharaj in Kedgaon, India made it possible to obtain the original glass negative of the photograph Narayan Maharaj's silver throne used to depict Ars-e-Maula (the Seat of God). Meher Baba Himself was seated by the Sadguru upon this throne in April, 1915. The photograph of Avatar Meher Baba included was taken by Meelan Std. of Poona, India October 17, 1968 at Meherazad, India a few months before Meher Baba dropped His physical body, January 31, 1969.

Appreciation and gratitude is also given for various forms of help to Lee Bernstein, Tom Decker, Max and Gisela Haeffliger, Nolan B. Harmon, John Leiter, Mike Leever, Anita Middleton, Susan White Nordeen, Scott and Anne O'Neil, Elizabeth Sacalis, Virginia Sadowsky, Dededria Conklin, Walter Overcarsh, Calvert Bullock, Judy Ernest, David P. Ray, Kevin Dwyer, Eric Nadel, Stanley Zagata, and Ferdoon Driver (Padri).

Bhau Kalchuri
Lawrence Reiter

PREFACE

As God Incarnate Meher Baba is the Source of the *points* contained in this book and it was He Who titled it *THE NOTHING AND THE EVERYTHING*. As author Bhau Kalchuri is responsible for the writing of these points in book form. As publisher I have been responsible for the verse form and aesthetic design of this book, and have been personally involved in the stages of preparation of its publication.

It should be noted that this book has been in the making for fourteen years. I first became acquainted with the text in India in 1975, and at various times read different selections up to 1978. While in India in 1979 the author asked me to publish his major writings which I agreed to fulfill.

This book has meaning to me in my search for the Reality of Meher Baba and the experience of His Divinity and as the Authority of Consciousness. Like the gnosis of ages past, this book should prove to be a source of interest to seekers of Truth from all paths and light to the lovers of God.

Lawrence Reiter

INTRODUCTION

I had the privilege of serving Avatar Meher Baba as His nightwatchman since 1955. I joined Meher Baba as a young man of twenty-three. It was in 1955 on nightwatch that the thought first came to me that I would write books about the Avatar, though I had never written before, having been educated as a lawyer and an agriculturist. My initiation with books was the organizing of the material for *God Speaks*. Since 1959, at Meher Baba's request, I wrote several books in Hindi that have been published in India. *The Nothing and the Everything* is the first book that I wrote in English. In fact it was Baba Himself who polished my English by having me read the newspaper to Him on nightwatch.

This book first began fourteen years ago. In May of 1967 at Guruprasad in Poona, Baba one day gestured to me, "You have to write one book titled *The Nothing and the Everything*. *The Everything and the Nothing* is already written and you made the translation interesting and expanded it with songs and a commentary. Now you will write *The Nothing and the Everything*. This is an important book. I will give you ten percent of the Book I wrote in 1925 and 1926." I did not say anything to Baba in reply about how this would be done and He did not mention the subject again until we returned to Meherazad a month later.

After Baba returned to Meherazad in Ahmednagar in June, He immediately entered strict seclusion and there was almost no contact with the outside world. One night He gestured to me, "Get some paper and your pen; I want you to write down some things ... and do not interrupt. I am going to give you points from the Book I wrote." Of course I did not interrupt. This was in June of 1967, the first night that I began taking down the points Baba dictated to me in His room at Meherazad.

At that time Baba met with the men in mandali hall early in the morning and started His seclusion work. The seclusion period was an extremely serious later phase of Baba's life, and no one was allowed to make the slightest noise that would be disturbing to Baba. Baba's health was critical then and He was terribly exhausted after the seclusion work. After completing this inner work in three hours, He called the men inside the hall and Eruch would wipe away the perspiration and apply talcum powder to Baba's tired body. Following this break, the other men would disperse by Baba's instructions to their specific duties, leaving Baba and myself alone. Then from one half to a full hour Baba would dictate

specific points for this book and I would write them down. This dictation of points continued for about five months at Meherazad between June and November of 1967.

Baba usually instructed me to write down the points as a whole and then fit them together, finishing a thorough description by the following morning so I could read back to Him the whole section for that day. In other words He wanted me to elaborate on the points given and to draw a skeletal outline from what He had given me the day before. Numerous points Baba dictated in detail, and some others He only touched on. At times I would not be able to fit all the points together or fully understand their relationship and meaning, but Baba would then gesture, "This point or that has a link, a connection with some of the stories that are there." When a connecting point was unclear I would have to question, and Baba would scold, "Just take down what I am giving you now. Don't interrupt Me, and everything will be crystal clear to you later."

Chronologically Baba first gave the story "The Mischievous Chicken," whom He named in Hindi, Saitan, meaning devilish child or little devil. Then followed "Two Kings," and Baba Himself drew the diagram about Rajas Sarvagna and Sarvasva and Maharani Vaikunth.

When these stories about the beginning of creation were completed, Baba stopped dictating to me in mandali hall and then dictated only during nightwatch. In 1968 He started giving the points for the part titled by Him in Hindi, "Apar Vidya," meaning INFINITE INTELLIGENCE. These points were difficult as Baba did not explain them in detail and I could not always follow how the points all fitted together. Nevertheless I took down exactly what Baba gestured. I sat on the floor watching His hands silently moving and just took down each point as He gave it. Later He instructed me as to how these points were to be fitted together and Himself drew the chart for INFINITE INTELLIGENCE. But now He did not ask me to write out the points fully and read them back to Him. Previously I had fully written out and read to Baba the stories about The Mischievous Chicken, Two Kings, Adam and Eve, Ganesh, Illusion, and others at His request, so He heard all of these.

All the specific points for INFINITE INTELLIGENCE Baba dictated in three or four months. Most of these were given in English; certain points of "The Mischievous Chicken" were given in Hindi. The short part of INFINITE- INTELLIGENCE written in Hindi was translated by my friend Feram Workingboxwala. After Feram's translation, I then wrote out the points in detail in English; therefore the entire text has been written by me in English.

When Baba finished giving all the points for INFINITE INTELLIGENCE, no more points were given and He made no further mention of this book, *The Nothing and the Everything*. But He did instruct me in 1968 to write other books, and I was also working on these books at the time Baba was giving me points. I kept a separate notebook for the points He had given and this notebook I used when I was completing INFINITE INTELLIGENCE in 1973.

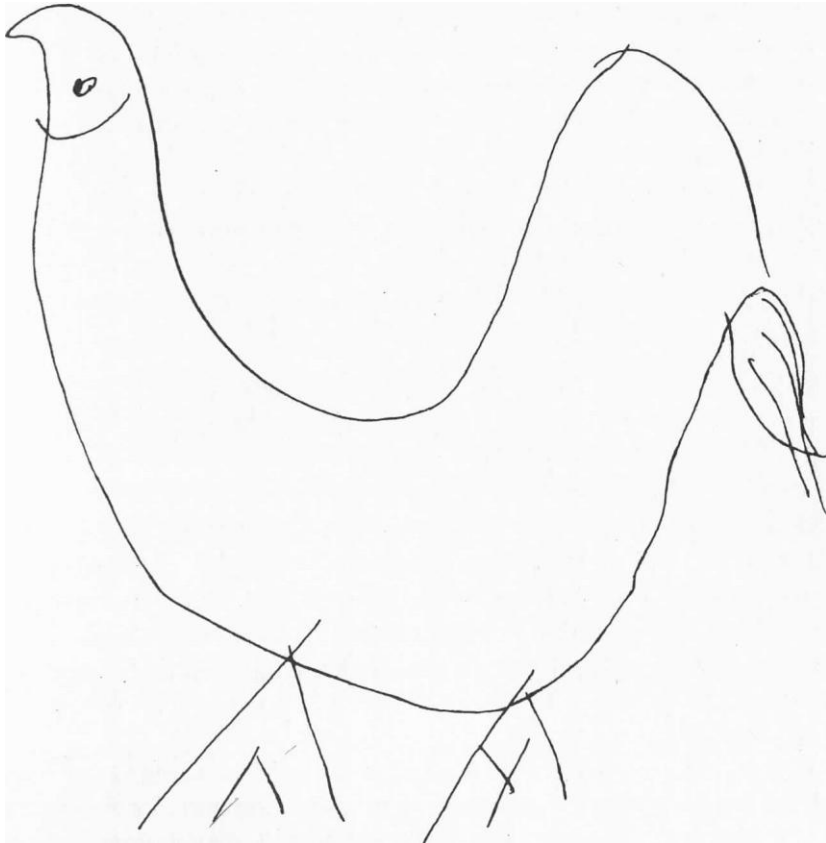
Although it is now clear to me that this book represents ten percent of Meher Baba's missing book, in the beginning I sometimes wondered whether Baba was actually giving me ten percent of His own Book or if He was merely passing the time with me in this way, day after day of dictation, to ease the strain of His inner work. However, at those times He always knew exactly what I was thinking and He would scold, "What is the matter with you? You have been with Me for so many years—have no doubt about what you are doing. Remember that I am giving you ten percent of My own Book. This work is not just writing! It is not a pastime; My Book is the most important Book in the world."

Baba gestured so emphatically and with such seriousness that I had to think, "This work must mean something to Him, otherwise why does He dictate to me soon after completing His seclusion work each day? Even though He is exhausted after His work, He still continues to take time to give point after point for this book ... it must be important to Him."

On 31st January 1969 Meher Baba dropped His physical body. I suffered a great shock being without His physical presence, and at that time I was also at a loss to understand what I should do regarding His orders to write His biography and finish this book. But I remembered His words, "Take down what I am dictating ... do not interrupt ... I am giving you ten percent ..." And most importantly, "Everything will be crystal clear to you!" These words rang in my heart and I had faith that Baba had to definitely fulfill His promise and explain it all to me in His own way, in His own time.

Since the main book that Baba had instructed me to write was His biography (which I titled *Meher Prabhu*, or Meher in the Beyond), after Baba dropped His body I was completely preoccupied with collecting the facts and writing out the material for over three years. After completing *Meher Prabhu*, I began working on *The Nothing and the Everything*, even though Baba still had not explained every detail to me. I thought about this book, but nothing at first came to me in the form of inspiration. The

first two sets of points given were straightforward enough and so I began by writing them over, and once I started my pen did not stop for forty days. I wrote out the INFINITE INTELLIGENCE point by point from my notes, and in His own way Baba explained everything. He made each point connect and flow into the next as I wrote, fulfilling His promise that it would be crystal clear to me.



Drawing done by Meher Baba, July 30, 1953, of Himself as a Chicken.

I AM THERE IN EVERYTHING

During nightwatch one evening in 1959 Meher Baba dictated the following couplet to me:

Oh Priceless Treasure of Knowledge!

You are within and without,

And you are the Ocean of Mercy.

You are in all the worlds;

You are the Ocean of Attributes!

Oh Meher, God-Incarnate, You Alone Exist!

Baba then asked me to compose a ghazal around this couplet whenever I had the time. He instructed me to use a particular meter in Hindi which He tapped out with His fingers. But I did not know how to write such a ghazal, so I simply kept the couplet in my notebook and waited until inspired.

Three years passed by. In 1962 Baba instructed me to translate the book, *The Everything and the Nothing* into Hindi, and Baba wanted me to include a prayer with the translation. It was then that I remembered the lines from that couplet Baba had given me. Baba seemed pleased that I had finally remembered the couplet. He gestured, "Since I alone exist, you write on the theme 'You Alone Exist.' "

At last I found some inspiration and composed eleven couplets to go with the first one. The next day during nightwatch Baba gestured to me, "Did you compose any prayer yesterday?"

I said, "Yes Baba, eleven couplets more."

Baba then gestured, "Read them, read them all to Me," and so I did. Baba was in an exceptionally good mood that day, and after I had finished reading the entire twelve couplets He said, "Take your pen and write what I now give you as more couplets." So there He began composing several new couplets, one after another. Baba sat on His bed and drummed on His thigh with His fist in rhythm to the lines He Himself was composing for over an hour.

Later in 1962 during the hot summer months at Guruprasad Baba ordered me to finish the translation work and to expand *The Everything and the Nothing* with a complete commentary and several songs. I would do this writing work upstairs in my room in the morning and afternoon while Baba and the other mandali were downstairs in the large hall with visitors. Much later I found out that every day Baba would instruct His nephew Sheroo to sing this prayer entitled, "You Alone Exist." Baba never

let on to anyone that He Himself had composed this prayer, and as everyone was under the impression that it was mine, they would jokingly call it "Bhau's prayer to Baba."

Each day when Baba retired to His room, I would come downstairs to attend Him. As I was walking to His room one afternoon several people began laughing at me and saying they did not like the words of the prayer that I had composed. "Which prayer?" I inquired, since I was quite puzzled by their accusations and attitude.

They then thought I was playing dumb and mocked me saying, "You know what prayer! What sort of prayer is this to Baba? Who would pray in such a way? Could you have not used better examples, better descriptions than 'snakes,' 'scorpions,' 'mosquitoes,' 'bugs and gnats' when describing God's attributes?"

That same evening with Baba, He gestured to me, "What are you thinking?"

As usual I said, "Nothing, nothing."

But Baba could see that I was upset about something and He ordered me to tell Him what was going through my mind. I told Him, "Baba, we should change that prayer. It is not so good—we should use other words to describe God's attributes, Your attributes. It offends some people and they do not like it. People are laughing at this prayer, Baba!"

Baba gestured emphatically, "No! Do not change a single word. The prayer is from Me ... it is all right! You have no idea of the importance of this prayer. In the future this prayer of Mine will be sung in every house throughout the world."

Later Baba gestured, "It is important, very important, that people find God in disagreeable things, that they find Me in disagreeable things. I am there in everything and in every creature. I am there in the dirt, the scorpion, the snake, the elephant and the mosquito, everything!"

Baba continued, "Do not pay heed to what people think. I like this prayer because it tells people Who I am, What I am. People do not know Who or What I am, and so they need this prayer to know Me, to understand Me. I gave this prayer to them, not you. You wrote what I ordered you to write. A day will come when they will know this."

This is His prayer to the world which is about the Nothing and the Everything.

YOU ALONE EXIST

Oh priceless treasure of Knowledge!
You are within and without,
and You are the Ocean of Mercy.

You are in all the worlds;
You are the Ocean of attributes!
Oh Meher, God-Incarnate, You alone exist!

You are Yezdan. You are Ezad.
You are Allah and Ishwar.

You are Ram and You are Buddha.
You are Beloved Lord Krishna
Who with one finger lifted the mountain;
You alone exist!

You are the Beyond God
and the Beyond-Beyond God also.
Oh Ocean of Kindness, You alone exist.

You are Mohammed, You are Perfection Personified.
You are Knowledge Itself,
and You alone exist.

You live in everyone
and You are everyone.
Oh Beloved, You are the Enlightened One,
and You alone exist.

You are with attributes
and without attributes!
You are the sole player
in the divine game. You alone exist.

You are matchless, the Only One!
You reside in every heart,
and You alone exist.

You are eternally motionless,
and immovable is Your abode.
You are the Highest, for You alone exist.

You are the Doer,
the deed, and the cause of doing!
The sustainer You are,
and the Master of Masters.
You alone exist.

You are the seeker, the worship
and the Sadhana.
Oh Meher, God-Incarnate, You alone exist!

You are in front and behind,
You are above and below,
O Lord, You live in every house,
and You alone exist.

You are beyond Beyond,
yet You remain within everyone.
You are All-Pervading, and You alone exist.

You are in each neighborhood.
You are the Sustainer.
You Yourself are all worlds,
and You alone exist.

Everywhere, whether above or below,
You are complete;
You alone exist.

You are unseen, yet seen also.
You live in everyone
forgiving each his sins.
You alone exist.

There is no one without You!
You are manifesting and unmanifest
as You alone exist.

You are man. You are birds.
You are fish and animals,
for You alone exist.

You are bugs and gnats,
You are snakes and scorpions,
You are ants and mosquitoes,
for You alone exist.

You are insects. You are lice.
You are dogs, asses and pigs.
You alone exist.

You are deer and elephants;
You are cats and monkeys;
You alone exist.

You are the moon and the stars,
the dawn and the night,
and the sun and also the light.
You alone exist.

You are wind and water,
and the animals of the water;
You alone exist.

You are silver and gold,
You are copper and iron,
You are brass and stone;
You alone exist.

You are tea and coffee,
and the sugar also;
You alone exist.

You are paper and the book,
You are the school and office;
You alone exist.

You are pen and ink
and You are the gifted writer.
You alone exist.

You are the door and window.
You are the marble floor;
You alone exist.

You are the medicine and the disease
and the doctor also;
You alone exist.

You are the game and the player,
and the spectator also;
You alone exist.

You are the flower and the thorn,
and You are the fragrance.
You alone exist.

You are the singer.
You are the musical instrument.
You are the sweet tunes,
for You alone exist.

You are the prayer and the words of the prayer.
You are the forces of evil
and the powers of light.
You alone exist.

You are the soldier, the army,
and the Supreme General.
You alone exist.

You are the sailor, the ship,
and the wide Ocean;
You alone exist!

You are the storm's turbulence
and the tranquil waters.
You are the Pearl
and You are the shell.
You alone exist.

You are the shore, the ferryman,
and the Sea also,
for You alone exist.

You are the beggar, the giver,
and the charity;
You alone exist.

You are the slave and the Lord;
You are the Beyond God.
You are God. You alone exist.

You are Mother and Father;
You are Master, brother and friend.
You are family and relatives;
You alone exist.

There is no one besides You!
Eternally You are,
for You alone exist!

You are Pran and You are heart.
You are also the Beloved of the heart;
You alone exist.

You are the Beloved and the Lover,
and You are the nectar of Love as
You alone exist!

You are breath and life itself.
Our minds are enthralled
by Your beauty!
For You alone exist!

You are the house.
You are the inhabitants
and the bricks and furnishings.
You alone exist.

You are the worshipper,
his worship,
and the One worshipped,
as You alone exist.

You are Consciousness
and the Way to Consciousness!
Oh Meher, God-Incarnate, You alone exist!

You are Khwaja, You are Qutub!
You are Pir and Qalandar!
You alone exist.

You are Hafiz, You are sanai!
You are Dara and Alexander!
You alone exist.

You are Jesus Christ! You are Elahi!
You are the Ocean,
infinite and pure;
You alone exist.

You are the Koran
and the One who prays!
You are Vali,
and You are the Messenger,
You alone exist.

You are the Beginning,
and You are the End.
You are also beyond the Beginning
and beyond the End. You alone exist.

You are infinitely beautiful
and infinitely close!
Oh Meher, God-Incarnate, You alone exist!

You are Brahma and You are Vishnu;
You are the guileless Shankar.
You alone exist!

Bhau says, "O Beloved Meher, You are The Word
and You are The Letter!
You alone exist!"

Contents

THE MISCHIEVOUS CHICKEN

FIRST SET OF POINTS

TWO KINGS

SECOND SET OF POINTS

INFINITE INTELLIGENCE

THIRD SET OF POINTS

TALES

THIRD SET OF POINTS

THE MISCHIEVOUS CHICKEN

SAITAN MURGI KA BACCHA

MISCHIEVOUS CHILD OF THE HEN

"When I was five years old
I saw circles within circles before Me
of shining lights and of various brilliant colors . . .
I was dazed and fainted at the time
and My mother revived Me . . .

"I have explained all of it
in My Book in detail . . .
— *Meher Baba*

CONTENTS

THE OCEAN	5
NOTHING AND EVERYTHING	7
NIRVAN AND NIRVIKALP	8
THE MISCHIEVOUS CHICKEN.	9
THE BEYOND-BEYOND STATE OF GOD.	26
THE BEGINNING OF CREATION AND THE DEVELOPMENT OF CONSCIOUSNESS.	38
THE GAS STATE	40
THE FIRST ADVENTURE.. . . .	41
THE SECOND ADVENTURE.	44
THE THIRD ADVENTURE.	45
THE FOURTH ADVENTURE.	47
THE FIFTH ADVENTURE	47
THE SIXTH ADVENTURE	48
THE SEVENTH ADVENTURE	49
REINCARNATION	52
THE SEVEN INNER JOURNEYS THE DIVINE DREAM.	59
THE SEVEN LANES THE FOURTEEN BY-LANES.	62
THE FIRST PLANE THE FIRST HEAVEN.	67
THE SECOND PLANE THE SECOND HEAVEN.	71
THE THIRD PLANE THE THIRD HEAVEN.	76
THE FOURTH PLANE THE FOURTH HEAVEN.	84
THE FIFTH PLANE THE FIFTH HEAVEN.	89
THE SIXTH PLANE THE SIXTH HEAVEN.	94
THE SEVENTH PLANE THE SEVENTH HEAVEN	99
THE MAJZOOB OR BRAHMI-BHOOT	104
THE ANCIENT ONE.	105
BAQA-BILLAH AND SAHAJ-SAMADHI.	108
TURIYAVASTHA.	111
THE ENDLESS END.	115

THE OCEAN

There is an Ocean which has no shore.

That Ocean is so shoreless that there is no shore
even to Its shorelessness.

That Ocean is so infinite
that there is no end to Its Infinity.

That Infinite and Shoreless Ocean is
eternally calm and still.

That Ocean is the Ocean of *Knowledge*.

The basis of the Existence of this Divine Infinite

Knowledge is Knowledge Itself, Intelligence Itself.

This Infinite Knowledge is totally natural and self-existent.

In this Infinite Knowledge is immersed Infinite Ignorance.

The existence of Infinite Ignorance is based on Infinite
Knowledge, for the Existence of Infinite Knowledge
is not based on Infinite Ignorance.

Infinite Knowledge is completely and absolutely still and
calm in the original state of the Ocean.

But in that Ocean all opposites are One; in
that Divine Ocean

Infinite Knowledge is infinitely Infinite Ignorance
and Infinite Ignorance is infinitely Infinite Knowledge.

That is, Consciousness and Unconsciousness are One.

Knowledge is Everything and Ignorance is Nothing;
therefore in the original state of the Ocean—

the Beyond-Beyond of God,

Everything is Nothing and Nothing is Everything.

Before the Beginningless Beginning, before Consciousness arose,

Infinite Knowledge did not know anything,

and Infinite Ignorance also did not know anything.

But Ignorance being ignorant (unconscious)

knew that it was nothing—Ignorance could not know anything

because it had nothing to know

and therefore it was nothing. The Nothing!

So Knowledge did not know anything,
while Ignorance knew that it was nothing;
and consequently, but only apparently,
Ignorance was knowing and Knowledge was ignorant.
It appeared thus, but Ignorance was in Knowledge;
Knowledge was not in Ignorance.

When the Whim came (*Lahar*),
there was a great stir in the calm and still Ocean,
and there was an infinite clash
between Knowledge and Ignorance,
between Everything and Nothing.
This clash caused an infinite explosion known as the Beginning, and
the effect of this explosion came on Ignorance,
because Knowledge can never be affected.
(Knowledge knows; It is Everything.)
In turn, Infinite Ignorance burst into innumerable finite ignorances
because it did not know. It was nothing.

Ignorance was contained in Knowledge; Knowledge
was not contained in Ignorance.
Ignorance has come out of Knowledge;
Knowledge does not come out of Ignorance.
This Knowledge is not ordinary knowledge,
but Divine Knowledge—*Dnyan*, Gnosis,
which transcends the mind for It exists beyond the mind.
It is Infinite Intelligence—*Apar Vidya*.
This Divine Knowledge is possible to attain,
but it is not gained through the medium of meditation,
concentration, trance, fasting, penance or prayer;
this intelligence is gained only through
the grace of a Perfect Master—*Qutub*, *Sad guru*.

NOTHING AND EVERYTHING

In the Beginning All-Knowing, All-Intelligent God did
not know that He knew everything.
Out of the Ignorance of His Knowledge came the Universe,
as creation emerged from the Unconsciousness—
for Ignorance is nothing but Unconsciousness.
Then this Ignorance, not knowing anything, began
asserting itself as knowing everything.
Ignorance expressed its infinite ignorance.
It said, "I eat," "I walk," "I talk," "I see," "I think,"
"I understand," "I know," etc., *ad infinitum*.
Infinite Knowledge could not know Itself
except through Its Infinite Ignorance;
thus Knowledge uses Ignorance
as a medium to know Itself.
Knowledge in the very Beginning was ignorant,
and to know Itself as Knowledge, It depends on Ignorance.
Once It knows Itself as Knowledge, It is Self-Existent.
Thus the very Existence of Knowledge depends on Ignorance.
By realizing that Ignorance is totally ignorant (unconscious)
Consciousness knows Itself as Knowledge
and Knowledge knows that It is Self-Existent.
Ultimately the very meaning of Knowledge depends on Ignorance,
as Consciousness depends upon the Unconsciousness
to become Conscious, to be Infinite and become Everything.
Everything is based on Nothing,
Everything is existent from Nothing.
Yet the root cause of Nothing is Everything,
and eventually one's mind comes to the conclusion
that Nothing is Everything,
for when Nothing (*Nirvan*—Infinite Vacuum) is realized,
Everything (*Nirvikalp*—Infinite Fullness) is realized.
The final conclusion must be that
everything is nothing and Nothing is Everything.
This Nothing is Nirvan and this Everything is Nirvikalp, for
everything becomes nothing in Nirvan
and Nothing becomes Everything in Nirvikalp.

NIRVAN AND NIRVIKALP

Before the embodied Soul (*Jeevatma*) loses its human state and gains the Divine State of Nirvikalp,

it has to experience the Infinite Vacuum State of Nirvan.

This Vacuum is Divine, It is Infinite.

Nirvan is the Infinite Vacuum State

where the embodied soul is fully conscious of *Real Nothing*.

Nirvan—*Fana* is immediately and inevitably followed

by Nirvikalp—*Fana Fillah*, where the Soul is fully conscious, infinitely conscious of *Real Everything*.

Nirvan and Nirvikalp are so irrevocably linked together

that each Divine State can be said to be the Divine Goal of the individual soul, for both are infinite.

False nothing is equal to illusory everything (creation).

Real Nothing is equal to neither false nothing nor false everything,

for the Infinity of Nirvan is beyond both.

Real Everything is equal to God the Infinite,

for the Infinity of Nirvikalp takes one beyond. False nothing leads to false everything,

and Real Nothing leads to Real Everything,

the ultimate conclusion, *Ahm Brahmasmi*, "I AM GOD."

False nothing is linked to false everything (and they clash); Real

Nothing is linked to Real Everything,

but they find Union,

and the Divine State must be One—Nirvan-Nirvikalp.

Eventually, false nothing ends in false everything,

and Real Nothing ends in Real Everything—

Nothing becomes Everything

and Everything becomes Infinite.

In duality, false nothing is false everything,

so there is an infinite clash creating infinite illusions.

In Unity, Real Nothing and Real Everything are One,

thus there is Infinite Peace and Knowledge of the Reality.

All this, Nothing and Everything, is realized

when the Divine Goal is attained;

that is, when Nirvan-Nirvikalp is known and experienced as Self, *Ahm Apar*; "I AM INFINITE."

THE MISCHIEVOUS CHICKEN

Before the Beginningless Beginning

There was nothing; there was absolutely nothing.

But there was a hen!

This hen had countless chickens

which she protected and sheltered under her wings,

and she did not allow even one chicken

to go out from under them.

Countless aeons passed by,

but no chicken ventured out from the mother hen.

Not one chicken knew how to get out,

and not one thought of going out.

Among the innumerable chickens

there was One who was very mischievous.

One morning, He felt fed up with living

under the wings of His mother all the time

and He dared to venture out.

The Mischievous One tried to work His way out

from under His mother's wings.

He struggled, and when He finally got out

He saw a dazzling light.

But the light frightened Him so much

that He could not bear to look at it.

His mother, the hen, was also frightened,

because she did not like any of her chickens to venture out.

She wanted the Chicken to come back, and

He, being so frightened,

came back quickly under her wings,

So the mother felt happy to see Him safe and secure

and the imp felt happy to be safe again.

But after some incalculable time, being so mischievous

(destined to become the most mischievous),

this small little rascal

again crept out from under His mother's wings,

and the same phenomenon happened.

The little chick saw a great dazzling light,

but this time the color of the light was different.

After gazing at it momentarily, He again became frightened, and the
Chicken took refuge quickly
under the safety of the wings.
The mother hen was again happy
because her chick was safely under her wings again.

Though the hen did not want Him to go out,
the Chicken was so mischievous
that He went out again and again, six times in all;
each time He saw different colors of dazzling light.
Six times He was frightened by the light He faced
and each time the mother was frightened for Him,
and so He would return to her.
The mother always took Him back
under her wings each time He returned,
but after the sixth time she finally began to feel
that this one particular Chicken
was very mischievous indeed.

Pained, she felt that if He ventured out again
perhaps she would no longer care about Him or for Him.
In spite of everything, the mischievous rascal went out
from under the hen's wings for the seventh time.
Again He saw the light and again it was different,
but this light had no color.

Light was there without color.
The Mischievous One was afraid
and felt He could not bear it—the darkness.
But after some time, He decided that somehow
the best thing to do would be to try to go on.
So He did, And He kept on going
until He could never return.

This imp would have gone on further
but suddenly He began to feel hungry, so He cried out,
"What is there for Me to eat?"
Instantly, Imagination Itself appeared
out of the gas before Him and said,
"Why do You worry? I am here. Eat!
Eat as much of me as You like!"

MISCHIEVOUS CHICKEN

Hearing this, the Mischievous Chicken felt very happy
and began eating Imagination—
whereby this trouble maker went on to have
fourteen imaginary adventures
through every lane and by-lane.

This rascal had one adventure after another
and went on eating and eating until the seventh adventure
(when He found Himself to be a man),
eating all the things that He should not have eaten.

It was He Who ate the things
that ought not to have been eaten!
He was the most mischievous
because that which ought not to have been eaten
He ate. And He ate them all!

(And because of His mischievous nature
He sometimes felt happy and sometimes miserable,)
However, when He began the eighth adventure
He felt less and less hungry,
and so He ate less and less imagination,
The further along He went (inward),
the less hunger He felt (suffered),
and the less quantities of imagination He ate.

By eating smaller and smaller quantities
of less and less imagination, He entered the thirteenth adventure.

Here, at the final turn of the lane
(when He finally saw Himself for what He was),
He no longer hungered for imagination in any form,
so all imagination left Him—alone.

Then the Mischievous Chicken cried out,
"What should I do now?"

And a Voice said, "*Eat! Eat Yourself!*"
He had no choice but to eat,
so He ate Himself!

At that moment He found that He was EVERYTHING.
EVERYTHING—KNOWLEDGE, POWER, AND BLISS.

At that moment though, during His *Realization*
when He looked around,
He found that all the innumerable chickens,
who had been under the wings of the mother hen,
had followed Him out!

As He, the Most Mischievous, looked at them,
He took pity on them.
At that moment, when pity fell upon Him,
the burden of responsibility for all those other chickens
fell upon the Mischievous One.
For they were all His brothers and sisters
and He was the One Who had played the mischief!
Now He knew, so He had to feel pity.
This One has to come back, age after age,
to look after those innumerable chickens,
and He suffers for them.
He can never be free from this responsibility,
because it is all His fault.

The journey of the first drop of Nothing,
out of the Ocean of Nothing through the worlds of Illusion,
to know Itself as Everything
is the journey of the Mischievous Chicken.
It has the same meaning as the journey of the First Soul
Who realized Himself to be God.
The mother hen is the Nothing from which
all the innumerable drops of nothing (chickens) came;
and in the very Beginning One Drop
left the shelter of Ignorance and began imagining.
The First Soul journeyed out of the Nothing
from the Beyond-Beyond into the worlds of imagination.
He left Unconsciousness from which all nothings (drops) come.

As the First Drop felt frightened, so did the Nothing (the hen).
Nothing is Ignorance, Unconsciousness,
and so It perfectly reflected the Drop's pain and fear
upon facing Its imaginings.
Consequently Nothing, which had never felt anything
(because It was unconscious),
felt pain and pleasure, fear and safety,
as the First Drop through aeons and aeons of time
made His journeys out and back to It.
This first imagining was so finite (so very fine)
that it cannot actually be termed an imagining.

MISCHIEVOUS CHICKEN

In fact, the Drop's second venture out of the Nothing
produced only the seed of imagination, *Brahmand*;
so how very fine, how subtle an imagining
was the first venture.

The first light imagined by the Mischievous Chicken
on His first venture was the original fire—*Tej*.
The six successive lights that dazzled Him
were the mental and subtle forms of gases
(the fires and gases of the mental and subtle planes,
not the gases man knows with his gross senses,
hydrogen, oxygen, carbon dioxide, etc.)

The first imagining or the seed of imagination
being so very fine was the White light
containing all color,

The seven successive colors that dazzled the Mischievous Chicken
were the mental color and subtle color
containing all colors of that pure color.

The seven pure colors of the dazzling lights
were blue, purple, indigo, green, yellow, orange, and red;
the gross colors that bear these colors' resemblance
are shadows of shadows of these pure colors,

This means that within the mental and subtle color
of the pure blue were contained all shades of blue,
and that pure blue itself was what dazzled the Chicken.

When the Chicken ventured out for the seventh time
He saw a dazzling light,
but this time the light had no color—
He saw the gross world for the first time.

The light that surrounds us has no color as pure light,
because it is gross (the oxygen, air itself is colorless);
this gross light only reflects color.

The yellow color the physical eye perceives of the sun's reflection
is the 277th shade of the subtle color yellow
one perceives on the fourth plane,
Suryaloke, the World of the Sun.

All creation was imagined by the First Drop,
 and one by one, the First Drop faced His imaginings.
 Thus, drop by drop, all creation emerged into consciousness
 as the Ocean of Nothing—Infinite Unconsciousness.
 On the Chicken's seventh adventure out from the Nothing,
 He imagined the gross world—the Universe;
 here imagination was gross and concrete,
 very low and dense, very solid and thick.
 In the gross world, the form of the First Drop changed.
 From this point onward the influence of the Nothing diminished,
 meaning He attained individual and separate consciousness.
 The First Gross Form began to progress (in imagination)
 through seven stages of evolution (from stone to human form)
 and through the subtle and mental planes of involution,
 having fourteen adventures before realizing Himself.
 As the First Soul adventured in consciousness,
 He imagined numberless things (phenomena),
 and the desires created by and fulfilled through
 His imaginings (hunger) naturally grew greater and greater
 and with more intensity until He was in human form.
 On the first subtle plane of involution
 (the eighth adventure, as the First Subtle Conscious Man),
 His desires became less and less
 until finally He reached the sixth plane
 (the thirteenth adventure, as the Mental Conscious Man),
 when all desire left Him.
 The First Drop lost all desire,
 and when He did, His Realization began.

 It is only the First Drop, known as *the Ancient One*,
 Who realized Himself alone at the end of His journey.
 He is the only One who ever did or ever will
 realize Himself to be God, by Himself.
 The drop-souls (Jeevatmas) that ever follow after Him,
 require His Divine Help or a Perfect Master's
 in order to be able to do the impossible—
 to eat themselves!

The Mischievous Chicken, known as *Saitan Murgi Ka Bachha*

Who is none else but the Ancient One,
gives His Grace to all one by one, drop after drop
knowing the journey from Beginning to End.

It is only He and the Perfect Masters
that give countless chickens
Knowledge, Dnyan, of REAL EVERYTHING.

His grace comes from knowing the entire journey
of everyone (each mischievous chicken like Himself),
and His grace is always in the form of KNOWLEDGE.

In the Ocean (God)
is Infinite Everything and Infinite Nothing.

Everything is Infinite Knowledge
and the Nothing is Infinite Ignorance.

Infinite Nothing is limited within Infinite Everything.

Infinite Nothing is so infinitely linked
to Infinite Everything that it appears
that both are one and the same—but they are not.

There is an infinite difference between Everything and Nothing.

Nothing is the opposite of Everything.

Everything is infinite,

and therefore the opposite of infinite is limitation;

but the nothingness of Nothing is infinite,

because Nothing is the infinite shadow of Everything.

Since shadow is without substance, shadow is limited,

but the expansion of the shadow is infinite;

this infinite expansion is the *pasara*,

an infinite spreadout, infinitely spreading out.

Infinite Everything is Infinite Truth, Reality,

and Infinite Nothing is infinite divine shadow, illusion.

Though Nothing and Everything are linked together

as if one, their qualities are absolutely opposite

and there is an infinite difference between them,

since one is Everything and the other is Nothing!

Nothing is like the air around you—

it is empty.

The Nothing has no substance,
 and because It is without substance It
 is always susceptible to whims
 (movement, winds, desires).
 Everything does not ever have whims at any time—It is full.
 The Whim, the Original lahar which the Nothing has,
 has no substance, and because It is substanceless
 Nothing's Whim asks, "Who am I? Who am I?"
 Why? Because Nothing is without substance—no identity.
 Since Nothing is without substance,
 Its questions are also without substance
 (meaningless and insignificant);
 and therefore Its questions make no sound.
 These questions asked by the Nothing
 "Who am I? Who are you?" are asked by shadows
 (insubstantial nothings—shadows giving signs)
 and the shadows ask through movements.

 Because of these movements, in the beginning time,
 Everything woke up and asked through words,
 "WHO AM I?"
 The impact of Everything's infinite words "WHO AM I?"
 was so infinitely great, that the reaction to the question
 not only fell upon Itself,
 but also fell upon Its Infinite Shadow as well.
 Because of that momentum of the impact of THAT WORD,
 innumerable drops of Everything and Nothing
 acquired movement in the Ocean (God).

 There exist two Oceans of Everything and Nothing
 but they are One originally.
 The Ocean of Everything is indivisible as Divine Knowledge, and
 the Ocean of Nothing
 is also indivisible as Divine Ignorance.
 In the Ocean of Everything,
 although there are innumerable drops (souls),
 they are always One (One Soul).
 And in the Ocean of Nothing
 there are also innumerable drops (minds)
 which are always one as well, from the beginning to the end.

Therefore, in Everything there are innumerable every things,
and in Nothing there are innumerable nothings.

The Original Question, the Word of Words, "WHO AM I?"
came out of the Ocean of Everything (Divine Knowledge)
and the Word comes out of every drop
in the Ocean of Everything.

The Ocean of Nothing (Divine Ignorance)
felt the momentum of that Infinite Word,
and every drop of Nothing felt It as well.

In response to that Word,
Everything's question, "WHO AM I?"
every drop in the Ocean of Nothing began saying
in an infinitely limited way,
"I am nothing, I am every thing,"
through movements in evolution and involution.

Nothing is as air,
and therefore Nothing's expression (through movements)
"I am nothing, I am every thing,"
is only air Imagining!

The resultant air is as gas,
and therefore the expression of Nothing
as "I am nothing, I am everything,"
produces only gas, imagination.

The Nothing and the Everything are together in One Ocean;
they are not two separate Oceans.

The drops of Everything and the drops of Nothing are
actually drops of One Ocean;
but being so different, the Ancient One speaks of them
as the drops of the Ocean of Everything
and drops of the Ocean of Nothing.

Nothing is contained in Everything,
and the Ocean of Nothing is contained
in the Ocean of Everything,
but its distinctive nothingness is emphasized
(that is, although it is nothing it has being),
to understand how creation came into being
through the Nothing.

When each drop of the Ocean of Nothing
heard the sound (which was infinite)
of each drop of the Ocean of Everything's Word,
movement started in the Ocean of Nothing,
and each drop of the Ocean of Nothing
started experiencing that movement.

In the Beginningless Beginning
the Nothing began to express Itself
in an infinitely limited way,
and Its drops manifested
in infinitely limited form.

So in the Beginning
the movement of the Ocean of Nothing
was infinitely limited.

When Nothing first heard the Word of Everything,
It expressed Itself as "I am nothing, I am everything";
when this movement began to gather momentum
in the Ocean of Nothing,
each drop in that Ocean began saying,
"I am this, I am that."

Thus innumerable nothings were created
by this expression of the drops: "I am this, I am that."

Every drop then began thinking that it was everything
because it was surrounded by
these innumerable manifestations of the Nothing.

The movement went on in the Ocean of Nothing,
and every drop started swirling and whirling,
dancing and singing, jumping and flying;
that is, Its imagination began to gather momentum.

And soon, as a result of all this activity,
every drop was enveloped by flames and gases
(products of imagination).

Every drop then felt surrounded by flames and gases
and tried to rid itself of the layers of fire and gas.

Those who could not escape the fire of Tej
stayed in mental form and became archangels;
those who could not escape the gases of *Pran*
stayed in subtle form and became angels.

MISCHIEVOUS CHICKEN

Those who rid themselves of the fire and gases
felt the flames shoot out and the gases explode—bang!
The bang of the gross universe—atoms consolidating.

Chickens (drops) are after all chickens(drops),
and nothing else.

They are ignorant as such.

Consequently, in the very beginning, One Mischievous Chicken
from among all of those innumerable chickens
tried to get out from under the mother hen's wings
and escape Ignorance.

As He began going out and beyond,
He encountered flaming gas, the original fire,
and He tried to extend His head up through
the layers of gas to see if there was something outside of
and beyond the gas.

(Saitan as a child was very curious and mischievous.)

When He raised His head up through the gaseous flames,
He saw a dazzling light, and He Himself was dazed!
That light was the light of the original gas flaming, Tej,
and was so brilliant that this original light
cannot be compared to the light
of millions and millions of suns.

The dazed Chicken could not face that light,
and pulled His head back down through the gas
to the shelter of the mother's wings.

After aeons and aeons, He again tried
to put His head up through the gas to see,
and again He encountered more dazzling light,
but the color of this light was different.

Six times the Mischievous Chicken tried
to put His face up through the fire and gas to look out,
and each time He saw a different color of light,
and each time He hid His face from its brilliance.

Six times He was dazed.

But finally when He looked out for the seventh time
and saw the light, He did not hide His face.
At the seventh time He was not dazed. So He ventured on.

Each time the Chicken had looked out,
 after hiding His face in the mother's wings,
 the layers of gas would cover Him.
 The Mischievous Chicken had to tear
 at these layers of flames and gas,
 trying to penetrate them in order to see clearly.
 But when He put His head up for the seventh time,
 the gas became His companion and no longer hindered Him.
 In actuality the fire transformed into gas
 and that gas became energy, *chaitanya*;
 the gas gave Him the energy to proceed further.
 So on the seventh time out,
 the Chicken felt like venturing on, and He would have,
 but suddenly He discovered that He was hungry.
 This hunger and the need to satisfy it brought
 about His fourteen adventures.
 (Insatiable hunger propelled Him, forced Him, urged Him
 all through evolution and involution,
 the insatiable hunger for Knowledge,
 the Intelligence to know "Who Am I?")

The mother hen did not know pain or pleasure,
 fear or security in the beginning,
 but when she found her chick missing for the first time,
 she was frightened for Him.
 The imp came to know pain and fear
 through the brilliance of the light,
 and the mother came to know pain and fear
 through her concern over the loss of her chick.
 In the same way and at the same time
 both chick and mother came to feel pain and fear
 and both came to feel pleasure and security:
 the Chicken when He returned to the safety of her wings,
 and the mother when she had Him back with her again.

Each time the Chicken ventured out
 the hen felt more and more frightened,
 and more and more pleased when He returned—
 until the sixth time.

During the sixth coming and going
she felt extremely frightened at His absence
and greatly relieved and pleased at His return.
However, during this time she felt He was very mischievous indeed
and if He went out again
perhaps she would no longer care about Him.
So when the Chicken ventured out for the seventh time,
the hen was unaffected, and did not worry about Him.
The Mischievous One was on His own;
alone, without a mother.

In Nothing, nothing ever happens,
and all journeys are imaginary
as all creation is a product of imagination.
In the beginning of creation,
the First Drop began imagining innumerable nothings,
and these first imaginings enveloped Him in gaseous fire, Tej.
Gas and light are one.
The original fire and original light were one.
To imagine how God slept in the Beginning
and how the Chicken saw the light,
imagine you are sleeping in a dark room
and suddenly someone turns a light on overhead;
you come out of sleep, deep sound sleep.
At first you are not aware of the light itself
but of a hazy disturbance (that is the brilliance).
When you finally open your eyes, you see light, and
through that light you see what is going on.
The brilliance of the light no longer disturbs you
because you see clearly what is happening.
In an identical way, the original gas (the hazy disturbance)
called the dark mist, *Al-Ama*, of the Beyond-Beyond,
and the original light (the dazzling brilliance)
called Tej seen by the Chicken,
imagined by the First Soul, were one and the same.
Over aeons and aeons, in His way out of sound sleep,
the First Soul imagined six successive stages of gas,
and in this manner the six major stages of fire and gas
in the mental and subtle worlds came into being.

These six successive stages of gaseous light
are Tej or Noor in the mental world as Illumination,
and in the subtle world are Pran as Inspiration.
The four planes of the subtle world
contain 276 subtle gases, Pran Itself (infinite energy).
Each of the 276 subtle gases are shadows of each other
and the shadow of the 276th gas was the 277th gas, hydrogen.
The seventh stage of the original gas
was hydrogen and the gases of the gross world
(oxygen, carbon dioxide, etc. made up of atoms);
imagining these gases of atomic particles,
the First Drop's form changed and It became gross.
As soon as the First Drop became gross (matter),
It was no longer able to return to the Nothing,
because the gross world is out of the immediate domain
of the Original Nothing,
so the influence of the Nothing was diminished.

The mother hen did not care for the Chicken
when He left for the seventh time
because at that instant, the Drop entered the gross world.
But the Nothing continues in another sense,
as unconsciousness, to protect and provide for
Its First Drop and every drop thereafter
throughout the journey to consciousness,
because the Nothing is infinite.
All the First Drop's imaginings will never be anything
or exist as something; they are all nothingness.
So the First Drop had to eventually realize
The Real Nothing—Nirvan,
because there is nothing else to realize.
In this way the nothingness of the Original Nothing
(mother hen) protected and guided the First Drop
(protecting and guiding each drop thereafter)
to know The Real Nothing, Nirvan,
to instantly become the Real Everything, Nirvakalp.

There exists no substance in the Nothing
as the foundation of Nothing is imagination.
Each drop in the Ocean of Nothing imagines differently
(just as there are many human beings,
each individual mind thinks differently,
and hence infinite imaginings).
There is no limit to imagination
(as It can imagine anything and everything),
so the imaginings of the drops in the Ocean of Nothing
are without limit.
When the Original Whim arose in that Ocean
every drop began sounding out,
"I am nothing, I am everything."
Then, instantaneously, movement began in the Ocean,
and the movement was infinite
as the innumerable drops began imagining
innumerable possibilities. Anything! Everything!
Because of the innumerable possibilities
and the countless combinations for each,
the drops of Nothing began saying, "I am this, I am that."

When the Mischievous Chicken, Who was the First Drop,
rose up through the flames and gases
in the mental and subtle worlds into the gross as matter
He became conscious of all the innumerable imaginings
of the innumerable drops in the Ocean.

Then the Chicken discovered, out of pain, that He was hungry.
Consequently He now had a problem:
"Which one? Which one, out of all those
innumerable imaginings should I eat?"
(Hunger itself was His problem.)
So He asked His companion, the gas,
"Which one should I eat?" but the gas deceived Him.
The gas deceived the Mischievous One Himself,
telling Him to eat innumerable different things.
But the Mischievous One believed the gas, and
being deceived, ate innumerable times
those things which He ought not to have eaten.

And the gas continued to influence Him deceitfully
until His seventh adventure when He became a man.
His hunger grew and grew and the pain increased,
compelling Him to indulge in more and more
of the wrong things;
hunger itself was wrong for it was desire!
However, after the First Man
became subtle conscious during His eighth adventure,
onward to His thirteenth adventure as mental conscious,
the effect and influence (the deception itself)
of the gas slowly diminished,
and He desired fewer and fewer things.

During the thirteenth adventure on the sixth plane
the deceptive influence of the gas disappeared completely,
and His companion, the gas, left Him alone.
He then felt no hunger whatsoever, finding Himself alone as
never before—without any desire.
He cried out, "What should I do now?"
A Voice came to Him saying,
"Eat! You eat Yourself!"
He ate Himself.

And in so doing, found Himself. He knew His Self. At
that moment the Mischievous Chicken
gained the Divine Knowledge of the Infinite Ocean
and consciously realized He is Eternally EVERYTHING.

Thus through the medium of the Nothing, the Mischievous Chicken,
the First Soul, gained Knowledge of Everything.
By gaining the Knowledge of Himself as God
and by becoming All-Knowing,
He realized that it was He Who was Everything.
When He knew Everything, instantaneously
He gained the Infinite Intelligence
to use this Knowledge.
But in order for Him to gain this Knowledge
all creation had to come into being. .

MISCHIEVOUS CHICKEN

In this great and vast Universe of countless universes
there are now innumerable chickens (drops)
who have come forth and followed that Mischievous One.
It is for the sake of them
that He uses the Infinite Intelligence of His Knowledge,
to help us attain what He knows.

After completing the fourteen adventures
through evolution and involution to gain Knowledge,
the First Drop became the Ocean,
the First Soul became God-Conscious.

The drop itself is never really a drop.

It is always the Ocean, but because of imagination
the drop believes itself to be only a drop.

In order to know Itself as the Ocean,
It has to pass through seven outer adventures in evolution
and seven inner adventures in involution
to become the Ocean that it IS.

Each drop becomes the Ocean
only after completing these fourteen adventures,
as He, the Mischievous One, did in the very beginning.

That Mischievous Chicken, Saitan, that Trouble Maker
Who in the very beginning of Everything and Nothing
pushed His head up through the fire and gas
and Who completed the fourteen adventures,
is called none else but The Ancient One.

It is He and only He Who comes back
age after age to help us fellow mischievous chickens
when we are in trouble
and when the world is in a mess.

THE BEYOND-BEYOND STATE OF GOD

Adventures begin in God and they end in God.

Adventures start with consciousness and end when
the Consciousness of God is achieved;

all adventures are from unconsciousness to consciousness.

In order to understand these fourteen adventures
of the Mischievous Chicken

one must go back to the Beginningless Beginning

and begin with the original state of God

which is called the *Beyond-Beyond*.

The Beyond-Beyond is

the Original Sound Sleep state of God,

full of Infinite Vacuum.

The Beyond-Beyond is

Boundless Space and Spacelessness,

and contains Infinity and finiteness,

Unlimitedness and limits.

It is Everything and Nothing,

and It is beyond Everything and Nothing.

All things are contained within the Beyond-Beyond,

All-Light and All-Darkness,

All-Knowledge and All-Ignorance,

All-Consciousness and All-Unconsciousness.

But in this Original state of God,

there is neither Consciousness nor Unconsciousness.

The Beyond-Beyond contains in Its Vacuum

Infinite Consciousness and Infinite Unconsciousness,

but in this Original state before the Beginning

Consciousness is not conscious of Its Self.

This means that God does not know that He is God;

Infinity does not know that It is Infinite.

Consequently, this Beyond-Beyond is the state of God

that cannot be explained, cannot be understood,

and cannot be experienced.

Everything is latent in the Beyond-Beyond

but this *All* is neither Everything nor Nothing.

In His Original state, GOD IS,
but the Everything in God is not.

Nothing is, but this Nothing in God is not.

God in His Original state is called

Paratpar-Parabrahma-Paramatma by Vedantists,

Dadar Ahurmazd by Zoroastrians,

and *Wara-ul-Wara* by Sufis.

For the sake of understanding, the Ancient One now names
the Beyond-Beyond state of God the OCEAN—

OCEAN that is shoreless, bottomless, surfaceless,
absolutely calm and still before there was a beginning.

This Original Ocean is infinite and indivisible,
and because It is infinite and indivisible

It contains everything. It contains All.

But the Infinite Consciousness does not know
that It is Infinite Consciousness.

Infinite Consciousness being infinitely unconscious in this Ocean is
not conscious of Infinite Knowledge,
nor conscious of Infinite Power, nor of Infinite Bliss.

Though this state, this Ocean, contains everything,

All-Knowledge, All-Power and All-Bliss,

It is the Beyond-Beyond state

meaning unconscious, unaware and asleep to everything.

Poor *Paramatma*, God, the Infinite Consciousness,

is sound asleep. (So deep in sleep that He is beyond Himself.)

This is the IS state of God.

GOD IS, but He is neither conscious nor unconscious of it.

In that Beyond-Beyond Ocean,

there was Infinite Consciousness and Infinite Unconsciousness.

In that Beyond-Beyond Ocean

there was the Ocean of Everything and the Ocean of Nothing,

and through this Ocean of Everything

Infinite Consciousness manifested;

and through this Ocean of Nothing

Infinite Unconsciousness manifested.

Naturally as soon as these two states of Infinitude
came into being, they no longer had
the sound sleep attribute of the Beyond-Beyond God.
However, the Beyond-Beyond God state
continued to be as It always was, is, and will be,
absolutely and totally immutable and independent.
Nevertheless, the states of Infinite Consciousness (Paramatma) and
Infinite Unconsciousness (Ishwar)
came into what is known as the Beyond-God state.
And though Infinite Consciousness and Infinite Unconsciousness
remain forever contained in the Beyond-Beyond state
where everything is always contained,
they have both come out of the Beyond-Beyond state
into different realms of consciousness.

How did Infinite Consciousness and Infinite Unconsciousness
come out of the Beyond-Beyond Ocean to begin with?
It is all because of the Whim, the Lahar,
and the two Oceans,
the Ocean of Everything and the Ocean of Nothing.
The Beyond-Beyond Ocean contains
the Ocean of Everything and the Ocean of Nothing,
and these are not two separate oceans but One.
It is stated this way by the Ancient One
so that the intellect can grasp the concept.
Everything is everything and Nothing is nothing;
but they sustain each other and are infinitely interwoven,
wave with wave, drop with drop.

The Ocean of Everything and the Ocean of Nothing
were lying still as One
in the bosom of the Beyond-Beyond Ocean.
Then, without reason, without warning,
without substance of any kind,
a Whim arose in the Ocean of Nothing.
That Whim gave rise to a question: "Who Am I?"
and as Nothing asked Itself that question
over and over again,
"Who Am I? ... Who Am I? ... Who Am I?"
movement began in the Ocean of Nothing.

Nothing is nothing, without substance;
therefore Its movements and whims are without consequence.
But over ages and ages, that movement in the Ocean of Nothing
created an impact on the Ocean of Everything
and that Ocean of Everything slowly awakened.
When the Ocean of Everything was finally awake
It asked Itself only one question, "WHO AM I?"
As soon as It asked Itself that one question
It gave Itself the only answer, "I AM GOD,"
and Infinite Consciousness was established
in the Ocean of Everything.
But the poor Ocean of Nothing!
When It heard Everything's question "Who Am I?"
It did not know that answer.
Thus Infinite Unconsciousness was established
in the Ocean of Nothing.
Nothing did not know the answer to Everything's question,
but the impact of that question on Nothing was so great
that Nothing tried to answer it in innumerable ways.
Thus creation arose in the Nothing,
and the Point at which Everything's question
was heard in the Nothing was the *OM Point*,
out of which innumerable questions and answers
poured into the Ocean of Nothing.

All movements took place in Infinite Unconsciousness,
as Infinite Consciousness cannot be affected by anything
since It knows Everything.
God's state of Infinite Consciousness is named
Parabrahma-Paramatma in Vedant,
Allah in Sufism, and *Yezdan* in Zoroastrianism;
this is the state of The Father.
This Divine state is of Infinite Consciousness,
of Paramatma (Conscious God).
In this Divine state, Nirvikalp, Soul is Conscious of being God.
Paramatma is in the Conscious Beyond,
so God is not conscious of Illusion (creation);
Paramatma is not conscious of being everything and everyone,
for Infinite Consciousness is beyond everything.

God's state of Infinite Unconsciousness
is named Ishwar in Vedant.

Ishwar has three aspects: *Brahma* (the Creator),
Vishnu (the Preserver), and *Mahesh* (the Dissolver).

Thus all creating of creation,
all preserving of creation, and all dissolving of creation
occurs within Infinite Unconsciousness,
the domain of Ishwar.

In the beginning of time, Infinite Consciousness was established
as the Divine State or Seat of Impersonal God
(Who had no consciousness of Illusion).

This Seat of God is called *Ars-e-Maula*,
and this Divine State remained to be realized
or the Seat remained to be filled
until Infinite Consciousness was gained
through the medium of Infinite Unconsciousness.

Not only did Infinite Unconsciousness
want to realize Infinite Consciousness,
but Infinite Consciousness Itself wanted to be realized.

It was none else but the Mischievous Chicken,
Who, pulled by that Seat in the Beginning,
journeyed through fourteen adventures
in Unconsciousness to occupy It.

It was He Who created the aspect of the Personal God
by realizing Himself as none else but God.

To know Light as Light
Darkness is absolutely necessary,
because without Darkness
it is not known that Light is Light.

Consequently, to be conscious of Knowledge
one must be conscious of Ignorance,
and Knowledge is That which knows (experiences)
that Ignorance is Ignorance.

That Knowledge is called *Vidnyan*,
and It knows the beginning and the end
of everything and everyone which was Nothing.

The Infinite Ocean in the Beyond-Beyond
has Everything and also Nothing;
It has infinite energy (Pran) and infinite space (Akash).
The OM Point is in Everything
from which the beginning of Nothing took place
as the evolution of everything that was latent
in the Original Ocean.
The Ocean has Knowledge,
but It is unaware that It contains Knowledge;
that is Its original Ignorance.
When the Whim surged, surf formed in the Ocean of Nothing
and every drop in that Ocean began asking,
"Who am I? Who am I?"
With the advent of this surf
there was friction between space and energy
and a most powerful clash occurred,
creating movement which affected the Everything.
This effect was that every drop
of the Ocean of Everything began asking, "Who am I?"
This movement caused ripples in the Ocean of Everything,
and on account of the Whim
the evolution of consciousness and unconsciousness
simultaneously took place from the OM Point.
Thus the two states, Infinite Consciousness (Paramatma)
and Infinite Unconsciousness (Ishwar) were established.
The Ocean of Beyond-Beyond God
in the beginning was absolutely serene and still
without the least movement.
The Whim, that Lahar or *Hukki*, arose in the Ocean of Nothing, and
Nothing asked Itself, "Who am I? Who am I?"
for ages and ages of time.
It took aeons and aeons for Everything
to awaken from Its sleep,
so unimaginably deep and sound was it.
Until Everything awakened fully (infinitely)
and asked Itself, "WHO AM I?"
and answered, "I AM GOD,"
the states of Infinite Consciousness
and Infinite Unconsciousness were not established
and creation did not begin.

It is of this interim time that I now speak,
the ages and ages, the aeons *after* the Whim
and *before* Everything awakened fully
to tell Itself "I AM GOD" (therefore, knowing Itself)
and established the states of Infinite Consciousness
and Infinite Unconsciousness, Paramatma and Ishwar.

In this time before creation began
original fire (Tej) in infinitely finite form manifested
in the Ocean of Nothing.

This fire manifested near the OM Point,
but it was not the beginning of creation.

Creation did not begin until Infinite Unconsciousness
was established in the Ocean of Nothing,
and this original fire manifested before that time.

The Whim gave rise to this fire,
and this infinitely finite original fire
gave rise to infinitely finite energy (Pran).

Energy, even in such incredibly finite form,
required space (Akash) to manifest;
simultaneously space manifested with energy
and instantly there arose conflict between these two.

The conflict between space (Akash) and energy (Pran)
created movement, and over aeons of time
this movement in the Ocean of Nothing
created by the powerful clash between space and energy
awakened the Ocean of Everything
from Its oceanic deep sound sleep.

After Everything awakened and spoke, "WHO AM I? I AM GOD,"
Infinite Consciousness was established,
and Infinite Unconsciousness was established.

Once Infinite Consciousness was established
in the Ocean of Everything,
the movements in the Ocean of Nothing
did not affect It (Paramatma),
and only Infinite Unconsciousness (Ishwar)
was affected by these movements.

And as Infinite Unconsciousness was affected,
Ishwar began to create, preserve, and dissolve.

When the question of Everything "WHO AM I?"
was heard in the Ocean of Nothing,
Nothing began saying, "I am this, I am that,"
and creation began to issue forth drop by drop
out of the OM Point into the Ocean of Nothing.

Movements are what cause things to come out into creation,
and nothings go on manifesting *ad infinitum*
in response to movements.

And what were movements?

Nothing but the false answers that Nothing gave
to the original question, "Who am I?"

The conflict between energy and space
was the prime instigator of all these movements.

Because of this friction, fire (Tej) issued forth
into creation first (and energy as its derivative),
then space (ether), then air, then water, and then earth.

These are the five elements, tatvas (the
substances that constitute life),
which manifested in seed form in the mental world's planes,
in subtle form in the subtle world's planes,
and in gross form in the gross world
as universes of suns, stars, moons and planets.

The existence of the illusory things of creation
(in the mental, subtle and gross worlds)
depends upon these five elements, tatvas,
which are combinations of gases.

Hence the Mischievous Chicken experienced them
as gas which accompanied Him
throughout His journeys in evolution and involution
until the thirteenth adventure when He
became mental consciousness on the sixth plane.

On the sixth plane He gained that consciousness of
pure fire or pure light,
and He saw everything in that light.

Energy (Pran) and space (Akash) clashed before creation
and continued to clash after creation,
all because of desire.

In the time before creation,
fire, energy, and space manifested near the OM Point.

These forces arose out of the Whim.

But out of that Original Whim also surged
seven major desires which poured into the Ocean of Nothing
before and after creation.

These seven desires pervade the mental world (seed form),
the subtle world in subtle form (germination),
and the gross world in gross form (action).

Mankind knows these desires
as lust, anger, greed, hatred, pride, selfishness and jealousy,
and these desires pervade all creation.

Consequently, at every stage of life
you will find this figure SEVEN has significant meaning
because of the pervading seven major desires.

Energy which activates movements has seven divisions (states),
so the movements of creation also have seven divisions,
seven waves with seven states of surf foam.

The divisions of movements are so subtle (fine) that they are unseen,
since the movement is exceptionally rapid.

Ripples are the repercussions of movements;
and because there are seven divisions in movement
there are seven divisions in ripples,
seven states of waves with the surf's foam (bubbles).

Thus the purity of the Ocean as creation unfolds imperceptibly.

With the movement of the Ocean of Nothing,
waves arise and the surf foams, forming bubbles.

Every wave has innumerable drops
and every drop has a bubble around it.

This bubble is of the drop, and nothing but the drop;
and because of the bubble,
the drop seems separate from the Ocean.

Bubbles are of two kinds, wave-bubbles and drop-bubbles.

The wave-bubbles are as the gross universes,
and the drop-bubbles are as the gross forms
in the universes from stone to human.

In the Ocean rise infinite waves with numberless bubbles,
and every big wave-bubble
has numberless small wave-bubbles (universes).
This means that with the rippling in the Ocean,
innumerable gross worlds were created.
Out of these innumerable planets,
seven are nearest to the OM Point,
the very nearest being our planet earth;
this is the reason why God descends on earth
as the Christ, Prophet, Buddha, Messiah or Avatar.
The whole universe, containing millions and millions of universes,
is in the throes of change and continues to evolve,
and so the seven planets
near the Creation OM Point also change and evolve.
The greatest opportunity for the development of mind,
of heart, of consciousness, is on the world
nearest to the OM Point
where spirituality is at its height (involution).
Involution occurs only on one planet in the whole universe
at any time, and that planet is now earth.
Each drop-soul begins and ends its journey in involution here.
When the world nearest the OM Point cools down (spirituality dies),
the world just behind it spiritually
takes its place in all respects.

On account of the waves in the Ocean,
infinite nothings come out of the Ocean of Nothing,
but in unimaginably limited form.
These nothings, Jeevatmas, individual drop-souls,
are the infinite shadows of the Everything (God).
Now the question arises, how could there be infinite shadows
of the One—Everything, God?
This can be elucidated as follows:
A) Infinite is opposite to finite,
B) Light is opposite to shadow,
C) Yes is opposite to No,
D) One is opposite to innumerable.

If you take One (D) and Light (B),
they will have as their opposites *innumerable* and *shadow*,
or innumerable shadows of One Light.

If there is anything that is not Reality, It must be Its opposite.

Thus from One Paramatma

innumerable shadows are born as Its opposite,

and these shadows are the shadows of shadows.

The light (original fire Tej)

that came out of God's Effulgence (Noor)

is the shadow of that Effulgence, and

the shadows of this shadow are the innumerable shadows.

The infinite numbers of suns, moons and stars

are the shadows of the shadow of the Light of God.

The state of God that exists in the movement of the Ocean

is the state of Ishwar, Creator, Preserver and Dissolver;

it is only in movement that the acts

of Creation, Preservation, and Dissolution can unfold.

Due to this movement innumerable waves and ripples

happened in the Ocean of Nothing,

whereby wave-bubbles (universes and gross worlds)

and drop-bubbles (forms from stone to human) arose.

Since energy has seven states and energy activates movements,

so movement and its ripples (repercussions of movement)

have seven states of *stir*.

Six states of the stir in the Ocean

created a bubble of energy around each drop,

but the stir (movements, whirl)

and the bubble are so subtle,

and the movement is so exceptionally rapid,

that both are absolutely unseen.

The seventh state of movement created the bubbles that are seen.

(These bubbles are the gross forms of evolution.)

In the first six states of the movement

(in the two mental planes and four subtle planes),

the individual drop-soul has a covering (bubble around it)

of mind and energy.

However, in the seventh state of movement

the drop's covering changes, and it becomes a bubble

of mind, energy, and gross form; this is *jeev*.

Every drop is the Ocean Itself, but because of the bubble

it thinks that it is only a tiny drop.

The creation of the gross bubbles
is the gross continuation and accentuation
of the original friction between energy and space,
for space is now in gross form,
and energy is expressed in form.
Consequently, the conflict between energy and space
is at its height in the gross world.
(This is seen as the constant explosion of novae,
the constant evolving of planets in the throes of change.)

Some drop-souls remain latent in the six states of the oceanic stir;
they remain stationary in the mental or subtle planes
with only bubbles of mind, or bubbles of energy.
Such drop-souls with only bubbles of mind
are called archangels and they exist in the mental world.
Drop-souls with only bubbles of energy
are called angels and they exist in the third subtle plane.
Archangels have a mental body, but no gross form;
they have mental consciousness without sanskaras.
Angels have a subtle body, but no gross form;
they have subtle consciousness without sanskaras.

All other drop-bubbles which come out of the Nothing
pass into the seventh state of movement, the gross world,
to journey through evolution, reincarnation, and involution.
This journey has a purpose—it ends in an answer.
The purpose is to attain everything,
and the answer is "I AM GOD"
to Everything's question "WHO AM I?"

Movement in the Ocean gave rise
to infinite numbers of universes and creatures
as it manifested in the mental world in seed form (pure mind),
in the subtle world in subtle form (pure energy),
and in the gross world in gross form (pure matter).
But all the things and beings
which were born out of movement (the original stir)
take aeons and aeons to assume gross form
as they create themselves through
all seven stages of evolution.

Stones, metals, vegetation, worms, reptiles, fish, birds, animals
and human beings have not created themselves suddenly.
Creation is for this purpose: the development of consciousness.
And for the development of higher consciousness (intelligence),
exists Illusion (*Maya*)
which is the necessary medium for this purpose.
For the sake of this Pure Infinite Intelligence (Infinite Thought)
all the seven stages of evolution and involution
have come into being—
when this Intelligence is attained
all of creation is known as Illusion, as Nothing.

THE BEGINNING OF CREATION AND DEVELOPMENT OF CONSCIOUSNESS

Because of the movement (stir) in the Ocean of Nothing
creation began from the OM Point
and numberless drops started coming out as Nothing.
All this happened in the Beyond-Beyond Ocean
in which the Oceans of Everything and Nothing are contained.
The Beyond-Beyond Ocean is Infinite and Indivisible
and there is nothing beyond It or outside of It—
but the divisions of Everything and Nothing, though illusory,
are essential to understanding the Beginning.
God is Indivisible, Infinite, and Boundless.
Nothing exists besides Him.
God is Eternal and Immutable,
so nothing ever happens.
All journeys, all adventures, all happenings are dreams, for
nothing has ever happened—
nothing happens now, and nothing will ever happen.
ONLY GOD IS.
This GOD IS state is His perennial and everlasting state.
But the same God, to gain consciousness
from His state of unconsciousness in the Beyond-Beyond,
must pass through the journeys of evolution and involution
and experience the different states of consciousness.
To grasp the meaning of these different states of consciousness
divisions are essential, but they are in the realm of illusion.

The journey of the First Soul

was a journey of fourteen adventures through
Illusion, the interim between Infinite Consciousness
and Infinite Unconsciousness.

Each of the fourteen states of evolution and involution represents the
development of consciousness in Illusion,
the interim between the unconscious and conscious states of God.

In the beginning the Soul has neither a gross form,
a subtle form, nor a mental form,

because only gross, subtle, and mental sanskaras
give birth to gross, subtle, and mental bodies,
and because of these three bodies
gross, subtle, and mental universes exist.

The First Thought, WHO AM I?, created the First Sanskara,
and to find the answer to this First Question
the drop-soul gathered innumerable sanskaras.

Sanskaras by nature give rise to thoughts and desires
which give rise to movements (actions),
and movements give rise to other impressions.

Because of this interdependent reaction
everything in creation unfolds and infolds.

Thus in the Beginning the First Soul

had no consciousness of gross, subtle, and mental forms,
and no consciousness even of Itself.

Because of the rippling stir in the Ocean
from the force of the Whim (the Chicken's curiosity),
the First Soul derived innumerable finite sanskaras.

Consequently, because of these sanskaras,
the Soul took Itself to be separate from Itself (God).

This separation was only imaginary.

The drop is never separate from the Ocean,
and this separation itself is imagination.

Imagination creates sanskaras,
impressions of separation which cause division,
and sanskaras create movements
which create mental, subtle, and gross bodies.

These mental, subtle, and gross bodies in turn sustain imagination;
so altogether, the wheel of imagination goes on turning,
acting as the medium for the total development and
complete evolution and involution of consciousness
from atom, to stone, to man, into energy, and then into mind.

THE GAS STATE

The First Jeevatma

had to first pass through six major stages
of mental and subtle states of fire and gas
(as the Chicken had to venture out six times)
before acquiring a gross form.

The individual formless soul never undergoes anything
in illusion, it is the Jeevatma, the consciousness in a form.

The Jeevatma is the individual drop
with bubbles, with mental, subtle, and gross bodies,
and it is the one that experiences Illusion, not the Soul.

And because of sanskaras (gross, subtle, and mental),
the individual soul experiences the Illusion as *real*.

Each Jeevatma has to pass unconsciously
through two planes of fire and light
in the mental world (*Brahmaloke* and *Shivaloke*), and
four planes of 276 gases in the subtle world (*Suryaloke*).

These 276 subtle gases turn very gradually into gross gases.

The 276 subtle gases are weightless
and cannot be measured.

This subtle gas is Pran,
and it turns into gross gas only after evolving
through the 276 forms of subtle gases.

In the 276 states of gas are contained
subtle energy (Pran) and infinite space (Akash);
subtle consciousness is 276 different gaseous states.

Subtle energy manifests fully (activates)
in the subtle world through infinite space,
and Pran is contained in the total 276 states of gas
in the four planes of the subtle world.

In all these 276 states of Pran,
the Jeevatma considers itself to be only a gas.

MISCHIEVOUS CHICKEN

These 276 gases are subtle and constitute infinite energy
and they fill the subtle world.

A few of these last 276 gases are semi-subtle, and they exist in the
sub-subtle or astral plane
that connects the gross world with the subtle world.

Pran is what the subtle world is made of
and can only be experienced in the subtle body
which is of a gaseous nature, not a physical state.

There are seven major subtle gases of the 276,
and they are of seven colors, but these colors are purely subtle:
subtle gaseous blue, subtle gaseous purple,
subtle gaseous indigo, gaseous green, gaseous orange,
gaseous yellow and gaseous red.

The seven gross colors of matter are shadows of
the subtle gaseous colors.

THE FIRST ADVENTURE

In the subtle world, energy activates matter
which is in subtle form (Akash, infinite space),
and matter is forced to manifest fully.

This action creates the gross world and this sphere
is the full manifestation of matter
activated by the energy of the subtle world, Pran.

Matter manifests first in the form of gross gas, and
the 277th state of subtle gas is the gross gas hydrogen.

After hydrogen evolve the other gross gases
made up of gross molecules and atoms.

First evolves the proton, then the electron;
and with the electron, an atom is formed.

After so many atoms consolidate (the dust of the gross),
the state of stone originates.

It requires approximately ten million sanskaras
to form one atom; and approximately ten million atoms
to form dust—a particle of stone.

It takes aeons and aeons (about 1,400,000 years)
 for the Jeevatma to complete its journey into the gross world,
 first passing unconsciously through the mental and subtle
 states of fire and gases (700,000 years in each world),
 after which it assumes the stone form.

The first adventure of the Jeevatma begins as consciousness begins
 to develop in the gross world with the advent of stone.

This is when the drop-bubble,
 becoming one in consciousness with the stone form,
 thinks itself to be stone.

The drop (soul) has no form;
 only the bubble enveloping it has form,
 but the drop identifies itself with the bubble.

The Original Whim of the Over-Soul
 created the original question, "WHO AM I?"
 to know Itself (the Soul to know Itself as God).

But because of the Nothing,
 the Formless Soul thinks that it is what it is not.

The stone has a soul (Everything) because
 the Over-Soul is omnipresent and infinitely indivisible,
 but the soul has a bubble around it of Nothing—stone
 made up of mind, energy, and matter in the gross world.

The drop-bubble is called the Jeevatma.
 (This. term Jeevatma has also been called the psyche,
 the principle of life in man,
 and the creation of this psyche is from Nothing.)

Thus both the Everything (drop)
 and the Nothing (bubble) simultaneously exist
 in the expansion of consciousness during evolution.

Although this expanding mess is an imagination,
 it is the medium for the total development of consciousness
 whereby the soul becomes aware of its Omniscience.

The Jeevatma in stone form has gross, subtle, and mental bodies,
 but the subtle and mental bodies are undeveloped;
 and because the stone lies in undeveloped form
 it is lifeless and without individual consciousness.

The form of stone contains infinitely finite gross sanskaras,
and after experiencing one type of stone,
the consciousness of the Jeevatma
snaps its connection with it.

Then, disembodied, the Jeevatma is without form for some time
due to the shock created by the disconnection.

The Jeevatma's consciousness is then focused
on those infinitely finite gross sanskaras
that made it one with the previous stone form.

To use up (to spend) these sanskaras, the Jeevatma
now must experience the opposite type of sanskaras.

To spend sanskaras means to create opposite types of sanskaras, but
in doing so new sanskaras are created (consolidated);
to use up these new sanskaras
the individual consciousness must undergo another form.

In this transmigratory way, through the experience of opposites,
new forms or new species are derived from the sanskaras
gathered by the old forms,
and the manyness of creation unfolds.

Consciousness of the Jeevatma develops gradually
as new sanskaras are created by experience of one stone form
and must be counteracted by experiencing another stone form,
which in turn creates new sanskaras.

This counteraction is the meaning of transmigratory evolution;
in transmigration, the consciousness of the Jeevatma never takes
the same form of species twice, but only once.

After cycles and cycles, and after experiencing diverse forms
dependent on infinitely opposite types of sanskaras,
the individual consciousness snaps its connection
with the stone form and is formless for some time
because of the shock of disconnecting with its body.

The consciousness of the Jeevatma now concentrates
on the collected sanskaras of the last stone form,
and in order to spend these collected sanskaras
the Jeevatma becomes one with the first form of metal.

This first metal form is taken according to the sanskaras
created (molded) by the last stone form.

As with stone, so with metal;
the Jeevatma spends ages and ages of time
experiencing the diverse metal forms.
Since the Jeevatma has undeveloped
subtle and mental bodies as stone and metal,
energy and mind remain latent in these forms.
Consequently, stones and metals have no physical limbs
and are incapable of movement (except through magnetism).
Movement must be understood as individual and voluntary.
Stones and metals lie inert,
possessing only extremely rudimentary gross consciousness.

THE SECOND ADVENTURE

After experiencing the last form of metal
the Jeevatma's consciousness is centered
on the accumulated sanskaras of the last metal form.
To spend these very last accumulated sanskaras
the Jeevatma becomes one with the first form of vegetation
and identifies itself as vegetable (plant).

There are different species and varieties of vegetable form,
(including the family type) because consciousness stores up
the sanskaras of each form of vegetable it experiences,
and spends them by creating a form
with the reverse type of sanskaras.
In this way, through active reversion,
the gross consciousness of the soul continues developing,
but side by side it also carries the load
of infinitely finite sanskaras from previous forms.

In vegetable form the subtle body begins to develop,
enabling the consciousness in plant form to utilize energy.
Vegetable form is therefore half-inert and half-sentient. (This
utilization of energy is called chaitanya.)
In most plant forms there exists no automatic movement
(voluntary motion), and the plant depends on
water, air and soil to stand erect—
this erect stance is the first development of vertebrae.

The fruit, flower, nut, etc. represent the first semblance of
a brain that reflects outer physical expression.

The tree form corresponds to that of a man, but it
is positioned upside down in the earth.

The tree's head (brain) is buried underground,
roots being the hair,
while the body (torso) is the trunk of the tree
and its limbs (legs and arms) are the branches.

(The exception is the date-palm tree;
its head is above ground level.)

The subtle body begins to develop in the vegetable form;
Jeevatmas in this form utilize energy
by breathing, taking in water, and feeding from the soil.

This utilization of energy also manifests as
sex without physical union, called *purva-sang*.

However, there is no development of the mental body
in any plant form; therefore, plants cannot think.

It takes cycles and cycles for the consciousness to pass through
various vegetable forms, until a time finally comes
when the consciousness breaks off its connection
with this kingdom (after 8,400,000 plant forms),
and the Jeevatma is without form for some time.

THE THIRD ADVENTURE

The consciousness of the Jeevatma remains fixed
on the accumulated sanskaras of the last vegetable form.

To dispose of these sanskaras, the Jeevatma's
consciousness becomes one with the first form of worm.

Development of the mental body of the embodied soul begins in
the worm form

as the worm crawls about in search of food.

Worms, insects, amphibians and reptiles
represent the most primary state of mental development.

Life of automatic movement begins with the worm crawling,
and the Jeevatma uses the mind in a most rudimentary way
to hunt and find food,
to protect itself (instinct of self-preservation begins),
to procreate (physical sex begins), and
it experiences pain and pleasure in finite degrees.

There are innumerable species of worms, insects, and reptiles; it
takes the soul ages and ages
to experience all the necessary 8,400,000 forms
by continually accumulating and exhausting sanskaras.
Filiially the Jeevatma disconnects itself from the last worm form,
the snake, and remains formless for a time.

Whatever form the Jeevatma assumes
it identifies itself with that particular form.
After snapping connection with that creature-body
the Jeevatma always experiences that it was not that form,
and this experience disconnects it from the form.
In this way illusory consciousness develops
throughout evolution in the gross universe
of millions of planets inhabited by different evolving forms.

After passing through the fire and light in the mental world and
through the 276 states of gas
in the subtle world, unconsciously,
the consciousness of the individual soul develops
through stone and metal forms,
through the half-inert and half-sentient plant forms,
to the primary consciousness of worm.

As the consciousness came to know that it was not fire, not
gas, not stone or metal or plant,
so also it comes to realize that it is not a worm!
But then what is it?
To know this, its adventures continue.

THE FOURTH ADVENTURE

After the Jeevatma's separation and disconnection
from the last worm form the consciousness of the soul
focuses on the accumulated sanskaras of that form;
to spend them it takes the first form of fish.
The Jeevatma identifies itself with fish now,
and instead of surviving on earth it lives in water.
After passing through numberless forms of different species,
8,400,000 types of fish, the consciousness of the Jeevatma
breaks off its connection with the last fish form.
It centers its concentration on the accumulated sanskaras of
that form, knowing that it was not fish
in any of the forms it passed through.
But then what is it?
To know this the Jeevatma's experience must increase,
so it ventures on and makes a great leap into the air.

THE FIFTH ADVENTURE

The Jeevatma's consciousness experiences itself
as the first form of bird
in order to use up the sanskaras accumulated
in the last fish form.
(This may explain why the first bird form is a water fowl.)
The bird kingdom is splendid in its variety,
and contains numberless kinds of species
which live on earth and water and fly in the skies.
The individual consciousness has to pass through
8,400,000 forms of birds over an immeasurable length of time.
Finally the Jeevatma reaches the last bird form,
the rooster, and disconnects from it,
knowing that it is not a bird.
But because the consciousness focuses on
the accumulated sanskaras of the last bird form,
the individual consciousness is still of illusion,
necessitating its further expansion.
To evolve in form means the consciousness expands outwardly—
thus the soul, to expand its consciousness, creates the Universe.

THE SIXTH ADVENTURE

The Jeevatma experiences the first form of animal
(usually a kangaroo) in order to spend the sanskaras
accumulated during the last bird form.

The individual has to pass through
different varieties of animal forms
because each form exhausts old sanskaras
and accumulates new animal impressions.

At times identifying itself with cat, the Jeevatma mews and claws; at
times it thinks it is a dog instead, and barks and bites;
as a cow it moos, and as a lion it roars fiercely.

So the consciousness of the embodied soul experiences
8,400,000 forms of animal species,
and depending on the sanskaras of each particular form,
it takes these beastly forms accordingly.

The Jeevatma identifies itself with every form
from stone to animal because of the sanskaras
of this illusory consciousness and it creates the Universe
to expand this individual consciousness.

All the evolving development up to this point (animals)
has been the development of individual gross consciousness.

Naturally the gross body has been evolving along
with the gross consciousness, but it is
three bodies that are developing through evolution, not one.

The subtle body (pran) began to develop
from the vegetable kingdom through the utilization of energy;
the mental body (the mind, mana) began to develop
from the worm form through the utilization of instinct;
this is evolving individual gross consciousness.

The subtle and mental bodies simultaneously are developing
through evolution so that eventually in human form
the individual will experience the subtle and mental planes
consciously and fully,
as a normal man enjoys the world.

Since the development of the subtle and mental bodies
is only partially complete in the animal form,
energy and mind are not fully utilized as an animal.
An animal has no thinking power
(though natural instinct is fully awakened in every species),
yet it seems that animals have the capacity
to know and understand, but they cannot.
The consciousness of the poor Jeevatma takes millions
and millions of years to pass through and gain experience
of all the species of the animal kingdom,
until at last it reaches the stage of the ape (monkeys).
The ape breaks off its connections with the world of animals.
However, the attention of the soul is still concentrated
on the accumulated sanskaras of the last animal form,
and is in the grip of those sanskaras
even though for the time being it is without a form.
Consequently, the Jeevatma remains entrapped in limitations.

THE SEVENTH ADVENTURE

Now the consciousness of the Jeevatma enters
the very first human form (male or female eunuch),
the result of the accumulated sanskaras
of the very last animal form (usually an ape).
Only in human form is there a full development of
the subtle and mental bodies.
However, because of the gross animal sanskaras
experienced by the individual consciousness
the human Jeevatma is only conscious of the gross world.
Although completely unaware of the subtle and mental worlds,
the Jeevatma nevertheless uses different aspects
of these two higher worlds through the medium of the gross,
but the utilization is indirect.
Energy is an aspect of the subtle world;
utilization in the gross world of the atom for nuclear energy
and the sun's rays for solar energy is indirect,
because one cannot fully utilize (control) that energy
and does not embody it,
as a person on the subtle planes does.

Thoughts, emotions, longings, feelings and desires
are aspects of the mental world, but a gross conscious human
uses thoughts, feelings, desires indirectly (in action),
whereas a mental conscious human can experience
the seed of thought, and that is direct use.

The mental body's development most readily expresses itself
in gross conscious humans as intellect or reason,
and there are 18,000 planets in the Universe
inhabited by humans with great intellectual capacity
but little heart (love).

It is only on earth that human beings
have a balance of heart and mind, love and knowledge,
passion and intellect, spirituality and science.

To achieve the height of evolution, the human form,
the Jeevatma had to pass through many
evolving forms and species, approximately 50,400,000,
to develop fully the subtle and mental bodies
during millions of cycles and cycles of time—*Yugas*.

In spite of everything, the whole phenomena
of creation remains a dream.

As the Soul, the One Ocean, is All-Existing,
Ever-There, Never-Changing, Never-Coming, Never-Going,
Ever-One, and Never-Doing-Anything!

Throughout all creation, the Ocean of Soul remains as It IS —
eternal, indivisible, formless and infinite.

There is only one Ocean, but within that Ocean there
is also Its Shadow.

The Ocean of Truth is the Ocean of Everything and
Its Shadow is the Ocean of Nothing.

When the Whim arose, "Who Am I?"
the Ocean of Everything thought,
and the thought formed a bubble.

Because of the bubble of thinking,
the Ocean thought It became a drop (Jeevatma).

Every embodied soul has in it
a drop of everything and a drop of nothing;
thus the Ocean of Everything becomes a drop of everything
and the Ocean of Nothing becomes a drop of nothing.

The embodied soul, Jeevatma, begins the journey
to experience the Ocean of Everything
through the seven stages of *nothing becoming everything*
in the process of evolution.

From the vegetable forms onward in evolution
the two drops of everything and nothing are attracted,
opposites attracted to each other,
and because of this attraction, evolution is propelled.

In human form the body of mind and the body of energy
are fully developed and consciousness is complete.

Therefore, these two drops of everything and nothing
should unite in the first human form
and the embodied soul should experience
the Ocean of Everything.

But this does not happen, despite the fact
that the capacity exists in the human form
for everything and nothing to become One.

The sanskaras carried by the Jeevatma from previous
animal forms must be spent
in order to unite the two drops.

Therefore the human consciousness remains burdened
with sanskaras of animals,
and since further evolution of consciousness is not required,
reincarnation then begins.

Had it not been burdened with animal sanskaras,
the Jeevatma would naturally have entered the first subtle plane
on achieving human form.

But throughout the process of reincarnation
the two drops remain divided
until the human consciousness enters the first subtle plane,
and the process of the union of the two drops begins.

This uniting of the two drops of everything and nothing
through spheres of energy and mind is involution,
which brings about the experience of shadow as shadow
and realizing substance as substance.

Once Infinite Shadow is experienced
Infinite Substance arises as the Ocean of
Everything; then Nothing is really nothing,
and Everything is really Everything.

The seven adventures of consciousness, individual and collective,
from stone to man are external adventures (expansion)
for the experience of gross conscious development.
The seventh adventure in human form is reincarnation,
and it does not end until the sanskaras of gross consciousness
are completely annihilated from the mind.
This annihilation takes time, as the Jeevatma is caught
in cycles of reincarnation for ages and ages,
experiencing inevitably 8,400,000 human lifetimes.
All through these millions of human births and deaths
the human being is clutched in the dream of Nothing—
in the clutches of lust, in greed's grip of wealth,
in selfish egoism, in anger's wars, in hatred's cruelty,
in pride's vanity and jealousy's poisonous envy.
These desires pervade the gross conscious man or woman's world
and they fill their gross consciousness with dreams
of power, romance, conquest, killing, glory and greatness.
When does man or woman awaken from all this dreaming?

REINCARNATION

When the human form drops (dies)
and the Jeevatma snaps its connection with the body,
the subtle body and mental body remain
connected with the Jeevatma after death.
However, the human Jeevatma being gross conscious at this stage, is
totally unaware of the subtle and mental bodies,
for all his concentration is fixed on the gross sanskaras
(natural and unnatural) gathered during the past life.
These sanskaras are stored in the mind
and usually are either predominantly good and happy
or predominantly bad and miserable.
Before the Jeevatma takes or assumes another human form
(to be born again) in order to spend these gathered sanskaras,
the opposite sanskaras must be brought into balance.
When the opposite experiences are equalized
(the good and bad sanskaras balance perfectly),
the Jeevatma is liberated forever—he attains Mukti,
free from ever being born or dying again.

But Liberation is rare

because before the sanskaras are almost balanced
or have reached a point of equilibrium,
the movement of illusion always propels the Jeevatma
to take another human form,
and this momentum goes on and on.

Thus, during reincarnation only an approximate balance
is ever achieved between the opposite types of sanskaras.

The disproportionate good or bad, natural or unnatural,
gross sanskaras are brought into an approximate balance
through the experience of heaven or hell.

When any human being drops the physical body,
this Jeevatma is stationed in the astral world
from forty to seventy-two hours
before entering the heaven or hell state.

This is the reason why a person who has just died
maintains connection with the physical environment
where he or she lived, even if the body is cremated.

After this time period, the disembodied Jeevatma
enters the subtle state of heaven or hell
and begins to balance out its good or bad sanskaras.

Heaven and hell are states of consciousness
where the gross conscious human Jeevatma intensely experiences
the disproportionate good or bad sanskaras
he or she collected while living,
and thus spends them mentally.

Heaven or hell are not places
of cloudy abodes with angels or black pits of flames or demons.

The states of heaven and hell
exist in the second plane of the subtle world;
however, the sanskaras experienced in these two states
are gross not subtle,
but are experienced through the human's subtle body.

The states of heaven and hell exist so that the individual
can experience *deeply* the effects of the sanskaras collected.

If the good and bad sanskaras
almost balance one another at the time of death,
then immediately there is birth in another human body,
meaning that person skips the heaven or hell experience.

Those people closely connected with the Avatar or a Sadguru
do not enter heaven or hell,
even though they are gross conscious and not on the planes;
they take birth almost immediately.

A balancing of good and bad sanskaras
is a deep effect of a Sadguru's work with an individual
and it is most difficult.

When equilibrium finally is effected
all sanskaras are thereby annihilated.

If the human being's good and natural sanskaras predominate
over his bad and unnatural sanskaras
(accumulated from the life just lived),
then the consciousness of the soul experiences
the happy state of heaven.

However, if one's bad and unnatural sanskaras outweigh
the good and natural ones, the consciousness experiences
the terrible state of hell.

In heaven only good sanskaras are disposed of,
not the bad and the unnatural.

In hell only bad sanskaras are spent, not the good and natural, and
the consciousness experiences terrible suffering
in a state of anguish and frustration.

In heaven if one longs for candy,
one receives delicious chocolates,
but in hell one would get excrement!

If one longs for good food, one would have a feast in Heaven,
but in hell one would get garbage.

If the human's consciousness is overloaded
with either good or bad sanskaras collected from his past life,
he spends them by reviewing the new sanskaras (subjectively)
during the experience of the mental states
of either heaven or hell after death in his subtle body.

At the moment the sanskaras are reaching a near perfect balance
between good and bad, natural and unnatural,
the Jeevatma is propelled by the momentum of illusion
to take another birth in human form.

In this way the Jeevatma is born every time
with slightly unbalanced sanskaras.

This means that the man or woman is usually a little more
good than bad, or more bad than good,
but no human being is reborn who is all good or all bad.
If the sanskaras are slightly good,
the Jeevatma is born in happy and natural circumstances
in the gross world; but if slightly bad,
it is born in miserable and unnatural circumstances.

All human characteristics, attributes, and personality
are due to the balance between these good and natural,
or bad and unnatural sanskaras:
intelligence, honesty, nobility, humor, health,
kindness, beauty, pity, generosity, and so forth.

Due to the overwhelming momentum of Illusion
it is almost impossible to obtain a perfect balance of sanskaras.
Nevertheless, such a perfect balance is naturally effected
or automatically effected after the Jeevatma is reborn and dies
8,400,000 times in human form!

After experiencing so many millions of reincarnations,.
all the good and evil and the natural and unnatural,
all gross sanskaras are completely wiped out of the mind.

Contact with a Sadguru or the Avatar
is extremely beneficial for any Jeevatma
no matter on what level it exists in evolution or involution.

The Sadguru works with the Jeevatma and
thereby decreases the number of births required (by divine law).

Through his work with a Jeevatma, the Master is
actually annihilating sanskaras.

The work of a Sadguru is always annihilation of sanskaras; it
is his destiny—*prarabhdha*.

The annihilation of sanskaras usually takes a long time,
but if the Sadguru wished, he could give God-Realization
after only one birth, but this is very rare.

And if the Sadguru had the whim,
he could give Realization to a stone even—
but this is the most rare!

Realization of God is not possible without the gross human form,
and that is why even advanced souls of the inner planes
must take a body or voluntarily reincarnate.

All advancement on the planes is while in human form;
those Jeevatmas who are disembodied,
but in the subtle or mental planes,
remain stationary until their next human lifetime.

The Soul does not reincarnate; it is the human consciousness
that experiences the seemingly endless illusion of forms
in order to expand itself (ego-consciousness).

In this light, there exists no reincarnation,
and rebirth has no final significance unless one realizes God.

This is why the Lord Jesus and the Prophet Mohammed
(the same Ancient One as Krishna and Meher Baba),
did not emphasize reincarnation during their Advents.

The Lord Jesus spoke of being born again,
and the Prophet Mohammed spoke of
The One Real Birth and One Real Death.

Both spoke of The Realization of God.

When the Christ or Rasool speaks this way,
it does not mean that to know Itself
the Soul puts on the garb of form or
wear the veils of illusion only once.

The Soul puts on the garb of illusion and is veiled only once,
and removes that veil after experiencing Itself
as innumerable forms, and finally as Everything.

Sanskaras precipitate rebirths, and these are illusory rebirths of
the subtle and mental bodies of the Jeevatma.

As the human Jeevatma leans more and more toward Divinity
during involution, the sanskaras become thinner and thinner
as they transmute in the experience of the planes.

How can a man know that this is only a vacant dream
unless he is awakened from it?

The dream of the Universe is ever real
until one is awakened.

It is simple and easy to say,
 "It is all just a dream. It is all nothing!
 It is all absurd and meaningless."
But who honestly experiences it as dream,
 as nothing, as absurd and meaningless?
 Only the Realized Ones.

Even though consciousness is full and complete
 in human form, man still thinks that the things
 he sees with his gross eyes are real.
He takes them to be real when everything is false!
 Why? Because of the sanskaras
 that make the dream appear to be real.
It is as if while sleeping, a man dreams he is a king
 with a royal court, reigning over all,
 surrounded by grandeur, singing, and merriment.
This man is enjoying himself
 and is at a great height, for he is a king among men.
And were the Ancient One Himself, that Mischievous One
 Who is Meher Baba to tell him, "You are a fool. A fool!
 You are only dreaming,
 you are not a king in the least!"
 the man would not believe it.
But later when he awakens, he soon realizes that it was a dream
 and nothing but a dream, after all.
All that he valued (in the dream) is now meaningless
 because it is nothing but the stuff
 that dreams are made of—sanskaras.

In the same way, though *awake*,
 the whole world is dreaming.
The people of the world do not know that they are dreaming,
 so deceptive, so binding are the sanskaras,
 that stuff that makes dreams and more dreams.
People marry while dreaming, have children and homes,
 work, play, fornicate, fight, love, hate,
 theorize, intellectualize and philosophize,
 thinking that it is all real,
 when not one experience is real.

loses everything that he worked and fought for so hard
 (including his identity), and experiences heaven or hell—
 but returns again into another man or woman form
 with a new identity, having forgotten the past.
 So everything and everyone goes on and on—
 new families, new affairs, different values;
 deaths and births are as insubstantial as waking and sleeping.
 The human consciousness changes, not the species,
 and sometimes experiences itself in the form of a man,
 and sometimes as a woman—healthy and sick,
 sometimes rich, sometimes poor, intelligent and stupid,
 ugly and beautiful, sane and insane, black and white,
 and so forth 8,400,000 rounds.
 It is the human consciousness that experiences the diversity
 of living in one country and then in another
 with different beliefs and customs
 for ages and ages before and after recorded history.
 The diverse human experiences are tremendous
 as the sanskaric patterns differ with each individual;
 in this sense the uniqueness makes it an adventure.
 But the Goal is to become awakened,
 and to achieve that state the Jeevatma finally realizes
 after countless cycles of births and deaths
 that itself is not outer consciousness.
 When what one sees has no reality, the inevitable must occur:
 the consciousness looks within and begins the inner journey
 and the Jeevatma again dreams
 but this time the dream is divine.

 When the Jeevatma begins the inner journeys
 it means he dreams the Divine Dream of becoming God.
 ("I will become God. I will know Him and thereby become Him."
 Thus thought the Mischievous Child,
 when He first looked within Himself.)

THE SEVEN INNER JOURNEYS THE DIVINE DREAM

It is a spiritual fact that man is a microcosm,
that the mental world with its two planes of Thought and Feeling,
the subtle world with its four planes of Power (Energy),
the numberless universes of suns, stars and moons,
and Infinite Knowledge, Infinite Power
and Infinite Bliss are all within the human form.
But because we human beings are dreaming day and night,
we have no idea of this,
and due to our own ignorance we have limited ourselves.
Involution is solely an individual concern.
It is for the man who understands after millions of rebirths
that it is a fact that man is not outer consciousness,
and his reality (the Soul) is within him.
Once this knowledge (gnosis) dawns,
it is natural that the consciousness begins to look within,
and this looking itself commences the inner journey.
The consciousness of the Jeevatma naturally reverses;
instead of looking outward, it looks within itself
to discover the reality of the subtle and mental worlds.
While gross conscious, the individual dreamed an illusory dream,
but during involution the Jeevatma dreams the divine dream.
This dream is real because it is the realizing of God;
the individual is actually realizing himself to be God.

The embodied Soul, the Jeevatma,
in order to know Its Self (as God)
must make seven inner journeys (adventures)
wherein its consciousness passes through
and experiences fully the subtle and mental worlds.

During involution, each plane is the Jeevatma's
adventures as it experiences the subtle world and its planes
through the subtle body with subtle consciousness
and the mental world and its planes
through the mental body with mental consciousness.

Human beings on the inner planes
are referred to as Pilgrims of the Path.

Pilgrims in all stages of progress of the inner journeys
retain their gross bodies (they are incarnate on earth);
while they perform gross actions in the gross world
they are unconscious of these gross aspects,
as they are only conscious of the subtle
or the mental worlds in which they live.

The subtle world is the sphere of pure energy (Pran),
as the mental world is the sphere of pure mind (Mana),
and the gross world is the sphere of pure matter (Akash).

Though the gross conscious Jeevatma
utilizes both energy and mind in the gross world of matter—
it actually experiences the gross world
by use of energy and mind, but indirectly—
it is not conscious of the energy (its source)
or of the mind directly.

In the subtle world the Jeevatma is fully conscious of energy,
pure infinite energy, and can utilize this *Prana* directly and
to the fullest as power, because it is then subtly conscious
(it is pure energy itself in a gaseous state of being).

In the mental world the Jeevatma is fully conscious of mind
and makes use of the mind directly as Thought or Feeling,
being now mentally conscious, or pure mind—
it is the mind itself, mana,
in a state of light or fire.

There exist three planes of consciousness
in the subtle world of infinite energy,
the first, second, and third planes of power.

The fourth plane lies between the subtle and mental worlds
and is named the threshold of Eternal Knowledge
or the threshold of Self-Knowledge;
in Persian it is *Astan-e-Janan*
the threshold of the Beloved.

The subtle world in Sanskrit is called *Suryaloke*,
the World of the Sun, of Splendor.

The fifth and sixth planes are of the mental world,
the fifth being the plane of Thought and the sixth of Feeling;
the Thought and Feeling of the mental experience is infinite.
In Sanskrit the fifth plane is named *Shivaloke*,
the abode of Shiva,
and the sixth plane is called *Brahmaloke*,
the abode of Brahma or the World of God.

The Seventh Plane is the only plane of Reality
and in Sanskrit is named *Vidnyan Bhumika*,
meaning the plane of Knowledge Infinite
where the Soul becomes Knowledge Itself
and realizes the Knower and the Known are One.

Vidnyan is the plane of God-Consciousness;
he who attains and uses that Infinite Knowledge
is Infinite Intelligence Itself, *Apar Vidya* in Hindi.

These are the seven inner planes that every Jeevatma
must journey through to realize God.

Upon entering the Seventh Plane of Vidnyan,
one knows and becomes God;
the Soul no longer conscious of Illusion,
knows Itself to be Paramatma (the Ocean),
God the Absolute, the Infinite Consciousness.

The Drop who embodies the Ocean
and helps other drops become the Ocean
is named the Sadguru—Master of Truth;
in Persian, the Qutub—Pivot Center of the Universe.

The First Drop Who realized Himself to be the Ocean is
called *Adi Purush* the Supreme Man
or *Adi Shakti*, the Primal Power.

On the journey of the First Soul, Adam, Shiva,
there was no Master to call upon for help to realize God.

The First Human Being was alone
at the moment of His Realization
and attained the Realization of Himself independently.

The First Man became God-Realized through His own efforts and
He came down back into creation (illusion) on His own.
At that moment He became the First Sadguru and the First Avatar.

Thereafter the invaluable and exceptional divine help
 or grace of the Sadguru is essential for the succeeding pilgrims
 on the arduous Spiritual Path toward realizing the Self.
 In actuality the Realization of God
 is absolutely impossible without the help or grace
 of a Perfect One or Perfect Master
 after the First Human Being became God.
 Though one may speak of Realization, nothing is more difficult than
 attaining the Divine Consciousness.
 Though Realization is most rare it must be achieved;
 inevitably every human passes through this travail of the Path
 which ultimately ends in Godhood,
 the real gift of grace.

THE SEVEN LANES FOURTEEN BY-LANES

There are three main types of pilgrims on the Path:
 the intoxicated ones, in Persian they are called *masts*,
 the sober ones, in Persian they are called *saliks*,
 and those who strive on their own efforts, the yogis.
 The masts are the individuals absorbed in the ecstasy
 and bliss of the heavens of the planes.
 The saliks are the individuals stationed
 in the planes and guided by a Sadguru.
 The yogis go through the heavens
 to the planes and sometimes are guided by a Sadguru.
 These are the pilgrims of the Inner Path
 who are journeying to realize God
 through the subtle and mental planes and heavens.
 Each of the seven planes has a heaven;
 their Persian names are these:
 the heaven of the first subtle plane—*Alm-e-Vaktya*
 the World of Time;
 the heaven of the second subtle plane—*Alm-e-Ruhani*
 the World of Enlightenment;
 the heaven of the third subtle plane—*Alm-e-Kudasi*
 the World of Angels or the Pure World;
 the heaven of the half-subtle and half-mental fourth plane is
Alm-e-Mahfuz—the Protected or Secured World.

The heaven of the fifth mental plane is *Alm-e-Israr*—
the World of Mysteries or the World of Secrets;
the heaven of the sixth mental plane is *Janani*—
the world of the Divine Beloved;
the heaven of the Seventh Plane is *Ars-e-maula*—
the Seat of God or the Throne of God.

The seven lanes and fourteen by-lanes
of the seven planes and seven heavens
make up the Inner Path.

The seven lanes are *in between* the planes,
and the fourteen by-lanes are *through* the heavens
of each of the seven planes.

A heaven is to a plane
as a city to its central railway station;
one journeys on the Path from station to station,
from plane to plane by way of seven lanes (tracks).
To reach the station (plane), one must pass through the city
which has fourteen by-lanes through the heaven
(fourteen gateways leading in and out of the city,
fourteen entrances and exits to and from the station).

If one lingers in the city and becomes enchanted,
lured by the heaven's multiple attractions,
one cannot journey further—advance to the next plane.

The Perfect Masters guide the wayfarer
through the cities (the heavens) to the stations (the planes),
insuring that the wayfarer continues to progress
toward the real Goal of God-Realization.

Those wayfarers or aspirants who attempt to go forward
or ascend the planes without the direct help of a Perfect Master
are inevitably trapped (in the city)
by the enchanting diversions of the heavens
of each subtle plane up to the fourth.

Those enchanted are in a state of *hairat*,
and it is these intoxicated ones, the masts,
who dwell absorbed in the heavens.

But the pilgrim who remains sober, the salik,
who journeys into the inner realms with the help of a Sadguru,
is not allowed to become enmeshed
in the coils of the heavens.

The salik is taken out of the heaven
through one of the fourteen by-lanes and
brought directly to the next plane through a main lane.

Up to the fourth plane there exist
many *kadams*, *gams* and *muqams* along the Inner Path.

A kadam is a step along the Path in any subtle plane.

A gam is a breathing space on the Path in any subtle plane.

A muqam is a place of rest on the Path in any subtle plane.

After so many kadams (steps) comes a gam (breathing space), and
after so many gams comes a muqam on the way
to the mental planes (safe from enchantment).

In the seven lanes in between the planes
and in the fourteen by-lanes through the heavens,
there are forty-nine muqams in each subtle plane
up to the fourth plane and fourth heaven.

There are thousands of kadams (steps)
in each subtle plane and heaven up to the fourth,
and there are several gams (breathing spaces)
between each subtle muqam (resting place).

There are less kadams (steps) travelling through the planes
so it is a more direct journey for the saliks,
and there are more kadams in the heavens
so it is a more indirect journey for the masts.

Masts abide in the heavens (cities)
and are completely absorbed in the bliss of enchantment;
saliks dwell in the planes (at the railway station)
and have their own bliss and ecstasy,
but they do not leave the lane to the next plane;
thereby they by-pass the allurements in the heavens.

The Avatar and Sadgurus take individuals who are ready
through the planes, but they are usually veiled
from the conscious experience of the planes and heavens.

The yogis, occultists, mystics, masts, and saliks
travel the Path of the inner planes unveiled,
going through the heavens consciously by their own efforts.

Heavens are the experience of the powers (*siddhis*) and
ecstasies (*haal*) of the planes in the subtle realm.

A yogi on the first to the fourth plane
does not experience different phenomena of the subtle world;
the yogi who does experience phenomena of the subtle
is actually in a section of the heaven of that plane.

When one reaches the train station ahead (next plane)
without having moved about in the city (heaven)
(without seeing and enjoying its different allurements),
one is in the plane, and stationed therein;
that experience is the muqam of the plane.

However if one moves about in the city
and is caught in its allurements, then one is in heaven.
To be in heaven is the experience of haal.

While in the ecstasy of heaven one does not move,
one cannot progress, one cannot advance to the next plane
because one is in the state of enchantment or hairat.

A salik on the planes, a yogi between the planes,
a mast lost in the heavens, or one veiled
are only a matter of different experiences of the Path
and how one journeys it, guided or not.

Ultimately it is insignificant how one journeys;
what is important is that the Path is journeyed
and that the journey is completed
reaching the Seventh Plane.

Unfortunately, if one goes through the heavens
progress is slow and there is always danger of enchantments;
enchantments are dangerous because they are overpowering,
overwhelming. This is *jazd*.

Jazd means that instead of absorbing the experience of the heaven
one becomes absorbed in the experience.

One becomes so intoxicated that one does not want
to get out of it, one does not want to leave the heaven.

So powerful and overwhelming are these enchantments of jazd
that they produce the effect of divine coma or stupor
seen particularly in masts and yogis.

Advancement on the Spiritual Path means
reaching the next plane,
not getting stuck in the heaven.

If a yogi goes through the planes and avoids the heavens his
progress is sure and becomes steady.

However, if a yogi is overwhelmed by the subtle powers
 and becomes entrapped in the heavens,
 his progress is slow and unsteady because the enchantments
 are spellbinding and entrancing
 throughout the entire subtle realm.

As consciousness passes through involution
 one must ascend to the next plane, and then on to the next,
 because the plane is the station (the central place)
 where one can take off or move on ahead.

One cannot move from heaven to plane,
 but only from plane to plane, station to station.

The fourteen by-lanes in the heavens are doorways
 in and to the planes that lead to one of the seven lanes
 that lead from plane to plane.

If one journeys direct from one station to the next station
 without moving here and there in the city—the heaven,
 one is safe; but if one moves about or takes on powers,
 it is inevitable that one will be dazed or enchanted.

Once one is enchanted, one will become entranced
 by the allurements within the heavens' different sections
 and thus progress no further.

The subtle heavens are filled with unimaginable ecstasy,
 and so if one succumbs (becomes a mast) it is understandable.

Those masts who lose themselves in the intoxication
 and bliss of the heavens do so out of love for God
 and are overwhelmed in their experience of becoming God.

The work with the God-Intoxicated
 was the main work of the Ancient One during this Incarnation,
 and thus this age is called the Age of Wine.

Every human must inevitably journey through the seven planes for
 these planes are the Path to realizing the Goal of life.

Everyone must take the train ride sooner or later,
 veiled or unveiled,
 but not everyone must stop in every city along the way.

Whoever gets off the train is in heaven, but
 heaven is not the Goal.

The Goal is the end of the journey,
 and that Goal can be nothing else but Realization,
 attaining the state of "I Am God."

THE FIRST PLANE THE FIRST HEAVEN

The seven inner journeys of the planes begin
when the human's gross sanskaras have become quite weak,
meaning the grossness of the sanskaras has worn thin
or worn away through the process of reincarnation.

After full experience of gross human consciousness
of the gross world through millions of lifetimes,
the involving Jeevatma has extremely thin gross sanskaras
and its consciousness turns inward
toward the first plane of the subtle world.

The process of involution is natural through its seven stages
and is as naturally effected as was the process of evolution
through its seven stages.

When the human's consciousness begins to turn,
involving inward instead of outward,
the gross body remains but the consciousness
of the individual Jeevatma becomes subtle,
thereby losing connection with its body.

Subtle consciousness can be imagined as if the individual himself
becomes gaseous, experiencing the 276 states of subtle gas.

The Jeevatma who is becoming subtle conscious
experiences through its subtle body (inner ears, eyes, and nose)
the phenomena, entities, and powers of the subtle planes.

The Spiritual Path herein begins.

The First Heaven, Alm-e-Vaktya,
is in the subtle world but has three sections or parts.

The first two sections of this heaven
are connected to the gross world and the third section
is actually the first plane of the subtle world.

The first section of this heaven, Alm-e-Vaktya,
is separate from the gross world
but very near to it (like a tangent point).

This first section is called the sub-subtle or astral plane;
here the pilgrim experiences while awake
that which an ordinary gross conscious human being
experiences while dreaming in his sleep.

The pilgrim has entered dreamland
where every experience is dream and everything is dream,
here energy is in astral form, the shadow of Pran.
(The pilgrim may be called *Chhaya*—Shadow.)

The pilgrim conscious of this sub-subtle level
(actually just the first part of the first heaven)
has no conscious experience of the gross world
and no conscious experience of the higher planes.

Such a sub-subtle pilgrim continues to use energy
from the higher subtle planes and mind from the mental world,
as well as to use the physical body for gross actions
of eating, drinking, walking, sleeping, and so forth,
but he is only conscious of the sub-subtle.

In the first part of the first heaven, the pilgrim sees
the effulgence of the sub-subtle with gross eyes,
hears its music but with gross ears,
and smells its fragrance with his gross nose,
because he is still near the gross world.

Despite being near the gross phenomena, the pilgrim's consciousness
is thoroughly sub-subtle or astral, not gross.

The subtle world is the shadow of the mental world, and
the shadow of the subtle is the astral, and then the gross.

Energy (Pran) in its 276 states of gas
pours into the gross world in astral form;
astral energy is the connection
between the subtle and gross world.

In the second section or part of the first heaven,
the pilgrim sees circles and circles of light
swirling like universes at an unimaginable speed.

There is a colorless central light
within these circles of light
and its brilliance is unimaginably dazzling.

One who reaches the second section of Alm-e-Vaktya
with the help (push) of the Sadguru
sees within this light the Image of his Spiritual Master
and is able to journey on
in that light to the Master.

It should be clear that the pilgrim only sees the Image of
the Master, not the Master himself.

However, one who reaches this stage alone
(a yogi by his own efforts)
sees only light, the light he has entered,
and becomes so enthralled by the brilliance
that his journey comes to a standstill.

This standstill is the effect of the enchantment in the heaven
and usually lasts a long time, until the enchantment is overcome
or the entrancement (*samadhi*) is shaken off;
that is until the yogi is no longer dazed.

In the second part of this heaven,
the pilgrim also hears the sound of an infinite melody,
which though a shadow (echo)
of the Original Melody of God—*Brahma Nad*
is inconceivably sweet and entrancing.

The pilgrim is aware that this music
is the sound of the angels
(devas) but he cannot see them.

Only after experiencing the first and second sections of
the first heaven does the pilgrim enter
into the actual subtle world and attain subtle consciousness.

The third section of the first heaven is Alm-e-Vaktya's real heaven,
for in this heaven exists the first plane of the subtle world.

The first and second sections of the first heaven are
like a compound (a plaza with squares) around the third heaven,
the actual plane itself.

Only after reaching the real heaven does the pilgrim experience
the fullness of Alm-e-Vaktya - the World of Time.

The first heaven (the astral) is closer to the gross world
than to the subtle world, and time exists only in the gross world.

The shadow of the first plane (the first heaven, the astral)
gives man the sense of time.

The pilgrim in the third heaven has journeyed beyond time
and exists outside the boundaries of time
and is not affected by time as is an ordinary man.

It takes thousands of years and many lifetimes
to pass through the planes and heavens,
but this time is not the same as gross world time.

Time becomes subtle in the subtle planes; it is subtle time,
and becomes mental time in the mental planes.

Being independent of time is one aspect
of experiencing one's divinity (spanning time);
this independence is fully enjoyed in the first plane
once the pilgrim is stationed in the third heaven.

In Alm-e-Vaktya, subtle consciousness spans distance;
the pilgrim can see over tremendous distances,
even far off things and places in the gross world
(as if being in India and seeing Germany or America).

If the pilgrim sees people in those distances
he cannot read their minds, but he can read the minds
of any person near him physically.

In the first plane the pilgrim is also subject to great Inspiration
which is completely unlike the ordinary inspiration
of a gross conscious writer, poet, artist or musician.

The real Inspiration inspires the pilgrim
to remain merged in the bliss of the light
and to remain absorbed in the bliss of the music
which is most dazzling and enchanting in the first heaven.

The subtle consciousness of the first plane is brilliant;
such a person dazes those near him with his brilliance
and the Inspiration he feels falls on those near him.

When one speaks of a subtle or mental conscious pilgrim
seeing things and beings in the gross world,
one should remember that subtle seeing or mental seeing
from the plane of consciousness is much different
than seeing with physical eyes.

Physical eyes see the surface of things on a curve,
whereas involving consciousness sees into or inside
the person or object, and once inside reads the person.

Although the subtle or mental plane human being is
no longer linked to the gross world
he is able to see gross forms,
though they all appear to him as shadows.
The subtle conscious man sees gross forms as energies,
because he is energy itself (Pran)
and everything is nothing but energy to him.
The mental conscious man on the fifth plane also sees gross forms,
but as thoughts, reflections of his thought,
because the fifth plane man is thought itself
and everything is nothing but a thought to him.
The sixth plane mental conscious man sees gross forms
as reflections of his feelings because he is feeling itself,
and everything is nothing but feelings to him.
The subtle and mental conscious human beings
are unattached to anything gross (unimpressed)
and thus are unaffected by events in the world.

THE SECOND PLANE THE SECOND HEAVEN

It could take thousands of years for the pilgrim
to pass through the heavens to the next plane.
Under the direct guidance of a Sadguru
all seven planes and seven heavens are passed through
and the journey is speeded because a Sadguru does not
allow one to travel on the by-lanes in the heavens,
but on the main lane to the next plane.
After experiencing the first plane fully, the pilgrim advances,
and as he enters the second plane
the subtle world opens like a book for him to read.
The subtle world is an open book to the second plane pilgrim
and he is so immersed in his experience of this plane
that he becomes fully unconscious of the gross world.

It is in the second plane that the pilgrim
first becomes seized by the powers of the subtle world, and
once seized he gradually has to control the powers themselves
by becoming the possessor of the powers.

Such a yogi can now perform minor miracles;
merely by wishing he can transform a dry and withered tree
into a green and blooming one, or vice versa.
Exercising only his will he can stop a moving car or train,
prevent an airplane from taking-off,
or fill dry wells with water.

Human beings who are passing through the planes and heavens
have particular physical characteristics
that are readily seen in their eyes:
the eyes of second plane pilgrims are red.
Some masts are *jalali*, meaning fiery or flaming, and are abusive; others
are *jamali*, meaning soothing and sweet, and are gentle.
In the second plane the eyes of the *jalali*
are red like fire, burning red and very fierce.
The eyes of the *jamali* appear red
as if from weeping (but no tears);
this red is soothing like the warmth from a fire.
There are 666 such second plane pilgrims as yogis or saliks
and numerous masts are between the first and second planes
and between the second and third planes in the heavens.
The yogis and saliks are journeying through the heavens on
one of the seven lanes to the next plane,
and the masts are caught up in the heavens
having taken one of the fourteen by-lanes.
In this sense, the saliks by-pass the heavens guided by a Sadguru and
the yogis strive onward by their own efforts
knowing they should avoid the heavens' by-lanes.

The second heaven, Alm-e-Ruhani,
contains two sections or parts: heaven and hell.
These are the same heaven and hell
experienced by the gross conscious Jeevatma after death.
The pilgrim on the second subtle plane
experiences the happiness of heaven by his own will,
and by his own will avoids the pain of hell.
The second plane pilgrim has a gross (physical) human body
but only directly uses his subtle body (he is in energy form),
subtle consciousness, and subtle sanskaras to enjoy heaven.

The pilgrim would become even more absorbed in the bliss
(for Alm-e-Ruhani is unimaginably heavenly)
without the intervention of the Sadguru.

Unless a Sadguru helps such a pilgrim, he remains in heaven,
rapt in it, because the blissful experience is so enrapturing
that the pilgrim himself becomes the enraptured.

Alm-e-Ruhani is called the World of Enlightenment
which means subtle enlightenment (not Illumination);
here subtle light is bursting upon the second plane
and the pilgrim merges with the subtle power
bursting within his own consciousness.

While passing through the rapture of the second heaven,
the pilgrim's subtle consciousness becomes clear.

The pilgrim's sanskaras become purely subtle, and
he is enlightened to use the subtle powers that seize him.

The second heaven is enlightening because all opposites of
heaven and hell, good and bad, pleasure and pain
are reconciled within the individual's subtle consciousness.

He who becomes enlightened by enjoying the subtle world fully
stands beyond heaven and hell and is beyond good and evil.

The pilgrim on the second plane sees all of heaven and hell,
the first plane, the ghosts in the astral,
and the people in the gross world,
but can avoid the pain of hell
and the suffering of the world by his own will.

The gross conscious human being experiences the heaven or hell
of the second heaven after death in a different way.

After dying the human has no gross body, and
though he experiences after-death through the subtle body,
the sanskaras that he is experiencing are gross.

The gross conscious human passes through this blissful heaven
only to spend his gross sanskaras,
and in no way can he enjoy the happiness
of this subtle heaven for its own sake.

But the second plane pilgrim, being subtle conscious,
enjoys Alm-e-Ruhani totally for its own sake.

Once a human being attains subtle 'consciousness
he does not pass through the states of heaven or hell when he dies.

The pilgrim of the second plane sees heaven and hell,
but because his consciousness is clear,
he is absorbed in the enjoyment of the happiness of heaven.
The pilgrim enjoys the heaven of Alm-e-Ruhani while incarnate,
an experience thousands of times more intense
than an ordinary gross conscious man can imagine.
The hell of the second heaven is not experienced by the pilgrim.

The hell of Alm-e-Ruhani is real hell
with two parts or sections—higher and lower hell.
Hell is for the beneficial experience of gross conscious people
to spend their excess bad and unnatural impressions collected.
Ordinary bad and unnatural sanskaras such as lying, stealing,
promiscuity, gluttony, greed, jealousy, etc.
are spent in the higher hell state of consciousness.
People who have committed some terribly binding gross action
in their past life such as suicide, murder, genocide,
spiritual hypocrisy (false gurus and false saints),
enter the lower hell where the deepest and darkest
stains of ignorance can be spent consciously.

The most unnatural act of suicide
results in the worst after-death experience.
Suicide severely checks the natural progress of human consciousness
and should be avoided.
The human Jeevatma who commits suicide
remains suspended in the sub-subtle or astral world
for centuries as a ghost
because he himself cut short millions of gross sanskaras
which were meant to be spent in his last life.
The suicide without a gross body of his own
must gradually spend each and everyone of his
left-over sanskaras as a ghost through
temporary possession of other gross human or animal bodies.
This process of possessing other bodies
takes a very long time (several centuries)
as the ghost has to find a suitable medium
for each set of gross impressions,
such as smoking, drinking, fornicating, eating, etc.

Suicide is the cause of many unnatural sanskaras
and the purpose of the human body is quite distorted
during extreme unnatural acts of possession.

Once the purpose of the human body is distorted
the human consciousness becomes distorted.

There is no such phenomena as demonic
possession and demonic entities do not exist;
such entities are the ghosts of suicides.

There are good and bad ghosts,
just as there are good and bad, high and low,
natural and unnatural degrees of human consciousness.

It is because of centuries of possessing other's bodies
to use up sanskaras that some ghosts are frightening;
actually their human consciousness has become distorted
and that distortion of consciousness is frightening.

It is one part of the work of the Avatar and the Sadgurus
to help ghosts of suicides to use up sanskaras quickly
and thereby obtain for them a sufficient balancing
of gross sanskaras to precipitate another human birth.

The two states of consciousness called heaven and hell
are temporal states of mind, for the mind bound in grossness,
and are experienced subtly in gross time spans.

These states are necessary to review consciously
one's most recent past life through the new (good or bad)
sanskaras collected from one's gross actions.

The states of heaven and hell in Alm-e-Ruhani
are a great relief for gross conscious human beings after death
as the good and bad impressions accumulated
are mostly consumed in either state,
thereby balancing the individual's consciousness.

If this relief from one's own good or bad sanskaras were not existent, it
would be impossible for any human
to progress toward involution
as it would take so long to spend the
gross sanskaras embodied.

Once relief is experienced, the person can distinguish
in this state good from bad, or natural from unnatural.

The consumption of good and bad sanskaras balances the consciousness; if the opposite impressions balance while in human form one becomes God-Realized, . . . while if they nearly balance disembodied in heaven or hell, one simply takes another birth.

If a gross conscious person enjoys the heaven state after death through the medium of his subtle body, and if he has to spend the gross sanskaras of enjoying the intoxication of liquor, just a thought of liquor gives him thousands of times more enjoyment than the enjoyment of drinking liquor in the body.

The reverse is true in the hell state, when just a thought of pain can cause thousands of times more anguish than actual physical suffering.

In this way gross conscious people can quickly spend their good and bad sanskaras with heightened intensity and thereby distinguish good. actions done while incarnate from bad.

THE THIRD PLANE THE THIRD HEAVEN

After perhaps thousands of years and different lifetimes with the natural development of subtle consciousness the pilgrim enters the third plane.

Here the pilgrim comes into control of more occult powers because he becomes aware of the entire subtle realm and its nature, pure energy, power.

Consequently, the third plane pilgrim can perform major miracles such as giving sight to the blind, making the crippled walk, bestowing speech to the mute or hearing to the deaf, and giving life again to dead animals.

He also has the power to become invisible and appear in different places of the world.

The subtle sight of third plane consciousness is tremendously expansive.

To see here means to *read*, and he can read the minds of everyone at any distance, in any place in the world.

The first plane pilgrim can see any part of the gross world,
while the second plane pilgrim can see any part of the gross world
and the first and second planes with the different heavens.
But the third plane pilgrim's sight is so expansive and inclusive
that he can see the entire gross universe
and the first, second, and third planes and their heavens;
however, he cannot see the fourth plane and its heavens.
As he sees from the plane, he sees through the three heavens
as if all is in front of him;
he can thereby read the minds of all gross and subtle beings.
Since the inner eye of the pilgrim's subtle body
Is completely opened at this stage,
he uses subtle sight and uses the light of the third plane
to see the gross and subtle forms of others.
With his subtle sight, he lights up the gross bodies of others
and their subtle forms, and thereby knows the inner minds
of one and all beneath him.
The human being in the third plane has a physical characteristic;
the eyes of such a pilgrim always appear to be swollen.

The third heaven, Alm-e-Kudasi, the Pure World,
is divided into three sections or parts.
The first section is the state of *Indra*,
in Sanskrit, *Indraloke*, the abode of the rain god to Hindus,
and in Persian, *Makan-e-Hoori*, the house of the fairies.
The second section is the abode of the angels
or the abode of the gods, in Sanskrit *Devaloke*.
The Greek and Roman gods were these angels or devas,
and they are the Hindu gods.
The third section is the actual section of Alm-e-Kudasi
where the pilgrim experiences subtle knowledge.
(This knowledge is not gnosis, but occult or mystic knowledge.)
Each section in the third heaven holds millions of times more bliss,
more happiness, more powers than the second heaven.
The state of subtle consciousness known as Indra
is the state of the first section of the third heaven.
Indra is known as the king of the gods
or the king of the angels
(the same as the Greek Zeus or the Roman Jupiter).

In Persian, Indra's abode is Makan-e-Hoori,
 the house of the fairies or the house of beautiful women;
 Indra's fairies are feminine subtle beings, a type of an angel
 with exceptional beauty and charm.

This state of Indra is referred to as a post (of divinity),
 a station of considerable power and certain duties
 concerning the elements of nature,
 specifically to do with earth.

If a man successfully performs a severe penance
 such as *Chilla-Nashini*
 (staying inside a circle for forty days and nights),
 when he drops his physical body (dies)
 this man attains the Indra state.

This means that a gross conscious man becomes Indra
 and gains that subtle identity with the status (king),
 the powers, the duties of that post (throne);
 he has become the king of the gods (Zeus, Jupiter),
 who rules 330,000,000 angels.

Being king of the angels is an experience of Alm-e-Kudasi
 which is millions of times more blissful
 than any experience in the second heaven of Alm-e-Ruhani.

Through his subtle body he consciously experiences
 that bliss of being deified, and
 holds that post while in a disembodied state.

For one epoch, which equals four cycles
 (each cycle is about 26,000 years),
 this human holds the post of Indra
 and is very possessive of it.

Many times those men (ascetics) in the gross world
 who are striving to attain the post of Indra
 will have their penance disturbed by the individual
 currently holding the throne.

The suffering penitents are actually disturbed by Indra himself who
 sends all kinds of temptations their way,
 from the most frightful to the most seductive,
 to defeat the penance and have it stopped.

Those who fail to dethrone Indra
 are overcome by their own fear during the penance.

Indra will do anything to keep his throne,
but despite efforts to stay in power
the individual holding the Indra post must leave it
after one epoch and again take a human body on earth.
That individual who was Indra progresses higher while incarnate,
still retaining his third plane subtle consciousness.
It is important to understand that this individual titled Indra
exists in his subtle body and inhabits the heavens
while disembodied, but cannot progress
in subtle consciousness until he incarnates again.
In other words Zeus must come down from Olympus,
Jupiter must abandon the abode of the gods
and become a man again
to advance higher toward the fourth plane.
There are 558 human beings on the third plane as saliks,
and even more as masts are absorbed in the heavens
between the third and fourth planes;
but only one holds the post of Indra.

The angels are the ancient gods of mythology.
Indra controls the angels and assigns duties to them,
making certain that each angel fulfills its duty
in the proper way for the balance of nature in creation.
Angels inhabit the second section of the third heaven, Devaloke;
angels are the devas who have only subtle form and no gross body.
(A pilgrim with third plane consciousness can see these angels
as a normal man sees gross creatures.)
Angels do not pass through evolution in the gross world.
Angels are those drop-bubbles who remained stationary
in the subtle world during the first six stages
of movement in the Ocean of Nothing and
never reached the seventh stage, the gross world.
When the drop-bubbles first entered creation
through the mental planes (unconsciously)
some became archangels (that exist in the sixth heaven).
Those who became angels continued to pass through the mental
planes but attained consciousness when they entered
the third plane's second heaven
(the angelic abode Devaloke)
or the first heaven Makan-e-Hoori (and became fairies).

Though completely happy and enjoying bliss to the fullest
as automatons of the will of Indra,
angels still aspire to attain human form because
only in human form can a soul become God-Realized.

God-Realization is the Divine Goal of all life,
not angelic existence or being a god among gods.
So the angels and archangels must attain a human form
as also Indra must leave his throne and give up his reign
to progress further toward Godhood.

After an angel has existed in Devaloke for four cycles,
the angel has the opportunity of being born in human form.
After only one birth and lifetime as a human being
that archangel or angel
receives liberation from all future births and deaths,
Mukti, the state of Infinite Bliss realized.

The Universe, though huge and immeasurably vast
and of countless variety, is a closed system,
and a balance of nature must be maintained
within this Universal Container (Universal Body).

The Universal Container holds all light, all heat,
all sound, all water—all the elements contained in nature
and the natural forces (energies) generated in the Universe.

It is the work of the angels and fairies
(various types called *genii*, or *jinni*, or *sylyphs*, etc.)
under the direction of Indra,
to keep light, heat, sound, water,
and the elemental forces of nature in equilibrium.

Without the angels and fairies, there would be
frequent colossal disturbances in the Universe
as a result of the imbalance of these elements and energies,
for the human mind plays havoc with the natural forces
through scientific exploitation.

It is only after many years
that the natural forces go out of control.

During such eruption in the Universe
(resulting as chaos in the world—
earthquakes, floods, famines, etc.),
not even the angels and fairies nor Indra
can control the cosmic consequences.

These cosmic consequences are universal disharmony
caused by human extravagance and excessiveness;
then the Ancient One Himself must come into creation
and work to restore equilibrium in the Universe.

Indra has control of all the 330,000,000 gods or angels;
each angel performs a different function under Indra's reign:
some control the winds, temperature, the seas, or evolving forms,
as some fairies are connected with metals, vegetation,
worms, insects, fish, birds or animals.

The 330,000,000 angels in Devaloke perform specific functions
for the maintenance or preservation of the Universe;
according to the specific duty assigned them by Indra,
each angel is called a god of this power or that power
(as it is said Neptune rules the seas).

The mental world descends directly from Tej, original fire,
and the subtle world descends from the mental;
the subtle world is of water (276 states of gas),
and therefore Indra is known as the god of rain
as that subtle water pours in the world—raindrops.

The rain of the gross world is a shadow
of the water in the 276 states of gas combined in the subtle.

When pure mental fire and pure subtle water combine,
a subtle gaseous combustion results (lightning flashes);
hence Indra's powers manifest in the gross world as electrical
(what the Greeks called Zeus' thunderbolt).

Indra and the angels do not advance through the third subtle plane
because neither have gross bodies,
and one needs a gross human body to advance.

Indra and his angels remain stationary
in the first and second sections of Alm-e-Kudasi,
namely in Makan-e-Hoori and Devaloke.

However, the third plane pilgrim advancing through
the third section of Alm-e-Kudasi has a physical human body
as well as a subtle and mental body, and so he can advance.

Alm-e-Kudasi is the Pure World
where the subtle consciousness is fully developed
and the subtle energy (occult power) is not misused.

This third section is the real part of inner knowledge;
this inner knowledge may be called subtle knowledge
as in this Pure World the pilgrim knows the subtle world fully.
The pilgrim of the third plane enjoys the third heaven completely.
He is blissfully in full command of the subtle energy;
being beyond Indra and the devas, "
he is above a god-like nature as well as an angelic nature.
Subtle knowledge pertains to all occult and mystic arts, and one
stationed on the third plane knows all these arts (*kalas*);
he uses inner knowledge to devote himself to the highest art;
he is called the occult artist.
This art deals with the utilization of Pran (the 276 subtle gases).

The pilgrim of the first plane reads the gross minds
of those near him physically,
but the second plane pilgrim reads the minds of people
at any distance, as they do not necessarily have to be
in his physical proximity for him to know
what they are thinking or doing.
The third plane pilgrim can read the minds of all people on
the gross level and subtle conscious pilgrims
of the first and second planes,
whether they are physically near
or on the other side of the world.
He reads their minds that he may help them in some way;
if they are in danger of an accident he can prevent it,
or in case of illness he may cure them by merely wishing it.
This wishing is the release of Prana—the Breath of Life—
he breathes on them or into them;
but to restore limbs, give sight to the blind,
give speech to the dumb or hearing to the deaf,
people need to be in his physical presence.

The second and third planes are the main planes
of the subtle world because the astral section
of the first plane is connected to the gross.
In the second and third planes
the pilgrim is so completely disconnected *from* the gross
that he does not relate to normal people
and gross material things except as shadows.

It takes many lifetimes (usually hundreds) and thousands of years
for the pilgrim to traverse all seven inner planes and heavens
(though he could do so in one great leap
if a Sadguru wished it and personally guided him).

The lifetimes journeying the planes are not exactly reincarnations,
but are termed *shakings*, because the sanskaras are unwinding
instead of winding as during a gross sanskaric exchange.

When a pilgrim on the subtle or mental planes
drops the physical body (dies) that he has put on
(as an ordinary human would put on clothes),
he does not go through the experience of heaven or hell.

The subtle and mental sanskaras he collects along the path
in the subtle and mental worlds are altogether different
from the gross sanskaras collected by the human in the world.

The sanskaras of the Path do not need to be spent
by experience of their opposites;
they drop away as the pilgrim progresses to a higher stage.

When a pilgrim enters the next higher plane
the sanskaras accumulated simply drop off or are shaken off.

If there is no experience of opposites
(as the sanskaras do not hold),
then there is no experience of heaven or hell.

Consequently when a pilgrim on the planes dies,
he voluntarily takes another human form
(if that is in accordance with the Sadguru's wish)
or can remain in the plane or heaven
for some period of time without one.

After the third plane pilgrim passes through Alm-e-Kudasi,
he is able to advance toward the fourth plane
of All-Power and all powers and enter the full splendor
at the threshold of the Beloved
that lies between the subtle and mental worlds.

It is now that the pilgrim experiences the greatest enchantment
of becoming All-Powerful himself, divine in power.
He becomes the greatest of yogis.

THE FOURTH PLANE THE FOURTH HEAVEN

After achieving gross form, the Jeevatma cannot fall back
in evolutionary consciousness to a lower state of consciousness.
No one loses consciousness once gained through evolution,
so a human being cannot revert to an animal form
though he may temporarily possess animal forms
if he is a ghost, or as a tantrik (sorcerer)
may transform into an animal.

However, an exception is the human Jeevatma on the fourth plane; he
can fall all the way back to stone consciousness,
but he is ruined only if he misuses the tremendous powers.
The powers of the fourth plane are divine, infinite in nature,
and all occult powers (siddhis) manifest from the fourth plane.
Yogis call these divine powers *Riddhi-Siddhi*,
the power of *Kundalini*—the serpent's power,
the same cobra that hangs coiled around Shiva's neck.

The fourth plane and the four heavens
actually lie in between the subtle and mental worlds.
The pilgrim on this plane is always in danger of falling
as he is situated between the subtle world of energy (power)
and the mental world of mind (thoughts, feelings, desires).
The fourth plane pilgrim is actually standing between the
subtle and mental worlds with one foot in each,
in touch with both spheres, and the footing is treacherous.
The pilgrim at this dangerous stage
has half-subtle and half-mental sanskaras,
that is, he is conscious of being caught between worlds,
of being split: half-energy and half-mind.

The fourth plane pilgrim under the *nazar* (the watchful eye) of a
Sadguru is safe and will not fall,
though the footing is still treacherous.
Such a pilgrim in Sanskrit is called a *Mahayogi*—a great yogi,
and he is master of boundless powers.

The Mahayogi has the power to do anything
but has no Divine Knowledge (Dnyan)
to control the powers he holds.
He is so near to the fifth plane of the mental world, but
he is unable to control his mind
(thoughts, feelings, desires, emotions).
As a Sadguru guides the pilgrim through the fourth plane
of Infinite Power, the all-powerful yogi is checked,
and only very rarely does one misuse his powers and
fall to stone, but it has and does happen.
It is the jalali Masters who knock down the yogis to stone,
whereas the jamali Masters check or take away the powers.
The power of the fourth plane is so great
that any misuse of it has terrible consequences;
it is the reaction to the misuse itself
that is powerful enough to send the great yogi
back to stone consciousness.
He who felt himself to be so great, so infinitely powerful,
now lies on the floor and thinks himself to be just a stone.
He lies in ruin.
He who thought so intensely with the peak of all emotions
can now think almost nil.
This fall is almost always prevented by the Sadguru's guidance,
but if the great yogi refuses to be guided
through the fourth plane's four heavens,
then the misuse of the Infinite Power could occur.
Very few yogis can cross the fourth plane threshold
and enter the mental world on their own efforts, but a few do.

The pilgrim of the fourth plane,
in Sanskrit is named *Kuber*, the possessor of all wealth.
Kuber is the possessor of everything; he owns everything
but Divine Knowledge and Divine Bliss.
His bliss is not infinite;
but it is the full splendor of Suryaloke
and his splendor is his infinite powers.
It is said in India that Kuber's house is always full,
meaning his palace is full of all riches.
There are always fifty-six such Kubers on earth at all times;
they are the masters of power in the Spiritual Hierarchy.

On the fourth plane Kuber has seven great powers, Riddhi-Siddhi, and a countless number of lesser powers, siddhis.

The first great power is that Kuber can raise the dead, both human and animal.

The second great power is that Kuber can create other worlds (all universes, all beings and paraphernalia in them), and the third power is that he can destroy other worlds.

The fourth and fifth great powers of Kuber are that not only can he read all gross conscious minds and the minds of the pilgrims of the first, second, and third subtle planes, but Kuber can also influence them all.

The sixth great power is that Kuber can even influence the mind of Indra and the angels, and with the seventh great power, Kuber can control Indra and the angels and direct them according to his wish.

The gods and their king bow to Kuber's power.

Kuber achieves Infinite Power and infinite powers, though of these there are seven major powers as likewise Maya has seven major powers containing seven major desires.

So Kuber, who feels the full impact of emotion and desire, thus feels all-lust, all-anger, all-greed, all-hatred, all-pride, all-selfishness and all-jealousy.

Because Kuber holds all the power contained within the seven major desires but has not the mental capacity to control his mind, to control what he desires, this is extremely dangerous.

Kuber must be watched by a Sadguru or fifth plane pilgrim or he will surely act on his desire since he is filled with every desire; it is his mind (his thought) that is checked by the Sadguru from thinking about fulfilling his desires.

If Kuber thinks about fulfilling any desire, it is done; if he was to think about creating or destroying the world, it would begin instantaneously; his mind must be checked.

Kuber's situation is extremely dangerous

because he feels the full intensity of desire and emotion.

If one feels all-lust, one would create a new world;

if one feels all-anger, one would destroy the world;

if one feels all-greed, one would own all in the world;

if one feels all-hatred, one would wreck the world;

if one feels all-pride, one would control the world;

if one feels all-selfishness, one would keep all in the world;

if one feels all-jealousy, one would take away all in the world.

Because Kuber has Infinite Power he can do anything;

nothing is impossible for him

and no one is more powerful.

At times Kuber reigns heaven and hell

and makes the souls of the dead enter other dead human
bodies.

It is such fourth planers who create minor chaos in the world
by directing suicides to possess

the bodies of humans and animals;

the ghosts of suicides haunt the living,

disturbing people and animals.

Kuber lives at the height of power but he is

also at the height of desire because of his accomplishment,

the raising of Kundalini to gain Riddhi-Siddhi.

Consequently Kuber lives in danger of falling at every moment;

no doubt he is the great powerful king, master of All-Power,

but he is the most dangerous king alive

because he could destroy the world ..

The Kuber who knows his danger does not use his powers.

Kuber is the man who has the treasure of all powers,

and since nothing is impossible for him

he is called the king of the occult,

the king who has the power to do anything.

The Fourth Heaven, Alm-e-Mahfuz, the Protected World

is actually in the fourth plane

and has four parts or sections.

Each section is a state of consciousness (of the fourth plane)

full of power and allurements,

and at every step (kadam) Kuber is tempted

either by the power or by the allurements.

These four sections are the most enchanting and tempting
of the Spiritual Path because each is full of powers
and Kuber is full of desires to use the power.

Power is the secret of the fourth plane,
the secret to Kuber himself;
if the Power is kept secret
and not made use of for selfish purposes,
it is the very means of further progress.

The pilgrim who does not use his powers at all
while traversing the fourth plane
steps into the fifth plane of safety
and friendship with God in the mental world.

However, he who uses his powers for the benefit of others
and not once for himself, bypasses the fifth plane altogether;
he enters directly the sixth plane of the mental world
and sees the World of the Beloved.

Kuber stands at the threshold of the Beloved, *Astan-e-Janani*;
it is the Beloved who beckons him
to use his powers to help others,
and it is the Beloved who tempts Kuber.

So if Kuber must use his powers
it must be out of love for the Beloved—*Janani*,
but since he does not see the Beloved and
the footing is treacherous while crossing the threshold,
Kuber is always caught between what he desires
and what the Beloved desires.

The human beings on the fourth plane
have a particular physical characteristic—
beware of their glance.

The eyes of Kuber are penetrating in their gaze
and his gaze is profound in its depth.

If Kuber stares at anything for even a minute,
the thing crumbles to dust!

Thus Kuber's stare is always roving.

He never gazes fixedly at anyone thing or one person
(even Indra will not meet Kuber eye to eye).

The roving of Kuber's eyes is out of pride,
as the great king's eyes rove over his great treasure
and his eyes rove over his kingdom,
for he is proud of his attainment of Infinite Power.
Kuber's pride is the pride of owning everything.

Alm-e-Mahfuz is the last heaven of the subtle world
and is called the Protected or Secured World;
Infinite Power has been secured
and Kuber can do anything—good or bad—
but he has no divine knowledge.

So the Sadgurus always protect such a person
and do not allow Kuber to misuse his great powers,
yet he holds the powers in his own hands.

Because of the protection given by the Sadgurus,
the fourth heaven is called the Protected World.

The secret of Infinite Power
is also closely guarded by the Sadgurus.

Power is a secret—
the secret to the subtle world—
and the heavens provide the enjoyment
of all secrets and enchantments.

THE FIFTH PLANE THE FIFTH HEAVEN

The pilgrim in the subtle world is one with his subtle body
and the subtle body is made of subtle sanskaras:
he experiences the subtle planes and heavens
through the subtle body with subtle sanskaras.

After experiencing the whole subtle world,
the fourth plane pilgrim
(who has half-subtle and half-mental sanskaras)
progresses to the mental world, the fifth plane.

Entering the mental world, the pilgrim's thin subtle sanskaras
transmute into mental sanskaras which are fine,
and the pilgrim experiences that he is
one with his mental body (the mind).

Though fully mental conscious, the pilgrim still
retains his subtle and gross bodies
of which he as the fifth plane man is no longer conscious.
He is incarnate like gross or subtle conscious people,
but he does not personify the body or energy
but personifies the mind; to himself he is the mind
and the subtle and gross are shadows of the mind.

The fifth plane of Thought in Sanskrit is Shivaloke,
the World of Shiva, the Destroyer.
Shiva is referred to the fifth plane because he is the destroyer
not of the world, but of the mind itself.
Mental conscious pilgrims of the fifth mental plane
control the thoughts of all;
they destroy gross and subtle sanskaras in others.
In India it is said that Shiva destroys the mind;
this means he destroys limitation in the mind, namely sanskaras,
and he who worships Shiva worships the Unlimited Mind.

As Kuber is the title of the fourth plane man,
Shiv is the title of the fifth plane man.
It is said, by those who know,
that Shiv and Kuber are friends.
(If Kuber's eyes momentarily stop roving,
it is when he looks toward the mental world
and sees his friend Shiv.)
The fifth and fourth planes are very near to each other,
and Shiv, the fifth plane pilgrim
checks Kuber in the fourth plane.

The mind is of the mental world and has two sections;
each contains individual and universal aspects,
the limited and infinite aspects of the mind.
The mental world also consists of two sections.
The first section, the fifth plane, is full of thoughts:
good, bad, high, low, material, spiritual, natural and
unnatural, thoughts of every kind and their opposite.
The second section of the mental world, the sixth plane,
is filled with feelings: sensitivities, desires, emotions
and longings, feelings of every kind and their opposite.

Shiv, the fifth plane pilgrim, is conscious of mastery of thought
and is Master of the thought section of the mind itself
(as Kuber's mind can overpower anyone,
Shiv can out-think anyone, including Kuber.)

The first part (thought and thinking) of all individual minds
of the subtle world and the entire universe
are under the control of the fifth plane pilgrim.
Shiv can create whatever thoughts he wishes in an individual mind
(he changes the thinking), whether it be a subtle or gross mind;
this is his mastery.

At the same time Shiv can keep the thoughts or thinking
of the individual minds in check as master mind.
In this way Shiv could perform miracles
by producing the thought to do so in subtle conscious yogis,
but he does not; in fact he forbids miracles.
Why? Because miracles disturb the Divine Plan.

Since Shiv knows the Divine Plan,
he does not wish to disturb the over-all plan
for a Jeevatma in its evolution or involution.
Such a mental conscious person often checks miracles
by creating contrary thoughts in the minds of yogis
who possess the powers (siddhis) to perform them
and in worldly people who desire to have a miracle.

The fifth plane is the plane of spiritual knowledge (gnosis).
The pilgrim of the fifth plane in Persian is named *Arif*;
knower (the familiar), because he is in the inner state
of *Marefat* Knowledge of God.

Arif though does not identify himself with Knowledge (Dnyan);
that is Arif knows God, but he is not Knowledge Itself
(as is the Qutub), he is but a knower, the gnostic.

The fifth plane is the plane of Divine Light
(glimmering illumination) and real intoxication (wine of love);
the bliss is truly so intoxicating
that it is called none else but the bliss of the Soul.
Absorbed in the bliss of his soul,
the pilgrim enjoys Eternal Music,
in Vedant this Music is BrahmaNad—the Voice of God.

The fifth plane is when the soul hears
the Divine Word of God crystal clearly,
the Infinite Sound of *Aum* or *Ahur*,
and remains enraptured in its infinite melody.

This Infinite Sound or Infinite Music
is the very Voice of God heard in the beginning
(the same Voice the Chicken heard).

The eyes of the fifth plane pilgrim are half open,
and from the abode of Shiva he has sight
of the four lower planes and their heavens
and the entire gross world with all universes.

Though Shiv's eyes are half closed,
it means closed toward energy, and opened
toward the thought section of the mind,
yet not open toward the feeling section of the mind.

Mental experience is sight, and mental consciousness is seeing;
with his mental sight Shiv sees all gross and subtle entities,
and what he sees he controls.

The fifth heaven and the fifth plane are one and the same,
the pilgrim is quite safe,
meaning that he cannot get caught in the heaven or fall.

However Kuber can fall and lose everything,
but Shiv checks him, helping to prevent
Kuber from falling; they are friends.

Shiv does not need protection;
he follows the Divine Plan (that was originally thought)
which includes protection of those on the fourth plane.

The fifth plane man is titled Shiv because
he is definitely in the state of becoming Shiva (*Realized*),
and there is no risk for him of ever losing that certainty.

Realization is the certainty of Shiv's destiny
and the fifth plane pilgrim knows this.

The fifth plane pilgrim is also called *Vali*, God's friend.

He and God are friends; the Vali knows God,
he is familiar with Him, he hears Him speak.

The Vali is more dangerous than Kuber
if he is upset, because he can control minds.

The Vali should not be disturbed under any circumstances
If he is absorbed in hearing the Divine Voice.
The Vali makes use of power through the minds
of subtle conscious people, and if he is not in a good mood
and is disturbed, he can harm anyone
by influencing the yogis to use their occult powers.
When the Vali manifests his anger
by harming the profane or ignorant,
Shiv manifests as the Destroyer—Shiva!
One should remember that the Vali is God's friend
and not necessarily people's (though he helps people).
A person should then be careful among the friends of God
and keep distant from a Vali and should not disturb him
when he is absorbed in the bliss of his soul.

The fifth heaven, Alm-e-Israr, is the World of Mysteries
wherein all mysteries are revealed and grasped
because they are of the nature of the mind—
the mind that is infinite and infinitely thinks.
In this heaven lies the knowledge of the mind,
and all mysteries are contained within the original fire Tej.
Alm-e-Israr is of pure fire.
It is the World of Mysteries
and the knowledge of these mysteries
are contained within this heaven's flames.
He who is pure mind, he alone can think of these mysteries;
these mysteries involve infinite thought and infinite thinking
that manifested when God originally thought
in the beginning.
The pure mind can go back to the beginning.
In the beginning God thought;
the man on the fifth plane knows this
as he gains sight of God.

THE SIXTH PLANE THE SIXTH HEAVEN

The sixth plane of the mental world
in Sanskrit is called Brahmaloce—the World of God,
and he who attains this high plane is titled Kailash.
When the fifth plane pilgrim Shiv reaches the sixth plane,
he transmutes into Kailash and obtains authority
in the second part of the mind, the realm of feeling.
Kailash is master of the heart;
in Brahmaloce exist feelings of every kind—
misery and bliss, separation and union,
enthusiasm and disappointments, all longings.
The pilgrim gains control of all these feelings,
becoming one with this section of the mind.
He gains mastery of feeling and continues to experience
the whole of the mental world from the sixth plane.
He becomes mind itself, feeling itself;
he creates or restricts desire in the hearts of others
by controlling the emotions and feelings of the pilgrims
from the first subtle plane to the fifth mental plane
and all gross conscious Jeevatmas in the world.

In Sufism the sixth plane pilgrim is titled *Pir*—one who loves.
Emotion is the most powerful aspect of the mind
and feeling is the most intense section of the mind.
The Pir can create or restrict any feeling
and direct the release of pure emotion through love.
The sixth plane pilgrim is free of sanskaras
but retains mental imprints of them.
His eyes are closed when he sees God;
the Pir sees God within himself
and within everyone and everything through the five planes
and gross world beneath him, but he is not one with God.
He is not one with God because he thinks himself to be the mind,
the mind that creates the mental, subtle, and gross worlds;
he is still in the realm of duality.

The Pir is face to face with God
and has intense longing to unite with God,
but he cannot realize Him (without help)
and suffers infinite pangs of separation.
This mental suffering of infinitely longing for union
is the highest expression of love for God within duality.
The feeling of seeing God face to face
is the highest feeling of the heart of the mind.
Being free from his sanskaras, though blurred by the imprints,
the sixth plane pilgrim enjoys the life of a free spirit,
gradually uniting with God out of love.

The sixth heaven is called)anani, the
abode of the Divine Beloved.
The pilgrim of the sixth plane has entered that abode
as the sixth heaven is so near to the sixth plane
that it is almost the same.
The sixth plane experience is of total seeing,
and that seeing is of infinite sight in the sixth heaven.
This infinite sight is the sight of the third eye
which sees God everywhere as He IS.
The third eye is called *Oivya Orashti*
and it is the Divine Eye.
When the pilgrim is in the sixth heaven
this Divine Eye sees only God and not the creation;
in the abode of the Divine Beloved one sees. only Him.
The third eye is opened only on the sixth plane
when the veils of illusion have been torn or burned
so that the pilgrim is free of sanskaras
but retains the imprints.
The sanskaric veils of gross, subtle, and part of mental consciousness
must be removed before one can enter this abode
and see the beauty of the Divine Beloved.
The third eye lies unopened with the human mind.
It does not develop while traversing the planes;
involution is the development of inner consciousness,
and this eye opens on the sixth plane.
When a human being has gross consciousness,
the gross physical eyes see gross things and beings
of the world and the universe in a circular curve.

When one attains subtle consciousness one has subtle sight;
the gross eyes remain closed (disconnected with grossness),
and the mental eye, the third eye, remains unopened
(unconnected with mental phenomena, thought).

The subtle eye sees the subtle world
and subtle beings in the different subtle heavens
in a sphere of energy and as spheres of energies.

When one attains mental consciousness one has mental sight;
the gross eyes and the subtle eyes remain closed
and the mental eye sees the mental planes and heavens,
the other mental beings, master minds or archangels.

This mental sight is of the sphere of thought and feeling
and sees other beings in spheres of thoughts and feelings.

On the sixth plane, Brahmaloce,
the third eye sees God infinitely in the infinite creation;
in the sixth heaven, Janani,
the third eye sees only God in His Infiniteness.

That is, in the heaven of the sixth plane,
the pilgrim sees the *Reality*,
and the illusion of creation vanishes.

This vision is beatific (he sees God everywhere),
and if the pilgrim remains in the sixth heaven,
he is in the state of beatitude (absorbed in the vision).

The third eye is latent within every human being's mind;
it is there all the time but unopened.

The normal person cannot see God,
because he has gross consciousness and sees matter.

The subtle conscious pilgrim cannot see God
because he has subtle consciousness and sees only energy,
and the fifth plane pilgrim cannot see God
because he has mental consciousness and sees thought.

On the fifth plane, though, Shiv longs to see God.
He longs to see Shiva! To see Vishnu! To see Brahma,
to see Ishwar and Paramatma!

No man can see God as He really IS
until the seven veils are completely removed and burned
(similar to removing bandages) from the Divine Eye
that lies unopened, latent within the mind.

When these veils are removed

one becomes that eye that sees infinitely.

So Kailash from the highest peak sees Shiva, Brahma, Vishnu,
Ishwar and Paramatma—He sees Everything.

From the sixth plane the pilgrim sees the Ocean of Nothing,
and from the sixth heaven he sees the Ocean of Everything
and all the drops of everything and nothing therein.

The Divine Eye in Sanskrit is called *Prabhu Drashti*
and is the Eye of the Divine Mind,
the Infinite Mind of the Avatar and Sadguru.

The Divine Eye, Prabhu Drashti,
is not different from the third eye, Divya Drashti,
but the experience of the sight is different.

The Divine Eye sees everything as God, as Self.
The third eye sees everything in God,
but not as Self, and cannot see oneself in God.

The third eye that becomes the Divine Eye
has seven veils (seven wrappings of bandages)
that prevent it from opening and seeing God.

One veil is made of gross sanskaric material,
four veils are made of subtle sanskaric material,
and two veils are made of mental sanskaric material
(though the veil itself of the sixth plane
covering the Divine Eye is very fine, transparent).

The process of involution is for the purpose of removing the veils.

These veils are most difficult to remove
because they make up the individual Jeevatma's identity
while passing through evolution and involution.

The Jeevatma's identity and his identification
with the three worlds is completely the creation of mind,
and mind is what he becomes on the sixth plane.

In the sixth plane the Divine Eye
is covered by the last and thinnest veil of duality,
the mind itself in its transparency.

This infinite sight sees God everywhere
through this very fine and very thin veil
which is an imprint of all the veils of illusion
(all duality is transparent now).

The last veil is the third eye itself,
 and when this very fine imprint of duality is finally torn away
 the Soul Itself becomes the Divine Eye—Prabhu Drashti.
 It is in the Infinite Vacuum of Nirvan
 that the third eye disappears in Real Nothing.
 It then transforms in Nirvikalp
 to see Everything as Self, as "I"—as *Ahm*.
 In Nirvikalp the Soul realizes the Reality of Itself
 and becomes Prabhu Drashti, the Eye of God in the Beyond,
 and has the Sight of God from the Beyond.
 From the sixth plane, Brahmaloce,
 the Divine Eye sees God the Infinite in the Beyond,
 and on the Seventh Plane, Vidnyan Bhumika,
 the Divine Eye becomes the Eye of God.
 Ishwar is God. God as the Creator is Brahma,
 God as the Preserver is Vishnu,
 and God as the Destroyer is Mahesh;
 but how does God as Ishwar create, preserve and destroy?
 Through His Divine Eye, His Divine Sight.
 When Brahma creates He opens His Eye and sees the Universe;
 when Vishnu Preserves He sees all things and worlds;
 when Mahesh Destroys He closes His Eye.
 This is the experience of the Avatar and Sadgurus
 as the Conscious Infinite Unconsciousness:
 they never sleep, never close their eyes to the worlds
 and all beings contained in them; this is their nazar.

The Sixth Heaven is called Janani, the Divine Beloved,
 because in this state one actually has sight of the Beloved
 and the love of God is fully manifested.
 In janani, the Heaven of Love,
 the Pir sees the infinite effulgence of God, Noor,
 and this effulgence is of the original fire of God, Tej.
 As the Pir becomes absorbed in the infinite effulgence,
 he gradually merges with the original fire
 as he burns in the flames of love.
 This burning in love is blissful but it is also intense suffering
 for the Pir infinitely longs to become one with God.
 The Vali experiences the longing to see God as He really IS,
 whereas the Pir suffers the longing
 to realize God as He really IS.

THE SEVENTH PLANE THE SEVENTH HEAVEN

Between the sixth and Seventh planes
lies a deep bottomless ditch
 (an abyss of immeasurable depth,
 a chasm of immeasurable breadth)
 which no pilgrim can cross by his own efforts.
The sixth plane pilgrim absolutely requires divine help,
 the grace of a Perfect Master who is already God-Realized,
 to enter the Seventh Plane of Reality.
That grace is the divine help to become Infinite oneself.
 That help comes from One Who is Infinite—
 Infinite in Knowledge, Infinite in Intelligence.
When such divine grace descends,
 the pilgrim leaves the sixth plane of Illumination and
 enters the Seventh Plane of Knowledge, Vidnyan Bhumika.

In the Seventh Plane, the Seventh Heaven
 and the Seventh Depth are one and the same.
This Plane is the only Plane of Reality,
 the Plane of God-Realization, *Sat-Chit-Ananda*,
 Knowledge Infinite, Power Infinite, and Bliss Infinite.
This is the Eternal Existence of Shiva,
 of the Realized Soul, the Shiv-Atma.
When the Sadguru uses this Infinite Knowledge
 it is in the form of INFINITE INTELLIGENCE.
After the grace of the Sadguru descends,
 the pilgrim passes through two states of Infinity:
 Nirvan and Nirvikalp (Passing-Away and Passing-Beyond).
The first divine state, Nirvan,
 is of Infinite Vacuum—The Real Nothing
 which can never be understood or imagined.
In this divine state of Nirvan (or Fana of Sufis),
 the limited individual mind of the sixth plane pilgrim
 is completely annihilated, totally merged in Infinity,
 and only consciousness of the Vacuum seems to exist.

In Nirvan there seems to be no God.

God appears not to exist

because Nirvan is the state of The Real Infinite Nothing.

Lord Gautama the Buddha had shown centuries ago

that Nirvan is the Goal of life.

Since this seems to be the state of

No God- only Consciousness,

Buddha's followers took His teachings to mean

that there is no God.

But that is not so, because GOD IS

and HE CANNOT NOT EXIST.

No one ever remains in the state of Nirvan, in Divine Vacuum,

because immediately following Nirvan

the Soul experiences Itself in the state of Nirvikalp.

In Nirvikalp (or Fana-Fillah of Sufism)

the Soul eternally experiences the I AM GOD state.

The Nirvikalp state is so instantaneously gained

after the experience of Nirvan

that it would seem that both are the same,

but in fact they are opposites.

Nirvan and Nirvikalp, Fana and Fana-Fillah,

though both Divine states of Consciousness, are opposites.

In Nirvan the state of the Consciousness is

"I Am Nothing, I Am Infinite Nothingness,"

but this is real.

In Nirvikalp the state of the Consciousness is

"I Am Everything, I Am Infinite Everything,"

and this is Reality.

In the state of Nirvan, the limited "I" is annihilated

and the Real Infinite Nothing is experienced;

the Consciousness of the Soul

experiences the Ocean of Nothing and drowns.

In the state of Nirvikalp, the Unlimited Real "I,"

the Divine Ego asserts, "I AM GOD,"

and the Real Infinite Everything is experienced;

the Consciousness of the Soul becomes Infinite

and experiences the Ocean of Everything, and drowns.

Thus in order to experience Infinite Everything
Infinite Nothing must be experienced,
as to experience Infinite Consciousness
Infinite Unconsciousness must be experienced.
Nirvan is the experience of Conscious Infinite Unconsciousness,
and Nirvikalp is the experience of
Conscious Infinite Consciousness.

The pilgrim, the drop-soul now Oceanized,
remains in Nirvikalp Samadhi
experiencing Himself as God and only God.
His Divine state is: *ONLY GOD IS.*
ONLY GOD IS EVERYTHING.

The pilgrim has drowned in God
and is fully conscious that He Himself IS GOD,
that He IS All-Knowledge, All-Power, and All-Bliss.
In Vedant such a one is called the *Brahmi-Bhoot*
and in Sufism the *Majzoob*; he is in Eternal Splendor
enjoying Infinite Eternal Bliss, *Brahmananda*.

A man who becomes God
consciously experiences that nothing exists except Him:
aside from Him, nothing is.

This is the experience of God, of the I AM GOD state;
I ALONE EXIST.

The Seventh Heaven is Ars-e-Maula,
the Seat of God or the Throne of God.
(It is the same Seat that was occupied by the First Soul
Who established the eternal aspect of Personal God.)

There is no Seventh Heaven in the Seventh Plane
in terms of Reality, Unity,
but in terms of illusion, duality,
there are the aspects of Impersonal and Personal God.

In the beginning of time Infinite Consciousness Itself
was established as the divine state or Seat of Impersonal God
Who had no consciousness of illusion.

This Seat of God is Ars-e-Maula, the Seventh Heaven;
only one who has lost consciousness of illusion gains it
and can sit in that formless throne.



Silver throne of Sadguru Narayan Maharaj depicting the throne of God—
Ars-e-Maula.

In the beginning of time this throne remained to be filled
until Infinite Consciousness was gained
through the medium of Infinite Unconsciousness.
The first to occupy that throne,
Who eternally remains enthroned,
is none else but the Nameless Ancient One
Who gained Infinite Consciousness by Himself.
By occupying that vacant seat filled by Infinite Unconsciousness
(at the instant He realized Infinite Consciousness),
He established the eternal aspect of Personal God
when His Infinite Consciousness filled the Vacuum
of Impersonal God's Infinite Unconsciousness.
Ars-e-Maula represents the vacuum that was filled
by the First Soul when He realized God,
and when He realized Himself to be Infinite Consciousness.
At Realization, Infinite Consciousness
consumes Infinite Unconsciousness.
Because the experience is instantaneous—Nirvan-Nirvikalp,
the Seventh Heaven and the Seventh Plane
are one and the same.
Once the soul enters the Seventh Heaven (in Nirvan),
it enters Eternity and undergoes transfiguration in Infinity
and rises out of the Ocean of Everything (in Nirvikalp)
as the Infinite Consciousness—The Everything.

He who uses Infinite Knowledge establishes himself
as Personal God, Sadguru or Qutub,
and works through the medium of Infinite Intelligence.
The First to use His Infinite Knowledge
and thereby establish Himself as Personal God
is the Nameless Ancient One,
the Eternal Being in creation.
As the Divine Knowledge in the Seventh Heaven
and the Seventh Plane are the same,
the difference lies in who uses the Knowledge of the Plane.
When the Knowledge of the Seventh Plane is used
by the Avatar or Sadguru It is personified
in the form of INFINITE INTELLIGENCE
as that Knowledge is used
to take others to the Seventh Plane.

THE MAJZOOB OR BRAHMI-BHOOT

God Consciousness is the same for every soul
but the use of the Knowledge of the Seventh Plane
is different among the Realized Souls.
The human being conscious of himself as only God
and who has no direct function in the world is
called by Sufis Majzoob and in Vedant Brahmi-Bhoot.
That individual has realized God
and still retains his human form and lives on earth
as the Divine Ghost (*Brahmi* is God and *Bhoot* is ghost).
He is God himself but does not function as God on earth.
The Majzoob or Brahmi-Bhoot is conscious only of being God.
He is the drop that became the Ocean (God) but
drowned in that Ocean of Divinity
and is no longer conscious of his dropness:
"I Alone Exist. I Am He. I Am Ocean."
He is only conscious of the I AM GOD state
and unconscious of the three worlds in creation.
He is a perfect one who has never ending Infinite Consciousness
and is always divinely conscious—Sat-Chit-Ananda,
enjoying All-Knowledge, All-Power and All-Bliss.
But such a one has no human consciousness;
he does not utilize his Divinity,
the divine attributes contained within him,
to help souls bound in Illusion directly.
It should be understood that the Majzoob has no sanskaras,
and therefore no sanskaric connection. with any souls
who have bindings (gross, subtle, or mental impressions).
He has no consciousness of creation (limitation)
because creation consciousness involves sanskaras,
and he has none.
Every human being who becomes God-Realized
passes through this state of Majzoobiyat, drowning in God,
wherein all sanskaras are wiped out of the mind,
severing connection with everyone and everything.
The only soul who instantaneously passed through Majzoobiyat to
Qutubiyat (Perfect Masterhood) was the First Drop,
that Mischievous Chicken, Who when He became the Ocean,
swallowed It, and thus forever became the Ocean!

THE ANCIENT ONE

In the silent words of Meher Baba,
 this imp of a chicken or this imp of a child
 was the first to attain the Goal of life—
 the Nirvikalp Samadhi of Infinite Consciousness.
Because this Mischievous Chicken
 was the first to break out of the egg of the Universe—*Brahmand*
 that Mischief Monger was the first there at the Goal,
 and He obtained Divine Knowledge first.
All the Mischievous Chicken's adventures, all the universes,
 forms, kingdoms, planes, heavens and worlds
 He experienced to get there were Nothing!
But because of this Nothing,
 Everything has to go through so much.
Only then can Everything become conscious of Itself.

The Majzoob state is I AM GOD,
 but when the First Soul realized Himself,
 He also instantaneously became aware
 of the entire illusory creation that He had left behind.
The First Soul declared at the moment of His Realization,
 "I AM GOD AND I AM EVERYONE AND EVERYTHING!"
His Realization was forever unique
 because He was not only God-Conscious, but
 simultaneously attained all creation consciousness as well.
The First Soul simultaneously realized,
 "I AM INFINITE CONSCIOUSNESS
 AND I AM INFINITE UNCONSCIOUSNESS."
Therefore this child had to carry on His shoulders
 the infinite load of this dream of creation
 after His Realization.

The First Soul as the First Pilgrim
 crossed the Kingdoms of the evolution of consciousness
 in seventy-seven forms and went through
 a number of reincarnations, and then crossed through
 the seven planes and heavens in involution very easily.

His journey was quicker and easier than any soul after Him
because the First Soul did not have many sanskaras.
The First Man collected only natural sanskaras
which were necessary for experience (no unnatural)
and those natural sanskaras in small numbers.
When the Universe first emerged
everything was natural in creation,
and so the journey of the First Soul through evolution
and involution was totally natural.
Since He was the first in creation,
He could not be trapped in Illusion with innumerable desires,
cravings, wants, temptations and needs,
or anything unnatural or in excess;
consequently His journey was very smooth.
He, the Ancient One, was the First Stone.
He smoothly passed into being the First Metal, the First Plant,
the First Worm, the First Insect, the First Reptile,
the First Fish, the First Bird, the First Animal,
and completely naturally into THE FIRST MAN.
As the First Gross Conscious Human Being He crossed
into the subtle world to become the First Subtle Conscious Man,
and then naturally transcended into the mental world
to become the First Mental Conscious Man.
As the First Mind before the vast abyss
between the sixth and seventh plane,
He, totally independent of any help,
transcended His own mind.
And actually during the transcendence,
He annihilated His limited mind forever
by realizing that the Divine Mind of God was His own.
Thus the First Soul *became* until He became Everything;
and when He was Everything,
He became the First God-Conscious Man.
After gaining Infinite Consciousness,
there was no further state of consciousness to attain,
because Infinite Consciousness contains Everything.
For the Mischievous One there existed no other journey to undergo.

Yet His mischief pressed Him down
with the infinite load of everything on His head!
The First Soul became the Ancient One
when He made the descending journey back into illusion.
The First Soul regained all consciousness
and all experience of Illusion
while retaining Consciousness of Himself as GOD
during His direct descent.
The regaining of creation consciousness
(His experience of Himself as everyone and everything)
and at the same time His experience of Himself as God,
is that descent itself.
While regaining creation consciousness during His descent
the First One found infinite universes in Illusion,
and in accordance with divine law
(the law that arose with the Original Whim or Lahar)
took under His charge (wing) the governing
of all the universes and worlds.
Law was inherent in the nature of the Original Whim
because the First Chicken was so mischievous!
How His mischief came back around His neck—
Everything and Nothing hung around His neck!
According to law in Illusion His mischief pressed Him down
with the infinite load on His head,
so He took control of the government of all creation.
The divine law bound Him because of
His own mischievous nature, so He had no choice
but to take control of that very law itself—and so he did.
When He did, He became the First Perfect Master
or the First Avatar—the only One governing creation.
The law manifested at the moment when pity overcame Him,
when He pitied the other mischievous chickens
that had followed Him out from under the hen's wings.
It was pity itself that bound Him,
and it ever binds Him to come back into form,
to come back down into the worlds of Illusion.

It was mischief itself that led Saitan away
from His mother's wings forever,
and it is pity that ever forces Him back down.

Oh what devilish mischief and what divine pity!
What mischief He had, and what pity He has;
age after age, cycle after cycle, the same Ancient One
comes back by coming down into male human form
to be called Avatar, Buddha, Messiah, Rasool.
And for the same purpose, for the sake of pity, He
always declares the same one message,
"Love! Love Me!"

He was so mischievous that He began the creation,
began a game of Everything and Nothing,
began time that never ends;
He, the Mischievous Child, wants our love.

The Ancient One is the First Soul (Shiva, Adam),
and that Soul realized Himself to be GOD (Paramatma, Father).
That Soul is known as the God-Man
Who periodically returns every 700 to 1400 years
from His blissful state of Infinite Consciousness,
Sat-Chit-Ananda, to work in creation.
His coming age after age is a boon for mankind
and its salvation, but for Him it is an infinite suffering.
It is He and He alone Who gives a spiritual push
at every stage and level of creation, from stone to human,
from angel to pilgrim, from seeker to Sadguru,
by becoming one with each and everything and everyone.
The Ancient One's becoming one and all is out of His infinite pity,
and it is for the sake of pity that He suffers
for all those who do not know who they are.

BAQA-BILLAH, SAHAJ-SAMADHI

Perfection in man is complete after
the attainment of the Consciousness of God
if at the same time, the consciousness of the gross,
subtle, and mental worlds is integrated.
After Realization if one only maintains the Consciousness of God,
he is Majzoob or a Brahmi-Bhoot, that is, such a one
is referred to as having no normal creation consciousness.

However when one regains normal creation consciousness
after Realization, and equates being normal with being GOD,
such a one is a Qutub or a Sadguru.

When One is Perfection Personified (Perfect Master)

He retains His Divine Consciousness of I AM GOD
and comes down and regains normal human consciousness,
I AM A MAN.

On the strength of the Divine Experience of Perfection
such a One declares, "I AM GOD AND
AM IN EVERYONE AND EVERYTHING."

If a Majzoob were to speak, he would say, "I AM GOD,"
since to him nothing else exists.

Because the Sadguru has normal consciousness, "I Am A Man,"
for him everything and everyone exists in illusion
and He helps to free both the worldly and the pilgrim
from the mesh of illusion and take them to the Goal.

Very few human beings ever regain normal creation consciousness
after attaining the Consciousness of. God.

Those rare ones who do, experience a Divine Abiding;
this Abiding is in God and is to Sufis *Baqa-Billah*
and is the *Sahaj-Samadhi* state in Vedant.

Such rare ones live the Life of God among other people and
establish the Life of God in the world as Qutub or Sadguru.

Such a Perfect Human Being Who lives as God among mankind
is called the Consecrator of the Soul.

There always exist on the planet where involution occurs
fifty-six God-Realized human beings—the Shiv-Atmas.
(For ages and ages this planet has been earth.)

Therefore on this planet of ours at this very moment
there are fifty-six human beings
who have the Consciousness of GOD.

This number fifty-six is fixed for all time
and five is fixed as the number of Perfect Masters,
but the numbers vary for the other types of Shiv-Atmas.

A number are *Jeevan-Muktas* or *Azad-e-Mutlaqs*,
some are *Brahmi-Bhoots* or *Majzoobs*, and
some are *Paramhansas* or *Salik-Majzoobs* or *Majzoob-Saliks*;
only One is ever referred to as Avatar or Rasool.

The five Sadgurus take control of the affairs of creation;
they reign over the universes, planes and heavens,
guiding the movement of the Ocean and every drop
in the process of creation's evolution and involution
through their Universal Work (Consecration).
One out of these five Perfect Masters represents the Godhead
Saheb-e-Zaman or *Qutub-e-Irshad*;
this is the title of the Ancient One—
the Godhead Himself—Adi Purush.

The Perfect Master consecrates his soul to the Universe
while he works to help those souls in Illusion
to free themselves from the meshes (bindings) of creation.
It is the Perfect Master who consecrated his life
to attaining the Goal
who guides the drops in the Ocean of Nothing
to the Goal of realizing the Ocean of Everything.
To the Sufis he is the Qutub, Pivot of the Universe,
whose movements move the axis of the wheels of imagination.
In Vedant he is the Sadguru, the Master of Truth,
Truth Incarnate, Master of the game of Illusion.
It is he who directs the play of all personal and cosmic forces.
Such an Individual has become infinite
and can control his infinity.

There exists no difference in the Divine Knowledge,
Divine Power, and Divine Bliss (Sat-Chit-Ananda)
of the Avatar and Sadguru.
Yet each Perfect Being has a different scope of work
for the Universe as a whole
from its beginning to its end in time.
The Sadguru has a spiritual duty or responsibility to
all creation for a fixed period of time,
until he drops his physical body;
at that moment his work ends—it is finished.
Though his inner work may continue for ages afterward
(as does Hafiz's poetry, Kabir's songs or Rumi's discourses),
for him there is not the least sanskaric connection.

The Ancient One, the Avatar, the Buddha, the Messiah,
 because of His eternal responsibility,
 must incarnate as God-Man age after age after age,
 cycle after cycle, countless times till the end of all time;
 only He is eternally remembered as the Perfect Man.
 (Thus the Name of Adam or Shiva is never forgotten,
 and the names He assumed in ages past are still remembered—
 Zarathustra, Ram, Krishna, Buddha, Jesus, and Mohammed.)
 It is through His Universal Work
 that the Avatar consecrates His Soul to the Universe,
 to Everything, to all souls!

TURIYAVASTHA

There are different Divine States that a God-Realized Being
 must pass through while descending back into creation
 from the Beyond of the Seventh Plane—Vidnyan Bhumika.
 On the Seventh Plane
 between Nirvikalp Samadhi (Infinite Consciousness) and
 Sahaj-Samadhi (God Consciousness plus creation consciousness)
 is the state of *Turiyavastha*.
 In Sufism Turiyavastha is the state
 between Fana-Fillah (Divine Annihilation)
 and Baqa-Billah (Divine Abiding)
 called *Fana-ma-al-Baqa*.
 This state in mystical terms is called the divine junction,
 the junction between Reality (God) and illusion (creation),
 the junction between God's Consciousness ("I Am Infinite")
 and living God's Life ("I Am Everyone and Everything").
 It is the junction the God-Realized Being must pass
 before attaining Perfect Masterhood (Sadguruhood or Qutubiyat).
 If a God-Realized Being who stops at this Divine Junction
 while descending back into creation
 is experiencing Turiyavastha, he is called the Jeevan-Mukta,
 meaning the Liberated Incarnate;
 in Sufi terms he is the Azad-e-Mutlaq.
 The Jeevan-Mukta at times experiences Sahaj-Samadhi,
 "I Am God and I Am everyone and everything,"
 but because he has no spiritual duty to creation as a whole
 his consciousness in relation to creation varies.

At times a Jeevan-Mukta may experience only Nirvikalp-Samadhi,
 "I Am God," and have no conscious experience of creation.
 At other times, he may experience Sahaj-Samadhi
 as he moves freely through the inner planes and gross world.
 This means that at times the Jeevan-Mukta
 who is completely liberated from any sanskaric connections
 remains immersed in Divine Consciousness, "I Am God,"
 and at other times, along with Divine Consciousness,
 he also has normal creation consciousness.

The Jeevan-Mukta's consciousness of creation
 may be some aspect of the gross, subtle, or mental worlds
 or every aspect of these three worlds.

However, because he has no spiritual duty to creation
 he does not work for everyone and everything;
 if one does no Universal Work one will reimmerse
 in the divine and only experience "I Am God,"
 thus losing consciousness of everyone and everything.

The Jeevan-Mukta could be conscious of a mental plane,
 a subtle plane, or the part of the world where he lives
 while always retaining consciousness of "I Am God,"
 but he will not reveal that he is God personified.

Consequently the individual that comes into his contact
 receives indirect, and not direct, spiritual benefit.

The Jeevan-Mukta never does inner work for creation as a whole,
 except that each has the duty to give one soul God-Realization
 and make that one like himself (in Turiyavastha).

Jeevan-Muktas are numbered among the fifty-six Shiv-Atmas
 but not one is a member of the 7,000 member Spiritual Hierarchy;
 they are so free that they never work.

The Liberated Ones come and go, back and forth, to and fro from
 the God state into the different states of creation at will;
 they are the Free Spirit of God, in creation
 but independent of it.

(The First Soul did not experience being a Jeevan-Mukta;
 He instantaneously passed through Turiyavastha into Qutubiyat
 during His Realization in the beginning.)

Unlike the Jeevan-Mukta the Avatar and Sadgurus always retain
both God-Consciousness (Nirvikalp-Samadhi)
and creation-consciousness (Sahaj-Samadhi) simultaneously.
The Sadgurus though lose connection with creation
at the moment they drop the physical body.
The Avatar never loses connection after He drops the body,
but maintains His connection with all creation
through the five Sadgurus living.
The difference among God-Realized human beings
lies not in their Infinite Consciousness as God
but in their relation to the creation as a whole.
There are different states of perfection
and the Perfect Being is perfection in action.
Perfection lies in duty, in mastery, in authority.
The Majzoob or Brahmi-Bhoot or Paramhansa has no duty to anyone
and perfects no one.
The Jeevan-Mukta or Azad-e-Mutlag has no Universal Duty,
but has duty to perfect one soul.
The Sadguru or Qutub has Universal Duty and fulfills it.
He has a spiritual duty to all creation in general,
but has a chosen duty to perfect a circle of fourteen people
and is of direct and indirect benefit to millions.
The Avatar or Rasool has chosen duty to all creation—
He gives a chosen spiritual push to everyone and everything
and has a special duty to perfect (realize)
one hundred twenty-two people.
Since the Avatar has a chosen duty to everyone,
He alone is a direct benefit to millions and millions.
He has the authority to give Realization to anyone if He so wishes;
He has the sole authority to give His chosen push from any level
to the level of the Seventh Plane to anyone at any moment.
The Sadgurus bestow Realization according to the Divine Plan
chosen by the Avatar; so it is the Avatar Who chooses
who will become God-Realized.
It is for the Avatar's own special circle and lovers and devotees
that He Himself bestows Realization or Mukti (Liberation);
all other souls receive Realization or Mukti
from the hands of the Sadgurus.
(Mukti occurs at the moment of death; at Realization
one retains the human body and continues to live.)

The real meaning of the Divine Plan
is that particular moment of a Jeevatma's Realization.
This Divine Plan was laid out by the First Soul
when He came back down as the First Avatar.
It was the Mischievous Chicken, after He became God-Realized
and instantaneously saw all the other chickens
that had followed Him,
that laid out this Plan from Beginning to End.
It is this Plan that the Sadgurus execute
in the timing of each soul's Realization or Liberation.

After Realization some persons may live only for a few days
(most humans drop the body after three days),
some live a few weeks, a few months,
a few years or many years.
Some human beings are God-Realized at a young age
(Dnyaneshawar was eight, the youngest Sadguru ever,
but only lived to eighteen),
or at a mature age, or at a very old age
(Hazrat Babajan was in her seventies and lived to be 141).
When one of the five Sadgurus or Qutubs drops the body,
another God-Realized human immediately takes his place
and lives from then on as a Perfect Master,
no matter whether that person selected
had existed before as a circle member,
on the planes, as gross conscious,
or as a Jeevan-Mukta or Majzoob.

During the Advent of the Ancient One (an Avataric Age)
there are five Sadgurus and fifty-one God-Realized humans,
plus the Avatar Who is always the Same One,
the Mischievous Chicken Himself Who takes over
and reigns as the King of the Universe—His Egg!

THE ENDLESS END

Here ends the story of the Mischievous Chicken, the
Ancient One Who comes again and again.

But this story does not end for us.

Every individual must complete the same journey,
every individual must write the same story.

Every soul must journey the same Fourteen Adventures
(and everyone journeys in his own unique way)
toward realizing Self.

In Reality this story never began so it will never end.
This is the story of the Beginningless Beginning
to the Endless End.

The meaning of the Beginningless Beginning
is that God has no beginning—
God is Eternal, Ever-Existing in Reality.

But Illusion does have a beginning,
and because of the mischief of that Chicken,
all of creation has come into being.

The beginningless Soul by becoming an individual
has a beginning as an embodied drop (the Jeevatma) and
journeys through evolution, reincarnation, and involution
in Illusion to attain Realization.

That which has a beginning must have an end.
For this reason, after the Realization of God in human form,
the story of Illusion comes to its end, the Endless End.

The Soul ever-lives; Its existence is ever-lasting—
there is never an end to it.

That Endless End is the story of the other drops,
the countless stories of each mischievous chicken.

That story is the story of Illusion,
and it ends for each individual drop
in finding Its Real Self, the Ocean,

Enmeshed in the Beginningless Beginning,
we who have been everything have been adventuring,
and after innumerable and unimaginable ages
we have reached the human form.

The adventure is still in dream (Illusion),
and still we know not that it is a dream
and think and feel and act as if it is real.
Ultimately we have to awaken from this dream,
and we can only do that if we love God so much
that we forget our own being.
The only remedy for finding an end to this beginning,
the only remedy to our sleeping and dreaming is real love;
such love can awaken one.
Such love brings back the Mischievous Chicken
to tell us His story which tells us our future.
Real love will make us realize this story
which He Himself has told.

The Universe is the game of
Everything and Nothing,
and in the infinite nothing of this nothingness
we remain entrapped.

This play of Everything and Nothing is
the First Soul's *Leela*
as He is so mischievous that He only loves to play,
and none knows how He plays His game
until *Who He Is* has been realized.

The limitation of Imagination (the prison of creation) is
the play of the Beloved Child Who became our Beloved Father
and Who keeps playing to gradually give
God-Realization to everyone.

Though we suffer in this prison
of body, energy, and mind continuously,
none could bear it unless He came back again and again;
and He does, because the Mischievous One
is filled with love and pity.

And He gives a little love and pity to everyone
of His little brothers and sisters so we can bear
being without Him when He is not in form.

In order to experience Everything
all of Nothing must be experienced,
and that is why He has kept this play
of Everything and Nothing.

The shadows of the Nothing are the gross, subtle, and mental worlds;
they have to be experienced until ultimately
the Real Nothing is experienced—Nirvan.

Then only, in the Infinite Nothing,
the Everything is experienced as real—Nirvikalp.

Thus this divine game of Nothing and Everything
is necessary and will continue,
and the Mischief Monger will have to incarnate
at the appointed age every time as the Avatar.

Thus He has come in this age to make us realize
that the Nothing is necessary to experience the Everything.

May we who have bowed to His feet for endless ages and cycles
ever remain bowed at the feet of the Ancient One
and call on His name.

Calling His name whenever He, the Nameless One, returns!

That Mischievous Chicken Who calls Himself

Huma, the Phoenix, or

that Mischievous Child Who became the Father,
ever declares, "I have no name. I Am He, the Only One.

But for the sake of pity,
you may call Me by name."

The Nameless One, the Formless One
keeps on playing the game of Everything and Nothing
and assumes a form and name to be one of us.

None loves the game more than He
because it is all His mischief.

It is Meher Baba Who keeps up
the game of the worlds of creation, His dream,
only for that one moment when in an instant
He has planned to awaken one of us.

At Meher Baba's Feet I remain bowed,
for He is no one else but the Same Ancient One
Who has come *to awaken*.

It is only He to whom mankind can remain bowed.
It is only He that mankind can worship.

For that purpose He keeps playing this game—
that some of us will awaken.

TWO KINGS

CONTENTS

TWO KINGS	122
ADAM AND EVE	128
THE SEVEN CHILDREN OF SARVASVA AND VAIKUNTH	131
VISHNU PAD AND SHESH NAG	137
THE FATHER, THE SON AND THE HOLY GHOST. . .	139
GANESH	143

THE TWO KINGS

Before the Beginningless Beginning there was nothing.
But there were two Kings and one Queen
before there was nothing.
The first was the All-Pervading King named Sarvasva,
and the second was the All-Knowing King named Sarvagna.
King Sarvasva is the Infinite Unconsciousness from which
the universes evolved and the subtle and mental worlds involved.
King Sarvagna is the Infinite Consciousness,
the state of God in the Beyond.
King Sarvasva is Unconscious God
and King Sarvagna is Conscious God.
The name of the Queen was Vaikunth, meaning in Sanskrit
the place where God takes rest and sleeps.
Vaikunth is the Universal Mother or Eve who was Original Maya
from whose body (womb) all mind,
energy and matter issued forth.

Before the beginning, Sarvasva the All-Pervading King
used to sleep for twelve months at a time,
and while He slept the All-Knowing Sarvagna was awake.
Then after twelve months the All-Knowing Sarvagna would sleep
and the All-Pervading Sarvasva would remain awake
for twelve months.
During these twelve month cycles, the Queen Vaikunth
would go to that King remaining awake
and stay with Him for seven hours.
Occasionally both Kings would be awake at the same time;
at that time the Queen would go to Sarvasva for seven hours
and then to Sarvagna for seven hours.
Thus ages and ages, cycles and cycles passed by,
and Vaikunth began to feel restless and dissatisfied;
finally after some incalculable period
she was completely miserable
because she, the Queen, had no child.

So one day Vaikunth went to the All-Knowing King Sarvagna
and wept and wept before Him, crying out,

"You, Sarvagna, are All-Knowing,
 then surely you know how unhappy I am.
 I long for a child yet I am barren and have none.
 Please, All-Knowing One, give one child to me!"

Sarvagna, the Knower of All, answered her lovingly,
 "Dear Queen, it is not for me to give children,
 so in that way I cannot help you.
 But I can give you the knowledge of how to get a child;
 if you act on my advice you will have not only one,
 but seven of what you wish for."

The Queen eagerly agreed to follow His advice,
 so Sarvagna began to tell Vaikunth,
 "When Sarvasva the All-Pervading is asleep,
 go and disturb Him—try to awaken Him.
 Though Sarvasva is in the deepest sound sleep,
 He will slowly awaken because of you;
 but at the moment He awakens, He will be incredibly angry.
 You must not be frightened, even if He spews fire!
 If at that time you dance and sing before Him
 and try your best to give Him pleasure
 then he will become pacified and calmed.
 Sarvasva will then desire you, Vaikunth, and take you as His wife.
 Once His desire is satisfied He will desire you again and again,
 and after every 700,000 years you will have one child
 until seven children are born from you."
 Vaikunth understood well the meaning of Sarvagna's words.
 She could feel the seductive powers
 stirring within her bosom.

Sarvagna then smiled at Vaikunth and continued,
 "But the names of your seven children I shall give.
 The first child shall be named *Brahmand* - Seed of the Universe;
 the second child shall be named *Pran* - the Subtle Realm;
 the third child shall be *Chhaya* - Shadow;
 the fourth child shall be *Kaya* - Form;
 the fifth child shall be *Maya* - Power or the Subtle;
 the sixth child shall be *Kailash* - Mental Realm;
 the seventh child shall be named *Mukti*—Liberation."

"Until you have given birth to all seven children,
you, Vaikunth, must not come back to Me.
But after the seventh child Mukti is born,
leave the All-Pervading Sarvasva and come back;
then I, Sarvagna, will absorb you within Myself forever."

Hearing what Knowledge Itself had declared,
the Queen felt very happy and went to Sarvasva to seduce Him.
As she had been wisely advised, she disturbed Him;
she shook and awoke Sarvasva from His deep sleep.
This indeed angered Him, and as Sarvasva awakened
great flames shot from His mouth!

Though great fire exploded from Sarvasva's eyes and mouth
the Queen smiled and was not afraid.

Vaikunth began to dance and sing in a most enchanting
and seductive manner until Sarvasva was pacified;
then He began to desire her.

So after some time, fully enchanted by her beauty and
completely seduced by her charm,
Sarvasva lay with Vaikunth
and forgot Himself in her bosom.

And they lived together as King and Queen, as husband and wife,
for 4,900,000 years, having seven children over ages and cycles,
naming each child as Sarvagna had wished.

After bearing the seventh child, Mukti,
Vaikunth left the All-Pervading Sarvasva and went to Sarvagna
Who absorbed her within Himself forever as He had promised.

The All-Pervading King (Infinite Unconsciousness),
the All-Knowing King (Infinite Consciousness),
and the Queen (the Nothing, Original Maya)
were all together in the beginning.

From the advice (Knowledge) of Sarvagna
and the relationship between Sarvasva and Vaikunth
sprang creation in seven stages through the seven children.

In that very beginning
the Nothing existed with the two Kings
in the sleeping Ocean (the Beyond-Beyond).

Though the Nothing (Vaikunth) was only nothing, the shadow,
she had seven latent powers:

lust, anger, greed, pride, selfishness, hatred and jealousy.

The All-Pervading King (Infinite Unconsciousness)

was asleep in the Beginningless Beginning;

but in the beginning after the Whim of desire,

He was slowly awakening out of that Ocean.

At that time the All-Knowing King (Infinite Consciousness)

was also slowly awakening out of that Ocean,

and simultaneously Nothing was going from one King
to another with her seven powers.

After ages Vaikunth (the Nothing) went to King Sarvagna;

because He was All-Knowing, Infinite Consciousness,

He was not affected by Nothing—

because He knew Himself to be Everything.

Nothing attracts through her seven powers;

Infinite Consciousness has only one power,

but that power is Knowledge

which overcomes all other powers.

Consequently, Everything can never be attracted by Nothing;

Sarvagna cannot give children to Vaikunth.

However, poor Infinite Unconsciousness, Sarvasva,

had no knowledge, and lay sleeping in that Ocean.

When Nothing went to Sarvasva with her seven powers He

was attracted to them

because He was ignorant (unconscious).

Thus Nothing and Infinite Unconsciousness were one

in Ignorance in the very beginning.

The states of Infinite Consciousness and Infinite Unconsciousness

were fully established when Original Maya, Vaikunth,

expressed her desire for children.

The Nothing was the Queen,

the female side of Ignorance (the receptive quality);

Infinite Unconsciousness was the King Sarvasva,

the male side of Ignorance (the creative quality),

and their relationship gave rise

to the whole illusory Universe.

Infinite Consciousness, King Sarvagna, was there as a witness:
 knowing that Vaikunth was nothing,
 that Sarvasva was unconscious, and
 knowing what would happen when they lay together.
 Though Nothing was actually nothing,
 It was there even in the very beginning;
 and through Vaikunth illusion presented itself to King Sarvasva
 (within Vaikunth King Sarvagna created illusion).
 Vaikunth is Original Maya, the Shadow of Knowledge,
 the medium through which illusion (the children)
 came into being.
 Though the Nothing and Infinite Unconsciousness were
 one originally (Ignorance), the interaction between them
 gave rise to seven major stages
 of creation (the seven children).
 These seven children represent the three worlds and seven planes
 first passed through unconsciously by the soul
 when it enters creation, and then passed through consciously
 as the soul experiences creation through evolution
 and leaves it through involution
 to attain Realization (Mukti).

Knowledge is real and Ignorance is false.
 Therefore, Ignorance does not exist; only Knowledge exists.
 Knowledge is the nature of the All-Knowing King Sarvagna,
 but He does not know that He is All-Knowing.
 Consequently, He must know Himself through the medium
 of the All-Pervading King Sarvasva,
 and that medium is expressed through the Queen, Vaikunth.
 The All-Pervading King (the Unconsciousness)
 and the All-Knowing King (the Consciousness)
 are both Infinite in nature and attributes.
 Though the All-Pervading remains in the picture
 throughout the drama of creation, it is the All-Knowing
 Who actually passes through evolution and involution
 through the consciousness of the All-Pervading.

Knowledge is the essence and nature of both Kings;
 the All-Knowing *does know* by being Consciousness Itself,
 but the All-Pervading *does not know*
 by being Unconsciousness Itself.

TWO KINGS

The All-Pervading has Knowledge but all knowledge is latent
within the Unconsciousness of Its own nature.

The All-Pervading Infinite Unconsciousness,
the Ignorance (not knowing) of King Sarvasva,
becomes the medium whereby
the All-Knowing Sarvagna knows Himself infinitely.

Original Maya is the Queen Vaikunth;
she is Eve, as Sarvasva is Adam.

Maya has seven powers that give strength to falsehood;
it is through these powers that Vaikunth seduced Sarvasva
for the sake of Sarvagna, so that He could know.

Maya is not falsehood, but she is
that which makes the false look real
through her seven powers that seduce,
that absorb one in her bosom (in illusions).

Maya's seductive forces are anger, lust, greed, pride, selfishness,
hatred and jealousy; through these forces
almost everyone remains absorbed in all kinds of illusions.

God, the All-Knowing, has only the one power—Knowledge,
which overcomes all other powers.

The All-Knowing Sarvagna can never be seduced by Queen Vaikunth;
that is why He could not give her a child.

Knowledge can never be attracted by Maya
because It knows she is made of nothing,
whereas Ignorance is always attracted to Maya,
as It cannot see through her as the Nothing.

It was through this mayavic attraction that creation emerged from
God's Ignorance of His own Nature (Consciousness) in seven stages.

Therefore it is said that the All-Pervading God Sarvasva
gave seed to seven children, and Maya through her powers
gave birth to them, so that the All-Knowing God Sarvagna
could become conscious of Himself (His Knowledge)
through each of these seven children.

In the beginning it was Sarvagna that
attracted Vaikunth to Himself
to use her as the medium to awaken Sarvasva
and to use the children as mediums of consciousness.

All because the All-Knowing did not know Himself—
THE EVERYTHING!

ADAM AND EVE

In the story of Adam and Eve,
the creative relationship between Infinite Unconsciousness
and the Nothing is again portrayed.
The All-Pervading King (Sarvasva) is Adam,
Maya (Vaikunth) is Eve, and they once
slept happily together in the Paradise of the Beyond-Beyond.
God is the All-Knowing (Sarvagna).

Adam and Eve were created by God in the very beginning
and they lived together naked in Paradise, Eden.
In Paradise their life was harmonious, beautiful and blissful,
and God Whom they had never seen
cared for them in every way.
But in turn, Adam and Eve had to obey one command:
God forbade them to eat from a certain tree in the Garden.

One day a snake came to Eve and convinced her
to offer the forbidden fruit to Adam, which she did.
Adam hesitated, but Eve convinced Him to eat the fruit.
Adam ate of the fruit, ate it all;
and God, angry with them for disobeying,
for breaking His only command,
threw them out of Paradise!

Although it is claimed in *Genesis*
that God threw Adam and Eve out of Paradise,
the fact of the matter is
they came into creation out of sleep.
Adam entered creation from the state of sleep
because of His ignorance of His own nature.
Because Adam was ignorant,
the forbidden fruit from the tree of knowledge
very much attracted Him, though He hesitated at first.
The forbidden fruit contained the knowledge of good and evil, the
opposites; it contained consciousness,
the knowledge of consciousness and unconsciousness.

The snake represents illusion,
and illusion, though it is not real is convincing.
Illusion which has no substance of its own,
but to which the Nothing is very susceptible, is the snake
which convinced Eve to tempt Adam
or stirred Vaikunth to desire a child.
The fruit from the tree of knowledge
represents the object that creates desire
through temptation, Eve's powers of seduction.
Eden is the Beyond-Beyond state of God,
the original state of everything (Adam, Eve, and the snake)
latent before the beginning.
Adam entered creation because of the desire
created by tasting the fruit;
the more He ate the more He desired to know Himself.
The taste of fruit gave Adam knowledge of good and evil,
meaning He knew the difference between being conscious
and being unconscious; He desired to be conscious (to know).
In Meher Baba's book, *God Speaks*,
this desire in Adam to know Himself
is referred to as the Original Whim (Lahar), "Who Am I?"
God Speaks is dedicated to the snake, illusion,
since without that snake
Adam would not have become conscious
(that same snake is called by Hindus *Shesh Nag*).
Adam's being thrown out of Paradise indicates the force of the Whim,
the force of the movement of the whole creation;
that force is called the pasara—expansion,
and it is continually spreading out—moving.
Adam's purpose of coming into creation
was to realize Who He was,
but He could not without desire,
and that desire is called sanskara.
From that original desire to know
came innumerable desires, sanskaras,
which make up the illusory consciousness of everyone
and everything in creation.

In the beginning Adam and Eve were naked,
 meaning they had no sanskaras, but without sanskaras
 there is no development of consciousness.
Eve desired Adam, and Adam desired the fruit of knowledge.
Adam could not realize Himself without the *desire to know*—
 the fruit was the cause of His desire for knowledge.
As He ate and felt the grip of the sans karas, He desired more.
It takes time to know the Self
 in the long process of evolution, reincarnation, and involution.
The hesitation on Adam's part was the stirring in the Ocean
 of the Whim of desire before any manifestation occurred.

In the Hebrew and Christian tradition,
 this story is told that Adam was thrown out of Paradise
 by a wrathful God after eating the fruit;
 but the meaning has been lost.
Actually Infinite Unconsciousness came out of the Beyond-Beyond
 and into creation because of Its own desire -
 the desire to be conscious.
God's wrath is the same as Sarvasva's anger
 when He was awakened by Vaikunth.
In Islamic tradition the same story is told,
 but Satan enticed Adam (instead of Eve)
 to eat forbidden wheat,
 and so God threw Adam out of Paradise.

Adam is the First One, and it is He
 Who realized Himself as God first
 (Adam is none else but that Mischievous Chicken
 Who ate all the wrong things before He ate Himself).
Eve followed Adam out of the Garden,
 she followed because she was His shadow
 (as the gas followed the Chicken).
When Eve said to Adam, "Eat this,"
 it is the same as when Imagination said to the Chicken,
 "Eat all you want."
In this way both Adam and the Chicken were deceived, but
 this deception is necessary
 to know Knowledge as Knowledge and Ignorance as Ignorance.

THE SEVEN CHILDREN OF SARVASVA AND VAIKUNTH

Each drop's coming into creation
is like awakening from deep sound sleep;
in fact passing through creation is identical
to the process of awakening.

In sound sleep a human being
is in that original Beyond-Beyond God state (the Ocean).

While waking, the human consciousness passes through
the mental and subtle worlds;
but though these two worlds exist for the consciousness,
they are not experienced when a normal person is awake.

After 8,400,000 lifetimes in human gross consciousness,
the Jeevatma awakens again, but this time
all the stages to the Beyond are passed through consciously.

These stages are involution, and the Jeevatma experiences
the subtle world—Suryaloke,
then the mental world—Shivaloke and Brahmaloce,
then the Beyond—Vidnyan.

The first journey descending from the Beyond-Beyond state
into creation through the mental and subtle worlds
is passed through without developed mental and subtle bodies,
and hence cannot be experienced consciously.

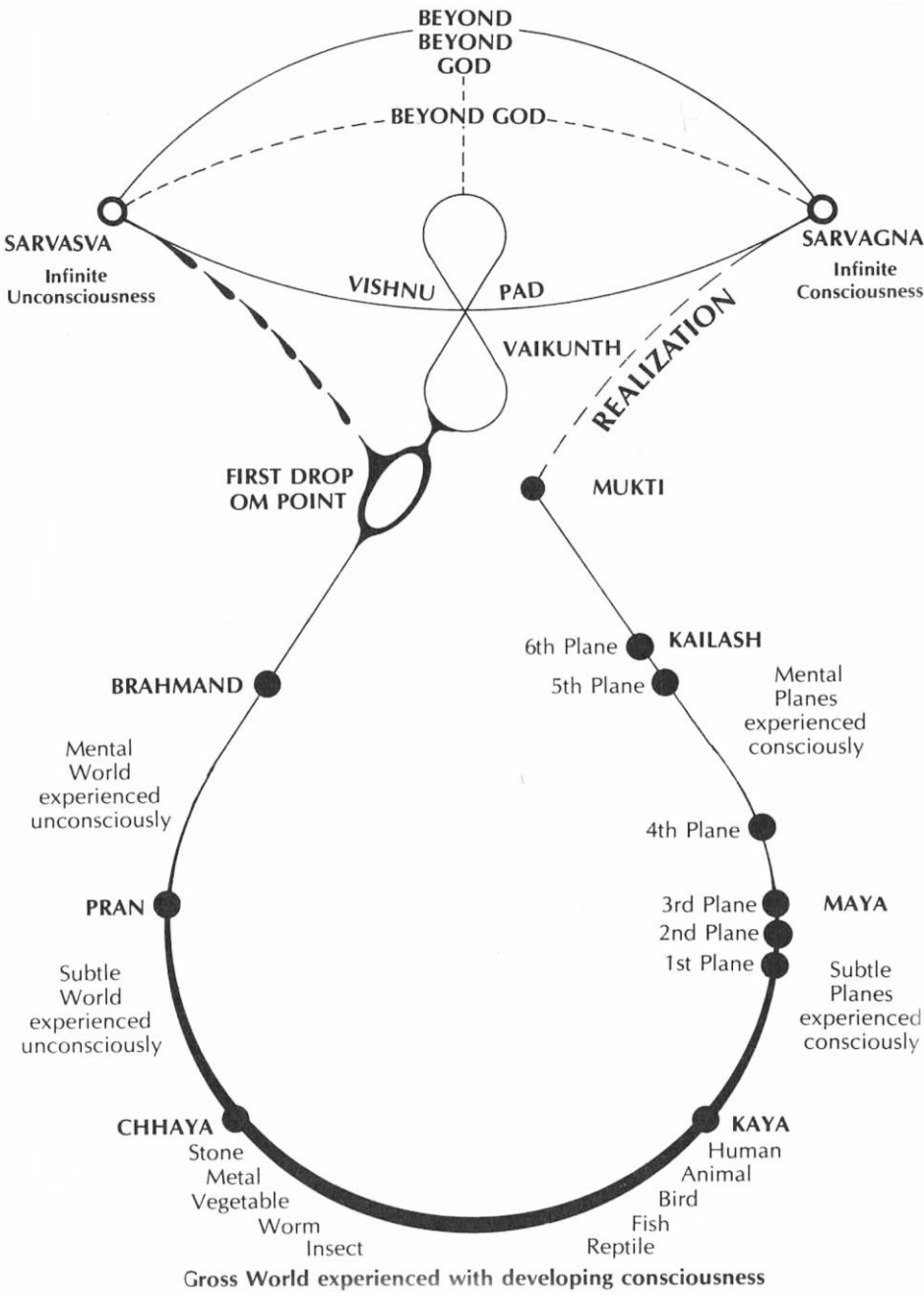
But the journey back, the ascending, is passed through
with fully developed gross, subtle and mental bodies
and hence is consciously experienced (involution).

This cycle of the creating of creation drop by drop
from the original Beyond-Beyond state
through creation and back to the Beyond state again
is undergone by every embodied soul.

Creation-consciousness has seven major stages through which
the embodied soul (Jeevatma) passes.

The seven children of the All-Pervading King Sarvasva
and the Queen Vaikunth are these stages.

TWO KINGS, A QUEEN AND THEIR SEVEN CHILDREN



Everyone and everything that emerges into creation
emerges out of the Infinite Unconsciousness and the Nothing,
as the First Drop (Adam) emerged
out of Infinite Unconsciousness (Eden with Eve)
into illusion to regain Paradise—Reality.

The first child of Vaikunth (Eve) is the first stage of creation,
Brahmand, the Seed of the Universe.

Brahmand is the mental world of two planes, the
seed that turns into light from fire
(the original light, Noor, from original fire, Tej)
and is passed through unconsciously by the soul.
(Brahmand also means the egg of God;
this seed is the first egg that Mother Hen laid.)

Each drop (chicken) coming out of the OM Point
remains in the mental world as an infinitesimal seed
for 700,000 years
though it has no conscious experience of it.

If a drop does consciously experience the mental world
while entering creation, it becomes an archangel.

The 700,000 years is the first stage
of the development of the mental body (mind),
though it is in seed form in the drop-soul.

The medium for individual consciousness to experience
all of creation is sanskaras (impressions)
which create the mental, subtle and gross bodies.

The Jeevatma has very few sanskaras at the first stage,
hence it has an undeveloped mental body (mind)
and cannot experience the consciousness of the mental world.

The second child is the second stage of creation—Pran.

The second stage of creating creation is the shadow of the first;
the subtle world is the shadow of the mental world
(the drop spreads, the egg breaks).

Through the subtle world the drop-soul
again passes unconsciously for another 700,000 years.

In the subtle world there are four planes of pure energy
consisting of 276 forms of gas which equal infinite energy, Pran;
these 276 forms of gas are the shadow of the original fire, Tej.

But again, neither the four planes nor the 276 gases
does the drop-soul experience consciously while entering creation.
(If a drop does experience the subtle world consciously
while entering creation, it becomes an angel, deva, fairy or hoori,
and remains stationary in the heavens of the third plane.)
After 700,000 years in the stage of Pran,
the Jeevatma on its way into evolution passes through
the shadow of Pran, the third stage—Chhaya.
Chhaya means the shadow;
the drop-soul passes through the shadow, Chhaya,
for 700,000 years, and again unconsciously.
Chhaya, being the shadow of the subtle energy,
is the astral energy, and out of it comes gross energy.
Out of this shadow, Chhaya, manifests form, Kaya,
and with form comes gross consciousness.

Kaya, gross form, is the fourth child and fourth stage
where consciousness begins to evolve
while coming out of shadow, Chhaya;
Kaya is the shadow of shadow.
Within the shadow of Kaya is contained the gross world, the
millions of universes in the seven stages of evolution:
stone and metal, vegetation, worm, fish, bird, animal and man.
Gross consciousness begins to evolve in the Universe
as the sanskaras (impressions) deepen and multiply
in countless numbers, ten million per second.
The gross, subtle and mental bodies develop through the seven stages
of form (Kaya) until these three bodies are fully developed
in the human being; in human form evolution ends.
The shadow of shadow, Kaya, represents Gross Maya wherein
Original Maya's seven powers take gross expression in form.

After 700,000 years, the fifth child, Maya,
comes forth which is the fifth stage of creation.
The fifth stage is Subtle Maya (the power of Maya),
and can be called Finer Maya as the seven powers
are in finer form (subtle expression—Riddhi-Siddhi).
In the stage of Subtle Maya, the Jeevatma passes back through
the subtle world and experiences the four planes of power—
but this time consciously for 700,000 years.

Throughout the journey in the subtle world
the gross human body is retained by the Jeevatma,
though it is unconscious of this body, being subtle conscious.
Gross consciousness is supplanted by subtle consciousness,
and the subtle world of Maya is experienced
through the fully developed subtle body.

In Vedant the most sacred mountain of the Himalayas is Kailash;
this is actually a reference to the sixth child
of Sarvasva and Vaikunth.

Kailash is born after 700,000 years
as the mental world is passed through by the Jeevatma,
and this time the mental planes of thought (light)
and feeling (fire) are experienced consciously.

Kailash is the highest stage of involution as the mental planes,
Shivaloke (pure thought) and Brahmaloke (pure feeling),
are experienced through the highest medium,
the fully developed mental body, the mind itself.

During its 700,000 years in the mental world
the Jeevatma retains the gross and subtle bodies
while attaining the highest state of creation,
Kailash, pure mind.

After 700,000 years the seventh child Mukti
is born and the seventh stage of creation is reached,
but this time it is the dissolving of creation-consciousness.

The Jeevatma achieves Mukti,
freedom from all future births and deaths.

After Mukti is born the All-Knowing Sarvagna
through the All-Pervading Sarvasva realizes that He is actually
the All-Knowing Infinite Consciousness
and one with His Shadow (Maya).

Thus the All-Knowing Sarvagna
absorbed the Queen Vaikunth as He had promised;
Infinite Consciousness consumes Infinite Unconsciousness
and the Nothing.

Ignorance is absorbed in Knowledge
when Infinite Unconsciousness becomes conscious of Its Real Self;
the All-Pervading, the All-Knowing, and the Nothing
are again one—in the Beyond.

Vaikunth's desire to bear a child
 is the same as the original desire of the Whim,
 the first sanskara of the Lahar,
 the desire to know, to beget.

Sarvagna's advising Vaikunth to use her powers of seduction
 is the same as the snake's convincing Eve to tempt Adam.

Eve must pick the fruit from the tree of knowledge
 and offer it to Adam,
 as Vaikunth must seduce Sarvasva for the child she desires.

The snake in the Garden of Eden is the same
 as the stirring of uncontrollable desire within Vaikunth's bosom
 that Sarvagna created within her
 (the stirring of the Whim in the Ocean of the Beyond-Beyond).

The snake or the desire for the child
 both create the illusion that exists (as nothingness)
 between Infinite Unconsciousness and Infinite Consciousness.

The creation comes out of Infinite Unconsciousness
 and emerges into form out of the Nothing
 for the sole purpose that Infinite Consciousness know Itself
 as Infinite Consciousness through the medium
 of Infinite Unconsciousness.

That is, Sarvagna accepted Vaikunth's desire and advised her
 so that He through Sarvasva would come to know Himself
 as the All-Knowing, and once He attained all knowledge
 He absorbed the nothingness of Vaikunth within Himself.

Because Sarvagna (Infinite Consciousness)
 and Vaikunth (the Nothing) met,
 Sarvasva (Infinite Unconsciousness)
 and Vaikunth (the Nothing with seven powers)
 came together and created seven children
 so that Infinite Consciousness (Sarvagna)
 could know Itself as IT IS.

Vaikunth's visit to Sarvagna represents
 the beginning, the beginning of the birth of creation.

Vaikunth had a whim, she wanted a child;
 her urge represents the Original Urge, the Whim "Who Am I?"

This urge must be expressed;
 thus are born the children from desire—from a whim.

In the end, by Sarvagna's absorbing Vaikunth,
 it is realized that the whole creation was nothing after all.

VISHNU PAD AND SHESH NAG

The First One is named Vishnu in Vedant—the Preserver.
Vishnu in the state of Ishwar preserves creation,
but Vishnu as the Ancient One preserves divinity in creation
by sustaining the weight of all creation.
Vishnu is represented as sleeping on a White Lotus flower
called *Vishnu Pad* in the Ocean of God.
Vishnu Pad means the Seat of God;
the shadow of Vishnu Pad is Vaikunth (Eve),
and shadow is dark and thick like the mud
in which the White Lotus grows.

Out of Vaikunth rises seven powers;
out of the shadow of this White Lotus rises Shesh Nag,
the seven-headed cobra who canopies Vishnu while He sleeps.
The seven-headed cobra is Vaikunth's powers;
her seven-powers are the power of the cobra.
Each head of Shesh Nag represents one of her major powers.

The White Lotus symbolizes purity, but the pure lotus grows in mud
and mud symbolizes Original Maya—Vaikunth.
Shadow is dark, and out of that darkness comes the powers
that move illusion; Shesh Nag rises.
Vishnu awakens by the seven powers of Maya;
the seven-headed cobra rises and spreads its heads—
this spreading of the cobra's heads (the movement of creation)
is the same as the pasara, the expansion of illusion.
As the cobra's heads spread and contract
this symbolizes that illusion sustains
the waking and awake states of consciousness
and the sleeping and dream states of unconsciousness.

The movement of illusion (Shesh Nag is that illusion)
moved the First Soul to attain the Consciousness of His Reality.
The seven powers of the cobra move every soul thereafter
to realize the Consciousness of God—Reality.

Shesh Nag awakened Vishnu; once Vishnu awakens
 (as Sarvasva did through Vaikunth's powers
 or Adam did through the temptation of Eve)
 He must come down into creation and pass through
 His own dream of the Universe,
 the illusion that sustains Reality.

Illusion sustains Infinite Unconsciousness
 so that every soul within Infinite Unconsciousness
 can realize itself as Infinite Consciousness
 through the movement of creation.

Vishnu Pad is the Seat of God, Ars-e-Maula,
 that the Mischievous Chicken, the First Soul, occupied
 at the end of His journey upon attaining Infinite Consciousness.

Christhood means occupying the throne of God the Father;
 Adam became Christ when He, the First Soul,
 ended His journey from unconsciousness in the Garden of Eden
 to Infinite Consciousness in Paradise.

Vishnu Pad of the Avatar, the throne of Christ,
 the seat of the Prophet, Ars-e-Maula,
 are identical states of Infinite Consciousness.

Vishnu comes down from Reality into illusion as the Avatar,
 as the Mediator between creation and God, illusion and Reality,
 to preserve divinity in creation;
 through Him souls attain Liberation—
 they are awakened.

THE FATHER, SON AND HOLY GHOST

In the Christian religion frequent reference is made
to the Holy Trinity, the three aspects of the One God:
the Father, the Son, and the Holy Ghost.

In Vedant, the state of Paramatma (Infinite Consciousness)
is the Father state; in Sufism the Father is *Janan*.

The Son state is called the Christ, Christhood;
in Vedant the Son state is Vishnu Pad;
in Sufism the Son is *Jan-e-Janan*.

The Son state is described as "The Father and I are One."

The Holy Ghost is the limited drop,
the individual soul in creation which becomes the Father
when it realizes its true Self in the state of the Son (Christ).

There are those rare souls, the Sadgurus or Qutubs, who
after attaining the Father state (Infinite Consciousness)
again attain consciousness of creation (the illusory Universe).

This state, wherein Infinite Consciousness
and creation-consciousness simultaneously and fully coexist,
is called the state of the Son (Christ).

The Son state is the divine state
that the Mischievous Chicken (Adam)
attained and occupied (in the Beyond of the Seventh Plane)
after attaining Infinite Consciousness (Nirvikalp Samadhi),
and He attained creation-consciousness (Sahaj Samadhi)
simultaneously in order to work in the three worlds.

The Son is able to work for the illusory creation,
whereas the Father cannot work for it
since the Father is unconscious of illusion.

Nirvikalp Samadhi is the state of the Father,
and one experiences only "I Am God" (I Alone Exist);
Sahaj Samadhi is the state of the Son,
and one experiences simultaneously,
"I Am God and I Am Everyone and Everything."

The Son's work is to help other souls (Jeevatmas)
attain the Consciousness of Infinity.

In this sense the First Soul became the Son of the Father
in the Beyond of Infinite Consciousness, but simultaneously
also became the Father of creation, the Ancient One
Who works for everyone and everything in creation
to help souls attain His state as the Son—Christhood.

In Vedant, in Sufism, and in Christianity there
exist the Father, the Son and the Holy Ghost.
This triune interplay is between Infinite Consciousness
and Infinite Unconsciousness meeting in the One (the Son)
Who is conscious of both as Conscious Infinite Consciousness
and Conscious Infinite Unconsciousness.

In Vedant the Holy Ghost is named Jeev,
in Sufism the Holy Ghost is named *Jan*.

In Vedant the Father, the All-Knowing, is named *Sat*;
and in Sufism the Father is named Janan.

In Vedant the Son. (Adam-Christ) is named Shiva,
and in Sufism Adam is named Jan-e-Janan.

In Vedant the limited state (limited consciousness or limited mind)
of the Holy Ghost is called *Kshar*,
and in Sufism the limited state is called *Had*.

This limited state signifies the condition of the soul in creation—
the Holy Ghost, Jeev or Jan.

In Vedant the unlimited state (of Infinite Consciousness)
of the Father is called *Akshar*,
and in Sufism the Unlimited Mind is called *Behad*.

This unlimited state signifies the condition of the soul beyond creation
in the Seventh Plane of Nirvikalp Samadhi—"I Am God"—
the Father, *Sat* or Janan.

In Vedant the state of Perfection Personified
in the Sadguru is called *Uttam*;
and in Sufism Perfection Personified in the Qutub is *Unhad*.

This Personification of Perfection
signifies the unconditional condition
of the Son, Shiva, Jan-e-Janan
in the state of Sahaj Samadhi or Baqa-Billah.

In Vedant he who personifies perfection,
 who personifies God as an individual
 is the Sadguru in Sahaj Samadhi,
 and in Sufism is the Qutub in Baqa-Billah,
 meaning in that Perfect Man
 the Father, Son and Holy Ghost are one.

This Oneness is the consecration of the Soul.

In order to become Perfection Personified (Uttam, Unhad, the Son),
 the unconscious God (soul) must acquire in the beginning
 the Holy Ghost state—the limited state of Kshar, Had,
 which means embodied in form.

Then the Holy Ghost must acquire the unlimited state of Akshar, Behad,
 to become the Father;

only then is one Perfection Personified,
 one who is Shiva, Jan-e-Janan.

This attainment occurs if the individual
 is destined to become a Perfect Master, Sadguru or Qutub
 and if that Perfect Man is given Universal Work.

Such individuals are most rare because they must pass through
 every state of God to incarnate and personify
 every aspect of divinity.

That is, the one who is perfect personifies
 the Father, Son and Holy Ghost simultaneously.

To become Sat or Janan, the Infinitely Intelligent
 Father,
 the Akshar or Behad state Unlimited Infinity
 must be realized (while embodied)
 by the Holy Ghost (Jeev or Jan).

To become Shiva or Jan-e-Janan, the Infinitely Intelligent
 Son, the state of Uttam or Unhad—Perfection Personified
 must be realized and must remain embodied
 as the Holy Ghost.

To become the Son, the state of the Father, Nirvikalp "I Am God,"
 must be realized; and to live as the son,
 the state of Sahaj Samadhi must be realized
 "I Am Everyone and Everything."

The Father can only be known by attaining All-Knowledge;
 to be a Son one must remain embodied (come down)
 and work using Infinite Intelligence
 which personifies Perfection.

Man is in the state of the Limited;
he is identical to the Limited One—
the Holy Ghost, the Kshar or Had state.

God is in the state of the Unlimited;
He is identical to the Unlimited One—
the Father, the Akshar or Behad state.

Avatar or Christ, Sadguru or Qutub are in the state of
Perfection Personified; they are Perfect Masters,
the Son or the Sons, the Uttam or Unhad State.

When Jeev (the embodied soul) becomes one with Sat, the Truth,
Jeev becomes Akshar, the Father, in Nirvikalp Samadhi.

When Jeev (the Holy Ghost) comes down from Akshar, the Unlimited,
into creation to work for the Universe
by liberating other souls (Jeevatmas) from the clutches of Maya,
he is no longer Jeev but has become Uttam—
Perfection Personified in Sahaj Samadhi.

In and from this divine state of Living God
the Avatar or Sadguru helps souls bound with limited consciousness
to become free (sanskaraless) and Unlimited.

This is the Universal Work of the Avatar and Sadgurus,
to bestow Liberation and Realization to those Jeevatmas ready
to attain the Unlimited state of the Infinite.

The Son-Christ, Avatar or Sadguru
remains in the Limited Kshar state
and in the Unlimited Akshar state simultaneously.

The Father, Brahmi-Bhoot or Majzoob, remains
only in the Akshar state, the Unlimited state "I Am God,"
and has no connection with the Limited in creation.

The Son-Christ as the Avatar or Sadguru (Qutub)
works for the Universe in the state of Sahaj Samadhi (Baqaa-Billah),
but the Father in the Beyond, the Brahmi-Bhoot or Majzoob,
cannot work in the state of Nirvikalp Samadhi.

To become a Perfect Son, a Sadguru or Qutub,
the Father state must be realized.

But while the state of the Son includes
the Father State of Nirvikalp Samadhi "I Am God,"

the Father state does not include
the state of the Son—Sahaj Samadhi
"I Am God and I Am Everything and Everyone".

All the drop-souls in creation, the Jeevatmas,
represent the Holy Ghost.
All the Jeevatmas who become God-Realized—
Jeevan-Muktas, Brahmi-Bhoots, Paramhansas
represent the Father—Sat or Janan.
All those God-Realized Souls who become Sadgurus (Perfect Masters)
represent the Son-Christ, Shiva, Adam,
and simultaneously represent the Father, Son,
and Holy Ghost as One.
The Universality of the states of the Father, Son, and Holy Ghost
is the divine state of Sahaj Samadhi or Baqa-Billah;
this consecration of the Soul by the Perfect Master
includes everyone and everything in creation.
(The Holy Ghost is actually the Ghost of the First Soul
that was left behind as everyone—the other chickens—
after the Mischievous Chicken ate Himself!)

GANESH

In the beginning were Adam and Eve;
thus speak the Hebrews, Christians, and Muslims.
In the beginning were Shiva and Sati-Parvati;
thus speak the Hindus.
Though different names for the same One
the meaning is identical, for Adam and Eve
are Shiva and Sati-Parvati.

The First Soul, Adam, and all other souls journey in illusion
through all the stages of evolution and involution.
In India the story of Ganesh portrays each character
representing some aspect of Adam's journey,
for in India Adam's name is Shiva and Eve's is Sati-Parvati.
This story of Ganesh represents the story of Shiva's journey
and reveals how the Son became the Father,
and how the Father through the Son became the Holy Ghost.

In the very beginning of creation
Shiva and Sati were married
 (at the wish of Brahma the Creator
 and by the wisdom of Vishnu the Preserver).
Sati felt that there existed no one greater than Shiva;
one day she told Shiva this,
 but He replied, "RAM is greater than I Am."

Sati heard this but could not believe it;
she decided to test Ram.
Shiva was much against her plan,
 but Sati ignored Shiva's anger and warning
 and went into the forest where Ram was in exile,
 and there she disguised herself as Sita, Ram's wife.
But when Sati approached Ram, He greeted her saying,
 "How is Shiva?" thus revealing to her His Omnipotence.
Sati felt terribly embarrassed and ashamed
for trying to trick the All-Knowing One
 and sought Ram's forgiveness; but Ram said,
 "Shiva must forgive you; He is your husband not I."

Sati returned to Shiva, but He was so angry
 that He would no longer recognize her as His wife.
"You have taken the form of Sita," declared Shiva bitterly,
 "and she is My mother! How can I treat you as My wife?"
From that day Shiva would not touch her
 and became quite indifferent toward Sati
 who felt terribly neglected and unhappy.

At that time Sati's father, the King Daksha Prajapati,
 was arranging a *yagnya* (a fire ritual in honor of the gods);
 but the king did not invite Shiva, his own son-in-law,
 as he regarded Shiva as an enemy.
(It is told that Daksha was offended needlessly
because he expected Shiva to bow to him as king;
 Shiva knew this, but could not bow to the king
 as great harm would have befallen Daksha.
It is said that if a lesser one
forces one greater to bow to him,
 great harm will befall the lesser.)

However Sati did not know this and insisted on going
to the yagnya worship alone, and Shiva could not stop her.
Once at the palace she felt extremely humiliated
to see that every god but Shiva had been invited.
As a further insult, Shiva's statue had been placed
in a very disrespectful position in the hall of the palace.
Seeing this disgrace and humiliation of Shiva
and finding that Daksha would not hear a word of her sorrow,
poor Sati felt so dishonored and disgraced
that she threw herself upon the ritual pyre
and was burned alive to ashes!
(It is told that a great war was fought to redeem Sati's honor,
and that the gods fought each other on behalf of Shiva,
so great was Shiva's anger
and bereavement over his wife's death.
During this war Daksha's pride cost him
his head for dishonoring Shiva.)

A young girl named Parvati had undergone much penance
and purification in her life solely in order
to win Shiva as her husband,
and for many years she suffered.
Shiva had reconciled Himself to being without Sati, and
after some time He and Parvati were married.
Parvati had a palace and Shiva lived on Mt. Kailash.
Parvati created out of saffron paste from her own womb
a little boy to guard the gate to her palace.
This little boy was very strong, stronger than a man.
He guarded the palace gate fiercely
and repudiated all who came there to see Parvati,
even Lord Shiva Himself.
After some time Shiva's own bodyguards (the gods),
seeing the Lord's constant humiliation,
urged Him to kill the boy.
The guards were ashamed of their own constant failures to do so,
because the boy had humiliated even the gods by his strength.
But how could Shiva kill him since that boy was as His own son,
though he was created by Parvati?
Shiva wanted to love the boy as a son
but could not bear the boy's arrogance and pride,
yet to kill him was unthinkable.

It is said that one day
the boy caught sight of Parvati bathing
which was strictly forbidden.
Shiva became outraged
when He found that the boy had done this;
so angry was He that He lost His temper,
and sneaking up on the boy
with one blow of His sword cut off his head.
The boy lay there dead, his head and body severed,
and blood filled the palace grounds;
yet all the guards rejoiced
for Shiva had proven Himself the superior.

But afterward Shiva felt very remorseful
as he was just a little boy and was as a son.
So for Parvati who was deeply anguished
and had begged Shiva to restore their son to life,
Shiva sent Brahma and Vishnu into the jungle
to bring back the first animal that crossed their path.
It was an elephant!
Shiva cut off the head of the elephant
and placed it on the boy's shoulders.
Shiva then revived the boy from the dead;
he lives thereafter with a head of an elephant
and the body of a boy
(and he will ever live thus).
His name is Ganesh, and now and forever
he is a favorite of all the gods.

Each character in this story of Ganesh illustrates
some aspect of the consciousness of Shiva, the First Soul, Adam,
the Infinite Unconsciousness, or the Mischievous Child, Saitan.
At the beginning Shiva is a gross conscious human
married to Sati, Original Maya (the Nothing)
who desires to test her powers against Omniscience
which is Omnipotence, the One Power—Knowledge.

When the Drop-Soul (Shiva) recognizes
that the Nothing is Its mother
(Sati in the form of Sita)
and no longer has any attachment to it
(Shiva will not touch Sati),
the Soul enters the Spiritual Path—detachment.
Gross Illusion (Maya) becomes Its enemy (Daksha humiliates Shiva)
which must be annihilated
(Sati throws herself upon the ritual fire).
After much effort on the Path
(Parvati undergoes penance), subtle consciousness is
attained
(Shiva marries Parvati—Finer or Subtle Maya).
Shiva then becomes conscious of the mental world
(Shiva takes His seat upon Mt. Kailash),
and Parvati lives in a palace (heaven)
while Ganesh (the Mind) is born out of Parvati.
In heaven anything is possible and anything is given:
out of the oils of her own body—the womb's secretions,
Parvati creates a son.

Because Ganesh has the mind of a child, pure and innocent,
but the strength of many men, he is arrogant and overpowering;
the guards cannot bear this humiliation
since he is stronger than any of them,
so they think of killing the boy.
Shiva though bears Ganesh's arrogance
because he is as a son to Him.
Finally Ganesh did the forbidden—
he saw his mother naked, bathing
(meaning he saw into the illusion that the mind creates),
and that so infuriated Shiva that He lost His temper
and He swore He would kill His own son.
As Ganesh lay dead,
Shiva realized that Ganesh was really His son,
the Original Seed, Brahmand,
and that He Himself was the Father.
As Ganesh was revived from the dead, he became the Holy Ghost
(the consciousness of all Jeevatnias through Universal Mind,
the One who came back from the Real Death, Nirvan).

Once the individual mind is annihilated,
It is replaced by the Universal Mind—the elephant's head.
The drop, represented by the boy's body,
becomes the Ocean of Mind,
represented by a child wearing
a giant head of an elephant.

As Shiva represents the First Soul to realize God Himself,
Ganesh represents that same First Soul
when He returned into creation as Avatar.

Ganesh is none other but the Ancient One—*Adi-Purush*;
he returned after being beheaded,
losing his individual finite mind
he gained Universal Infinite Mind.

Ganesh became the Son of the Father, Shiva,
and thus became the Father of all Sadgurus
as Shiva became the Father of all Shiv-Atmas.

Ganesh, because of his mischief and curiosity
(the same as the Mischievous Chicken's)
seeing his mother naked, which was forbidden,
(the same as the fruit in the Garden of Eden)
finally undergoes annihilation of the limited mind.
(Shiva cuts off Ganesh's head.)

When the head is cut off, Ganesh lies dead;
the mind is unconscious of creation.

When Shiva places the elephant head on Ganesh,
Ganesh becomes Infinitely Conscious
of the Infinite Unconsciousness.

Ganesh was the first in creation to become God-Realized,
and he is that Same Ancient One
Who comes down again and again,
age after age as the embodiment of Universal Mind.

It was Jeevatma (Jeev the Holy Ghost)
in Shiv-Atma (Shiva the Son) Who experienced all the aspects
of Maya through Sati, Parvati, and Kailash,
and who in the end as the Father
becomes the Son through the form of Ganesh.

Ganesh represents the Goal of life—
Infinite Mind.

This arrogant and curious boy Ganesh
must bear the weight of creation on his own shoulders
represented by the elephant's head
found by Brahma and Vishnu.

The elephant's head represents Universal Mind;
it is a huge head
placed on the fragile shoulders of a boy.

Wearing an elephant's head symbolizes
that illusion is distorted
with the impressions existent in human consciousness,
the combination of natural and unnatural sanskaras.

Living with an elephant's head resting on his torso
symbolizes Ganesh's infinite burden,
the suffering and agony of man's unnatural sanskaras
which it is his work to wipe out.

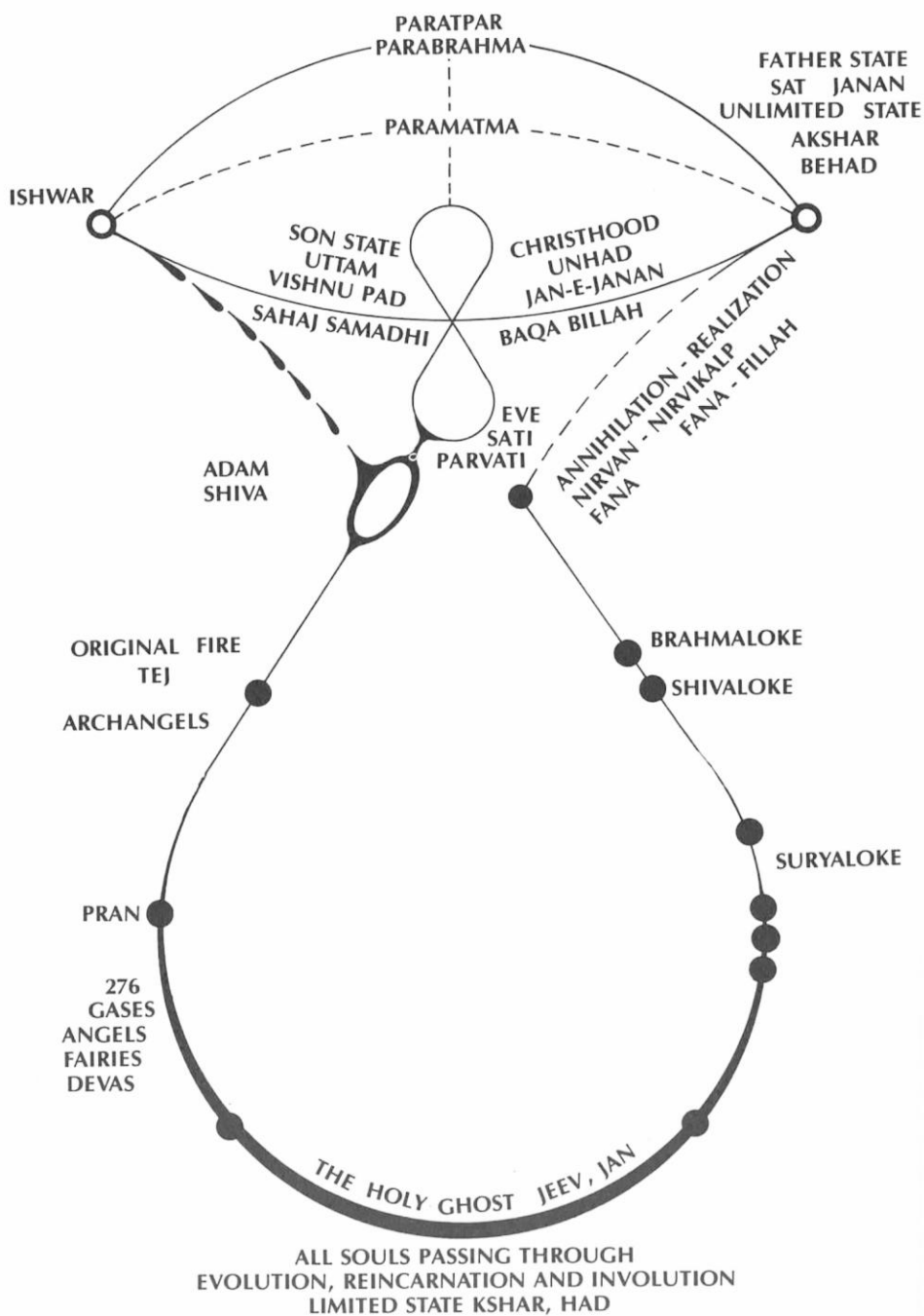
Ganesh is the favorite of the gods
because he can bear it;
he can bear infinite suffering.

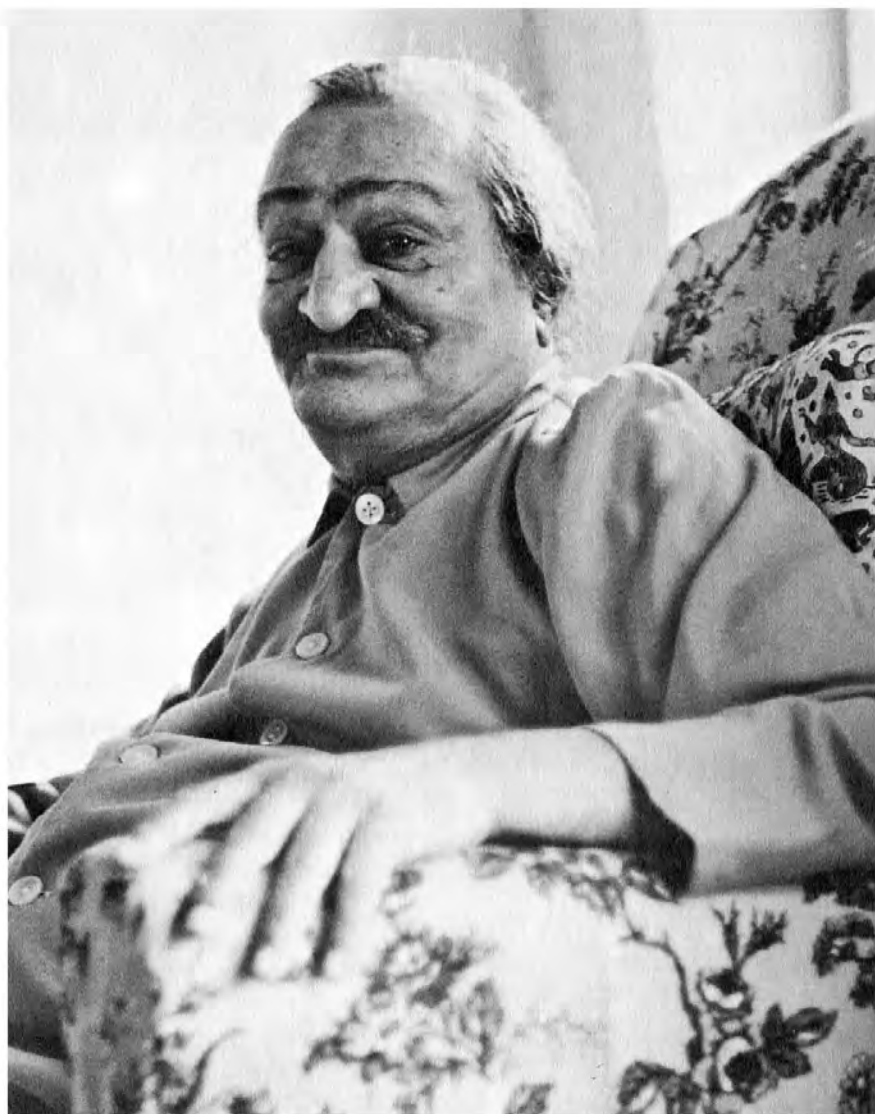
(It is the same burden that came upon the head
of the Mischievous Chicken when he saw all the other chickens
and was filled with pity for them,
and out of pity bore their suffering.)

It is a boy who represents the Ancient One, Adi Purush;
the child's body symbolizes purity of creation
despite the load of mankind's natural and unnatural sanskaras
symbolized by the elephant head he must wear.

He is the favorite one,
the One never forgotten,
for he bears infinite suffering.

Oh what arrogance he had, and how he had to pay—
for what mischief had he to pay!
That arrogant boy who lost his head,
that Mischievous Chicken who broke out of his egg.





Avatar Meher Baba at Meherazad, India, October 17, 1968, during the period when He was dictating points of INFINITE INTELLIGENCE.

INFINITE INTELLIGENCE

APAR VIDYA

“Although through life
man trembles on a hair
with only his mind to right him –
O’ let him dare
to balance with it
in the ebon void,
and fate shall be the one
who’ll despair.”

– *Hafiz*

CONTENTS

KNOWLEDGE AND IGNORANCE	156
INFINITE INTELLIGENCE	159
MAYA	162
INFINITE MIND	163
THE PROCESS OF THINKING INFINITELY	166
THE HUMAN FORM	168
INFINITE INTELLIGENCE - THE INFINITE	169
CREATION	171
THREE KINDS OF INFINITE	174
GOD, THE UNIVERSE, AND MAYA	177
THE CREATOR, PRESERVER, AND DISSOLVER	180
SANSKARAS	181
JEEVA AND SHIVA	183
THE REALIZATION OF SELF	188
NOT KNOWING	196
DIFFERENT STATES OF GOD	198
ISHWAR	210
KALANA AND NA-KALANA	215
THE INFINITE REAL "I" AND THE INFINITE FALSE "I"	221
FORMLESS PARATPAR PARABRAHMA PARAMATMA AND PERSONAL PARAMATMA AND MAYA	224
STATE OF AHM BRAHMASMI	227
SLEEP AND AWAKE STATES	229
THOUGH DOING EVERYTHING, THE SADGURU DOES NOTHING	231
NIRVIKALP - DIVINELY AWAKE	235
WITH CONSCIOUSNESS, BE LIKE A STONE	240
NATURAL AND UNNATURAL SANSKARAS	245
MIND, THOUGHT, DESIRE, AND ACTION	247
THE SOUL	254
ORDINARY DREAM AND DIVINE DREAM	261
THINKING	264
PRAKRUTI (MAYA) AND PURUSH (GOD)	276

THE STATE OF MAN.....	279
JEEVATMA	282
CONSCIOUSNESS	285
THE EVERYTHING AND THE NOTHING	290
THE DROP AND THE OCEAN	292
THE REAL "I" AND THE FALSE "I"	298
THE HIGHEST FORM IS HUMAN	300
PRAN (ENERGY) AND AKASH (MATTER)	304
KNOWLEDGE OF THE SOUL.....	307
THE BODY OF GOD	316
PRAKRUTI (NATURE)	318
ORDINARY MAN AND THE SADGURU	319
INFINITE MIND	321

KNOWLEDGE AND IGNORANCE

In the beginning was Knowledge Unlimited, but
this Knowledge did not know
that It was Unlimited Knowledge.

The moment Knowledge found that It did not know Itself,
at that very moment It knew!

What did It know?

It knew that It did not know.

Thus this *Not Knowing* or Ignorance (of Itself)
became the medium for the Infinite Unconscious Knowledge
to know Itself.

Ignorance is the shadow of Knowledge,
and to know this limitless Ignorance as Ignorance
Knowledge has to experience Its infinite shadow
of Infinite Ignorance because Infinite Ignorance
is the medium by which
the Infinite Knowledge knows Itself.

Knowledge is Light; Ignorance is darkness.

To experience Light, darkness must be experienced.

Light is true internal Existence (Self-Existent)
and likewise darkness is external illusory existence
(the non-existent).

To understand true internal Self-Existence
(the Existence that exists within Itself)
external illusory experience is necessary
as a channel for realizing the Infinite Existence.

When this medium of external existence is experienced as illusory
it is known that all that is happening
is happening in a dream.

Then the Experience becomes that nothing has happened,
nothing happens, and nothing will happen;
but this Knowledge can only be gained (realized)
by experiencing Ignorance (the external illusion).

To have this Experience of Realization that nothing has happened
in the past, nothing happens at present,
and that nothing will happen in the future,
the Unconscious and Unlimited Knowledge (Soul)
has to pass through external illusory existence, Darkness.

In the end by passing through infinite darkness
this Infinite Knowledge knows that It is infinite;
It knows Itself to be infinite in everything
as Infinite Light.

The gist of it all is that

Infinite Knowledge is the Truth (the Real Internal Existence),
and Ignorance (the external illusory existence) is Its dream.

This dream of Knowledge not knowing Itself is the creation.

In the very beginning this Unconscious Knowledge dreams;
It dreams the first dream in and of the first form.

When this dream is over

the impressions gathered in that form remain,
which makes Ignorance dream the next dream of another form,
and thus creation goes on and on.

The state of infinite dream lasts

as long as the impressions are there (in the mind),

Ultimately, when all sanskaras are annihilated (in Nirvan)
then all dreaming stops—

but only after Infinite Knowledge has passed through
the channel of Infinite Ignorance.

Then (in Nirvikalp) Knowledge experiences Itself;

It experiences that It is Infinite Knowledge
and knows that nothing ever existed except Itself.

So in the beginning Infinite Knowledge is to be thought of
as not knowing Itself, as all imagination;
and in Its origin It is infinite.

When creation begins, this thinking of Infinite Knowledge
that It does not know is imagination itself.

The original imagination is the root and seed

of the external illusory existence which is Infinite Ignorance,
and this infinite imagination results in
numberless limited external illusory experiences.

This limited imagination though

can never reach the unlimited imagination;
to attain the Unlimited it has to break itself down,
which it cannot do,
as limit can never break limit (without breaking itself).

Infinite (unlimited) imagination exists side by side
 with each limited imagination and It does not break down.
 Limit cannot break limit;
 by the imagination of the infinite imagination
 the limited imagination becomes firm and fixed,
 and to break down this limit
 some other means are required.

For an example of how the limits are created and broken down,
 take the Ocean and the stir of its waves.

The Beyond-Beyond state of God was unruffled Ocean
 where absolute peace and quiet reigned.

But the instant that the Ocean knew that It was peaceful and silent,
 instantaneously movement stirred and was created within It.

This movement (stirring) gave rise
 to big and small bubbles in the Ocean,
 and every bubble covered a little water
 which turned into drops (forms) that forgot the Ocean.

After cycles and cycles when the bubbles finally burst,
 the drops knew that they were the Ocean
 and saw that in the Ocean
 there were innumerable other bubbles.

So it can be understood that the movement
 was responsible for limiting the Ocean
 as well as for breaking down the limits of the bubbles.

But it was the air that gave rise to both these conditions
 (limitations and breaking down the limit);
 and it is said by the Drop Who became the Ocean that
 air is the link between the Unlimited and the limited.

This medium of air can be said to be love.

Thus the air by creating movement (a stir everywhere)
 makes the Ocean knows Its own Existence.

To know, air creates bubbles in the Ocean and
 by love then breaks down their limits.

By breaking down the limit
 air makes the Ocean aware that It is the Ocean —
 the Ocean of Love and Knowledge.

Thus in the original peaceful Ocean of Infinite Knowledge
 in the Beyond-Beyond, disturbance was created
 because of movement, and this very disturbance
 became the medium of experiencing peace.

INFINITE INTELLIGENCE

Infinite Knowledge has no scope for disturbance,
imagination, thoughts, desires and so forth;
but Its shadow, Infinite Ignorance, has a place
in Its darkness for these external things.
Only after passing through the mess of Infinite Ignorance,
through the chaos of innumerable imaginations of thoughts,
does the Infinite Knowledge experience Itself
to be Infinite Knowledge.
In original form in the Ocean of the Beyond-Beyond
Infinite Knowledge is Infinite Ignorance
and Infinite Ignorance is Infinite Knowledge,
as originally there was no consciousness (of the Ocean).
Before the beginning, Knowledge did not know that It was Knowledge.
GOD IS, but He has not realized it.

INFINITE INTELLIGENCE

INFINITE INTELLIGENCE IS THE SOUL.
THE EXISTENCE OF THE SOUL IS INFINITE INTELLIGENCE
WHICH IS ETERNAL AND INDIVISIBLE INTELLIGENCE.

In the Beyond-Beyond state of God
the INFINITE INTELLIGENCE is in the state of non-thinking;
the Soul exists but is in the state
of being infinitely unconscious:
INFINITE INTELLIGENCE does not think.
INFINITE INTELLIGENCE does not know.
INFINITE INTELLIGENCE does not experience.
INFINITE INTELLIGENCE does not understand Itself.

This means that the INFINITE INTELLIGENCE (Knowledge)
is ignorant (totally unconscious) in the Beyond-Beyond;
though the Soul exists (GOD IS), Consciousness is latent.

The Soul is ignorant; It does not know Itself
(It is unconscious), and since It does not know the Self
it is said that "Knowledge knows that It does not know."

That It does not know
or that It is not knowing implies ignorance;
therefore ignorance also exists (as latent)
in INFINITE INTELLIGENCE in the Beyond-Beyond state.

The INFINITE INTELLIGENCE not knowing Itself
and not thinking of Itself
is the INFINITE INTELLIGENCE in the Beyond-Beyond—
the Original state of God and of Intelligence.
There is no movement, no Whim, no awareness
because movement begins through thinking falsely.
The INFINITE INTELLIGENCE thinking
that It does not think of Itself
and knowing that It (Knowledge) does not know Itself
is the INFINITE MIND (latent) in the Beyond-Beyond state.

The INFINITE MIND is INFINITE INTELLIGENCE in the state
of Infinite Thinking experiencing infinite thoughts
or experiencing the One Infinite Thought.

The INFINITE MIND in the false state (not knowing Itself)
creates movements through limited individual minds;
these movements are an infinite number of thoughts
which stop in conscious INFINITE REAL MIND.

Infinite False Mind creates movements through infinite thinking
through individual minds, but It has no movement (in Itself)
as It is infinite; this Infinite False Mind is Ishwar.

The INFINITE INTELLIGENCE thinking (having the One Infinite Thought)
that It does not think anything but of Itself
and knowing that It does not know anything but Itself
is INFINITE CONSCIOUSNESS in the Beyond state of God.

In INFINITE CONSCIOUSNESS all the false thinkings are stopped
and the individual limited mind is annihilated,
absorbed in Infinity.

INFINITE CONSCIOUSNESS then asserts Its REAL SELF
(Its INFINITE EXISTENCE) and declares, "I Am God."

This "I Am God" State is INFINITE EGO,
and It is the REAL EGO which is beyond all limitations.

The INFINITE INTELLIGENCE thinking (having infinite thoughts)
that It does not think of Itself but of innumerable other things,
and knowing that It does not know Itself
but knows innumerable other things (the creation),
is infinite imagination (Ishwar).

Infinite False Mind has infinite imagination
(It imagines anything and everything through innumerable minds),
but imagination is projected through
limited minds in limited form.

Infinite imagination exists eternally
(mentally, subtly, and grossly) in INFINITE MIND;
in the Ocean (MIND) of infinite imagination
are an infinite number of drops of limited imagination.

These drops have impressions;
therefore in the INFINITE MIND there are eternally
uncounted imaginations in a latent state
(of mental form, subtle form, and gross form).

Originally the INFINITE MIND has no consciousness;
there is no movement, no thinking, no Whim,
and imagination does not manifest (from the Beyond-Beyond).

No sooner is INFINITE MIND conscious
(It thinks that It does not think),
than the latent infinite imagination expresses Itself
in mental, subtle, and gross forms of existence.

INFINITE INTELLIGENCE is the Real Divine Ego—
It exists to think.

To think equals the ego,
and the meaning of INFINITE INTELLIGENCE
is to have Ego Consciousness of the Real Infinite Ego,
and the meaning of this Ego Consciousness that is divine
is to experience the Self as God.

But to think the Infinite and know It as Self,
INFINITE INTELLIGENCE should not think of Its imagination.

When INFINITE INTELLIGENCE does not think of Its Self,
but thinks of Its imagination, the Universe,
INFINITE INTELLIGENCE is thinking falsely.

But what makes the INFINITE INTELLIGENCE think
that It does not think of Self?

What makes It know that It does not know Itself?
What makes It not know that It does not know Itself?
The answer is *Maya*.

MAYA

Maya = the falsity of the process of thinking.

Maya is the falsity of the process of thinking
that manifests through the three worlds of creation;
this manifestation is of infinite imagination.

The reason for the manifestation of mental (fine) imagination
in subtle and gross forms of the universe (in energy and space)
is because of false consciousness,
false thoughts, and false ego.

When false (illusory) thoughts start
in the mental sphere in seed form
the latent subtle sphere and subtle imagination manifest
through energy in gross space and form,
and this process (thought-energy-form)
is due to Maya.

It is false consciousness and the process of thinking
that are responsible for cause and effect, time and space;
they create the imaginary creation
in the imagination of the Infinite False Mind.

Cause and effect, time and space,
do not have their existence (root) in INFINITE INTELLIGENCE
but exist only because of false thinking.

Causation and relativity are due to false thinking.

Here and now it is this process of thinking that brings about
the manifestation of infinite imagination in mental, subtle,
and gross forms in the INFINITE INTELLIGENCE.

This manifestation is the mental imagination in the mental sphere
through innumerable mental forms,
the subtle imagination in the subtle sphere
through innumerable subtle forms,
and the gross imagination in the gross sphere
through innumerable gross forms.

And for INFINITE INTELLIGENCE,
the imagination that shows itself
in the form of the process of thinking is Maya.

INFINITE INTELLIGENCE

It is this Maya that convinces the Jeevatma (unrealized soul)
that the creation is real
and that its gross, subtle, or mental form is real,
when actually it is false and is in imagination.
Thus the whole creation is a mere imagination
of the thinking process of INFINITE INTELLIGENCE,
and because of Maya it seems real or to have existence
when it is the result of the false process of thinking.

INFINITE MIND

INFINITE MIND is the thinking condition of INFINITE INTELLIGENCE.

When INFINITE MIND is in Maya

It is in the False "I" (ego) state ("I am this, I am that").

When INFINITE MIND is aloof and free from Maya,

It exists in the state of Real "I," Infinite Ego ("I Am God").

When INFINITE INTELLIGENCE does not think,

imagination is latent in It,

but INFINITE INTELLIGENCE does not experience Itself

because It does not think.

When INFINITE INTELLIGENCE does not think,

It is unconscious and everything is latent.

To experience Itself

INFINITE INTELLIGENCE must have consciousness, thinking—

If It does not think, It is not conscious;

It is not Its Self as Infinitely Intelligent—INFINITE MIND.

But false consciousness—the thinking that It does not think

but that Maya makes one think,

the knowing that It does not know

but that Maya makes one know,

obliges INFINITE MIND'S most fine imagination

to express itself as the false thinking process

in mental, subtle, and gross forms instead of Itself.

Consequently INFINITE INTELLIGENCE experiences the manifestation
of Its own infinite imagination instead of Itself (Soul);

this means that INFINITE INTELLIGENCE is conscious,

It thinks—but being ignorant, It thinks of imagination

in the state of Infinite False Mind.

INFINITE INTELLIGENCE experiences Its imagination,
and because of Maya takes imagination to be real;
hence, because of that impression
It cannot experience Itself.

INFINITE INTELLIGENCE should think consciously of Itself
in Its unconscious state;

It should be conscious even in the state of deep sleep!

INFINITE MIND should not think of imagination (illusion)
but of Itself as Soul (Reality);

however this purpose of infinite thinking
can only be achieved

when falsity in the process of thinking vanishes.

Only then can INFINITE INTELLIGENCE experience Itself (Soul),
think of Itself as the Infinite Real Mind
and not as the cosmic creation (illusory phenomena)
as in the state of Infinite False Mind.

When INFINITE INTELLIGENCE is conscious (thinking)
and thinks of the Cosmos (illusion, ignorance),
then It is in the ordinary conscious state.

In order to think of Its Self

INFINITE INTELLIGENCE must think infinitely,
meaning the process of thinking should be
Infinite Real Thinking.

As Infinity has no limits,

when INFINITE INTELLIGENCE has the Real Infinite Thought,
illusion (false thinking) automatically comes to an end.

The process of thinking starts from the stone form,
but in stone and in evolutionary forms other than human
INFINITE INTELLIGENCE'S process of thinking is limited.

In human form INFINITE INTELLIGENCE thinks infinitely,
meaning the process of thinking is continual, endless,
and so It can experience Itself as Infinitely Intelligent
(know Its own Infinity) only in this human form.

But the falsity of impressions (sanskaras)

compel It to think of Itself as limited,
meaning INFINITE INTELLIGENCE experiences Itself as finite
even in man where the process of thinking has no end.

INFINITE INTELLIGENCE

This falsity of limitation that makes human consciousness finite
must go (be annihilated) before INFINITE INTELLIGENCE
can think of Its Self as the Infinity.

In the sound sleep state of an ordinary man
INFINITE INTELLIGENCE does not think and is unconscious,
and so It experiences nothing.

In the dream state INFINITE INTELLIGENCE is semi-conscious,
not fully conscious, and only thinks to some degree;
It has experience of Its illusion in the astral.

In the awake state, being fully conscious of illusion
(but not as illusion), INFINITE INTELLIGENCE through man
has experience of the gross, subtle, and mental worlds.

In the ordinary person INFINITE INTELLIGENCE thinks infinitely
but Its thinking is completely false due to sanskaras,
and so instead of taking Itself to be infinite,
finds Itself to be limited.

In sub-human evolutionary forms the process of thinking is limited
because the consciousness is still developing, and so
INFINITE INTELLIGENCE cannot experience Itself as infinite.

The process of thinking is infinite only in human form,
meaning the human being's powers of thinking are infinite
as the human mind has the capacity of infinite thoughts.

However, because of the sanskaras in human form
the INFINITE INTELLIGENCE is under
the delusion that It is limited
and though It can experience Its Infinity in human form
the sanskaras do not allow It
(binding It to limit).

Consequently, the INFINITE INTELLIGENCE latent in human form
does not experience God as the Infinitely Intelligent Self,
but experiences the Cosmos and the mystery of the Universe.

Thus in the human form in the state of deep sleep
INFINITE INTELLIGENCE does not experience Itself;
It does not think and is completely unconscious.

In the ordinary dream state It thinks to some degree (sub-subtly),
is somewhat conscious, and experiences illusion in astral form.

In the awake state, being fully conscious or aware,
It experiences illusion in gross, subtle, or mental form.

THE PROCESS OF THINKING INFINITELY

In INFINITE INTELLIGENCE are contained the Infinite False "I,"
the Infinite False Mind, and the Infinite False Egoism,
whereby, through infinite imagination
infinite universes have emerged into being.

For that purpose, in the Ocean of Infinite False "I"
are an infinite number of false drops (ego-minds)
resulting in an infinite number of thinking processes
by the infinite number of drops.

The gist of it is that in the Infinite False "I"
are an infinite number of individual limited false "I"s,
an infinite number of individual limited false minds, and
an infinite number of individual limited false egoisms.

Here and now, because of the infinite false thinking
by the universally Infinite False Mind,
infinite imagination emerges through the infinite forms
of gross, subtle, and mental universes.

The infinite illusory gross universe of matter
is the gross form of the infinite subtle universe of energy
which is in seed form
in the infinite mental universe of mind.

Every individual soul embodied (Jeevatma) has a physical body
which is the gross form of the subtle body,
which is the subtle form of the fine mental body.

It is through the Infinite False "I" (Its thought)
that INFINITE INTELLIGENCE experiences Its infinite imagination
by the process of infinite false thinking.

The gross, subtle, and mental universes are the
forms of infinite imagination.

In the evolution of gross universes, the forms from stone to animal
are forms of the process of limited thinking.

In the processes of reincarnation and involution
the fully developed gross, subtle, and mental bodies of human beings
are the result of infinite thinking—
an incalculable number of thoughts and types of thinking.

INFINITE INTELLIGENCE

In the Infinite False "I," meaning Infinite False Mind
in the process of infinite false thinking,
exist three bodies containing three forms of imagination.

These three bodies are containers
of the infinite mental imagination—Brahmand,
the infinite subtle imagination—Pran and Chhaya,
and the infinite gross imagination—Kaya.

These three imaginations produce the infinite mental universe,
the infinite subtle universe, and the infinite gross universe,
and all mental, subtle, and gross beings and things therein.

In the limited false "I" also exist three bodies:
the individual limited mental body (mana—container of mind),
the limited subtle body (pran—container of energy),
and the limited gross body (form—container of matter).

The limited minds are countless,
and every limited mind has three bodies,
mental, subtle and gross.

INFINITE INTELLIGENCE experiences Its infinite imagination
through the false limited minds by degrees,
by gross, subtle, and mental experiences of universes
through countless gross, subtle and mental bodies.

Thereby the Soul, until It realizes Its INFINITE INTELLIGENCE
in the state of Infinite Real Mind,
by using the limited false mind gradually experiences
the gross universe through the gross body,
the subtle universe through the subtle body, and
the mental universe through the mental body
to ultimately experience
the Infinite False Mind in Nirvan, and
to establish Itself as the One
Infinite Real Mind in Nirvikalp.

THE HUMAN FORM

Through the medium of the gross, subtle, and mental bodies
INFINITE MIND experiences fully the gross, subtle, and mental worlds
as a human being, and the meaning of it is that
the INFINITE MIND through the gross, subtle, and mental bodies
has every possible experience of everything
only in the human form.

In human form the gross, subtle, and mental bodies
are fully developed, so the mind is fully active
and capable of having gradually every possible experience
of the gross world and the subtle and mental planes.

But in the lower sub-human forms in evolution
INFINITE MIND has more limited experience of the three
worlds
because the three bodies are still in stages of developing
in these different evolutionary forms of
stone, metal, plant, worm, fish, bird and animal.

MAN = perfect gross, subtle, and mental body ,
plus infinite false individual "I."

Man is the sum total of evolution,
equaling a perfectly developed gross, subtle, and mental body
plus an infinite, false individual "I."

In man INFINITE INTELLIGENCE through
the individual false infinite mind
which is in the process of thinking of the false continually
in the Infinite False "I,"
experiences infinite gross imagination
(the gross world) through the physical human body.

As human consciousness enters the process of involution
INFINITE INTELLIGENCE experiences infinite subtle imagination
(the subtle planes and heavens) through the subtle body
and then the infinite mental imagination
(the mental planes and heavens) through the mental body.

Hence INFINITE INTELLIGENCE through
the process of infinite thinking in man
experiences its illusion (imagination, creation)
through the three limited gross, subtle, and mental bodies.

And through these bodies' limited imaginations
It experiences Its infinite imagination—
gross, subtle, and mental worlds.

All the numberless individual minds are contained
in the Infinite False Mind of the Infinite False "I,"
and this Infinite False Mind and Infinite False "I"
reside in INFINITE INTELLIGENCE.

Every individual human infinite false mind
is in the state of limited false mind;
in the human being the mind is infinite and
at the same time it is limited by its own experience.

INFINITE INTELLIGENCE is in every individual infinite false mind,
and only through every limited false mind
and its gross, subtle, and mental bodies
does INFINITE INTELLIGENCE experience Its imagination.

In other words the INFINITE INTELLIGENCE experiences
Its infinite imagination through every human mind
that is experiencing gross, subtle, and mental worlds
as an Ocean that experiences every drop—
the INFINITE MIND that experiences every thought.

INFINITE INTELLIGENCE— THE INFINITE

INFINITE INTELLIGENCE is an Ocean of Mind;
the waves in the Ocean are thoughts
and the waves do not stop
as It experiences Itself (Its imagination)
through every drop.

INFINITE INTELLIGENCE includes every aspect of intelligence,
and INFINITE MIND includes every aspect of mind.

The Ocean of Intelligence and Mind is the Infinite Itself,
and in Its Infinity Its Infiniteness exists as:

First—The One Universal Infinite False "I" (the Ocean)
without mental, subtle, and gross body which equals (makes up)
the Universal False Formless Ego (Ishwar).

Secondly—The numberless individual infinite false "I"s (the drops)
without mental, subtle, and gross body which equal (make up)
the individual false formless ego.

This individual false formless ego
cannot experience INFINITE INTELLIGENCE
nor the mental, subtle, and gross worlds;
it exists in latency without mental, subtle,
and gross bodies (the uncreated drop).
Thirdly—The one individual limited false "I" (the created drop)
with incomplete gross, subtle, and mental bodies
makes up the stone to animal forms
which are contained in the Universal False "I."
Fourthly—The one individual limited false "I" (fully created drop)
with completely developed gross, subtle, and mental bodies
is the human mind which is a mere fraction
of the Universal Infinite False "I" (the Ocean).

The individual limited false "I" becomes limited
because of the media of gross, subtle, and mental bodies
through which it gradually experiences
the infinite imagination.

This imagination must be understood as limited also
because of the limited media
used to experience it (to imagine).

When INFINITE INTELLIGENCE thinks falsely
It is in the state of False Mind,
that is in the False "I" state.

Thus INFINITE INTELLIGENCE resides in every individual
false limited mind and in its gross, subtle, and mental bodies.

When INFINITE INTELLIGENCE experiences Itself as the false mind
caused by the process of false thinking, then It is
a gross conscious human being with gross sanskaras,
or is extraordinary conscious
as a subtle or mental conscious human
with subtle or mental sanskaras.

When INFINITE INTELLIGENCE experiences Itself
as the Real Universal Infinite Mind (free from sanskaras)
It has the Real Experience of Its own Being (Soul),
the Real "I," the Real Ego.

CREATION

When there exists no unconscious movement
in the Ocean of INFINITE INTELLIGENCE
it means the INFINITE INTELLIGENCE does not think.

And when the INFINITE INTELLIGENCE does not think,
It is not in the state of INFINITE MIND.

When the INFINITE INTELLIGENCE does not think,
then the universal creation (Its imagination) remains latent
in the Ocean because there is no movement.

But when the movement (the process of infinite thinking) surges,
this latent creation of infinite imagination emerges
and is unlimitedly pervading everything
to the highest possible limit—everywhere.

Because of the process of infinite thinking (the infinite movement)
the creation begins, and due to the thinking process itself
INFINITE INTELLIGENCE reaches the highest evolutionary state
(human form) having emerged from the most finite gross
manifestation of Its imagination (the atom).

Through every stage of creation (evolution and involution)
the INFINITE INTELLIGENCE remains there as *mind*,
that is, in a condition of thinking.

Evolution is INFINITE INTELLIGENCE in the state of limited thinking,
and involution is the process of consciously thinking infinitely.

The process of infinite thinking is a Point
called in Sanskrit the OM Point
or in Persian the AHUR Point.

It is from this Point in INFINITE INTELLIGENCE
that the entire process of infinite thinking begins.

From this Point the whole mental, subtle, and gross creation
has commenced as the result of infinite thinking.

Real Infinite Thinking is only One—One Thought.

But the process of the thinking itself is false,
that is, *to think* is the movement of creation.

As a result, infinite forms of the false emerge
in the shape of an infinite number of universes.

When INFINITE INTELLIGENCE thinks,
 It creates infinite imaginations,
 and when It thinks It is as the INFINITE MIND.
 But INFINITE INTELLIGENCE achieves the chance of realizing Itself
 through the human form, the highest form in evolution,
 in which the gross, subtle, and mental bodies are fully developed.
 It is in man where INFINITE INTELLIGENCE
 can either think of Its imagination fully (infinite thoughts)
 or think of Itself (experience Itself as God)
 and attain the state of One Thought ("I Am God").
 As long as the process of thinking has not reached
 its ultimate stage of development, human form,
 and as long as the infinite universes (Its imagination)
 are not fully experienced as INFINITE MIND,
 INFINITE INTELLIGENCE cannot have
 the experience of Itself.

For this purpose, to experience Itself,
 INFINITE INTELLIGENCE must progress to the human form,
 for only in human form does INFINITE INTELLIGENCE
 have the possibility to experience Itself
 because the mind is fully developed.

In other words, the human mental body (mind)
 has the capacity to become infinite—INFINITE MIND—
 and this capacity is in the thinking power of the mind itself.

In sub-human forms throughout evolution (undeveloped mental states)
 the thinking powers and the process of thinking are limited;
 consequently INFINITE INTELLIGENCE has no possibility
 of fully experiencing the universes (Its imagination).

So long as the powers of thinking are not infinite
 INFINITE INTELLIGENCE cannot think of Itself,
 meaning It cannot fully experience Itself.

Infinite Thought is only One;
 to be conscious of Infinite Thought
 and to attain Infinite Thought
 through the process of infinite thinking
 the individual human being must have
 an infinite number of thoughts in imagination.

INFINITE INTELLIGENCE

Only then INFINITE INTELLIGENCE, pushing aside false thoughts,
reaches Infinite Thought and experiences Itself
as the Infinite Thinking Itself, as the Infinite Thinker.

INFINITE INTELLIGENCE, in order to think of Itself
and to experience Itself, has to think—

It must think to be the INFINITE INTELLIGENCE that It is,
and It must think infinitely to use Its INFINITE MIND.

However, the instant thoughts begin in the OM Point,
mental, subtle, and gross imagination
in the form of mental, subtle, and gross worlds are created.

So to experience Itself, INFINITE INTELLIGENCE has to experience
different imaginations by imagining universes and worlds
through innumerable forms in order to attain
an infinite number of thoughts to fulfill Itself
as the One Indivisible INFINITE MIND.

The meaning of experience is to think,
but INFINITE INTELLIGENCE must think of Its Self
and not of the imaginations which It creates for Itself
out of Its INFINITE MIND.

Therefore when INFINITE INTELLIGENCE thinks of Itself,
It experiences the Self (Soul); this is Nirvikalp Samadhi.

It is in Nirvikalp Samadhi
that INFINITE INTELLIGENCE thinks and
simultaneously does not think,
because in the divine Realization there is
no other thought but the Thought of the Self.

In Nirvikalp INFINITE INTELLIGENCE realizes
the Infinite One Thought of Its INFINITE MIND—
all other thoughts have no existence.

But INFINITE INTELLIGENCE gains Its divine experience of Its Self
only after passing through every stage of thinking
in the process of infinite thinking,
that is, evolution and involution.

One Infinite Thought is the end result
of the process of Infinite thinking,
and that One Infinite Thought could only be Ahm Brahmasmi,
which means *to think the Infinite*.

THREE KINDS OF INFINITE

There exist in creation three kinds of infinite,
meaning infiniteness or infinity.

The first infinite is the three kinds of universes
and they are unlimited and countless;
they are the mental, subtle, and gross universes (worlds).

The second infinite is the three kinds of forms
and they are unlimited and countless;
they are the mental, subtle, and gross bodies.

The third infinite is the three kinds of imaginations
and they are unlimited and countless;
they are in the form of mental, subtle, and gross thinking.

INFINITE INTELLIGENCE experiences Its gross imagination
as the gross universe (world) through the gross body.

In involution INFINITE INTELLIGENCE experiences
Its subtle imagination as the subtle world's planes
through the subtle body,
and Its mental imagination as the mental world's planes
through the mental body.

But the development of experience goes hand in hand
with the development of consciousness
(the world, the body, the thinking).

INFINITE INTELLIGENCE has different degrees of
mental imagination, subtle imagination, and gross imagination
according to the consciousness
in stone, vegetable, and animal forms.

Yet because the mental, subtle, and gross bodies
are not fully developed in these evolutionary forms
INFINITE INTELLIGENCE does not experience
Its unlimited capacity
to think of mental, subtle, and gross imagination
in the form of stone, vegetable, and animal.

Because there is the most finite consciousness in stone
INFINITE INTELLIGENCE has practically no experience
of Its gross imagination
since the three bodies are undeveloped.

The subtle body begins to develop in the vegetable form,
and the mental body begins its development in worm form.

Since there exists more consciousness in animal form
than in vegetable form, INFINITE INTELLIGENCE experiences more
of Its gross imagination in any animal than in plant form.

In human form the three bodies are fully developed
and INFINITE INTELLIGENCE has full experience
of Its gross, subtle, and mental imagination
through gross, subtle, and mental conscious human beings.

Thus INFINITE INTELLIGENCE'S experience of the three
worlds

depends on consciousness which accordingly determines
the kind of imagination It experiences.

To experience the infinitely mental, infinitely subtle,
and infinitely gross worlds of Its infinite imagination
the gross, subtle, and mental consciousness
of the INFINITE MIND must be infinite.

This means that consciousness is the process of thinking
through which INFINITE INTELLIGENCE has experience
of Its infinite imagination.

So human consciousness, whether it be gross, subtle, or mental,
is infinite false thinking by the false limited mind
which makes up the false "I," the Jeevatma
experiencing reincarnation or involution.

The divine Consciousness of the Avatar or the Sadguru
is beyond gross, subtle, and mental consciousness
and is Infinite Real Thinking by the Real Unlimited Mind
which establishes the Real Universal "I"—Shiva.

Consciousness is practically nil in the forms of stone and metal;
in these rudimentary inanimate forms the process of thinking
by the INFINITE INTELLIGENCE is so minute
that stones and metals are lifeless.

This lifelessness signifies that stones and metals
have no thinking process, no self-consciousness,
and are without an evolved "I" or full "I"ness.

In progressive forms further on in evolution (plant to animal)
consciousness through the process of false thinking
increases gradually along with the experience
of the imagination of INFINITE INTELLIGENCE.

In stone form, "I"ness (self-consciousness or individuality)
is almost nil because there is practically no false thinking;
consequently so finite a false "I" exists in a stone.
However in the human form "I"ness is very developed
and self-consciousness (egoism) is constantly asserted
(through the seven major powers of thinking).

This very "I"ness is the veil
between God and His slave - *bunda*.

In order for the INFINITE INTELLIGENCE (in the slave)
to think of Itself, this "I" must go.

This veil of "I" must be torn away.

Though the "I"ness is nil in the stone,
in this form the consciousness has not evolved
so INFINITE INTELLIGENCE cannot think infinitely in stone.
(This form of consciousness is not proper for infinite thinking
as in stone INFINITE MIND only thinks most, most finitely.)

To think of Itself INFINITE INTELLIGENCE must think infinitely,
because if It did not think infinitely
It would not have realized Itself
to be INFINITE INTELLIGENCE!

In human form the process of thinking by INFINITE INTELLIGENCE
is so vast as to be almost infinite;
but though the human mind's thinking is vast,
nevertheless it is a process of false thinking.

This means that man's "I"ness is extreme -
in him false "I" has its fullest expression (egoism).
Infinite false thinking of INFINITE INTELLIGENCE is
the infinite false "I" (man).

Man is the complete false self with complete false "I"ness;
this "I"ness is the infinite false ego which makes up
the human mind of gross, subtle, and mental consciousness.

This infinite falseness happens only in human form
where man can stop thinking falsely
and acquire Infinite Real Thinking,
the One Thought of God.

Only when man is God-Realized can the Infinite Self
think of Itself (the Soul), experience Itself as Infinity,
and establish Itself in Truth (Reality) eternally.

INFINITE INTELLIGENCE

When INFINITE INTELLIGENCE thinks of Itself,
It is established in the Real I-Am-ness;
that is Consciousness is established in the state
of Real Infinite "I"—"I Am God."
When INFINITE INTELLIGENCE thinks of infinite imaginations
as in the human being's mind,
then It is in the state of infinite false "I."
When INFINITE INTELLIGENCE thinks of limited imagination
as in the sub-human evolutionary forms,
then It is in the state of the limited false "I."
INFINITE MIND is the thinking of INFINITE INTELLIGENCE;
INFINITE MIND exists in all states of thinking;
the difference lies only in the types of thinking.
When INFINITE INTELLIGENCE thinks of Itself (Soul)
It experiences Its Infinity.
When It thinks of imagination It experiences Its limitedness.
INFINITE INTELLIGENCE exists in everyone
as does limited intelligence, and
INFINITE MIND exists in everyone
as does limited mind.
But to think only ONE INFINITE THOUGHT
INFINITE INTELLIGENCE falls prey to infinite imaginations,
and so journeys a long, long way only in imagination.
Ultimately, when INFINITE INTELLIGENCE experiences Itself (Soul),
It knows that It is perennial and the journeys It made
as the Jeevatma were journeys in infinite imagination.
When this experience is attained INFINITE INTELLIGENCE is Shiva.

GOD, THE UNIVERSE, AND MAYA

The Universe = the mental, subtle and gross imagination
of INFINITE INTELLIGENCE = the Shadow of God.
The whole Universe is the Shadow of God,
and because God is infinite the Shadow too is infinite.
The Shadow is false since it is the imagination of God,
yet that which makes the false Shadow seem real is Maya.
Even this Maya is infinite; and so God,
His mental shadow, subtle shadow, gross shadow
and Maya are all infinite.

When God as the Jeevatma (the individual soul bound,)
sees His Shadow, the universal creation
feels it and experiences it
as gross, subtle, or mental imagination,
then God exists in Maya; He is bound by illusion.

When God as the Jeevatma
becomes fully conscious (free from binding)
this means that INFINITE INTELLIGENCE thinks
of Its Reality (Soul);
then God does not experience the Shadow
but experiences His own Real Self—His Infinity.

The Shadow (the universe or infinite imagination)
has different states: unknowing in Its origin,
the mental, subtle, and gross.

The unknowing Shadow is formless and
cannot be seen or experienced.

When God is in His Unconscious Beyond-Beyond State
He naturally cannot see, feel or experience
either Himself or His Original Shadow.

In the Beyond-Beyond the Shadow is in its original form
as the Original Shadow, Unknowing Darkness,
Unknowing Ignorance; the Shadow is in the dark, ignorant.

When God is half-conscious (in the form of the Jeevatma)
then He sees His mental, subtle, and gross shadows (worlds).

When God becomes fully conscious (Realized Shiv-Atma),
then He does not see His Shadow, but sees Himself.

In the Infinite Experience of Nirvan-Nirvikalp
God (through the eyes of man)
sees His Original Shadow in Nirvan,
but instantaneously when He enters Nirvikalp,
Shadow disappears;
man as God (through the Eye of God)
sees only Himself.

The Shadow of creation is latent
in both the deep sleep state and the awake state
of a *Brahmadnyani*, a God-Conscious Human Being.

When a Jeevatma experiences the gross world
it experiences gross imagination (evolution or reincarnation);
when it experiences the subtle world
it only has subtle imagination (pure power);
and when it experiences the mental world
it only has mental imagination (pure mind).

In the subtle and mental worlds the Jeevatma
is experiencing still its state of a shadow and
thinks of imagination, but this is a higher imagination.

When a Jeevatma is graced and transcends beyond
the gross, subtle, and mental worlds and imaginations
then it realizes God as Its Self—Shiv-Atma.

The worlds of the Shadow of God, mental, subtle, and gross,
are the three states of infinite imagination
manifested as creation,
and they are the three states of infinite dream
experienced as illusion and nothingness.

The non-thinking state of INFINITE INTELLIGENCE
is the state of infinite sound sleep
where infinite imagination is latent
in its original most fine form.

When a Jeevatma experiences any of the three worlds
it is in Maya, thinking, dreaming, imagining as a shadow.

But in the sixth plane of the mental world, Brahmaloke,
the Jeevatma at last sees God (meaning Kailash sees no shadow).

When Jeev crosses over and beyond all three spheres,
It experiences Itself as Shiva, as awake eternally,
free from the bindings (sanskaras) of Maya,
and it does not imagine (because it has no sanskaras).

As long as the Jeevatma thinks, it is in the bondage of Maya;
when it stops imagining, Jeev realizes Its Self—Shiva.

The Original Unconscious Formless state of God in the Beyond-
Beyond can never be imagined because it is the non-thinking state
of INFINITE INTELLIGENCE existing eternally.

The Beyond-Beyond is the Original Unconscious Formless
State of infinite imagination which can never be
experienced
as one must think to experience,
and this state is without thought.

All Self-Realized human beings experience the Infinite Real God
Who is infinitely beyond the worlds of shadow;
they all are infinitely thinking of the Self as Self.
The Real Goal of life is to realize God as Self.
To achieve this Goal one should think infinitely;
by gaining the capacity to think the Infinite
one attains the Infinite God and realizes Him to be Self.

THE CREATOR, PRESERVER, AND DISSOLVER

INFINITE INTELLIGENCE in the state of Infinite False Mind
remains in the state of the Creator, Brahma,
which becomes the Preserver and Dissolver,
Vishnu and Mahesh.
When INFINITE INTELLIGENCE is in the state of Infinite Real Mind
there exists no imagination, no universes, no shadows;
nothing exists but Self.
Therefore in the state of non-thinking (the Beyond-Beyond)
or of Real Thinking (the Beyond of Conscious-God),
INFINITE INTELLIGENCE does not create, preserve, or dissolve.
It is only because of INFINITE MIND'S false thinking
that imagination is created,
and that creation is sustained and dissolved.

INFINITE INTELLIGENCE in the state of the Real Infinite "I"
is the Sadguru or Avatar;
in the state of Infinite False "I"
INFINITE INTELLIGENCE is
Man,
In the state of Infinite Formless "I" called Ishwar
INFINITE INTELLIGENCE is the Creator, Preserver, and Dissolver.
INFINITE INTELLIGENCE in the state of Infinite Formless Mind
created the Universe—gross, subtle, and mental worlds,
but in Its Formless State of Infinite "I" (as Ishwar)
cannot experience the gross, subtle, and mental worlds
that as INFINITE MIND It created.
To experience these three worlds the
Formless Infinite "I" (Ishwar)
must have mental, subtle, and gross bodies.

Form is developed by degrees from stone to man
and man has fully developed mental, subtle, and gross bodies.
Yet because of the accumulated sanskaras
that remain with the human form
mind remains limited even though man's thinking is infinite.
The limit of the limited mind cannot give way (to INFINITE MIND),
and so the way to Real Divine Experience
is infinitely far away.
(Man requires the help of the Sadguru.)
Limit is there in every thought of the imagination,
and due to this limitation the limited mind comes into being.
This limit expands, and in human form it expands enormously
whereby the limited human mind
becomes most active (thinking infinitely).
To break down the limit of the limited mind
means to wipe out the load of infinite sanskaras.
(This wiping out is the work of the Sadgurus.)
Only at the instant of the sanskaric annihilation (in Nirvan)
does the INFINITE INTELLIGENCE become conscious of Itself,
of Its Infinite Reality (in Nirvikalp).

SANSKARAS

By the mind's false thinking,
whatever *impressions* are created in it are called *sanskaras*.
Sanskaras are stored in the individual mind (in seed form)
and according to the connection of the sanskaras
mind forms a subtle body (in germinating energy form),
and according to the connection
of the sanskaras in subtle form
a gross body is formed from the subtle body.
The subtle and gross bodies formed according to
the connection of the sanskaras in the mind
compel the mind to think falsely ("I am this, I am that").
As the Jeevatma passes through reincarnation
it spends old sanskaras and gathers new ones
which are imprinted on the mental body.
When the old sanskaras are completely spent
the physical body dies.

Then the Jeevatma spends some of its newly gathered gross
 (heavily imprinted) sanskaras through the subtle body
 by experiencing the state of heaven or hell
 in the second plane of the subtle world.

All sanskaras are imprinted in the mental body,
 but those gathered by gross experiences are deeply imprinted.
During involution the subtle sanskaras gathered
 by subtle experiences are less deeply imprinted,
 and the sanskaras gathered by mental experiences
 are surface imprints.

The subtle body of a gross conscious human changes
 when somewhat of a balance between the good and bad sanskaras
 is attained while in heaven or hell,
 and a new subtle body is formed
 as the new sanskaras are spent in heaven or hell.

This new subtle body is a reflection
 of the new psychic make up of the connected sanskaras
 imprinted in the mind.

The Jeevatma is then born into a new gross human body,
 a reflection of the new subtle body,
 which is in turn a reflection of the new,
 somewhat balanced, connected sanskaras
 imprinted in the mind (mental body),

The subtle body is therefore a subtle medium for the mind
 as the physical body is a gross medium for the subtle body.

The false thinking by the INFINITE MIND,
 the limit of the Unlimited Mind,
 the existence of the false ego, imagination, and
 the experience of creation are all because of sanskaras.

As the sanskaras are,
 so are the gross, subtle, and mental bodies
 and the experience of illusion in the three worlds.

Only when the infinitely thinking mind is completely free
 of good and bad, natural and unnatural sanskaras (opposites)
 does it experience the Infinity of the Soul.

JEEVA AND SHIVA

INFINITE INTELLIGENCE = Paramatma (God—the Oversoul),
the Infinite Consciousness = Soul in the Beyond (Ahm Brahmasmi).

INFINITE MIND with Real Infinite Thinking = Atma,
Individual Soul = Shiva (Ahm Brahmasmi and Sahaj Samadhi).

INFINITE MIND with false infinite thinking = Jeeva,
individual soul embodied as man (Jeevatma).

Man has three bodies:

Mansik Sharir is the mental body (mind thinking).

Adhyatmic Sharir is the subtle body (energy active).

Bhautic Sharir is the gross body (physical form).

When the INFINITE ONE does not think, He is
in the state of the Beyond-Beyond—Paratpar Parabrahma.

When the INFINITE ONE does not think of the Universe
but only of Himself as God, the Infinite Consciousness,
He is in the state of the Beyond—Paramatma.

When the INFINITE MIND'S thinking is Real,
that is, He thinks of Himself as Real (Ahm Brahmasmi)
and thinks of His Shadow, the Universe, as illusory
He is in the state of Shiva—Sahaj Samadhi.

When the INFINITE MIND'S thinking is false,
man is in the state of Jeeva (in bondage).

As long as the Jeeva (the individual man)
is in the state of false thinking
it is bound by its gross, subtle, and mental bodies.

According to the type of sanskaras of its imagination
the Jeeva assumes another human body (reincarnates)
after the dropping of the previous body (death).

When the sanskaras that form these bodies
and make these bodies function are annihilated (in Nirvan),
instantaneously the Jeeva stops experiencing the three worlds
through the three bodies.

The individual mind does not again contact imaginary sanskaras,
as false thinking comes to its end in the Divine Vacuum.

When the individual mind's false thinking ends,
the medium of function (the sanskaric connection)
between the mental, subtle, and gross bodies is finished;
then Jeeva realizes God, the Infinite Consciousness.
If the individual man remains embodied after Realization,
he enters the state of Shiva, personifying the INFINITE MIND.
Shiva knows there is neither birth nor death,
neither happiness nor misery nor anything limiting.
Shiva eternally is God, and His knowing this is Knowledge.

According to the connection of the accumulated sanskaras
in one birth and according to the good or bad experiences
obtained by the Jeevatma in that one lifetime,
the infinite-false-thinking-mind molds or fashions
gross, subtle, and mental bodies for the next birth.
As the Jeevatma reincarnates, the change that occurs is that
it has a different physical body
(caused by the new structure of the subtle body);
thus every lifetime new physical characteristics appear.
In the states of heaven or hell the good, bad, light and heavy,
natural and unnatural gross sanskaras
in the infinite false mind of the Jeevatma
are experienced subtly through the subtle body.
This same subtle body is kept, but it changes in structure,
as the sanskaras balance to determine the condition
of the physical body in the next life.
In this manner the infinite-false-thinking-mind continues
having good or bad, natural or unnatural experiences,
according to the opposite experiences of the last birth.
The previous opposite experiences of good or bad determine the
Jeevatma's present physical circumstances
of happiness or misery, and
the natural or unnatural sanskaras determine
the human mind's make up.
The infinite-false-thinking-mind has this reincarnation experience
through the creation of false thoughts in its imagination;
thereby the mind gathers imaginary sanskaras.
In this way the imaginary adventure of living as different people in
different ages for millions of lives goes on and on.

In the process of reincarnation
the experience of the world is gained
by the human mind's thinking of imagination.
Therefore the mental, subtle, and gross experiences of the world—
happiness and misery, pleasure and pain, health and sickness,
ecstasy and agony, birth and death all are imaginary,
an illusion of endless opposites,
a dream with innumerable absurdities, nothing.
Despite this false thinking, the INFINITE MIND experiences
neither happiness nor misery,
nor passes through any birth or death,
nor in the end makes any journey of fourteen adventures.
This phenomena called world or universe or cosmos
is the outcome of false thinking, that is, the false ego.
This universe is nothing but the thinking of the false ego,
and due to its false thinking
the imaginary mental, subtle, and gross bodies are in a state
of happiness or suffering, naturalness or unnaturalness,
experiencing the world or the planes and passing through
the seemingly unbreakable chain of births and deaths.
All that is happening is according to the imaginary sanskaras
(gross, subtle, or mental) which the false ego mind collects
due to its false thinking process.

Therefore the INFINITE MIND, when completely realized
as the INFINITE INTELLIGENCE in the states of Nirvan-Nirvikalp,
is beyond all illusory phenomena in the three universes.
INFINITE INTELLIGENCE has no birth or death,
It has no joy or sorrow,
It has no limitation and no limit.
To accumulate sanskaras in imagination
and to pass through different forms is all nothing,
an imagination, and therefore false.
The experience gained through the gross body of the gross world,
the experience through the subtle body of the subtle planes,
and through the mental body of the mental planes
is an accumulation of sanskaras—
thus infinite false thinking continues.

It is through the process of infinite false thinking
that INFINITE INTELLIGENCE creates imaginary bodies
and through these gross, subtle and mental bodies
experiences imaginary happiness (pleasure) in the world
or bliss and intoxication in the planes.

Through the medium of the gross body
INFINITE INTELLIGENCE thinks the gross world to be gross
(physical or material), and It experiences pleasure or pain.

Through the medium of the subtle body
It thinks the subtle world to be subtle (gaseous)
and experiences planes of energy or powers.

Through the medium of the mental body
It thinks the mental world to be mental (mind)
and experiences planes of thought and feeling.

INFINITE INTELLIGENCE assumes an imaginary gross body,
uses it, and after its death
its disproportionate sanskaras are used up in heaven or hell
and It takes another human body.

This reincarnation process goes on and on, millions of times.

The subtle body does not die when the human body dies;
it is kept *alive* by the sanskaras
and changes while in the subtle states of heaven or hell.

The imaginary sanskaras in the mental body (the seeds)
compel the subtle body to have another gross body
(the seeds compel the subtle to germinate into form).

Consequently the process of false thinking is reborn,
meaning the infinite false mind in man
adopts a new turn (trend)
through his sanskaras in the subtle body
which changes its form.

According to this changed subtle form
(by the balancing of the sanskaras in heaven or hell),
the subtle body takes a new physical body
to serve as its gross medium.

Thus the subtle body is born in the human form;
this rebirth of the subtle body is due to the false, limited mind
(meaning the sanskaras in seed form in the mind).

The mind is born once as it enters creation
as the drop soul emerges out of the OM Point,
and the mind dies once (annihilation) in Nirvan.

INFINITE MIND is realized as It enters Nirvikalp.

The Soul is never reborn.

It is neither born nor dies.

It is immortal and eternal.

The rebirth of man is of his subtle body

forming a new gross body,

due to the thinking of the false limited mind.

The Self (Soul) through consciousness reads

the Book of Nature which contains

all gross, subtle, and mental bodies and worlds.

The INFINITE INTELLIGENCE reads

the Book of Imagination

through the process of infinite false thinking,

INFINITE INTELLIGENCE completes reading one page

from the Book of Nature and then starts another,

as after having finished one imaginary experience

It begins another and then another.

The INFINITE INTELLIGENCE continues doing all of

this seemingly *ad infinitum*

until the whole Book is read.

After reading to the end and knowing the conclusion,

the INFINITE INTELLIGENCE puts the Book aside and stands up.

Now the reading material is finished,

and with the Book's end

the three worlds of matter, energy, and mind become invisible.

The three worlds vanish simultaneously

because their existence is only in the Book of Imagination.

Then the INFINITE INTELLIGENCE becomes conscious of Its

Infinity and for INFINITE MIND there is no more scope for imagination.

It knows the end.

As long as the mind thinks of imaginary things

imaginary sanskaras are amassed;

these gross, subtle, and mental sanskaras in turn

force the INFINITE INTELLIGENCE to keep thinking.

When the imaginary sanskaras are wiped out,

mind does not think; it does not imagine, it does not dream.

The mind's limitedness and limits are broken down
by confronting the Unlimited—the INFINITE MIND;
and with this breaking the limited is at an end.
Then only the INFINITE MIND remains,
and It becomes Infinitely Conscious of Reality.
In the interim, the sanskaras only act as a limit to INFINITE MIND,
and this limit forms a veil between God the Infinite One
and man the finite one.
It is only these sanskaras that give the human mind
the experience of limitedness by actions, words, and thoughts.
and keep the mind limited.
When all sanskaras are wiped out (in Nirvan)
limitedness goes forever,
and the Experience of Infinity is gained (in Nirvikalp).
The Self is found.

THE REALIZATION OF SELF

The meaning of the Experience of the Truth
is Union with God,
and this Union Itself is God-Realization.
The divine state of Self-Realization can only be attained
through the grace of a Sadguru or the Avatar,
and this grace descends upon an individual
only after years of service (slavery—bunda)
to a God-Conscious Master.
This Realization of Self,
Conscious Union with God as God,
is the Goal of life and the fulfillment of bunda.

When a person's limited mind is completely annihilated in Nirvan,
the consciousness of the three worlds vanishes
and is replaced by the Infinite Consciousness in Nirvikalp.
The person becomes God Himself
and has Infinite Real Mind and Infinite Divine Ego.
The first stage of Realization is called
Brahmadnyani in Vedant and Majzoobiyyat in Sufism,
meaning drowned in God or merged with God.

INFINITE INTELLIGENCE

Very rarely does a Brahmi-Bhoot or Majzoob come down
from this state of Infinite Consciousness (Nirvikalp Samadhi)
with normal consciousness of the three worlds (Sahaj Samadhi)
for the sake of spiritual duty to work universally
for all beings in the bonds of illusion.

Those rare human beings who come down
to perform Universal Work are the Sadgurus or Qutubs;
their work is to free souls from sanskaras (ignorance).

Despite the fact that the Sadguru has regained
the illusory consciousness of the three worlds
and of all beings and things in them,
the Divine Consciousness of the Infinite remains with him.

In the Sadguru, no doubts, desires, or fears exist.

In him nothing is seen except the Divine Effulgence (Noor),
and the Master himself is the Effulgence
as he personifies INFINITE INTELLIGENCE.

The Sadguru sees (through the Divine Eye)
that the three worlds come out of him (his INFINITE MIND)
and that this world and the interminable other universes
are always before him at his feet.

Being Infinitely Intelligent, there is no sanskaric problem
that he cannot solve (annihilate or unwind).

The Perfect Master enjoys All-Knowledge, All-Power, and All-Bliss
as the INFINITE INTELLIGENCE in human form—Uttam.

As the Perfect Master utilizes his Infinite Knowledge to manifest
the INFINITE INTELLIGENCE of Universal Mind (*Mahakarana Mana*),
he is living the consecration of the Soul (Sahaj Samadhi).

Words cannot convey the Bliss of Self-Realization.

There is no desire that touches the divine Power
and no thought can imagine the divine Intelligence.

But to convey an idea of It,
suppose a man is a pauper and has spent his whole life
in misery, ignorance, and degradation.

This poor man is deprived of every human necessity:
decent clothing, decent food and drink;
he is so wretched that few people can stand his sight.

People harass him continually,
and he finds little or no sleep;
in short, life is a torture to him.

If after living such a miserable life for years
suddenly one morning this man finds
a million dollars near his cot,
imagine how great must be his happiness;
he may spend and enjoy whatever money can buy!

This instance would be considered an act of grace,
but not divine grace.

Divine grace gives one Realization of Self
which is beyond anything imaginable.

This instance does not convey the real feeling of Bliss
that one experiences in the Realization of one's Soul.

Realization cannot be described;
it must be experienced to be known.

Only the Experience imparts this Knowledge of Self.
This Bliss is beyond imagination.

Everyone is God and there is nothing except God.
But because of illusion, man thinks that he is limited.

To have an idea of that moment when
Divine Consciousness overwhelms a man in this illusion,
take the instance of an old fashioned movie projectionist.

Illusion is like a movie,
the scenes of life are pictures on the screen.

Man's mind is like a movie projector,
the film in the projector is like sanskaras in the mind.

As the projectionist cranks the movie projector with his hand,
at the same time he becomes absorbed in watching the picture.

The projectionist becomes so absorbed in the movie
he forgets that he is the one rotating the machine (his mind)
which projects the picture (through the film of sanskaras).

His emotions are swayed according to the different scenes
throughout the film—he laughs and he weeps.

This man is overwhelmed and forgets that pictures have no reality and
do not really exist except as imagination.

Now visualize that suddenly a scorpion stings him
and the pain makes him lift his hand off the machine,
which brings it to a standstill, with the result
that there is no longer any picture on the screen.

Instantly the man realizes
it was he who was rotating the projector,
and the movie on the screen was dependent on his action
(the thinking of his mind).
The man's laughter and weeping were a result of his own ignorance of
the reality of the situation.
Sanskaras are the film that creates the impression
of a picture of life before one's eyes.
When the sanskaras stop turning because of the scorpion's sting,
the man realizes that it is his own impressions
that project the picture of creation.

Intense and sudden is the Experience,
like a scorpion's sting,
that overpowers one who experiences the Self.
Because of the overwhelming force of the sting
one is awakened, not to pain but to Bliss.
It requires such intense pain
like that which comes from a scorpion
to stop the mind, to annihilate limitation,
but the result is Bliss.

When these sanskaric impressions stop,
the imagination stops projecting on the screen of life,
and the mind no longer experiences limitedness.
At the moment of the annihilation of limited mind in Nirvan one
realizes that he is the real creator,
and all the universes around him are like pictures
(illusory movies, simply the movement of imagination).

How can he who realizes his own Infinite Self
laugh or weep at these pictures?
How can he have desires
when he realizes his imagination created them?
In Nirvan one sees nothing else but one's Infinite Shadow,
even God appears not to exist;
but instantly one realizes
that this Infinite Shadow is the Nothing,
and one's own Infinite Self (Soul)
is the Everything in the state of Nirvikalp.

Now compare the Ocean of Mind (INFINITE MIND)
 with a drop of mind (limited human mind).
 Imagine the Ocean as God's INFINITE MIND, an Ocean of Mind,
 and the drops in that Ocean can be compared to
 the ordinary minds of men.

The way in which the Ocean is limited by drop-bubbles,
 God (the INFINITE MIND) in a similar manner
 is limited in the human mind (by sanskaras).

The cause of the bubbles in the Ocean
 is the movement of the water therein—
 the stir that causes waves to foam.

Bubbles exist in the Ocean only because the water moves,
 as limited minds exist because INFINITE MIND must think
 through an infinite number of minds.

Even so, man is the result of the sanskaric activity of the mind
 and likewise he is limited by the movement in the mind,
 but when one's mind is totally inactive,
 it is one with God.

The human mind is inactive in the sound sleep state.

The activity of the mind (sanskaric force) is at a standstill
 and one does not think because the sanskaras do not move.

In sound sleep then, one's state is like the state of Realization
 of Itself by the INFINITE MIND—the Ocean is still.

The only difference between ordinary sound sleep of limited mind
 and the divine sound sleep of INFINITE MIND
 is that the Self-Realized Person's INFINITE MIND
 is Infinitely Conscious and enjoys Eternal Bliss,
 whereas man is unconscious and enjoys nothing.

This means that the INFINITE MIND of the Self-Realized Person
 experiences the deep sleep state while in the awake state.

When the Ocean becomes drop-bubbles
 (when INFINITE MIND becomes limited minds),
 It forgets that It is the Ocean
 (INFINITE MIND forgets It can think infinitely).

The Knowledge of the state of the drop-bubbles
 and of the Ocean is only possible when the drops
 (that are now existing drop-bubbles, limited minds)
 become conscious of their real state of the Ocean;
 mind must become conscious of Itself as infinite.

Limitedness preserves the form of drop-bubbles
(limited minds thinking in illusion)

so that the drop-bubbles can realize
that they are the Ocean (think infinitely)
and nothing but the Ocean (INFINITE MIND).

For this Realization to occur
the limit of the limited mind must be broken down,
or the bubble must burst.

To break down that limit in the human mind
or burst the bubble is the work of the Sadguru
who has attained INFINITE MIND and embodies the Ocean.

The Sadguru is in drop form while embodying the Ocean,
that is, he appears outwardly as an ordinary man;
inwardly he knows he is God and nothing but God—
he knows he is the Ocean
and nothing limits his INFINITE MIND.

To realize God is the Goal of life,
but after Realization all are not destined
to regain consciousness of the gross, subtle, and mental worlds
in order to work for the entire illusory creation
to advance other Jeevatmas toward realizing the Goal.

During Realization one loses all consciousness of creation (illusion)
but gains all consciousness of God (Reality).

To regain creation consciousness one must come down
from the state of Infinity (Ocean)
to the state of finiteness (drop)
to be the Ocean (God) in drop form (man-form).

Those who are not destined to regain their human identity (come down),
yet who stay alive, may outwardly look mad (abnormal)
but inwardly they are enjoying Infinite Bliss,

Such Divine Mad Ones are the Brahmi-Bhoots or Majzoobs;
they appear mad because they do not relate to normal people
or any aspect of mental, subtle, or gross creation;
nothing impresses such a One .

They are drowned in God the Ocean,
and know themselves only as Ocean, not as drop.

Very few God-Realized human beings come down
 to normal consciousness of the three worlds of illusion;
 among them are those who at times retain gross,
 subtle, or mental consciousness and at times lose it
 by returning to the absorption of the "I Am God" state.
 These very few persons are the Paramhansas (Majzoob-Saliks)
 or Jeevan-Muktas (Salik-Majzoobs or Azad-e-Mutlaqs),
 meaning the Liberated Incarnate Ones (Freed Souls).
 The Liberated One's consciousness fluctuates in relation to
 the different spheres of creation, but never fluctuates
 in the Infinite State of "I Am God."
 The Paramhansa or Majzoob-Salik often
 loses the consciousness of creation,
 whereas the Jeevan-Mukta or Salik-Majzoob
 usually maintains frequent connection with creation.
 This fluctuation is natural as these Liberated Ones
 have no specific work or spiritual duty to creation.

A very, very few persons after God-Realization
 come down to every state and level of consciousness
 in the gross, subtle, and mental worlds to work universally.
 Those very, very few who make the descent back into illusion
 are the Sadgurus—Masters of Truth,
 or Qutubs—Pivots of the Universe.

The world can never repay the Sadgurus for descending
 back into illusion for the purpose of Universal Work.
 Mankind can never repay the Perfect Masters
 for the amount of good they do for everyone in the world.
 The Sadgurus work (annihilate sanskaras)
 to make other men immortal like themselves,
 meaning Realization comes to many people from their hands.

The Sadgurus maintain a continual flow of Self-Realized beings,
 and this continual flow of immortal men and women
 keeps the minds of others clean and pure,
 especially the minds of those
 in the Master's intimate contact.

It is the presence of these immortal ones on earth
 that preserves Divinity in the world.

One may compare the universes in creation
 with waves in the ocean, and
 the foam that the waves produce are the bubbles of mind.
 Every wave (every universe) contains an infinite number
 of drop-bubbles (thinking minds),
 and to the ordinary drop-bubble (limited mind)
 the wave-bubble (a universe) seems immense.
 Likewise the ordinary man living in the world
 considers the universe to be great.
 But to the Drop who has the Knowledge (Conscious Experience)
 that it is the Ocean, INFINITE MIND
 (meaning it has no bubbles limiting it),
 the whole phenomenon of the universe is a passing show.
 That Drop knows that all the waves, bubbles, and other drops
 are the same Ocean It has become.

Some drops last for a short while and some for a long while,
 depending on the condition of the bubbles,
 but they cannot be without the Ocean.
 The drops always remain one with the Ocean
 for the Ocean is the drop's very existence,
 and eventually every drop comes to know this,
 for every drop is meant to be the Ocean.
 The human being should understand that he is not
 the limited creature that he thinks himself to be,
 but is one who resides in the great ocean.
 Ordinary man cannot forget his bubble state of consciousness,
 but the man who understands that the Goal is to realize God
 forgets his bubble state by remembering God—the Ocean.
 To renounce the thought of the imaginary world outside
 is to remember that the phenomena called world
 exists within the house of the mind
 (and that mind exists within INFINITE MIND).
 This renunciation is actually
 renunciation of the false thinking of the limited mind.
 But it is impossible for the individual
 to realize this truth by himself,
 so he who wills to know the Infinite
 must remain holding to God.

This God is in human form
through the Avatar and the Sadgurus.
He who attempts to know God shall inevitably grasp
that to escape this imaginary existence
created by his own sanskaras
requires nothing less than all Knowledge.
This Divine Knowledge is personified as INFINITE INTELLIGENCE,
and this Knowledge exists in the Avatar and Sadgurus;
those who know this much are holding on
to Him Who is God.

NOT KNOWING

SOUL = INFINITE, ETERNAL, AND INDIVISIBLE INTELLIGENCE

The Soul is always Infinite, Eternal, and Indivisible Intelligence
but in the Beyond-Beyond state It does not know this.
The state of the Soul in the Beyond-Beyond is Not-Knowing;
the Soul IS but It does not know It IS.

The Not-Knowing is the Beyond-Beyond state of God
Who does not experience Himself,
Who does not think (of Himself), and
Who is not aware of His state of existence (sleep).

This original state implies that
INFINITE INTELLIGENCE neither thinks of Itself
nor of Its infinite imagination.

Since the INFINITE INTELLIGENCE does not think,
It does not know Itself (because It must think to know).

The nature of INFINITE INTELLIGENCE is that It must know;
Knowledge should be All-Knowing.
In the Beyond-Beyond this Knowledge knows that It does not know,
does not know Itself,
does not experience the creation,
does not think of the imagination.

Knowledge cannot know unless It thinks.
That Knowledge does not know means
that Knowledge Itself is ignorant (unconscious).

It knows—but what does It know?
God knows—but what does He know in the Beyond-Beyond?

It knows that It does not know;

God knows that He does not know.

When INFINITE INTELLIGENCE thinks, what does It think of?

It thinks of the imagination, not of Itself.

Therefore imagination is the Not-Knowing state of God.

Imagination is Knowledge not knowing Itself,

and this means Knowledge does not know

in the state of imagination.

Imagination is the process of false thinking,

and this process is the outcome of ignorance (unconsciousness).

False thinking *is* thinking of imagination,

and this imagination is the thought of the limited mind

(a Jeevatma with gross, subtle, or mental consciousness).

Real Thinking *is* thinking of Itself,

and this thinking is the One Thought of the INFINITE MIND

(the state of man with "I Am God" Consciousness).

That Knowledge does not know *is* imagination (ignorance),

and the cause of imagination *is* thinking falsely,

not thinking of Self.

For Knowledge to know Itself as Knowledge

and to know ignorance as Ignorance,

INFINITE INTELLIGENCE goes through every state of ignorance

and false thinking until It thinks infinitely,

and ultimately thinks the Infinite Thought of Itself.

The first state INFINITE INTELLIGENCE passes through

is the state of Not-Knowing,

Not-Thinking, Not-Experiencing, Not-Feeling, Not-Desiring,

wherein It is neither conscious nor unconscious:

the Beyond-Beyond of Unconscious Infinite Intelligence.

The second state of INFINITE INTELLIGENCE

is Its being in the state of infinite thinking

as the INFINITE MIND.

This INFINITE MIND is Ishwar, the Infinite Thinker,

the Infinite Formless "I," the Infinite Ego:

Ishwar is the Infinite Unconsciousness of God in the Beyond.

The third state INFINITE INTELLIGENCE must pass through

is the state of false thinking;

It is in the state of Knowing that It does not know,

meaning It is thinking of imagination.

When the INFINITE INTELLIGENCE is thinking of imagination
 It is in the state of infinite false mind;
 this gives rise to the infinite false "I,"
 the infinite false ego,
 which rises from infinite false thinking;
 this is the state of man.

The fourth state of INFINITE INTELLIGENCE is the ultimate state,
 the state of Infinite Real Thinking
 which means It Knows Itself,
 It has attained Self-Knowledge;
 It is Thinking of Itself.

When INFINITE INTELLIGENCE has attained the Infinite Thought,
 It is the Infinite Real Thinker.

When the Infinite Real Thinker thinks,
 It is the Real Infinite Mind
 which gives rise to the Infinite Real "I,"
 the Infinite Real Ego;
 this is the state of Ahm Brahmasmi.

DIFFERENT STATES OF GOD THE INFINITE INTELLIGENCE

For Knowledge to know Itself,
 INFINITE INTELLIGENCE must think infinitely
 as the INFINITE MIND.

The different states of God
 are the different states of thinking
 of the INFINITE MIND.

The first state of INFINITE INTELLIGENCE
 is Not-Thinking of Itself in the Beyond-Beyond
 or the state of Not-Infinitely-Thinking of God.

God IS in the Beyond-Beyond but God is not thinking;
 He is called *Dadar Ahurmazd* by Zoroastrians,
 in Vedant *Paratpar-Parabrahma-Paramatma* or *Parameshwar*"
 in Sufism *Wara-ul-Wara*.

The second state of INFINITE
INTELLIGENCE

is infinite thinking, or the INFINITE MIND.

When God is infinitely thinking (as Infinite Unconsciousness),
He is the Creator, Preserver and Dissolver of the Universe:
to Zoroastrians Ahurmazd, to Hindus Ishwar.

Ishwar or Ahurmazd is the Infinite Unconsciousness of God.

Ishwar is the Creator—Brahma,
the Preserver—Vishnu, the Dissolver—Mahesh.

Ahurmazd is the Creator—Afridgar,
the Preserver—Parvardigar, the Dissolver—Fanakar.

The third state of INFINITE INTELLIGENCE
is the state of most finite thinking of creation
or thinking infinitely finitely
as stone, metal and vegetation forms.

The fourth state of INFINITE INTELLIGENCE
is the condition of less and less finite thinking of creation
or thinking finitely (developing mind)
from worm, insect, fish, and bird to animal forms.

The fifth state of INFINITE INTELLIGENCE
is the condition of infinite thinking of creation
or thinking infinitely (fully developed mind);
this is the last stage of evolution—the human being.

But though mind is fully developed in man,
consciousness is not fully experienced in gross conscious man
(the savage, laborer, scientist, athlete, etc.).

The sixth state of INFINITE INTELLIGENCE is the condition
of infinite thinking of subtle and mental creation,
the stages (planes and heavens) of involution.
During involution the possibilities of developing
the full capacity of mind are gradually actualized.

The seventh state of INFINITE INTELLIGENCE
is the Ultimate Condition and it is Unconditional:
the Infinite Thinker of Its own Self as God.

Realization means that the Self, the Soul,
has attained the Infinite Experience of Itself
and the Infinite is infinitely experienced eternally.
Ahm Brahmasmi is the divine state of all Realized beings
in the Seventh Plane of Knowledge, Vidnyan Bhumika;
the Brahmi-Bhoot, Jeevan-Mukta, Paramhansa, the Sadguru.
This is the Infinite Consciousness, Paramatma or Allah.

In the Beyond-Beyond state
INFINITE INTELLIGENCE is in the state of Non-Thinking,
Non-Creating, and Not-Experiencing Its Self (as INFINITE MIND).

In the Beyond state (Infinite Unconsciousness)
INFINITE INTELLIGENCE is in the state of Ishwar or Ahurmazd,
the Creator, Preserver and Dissolver of universes.

But Ishwar or Ahurmazd neither experiences the creation
nor does It experience Itself (as God).

In the third state as stone, metal, and plant,
INFINITE INTELLIGENCE could have vast experience of
creation
since It has little binding (so few sanskaras),
but has instead the most limited experience.

The INFINITE MIND is neither the Creator
nor does It experience Its Self (God) in these forms;
It is in the condition of the beginning of conscious thought.

In the fourth state as worm, insect, fish, bird to beast
INFINITE INTELLIGENCE experiences the creation limitedly
as these evolutionary forms accumulate sanskaras.

The INFINITE MIND is neither the Creator
nor does It experience Its Self in these forms.

In the fifth state as human being
INFINITE INTELLIGENCE experiences the creation infinitely,
but this is the gross outer experience, not inner.

Though It thinks infinitely,
INFINITE MIND is neither the Creator as man,
nor does It experience Its Self (God) when gross conscious.

In the sixth state as the human being in involution
of either subtle or mental intelligence,
INFINITE INTELLIGENCE experiences the creation infinitely.

In involution the INFINITE INTELLIGENCE is neither the Creator
nor does It know Its Self until the Seventh Plane.

In the Seventh Plane as a God-Realized human being
the INFINITE INTELLIGENCE experiences Itself,
but neither is It the Creator
nor does It have experience of Creator or creation
for Its experience of creation has come to an end.

In this divine state there are two stages.

First is the state of Self-Realization which has in it
Thinking of the Self ("I Am God, I Alone Exist"),
that is, INFINITE INTELLIGENCE is conscious of Its Self;
this is the state of Majzoobiyat.

Second is the state of Qutubiyat or Sadguruhood
wherein INFINITE INTELLIGENCE is fully conscious of the Self
and simultaneously of all creation.

However, in this state of Perfect Mastery (Sahaj Samadhi)
INFINITE INTELLIGENCE does not experience creation
because the INFINITE MIND of the Sadguru or Qutub
knows that creation is all an imagination (Illusion).

INFINITE INTELLIGENCE gives rise to creation by false thought,
and by the act of false thinking It experiences the creation.

INFINITE INTELLIGENCE ends creation by Real Thought,
and by the act of Real Thinking It experiences Its Self.

The meaning of experiencing creation is that through
gross, subtle, and mental bodies the INFINITE INTELLIGENCE
experiences gross, subtle, and mental worlds fully.

The act of false thinking is equated
with the experience of the Universe (Tri-loka),
and this experience is due to sanskaras.

Sanskaras force INFINITE INTELLIGENCE to experience illusion,
and it is sanskaras that force INFINITE MIND
to think falsely (imagine anything and everything).

In the state of deep sound sleep,
INFINITE INTELLIGENCE neither experiences creation
nor Its own Self (Soul) because It is unconscious
(It is in the state of non-thinking which is sleeping).

In order to experience Its Self (Soul),
THE INFINITE INTELLIGENCE must think consciously of Itself
while still in the state of sound sleep.

But the instant It becomes conscious (thinks),
 sanskaras compel It to experience creation
 physically, subtly, or mentally through the limited mind
 instead of Its Self through the INFINITE MIND.
 While INFINITE INTELLIGENCE is unconscious,
 meaning It is not thinking in the state of deep sleep,
 the sanskaras do not compel It to experience creation,
 that is, the sanskaras do not impress the consciousness.
 Yet being unconscious It cannot experience the Self;
 when It becomes conscious (begins to think),
 as in the case of a man awakening from sleep,
 the sanskaras assert themselves by impressing the mind
 to experience the universes.
 So the human being does not experience God,
 or INFINITE INTELLIGENCE does not experience Its Self.

 To experience Its Self (Soul),
 the INFINITE INTELLIGENCE must have consciousness
 and not experience creation.
 This means that It must be conscious of Itself
 and at the same time be unconscious of everything else;
 this is possible only when the sanskaras disappear.

 When sanskaras are uprooted,
 the experience of the gross, subtle, and mental worlds
 through the gross, subtle, and mental bodies
 comes to an end; this end is Nirvan.
 In Nirvan the limited mind stops thinking
 and the INFINITE MIND begins thinking;
 and after INFINITE MIND begins thinking,
 the Infinite Thought is realized in Nirvikalp.
 In Nirvikalp INFINITE INTELLIGENCE is
 in the Infinitely Conscious Awake state,
 that is, no aspect of unconsciousness or dream exists.
 The meaning of Nirvan-Nirvikalp is freedom from Maya,
 from the bindings and laws of creation
 and all the limitations of false thinking.

The state of Infinite Unconsciousness

named Ishwar or Ahurmazd does not experience God,
meaning INFINITE INTELLIGENCE in the state of the Creator
does not experience Itself (as Conscious God).

Only the Brahmi-Bhoots or Paramhansas or Jeevan-Muktas
and the Sadgurus experience God consciously,
meaning they realize themselves to be God;
INFINITE INTELLIGENCE is their own Consciousness.

Because of these different states of God,
there exist different kinds of devotion to God by man.
Devotion to God is for realizing the nature of divinity—
of realizing God as He is.

Real devotion (bhakti) is of three kinds—
Nirguna Bhakti, *Sagun Bhakti* and *Sadguru Bhakti*,
each to a different state of God,
a different state of divinity.

Nirguna Bhakti is the worship of impersonal God, the Absolute,
by Hindus of Paratpar-Parabrahma-Paramatma,
by Zoroastrians of Dadar Ahurmazd,
by Sufis of Wara-ul-Wara.

By mystics it is the worship of the Beyond-Beyond
or of before the beginning.

Nirguna Bhakti is worship of the Non-Thinking state
of the Infinite One, the INFINITE INTELLIGENCE.

Sagun Bhakti is perceptible devotion and is also impersonal.
Sagun Bhakti is the worship of the INFINITE
INTELLIGENCE

that is infinitely unconscious (the Creator of the Universe),
by Hindus of Ishwar, by Zoroastrians of Ahurmazd,
and by mystics of God in the Beyond or in the beginning.

Sadguru Bhakti is devotion to Perfection Personified
the worship of the Perfect Master or Avatar
as the Master or Lord of the Universe.

This is the worship of the Infinite Real Thinking state
of INFINITE INTELLIGENCE in personal form—Ahm Brahmasmi.

The Avatar or Sadguru embodies CONSCIOUS INFINITE INTELLIGENCE,
He is the All-Knowing INFINITE UNIVERSAL MIND.

Only the Avatar or Sadguru can declare, "I Know Everything." The highest type of real worship

is worship of INFINITE INTELLIGENCE in personal form,
the worship of the Avatar or Sadguru
which takes one to the Experience of the Self (the Soul).

How can Unconscious God in the Beyond-Beyond

(Paratpar-Parabrahma-Paramatma or Dadar Ahurmazd)

or God in the Beyond (Ishwar or Ahurmazd),

Who has no experience of Himself (of His Infinity as God)

make others experience Reality?

Similarly, Brahma or Afridgar the Creator,

Vishnu or Parvardigar the Preserver,

and Mahesh or Fanakar the Dissolver,

having no experience of the Self,

cannot bestow the Experience of God-Realization.

Only the Avatar or Sadguru Who thinks infinitely of the Self

and Who has realized the Soul to be One

can make others realize the Soul.

The Avatar or Sadguru

is greater than Paratpar-Parabrahma-Paramatma

because He embodies the Consciousness, the Knowledge

of before the beginning and after the end.

He is greater than Ishwar because He embodies the Consciousness

of the beginning and end,

for He alone can take one's consciousness

back to the beginning and beyond the end.

Nirguna Bhakti, absolute worship of Paratpar-Parabrahma-Paramatma,

is secondary when compared to Sadguru worship

but it is still genuine and profound.

Worship of Dadar Ahurmazd, of Wara-ul-Wara,

of the Beyond-Beyond before the beginning

is worship of the impersonal God Who is nameless,

unknowable in the abyssmal Beyond-Beyond.

Worship of the Sadguru or Avatar is of Personal God

Who is Maharaj or Saheb or Hazrat or Uttam.

He personifies God.

If Absolute worship is done
from the depth of one's heart and in complete faith
it eventually leads to the worship of God in human form.
If this worship of the Absolute is offered
in order to achieve God-Realization, it brings the seeker
into the personal contact of the Avatar or Sadguru.
But if worship of the Absolute is done to gain material ends
(wealth, marriage, child, health, fame, name, etc.)
then it is the worship of Ishwar or Ahurmazd.
This means the seeker is passed
into the hands of Ishwar or Ahurmazd
but not into the hands of the Avatar or Sadguru.
Consequently this person worships Ishwar or Ahurmazd
or Brahma or Vishnu or Parvardigar,
but not the Sadguru or Qutub, the Avatar or Rasool.
This happens because the Sadguru or Avatar
is in every state of God, and in the role of Ishwar
He (as Ishwar) is with creation.
The Avatar or Sadguru is God, the Personal and Impersonal as One.
He is the conscious Infinite Consciousness
and the conscious Infinite Unconsciousness,
and He is with all creation impersonally
in the formlessness of Ishwar.
Sagun Bhakti, perceptible devotion
or devotion to the Perceptible One,
is worship of Ishwar or Ahurmazd.
If this worship is offered for worldly gain or material need
then Ishwar fulfills the desire or want of the worshipper.
But if the worship is offered to attain God-Realization,
then through Paramatma (the Infinite Consciousness)
the worship delivers the seeker into the hands
of the Avatar or Sadguru—and he worships the Master.
Ishwar, the Infinite Unconsciousness, can fulfill desires
but having no experience of Infinite Consciousness
Ishwar cannot make others experience God consciously.

As Kabir sang centuries ago in Benares:
"The remembrance by the virtuous
gains them their rewards (fulfills their desires);
The remembrance by the selfless gains them the Goal."

No one can impart the grace of Realization
except God in Personal Form,
and the meaning of worshipping the Avatar or Sadguru
is that everything, mind, body, possessions,
should be dedicated to Him.
Neither Paramatma nor Ishwar can make one realize God,
but only the Avatar or Sadguru makes this Realization possible;
the Masters are greater than God
since they make others God.

As Hafiz declared:

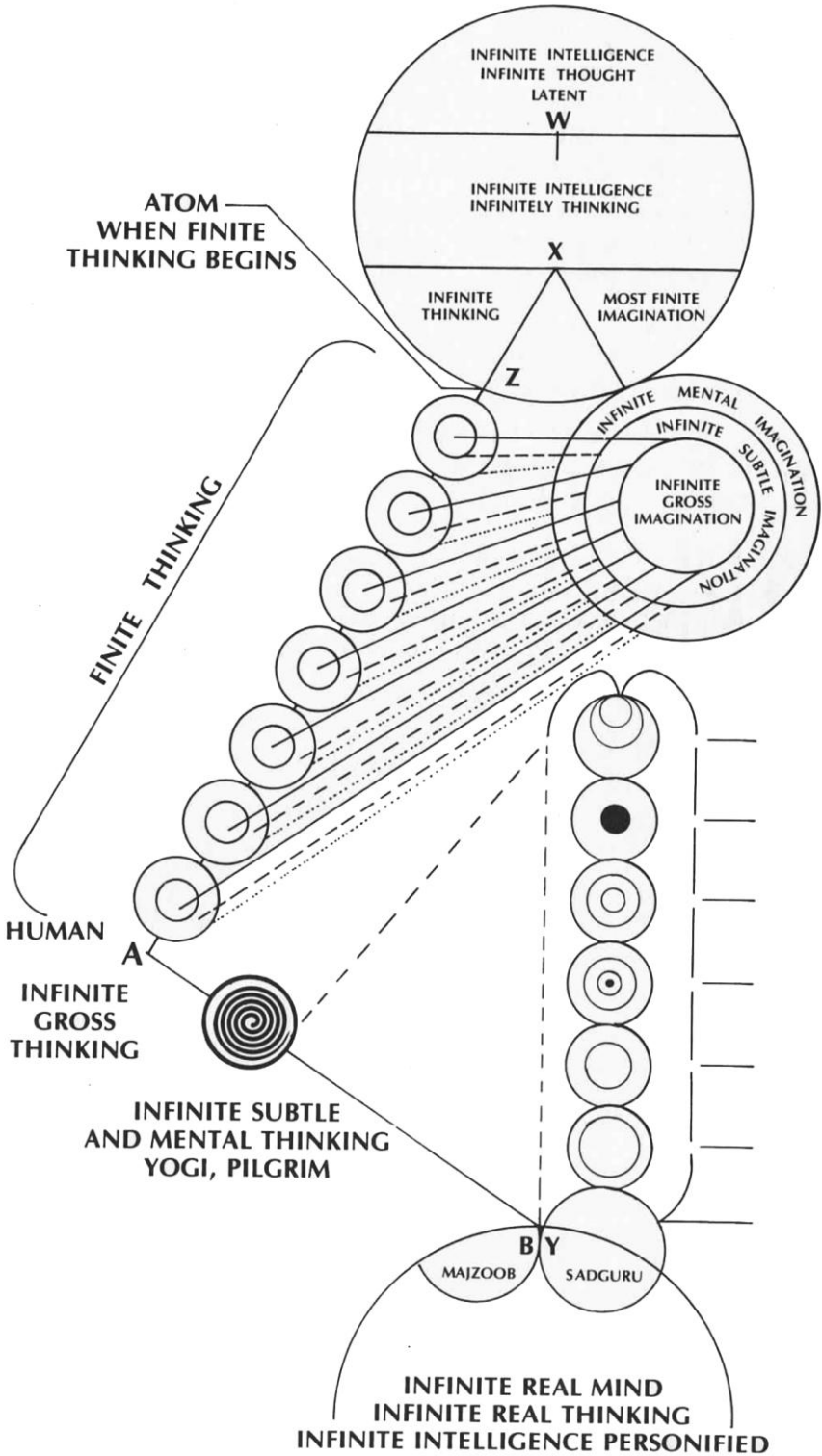
"No Knowledge is gained and no secret revealed
without the Master of Truth.
Doubts cannot be dispelled without the Master.
Hail to Thee, Oh
Master of God.
Worship the Master in Whom all attributes reside."

The Sadguru or Qutub is God-Personified, God-Conscious;
he is thinking of himself in every state of God.
Therefore if worship is offered to Paramatma or Allah
(Infinite Consciousness Who is Impersonal)
then the Sadguru or Qutub is also worshipped.
But in worship to Paramatma or Allah,
the Sadguru or Qutub is not personally served,
and not intimately known, and not loved.

Service to the Master is slavery to God (bunda), and
is only possible where there is love.

The slave becomes the lover
who serves the Master as the Beloved
and sacrifices his life at the feet of the Beloved.
By complete surrender to the Avatar or Sadguru,
surrendering to Him everything,
one worships, serves, and loves Paramatma or Allah
and eventually achieves Realization.

INFINITE THINKING OF INFINITE INTELLIGENCE



EXPLANATION OF INFINITE INTELLIGENCE CHART

With the beginning of **X** (Infinite Thinking),

W instantaneously becomes **Y** and **Z** simultaneously
(meaning INFINITE INTELLIGENCE experiences
the Infinite Thinker State as Sadguru,
and simultaneously the most finite thinker state as stone).

Gradually through involution, **W** reaches **B**—the Goal
(INFINITE INTELLIGENCE experiences infinite subtle thinking
and infinite mental thinking in attaining the Goal).

Ultimately, **W** becomes **B**

(INFINITE INTELLIGENCE realizes Itself in the Seventh Plane,
in the state of Infinite Real Thinking—Majzoob).

For very few God Realized Souls, **B** becomes **Y**
(a Majzoob becomes a Sadguru)
and controls the Universe.

In conclusion, the whole phenomena of **W, X, Y, Z,**

A and **B** is a constant—infinite and eternal. The Nothing
is necessary to know the Everything; Illusion is necessary to
experience Reality; Infinite Thinking is necessary to have
INFINITE MIND.

When **X** (Infinite Thinking) begins thinking,
W (INFINITE INTELLIGENCE) through **X**
Creates (Preserves and Dissolves) the Universe
and experiences the Universe through **X**.

While Creating (Preserving and Dissolving) the Universe,
W becomes **Y** (INFINITE INTELLIGENCE becomes Infinite
Thinker) and while experiencing the Universe,
W becomes **Z** (most finite thinker).

W then becomes **Z** to **A**

INFINITE INTELLIGENCE becomes the most finite thinker,
then the finite thinker—metal to animal,
until IT is the infinite false thinker—man).

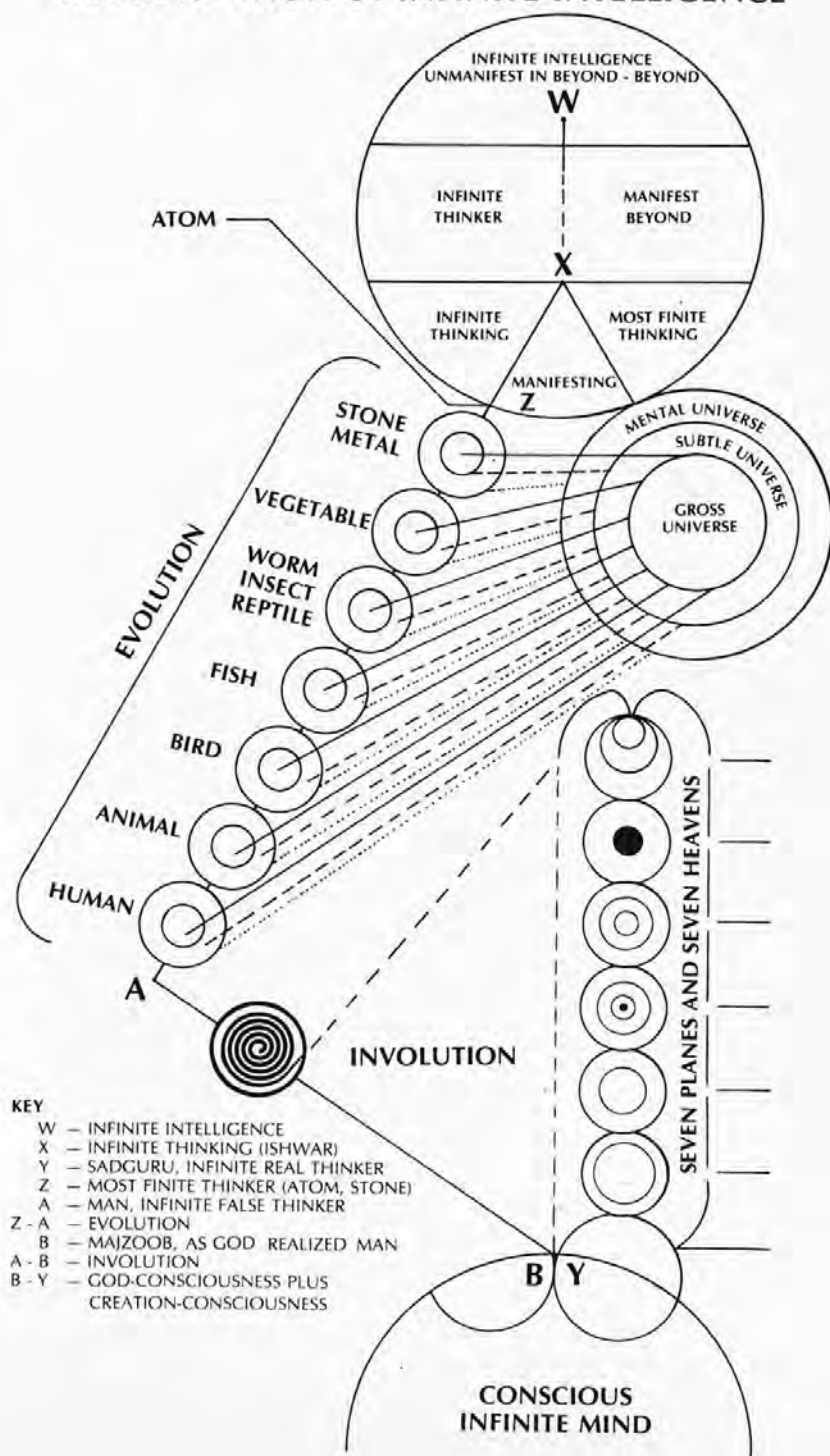
When **W** is **Y** (Sadguru)

INFINITE INTELLIGENCE is in the INFINITE MIND State
(producing the Universe).

When **W** is **Z** (stone)

INFINITE INTELLIGENCE is in the most finite mind state
(experiencing the Universe).

MANIFESTATION OF INFINITE INTELLIGENCE



ISHWAR

Simultaneously with the commencement of thinking
by the INFINITE INTELLIGENCE creation starts,
meaning INFINITE MIND turns into Brahma the Creator and
creation unfolds for the purpose of being experienced.

In the same way, through infinite thinking
when INFINITE INTELLIGENCE plays the Preserver,
INFINITE MIND transforms into Vishnu;
when INFINITE INTELLIGENCE dissolves creation
INFINITE MIND transforms into Mahesh.

This dissolution is called *Pralaya* or *Mahapralaya*.
As INFINITE MIND is creating and preserving and dissolving
in the states of Brahma, Vishnu and Mahesh,
INFINITE INTELLIGENCE is not aloof from experiencing
everything that happens.

In the role of the Preserver, Vishnu,
INFINITE INTELLIGENCE experiences creation
in an infinite number of ways through infinite forms.
This means that INFINITE INTELLIGENCE in the state of Ishwar
does not experience creation by Itself,
but experiences the creation through the infinite forms
that manifest out of the Infinite Unconsciousness.

Creation occurs within the Infinite Unconsciousness
of INFINITE INTELLIGENCE and is the manifestation
of the INFINITE MIND'S infinite thinking.

Ishwar is this state of God that is the Infinite Unconsciousness,
and it is through this infinite unconscious state
that INFINITE MIND thinks.

At the instant INFINITE MIND thinks, creation begins
and everything happens as the three worlds unfold
in the evolution of universes and the involution of planes.

Ishwar is the God that is the Infinite Thinker
and Infinite Unconsciousness is infinite thinking.

Ishwar is the same INFINITE INTELLIGENCE (God) as Paramatma—
but Ishwar is the God in the state
of being infinitely unconscious,
whereas Paramatma is the God that is
in the state of being infinitely conscious.

INFINITE INTELLIGENCE

Ishwar is the Infinite Unconsciousness of INFINITE MIND
and through Its infinite thinking Ishwar manifests
in three impersonal aspects—Brahma, Vishnu and Mahesh.
Through the human form INFINITE INTELLIGENCE
has infinite experience of creation
through the gross, subtle, and mental worlds,
but in evolution from stone form to animal form
INFINITE INTELLIGENCE has limited experience.
In the God-Realized Majzoob, Jeevan-Mukta or Sadguru,
INFINITE INTELLIGENCE has the Infinite Experience of Itself;
that is Indivisible Infinite Real Thinking, Ahm Brahmasmi.

In the beginning it is the same INFINITE INTELLIGENCE
with the commencement of infinite thinking that acts as Ishwar.
As Ishwar, INFINITE INTELLIGENCE performs the three acts
of infinite creation, preservation, and dissolution
from one and the same Point in Infinite Unconsciousness;
that Point is the OM Point or AHUR Point.
Out of this Point in Infinite Unconsciousness
the INFINITE INTELLIGENCE brings forth creation, and
by the expansion (pasara) of the Infinite Unconsciousness
INFINITE INTELLIGENCE preserves creation.
While preserving creation through Its Infinite Unconsciousness,
the INFINITE INTELLIGENCE experiences all aspects of
creation.
After experiencing all aspects of evolution and involution
it is the same INFINITE INTELLIGENCE that dissolves creation
into unconsciousness when It achieves Realization.

Infinite Consciousness has one aspect, It IS.
(Knowledge or Intelligence or Consciousness Itself.)
Infinite Unconsciousness has three aspects—
creation, preservation, and dissolution,
the infinite acts of Brahma, Vishnu and Mahesh.
Since Infinite Consciousness (God) is indivisible
each thing and being in the three worlds is God
or Infinite Consciousness in latency, and has by nature
the triune aspects of Brahma, Vishnu and Mahesh.
In this respect, when a human being awakens from sleep
and opens his eyes his sanskaras create his world,
meaning he acts as Brahma.

As long as he remains awake and keeps his eyes open (seeing)
 his sanskaras preserve his world; he acts then as Vishnu.
 When the person goes to sleep and
 is shutting his eyes (not closed eyes)
 his sanskaras are temporarily dissolved and
 the world he created dissolves; man acts as Mahesh.
 For man these acts are on a limited scale,
 but for the Infinite Unconsciousness
 these acts are on an unlimited scale.
 When Brahma opens His eye, everything is created;
 when Vishnu sees everything, creation is preserved;
 and when Mahesh closes His eye, everything dissolves.

Creating and preserving may be compared
 to the human acts of exhaling and inhaling of breath.
 The act of dissolution may be compared
 to the act of deep breathing (inward breathing)
 as in sound sleep (not of stopped breathing).
 Every individual performs the acts of Brahma, Vishnu, and Mahesh
 on a finite scale.

The Avatar or Sadguru performs and controls these acts
 as the breath of all life on a universal scale.
 When a Sadguru exhales he is creating as Brahma;
 when he inhales he is preserving as Vishnu,
 and when inwardly breathing he is dissolving as Mahesh.

This constant control of the breath of all life
 results in endless and infinite acts
 of creation, preservation, and dissolution in the universes
 and is the aspect of universal movement in their work.

One performs the three acts of Brahma, Vishnu and Mahesh
 until one realizes God,
 because one is unconscious until realizing God;
 when Infinite Consciousness is attained
 breathing (creating) stops.

Forms evolving from stone to human are in the awake state of
 seeing, smelling, tasting, experiencing and
 perceiving the creation but not the Self.

INFINITE INTELLIGENCE in forms from stone to animal
 progresses through stages of experience

to attain infinite experience of creation in
the awake state of man.

In all forms from stone to man
the states of awakening, remaining awake, and sleeping
are analogous to the states of the INFINITE MIND
creating, preserving, and dissolving.

In the awake state INFINITE INTELLIGENCE experiences three
worlds

through the gross, subtle, and mental bodies
of many different gross, subtle, and mental forms.

In the awakening state of stone
INFINITE MIND infinitely brings forth gross creation
(though the experience by the stone is most, most finite).

In the awake state of stone INFINITE MIND sustains creation,
and in the sleeping state of stone
It infinitely dissolves creation to nothing (zero).

In the awakening state of vegetation
INFINITE MIND infinitely creates creation,
and in the same awake state infinitely preserves it.

In plant forms INFINITE INTELLIGENCE begins to experience
the gross world most finitely (as energy emerges).

This finite experience becomes less and less limited
through evolution's expanding development of consciousness
from worm to fish, to bird, and then to animal.

The INFINITE INTELLIGENCE in the awake state of man
creates infinitely, but It is the gross world
that It first creates
and then the subtle and mental worlds.

In the same awake state of man
the INFINITE MIND preserves creation infinitely,
and in the sleeping state It dissolves creation infinitely.

While man is in his awake state
INFINITE MIND experiences the creation infinitely:
first the gross sphere infinitely through reincarnation,
and then the subtle and mental worlds
experienced infinitely (inwardly) through involution;
but INFINITE MIND does not experience the Self.

In this way, from beginning to end, the INFINITE INTELLIGENCE
in the states of Creator, Preserver and Dissolver evolves
from infinitely-imperfect-most-finite-form (the stone),
to less-imperfect-less-finite-form (vegetation),
to less-and-less-imperfect-less-and-less-finite-form
worms, insects, reptiles, fish, birds, and beasts),
progressing finally to perfect form—human.
Man crowns evolution; in the human form exist perfectly developed
gross, subtle, and mental bodies which have the infinite capacity
to experience all of creation infinitely.

In the primal state of thinking and creating the universes
the INFINITE INTELLIGENCE becomes the INFINITE MIND,
yet in experiencing Its creation
the INFINITE INTELLIGENCE is the most limited mind.

In the infinite state of MIND as Ishwar or Ahurmazd,
the Creator, Preserver and Dissolver,
INFINITE INTELLIGENCE has no thought of
Itself
and does not experience Itself (as God).

The INFINITE INTELLIGENCE experiences Its Self as Soul
only in the state of INFINITE REAL MIND, Paramatma or Allah.

In the state of Ishwar or Ahurmazd
the INFINITE INTELLIGENCE cannot experience Its Soul
because in the state of Ishwar or Ahurmazd
INFINITE INTELLIGENCE is not relating to the Soul
but is in relation with the universes.

This means that in the states of Creator, Preserver, and Dissolver
INFINITE INTELLIGENCE cannot experience Itself, as these states
(analogous to awakening, staying awake, and sleeping)
are solely related to creation and not to the Soul.

The states of Ishwar or Ahurmazd, the Infinite Unconsciousness,
are states of God concerned only with creation;
they are not concerned with Realization of God.

When INFINITE INTELLIGENCE begins thinking, everything
begins. As it thinks enormously, then powerfully, and finally
infinitely,

INFINITE INTELLIGENCE turns into Infinite Thought,
the Infinite Thought of the Infinite Thinker
but with the most finite formless imagination.

Simultaneously the INFINITE MIND turns into the most finite mind
and creates gross, subtle, and mental worlds and beings.

INFINITE INTELLIGENCE first thinks most finitely
as creation emerges,
and through this finite thinking of imagination
It experiences most finitely that which It created (thought).
With the commencement of Thought
INFINITE INTELLIGENCE becomes Ishwar (Infinite Thinker),
and Its Thought creates mental, subtle, and gross worlds
by the act of thinking infinitely
from the most finite point—the OM Point.
Thus imagination is most finite in the Beginningless Beginning
and develops with the development of the limited mind;
in man, mind being fully evolved,
imagination becomes infinite.
Imagination is false, but imagination itself is the medium
for the INFINITE INTELLIGENCE to experience Its Reality:
Its INFINITE REAL MIND.

KALANA AND NA-KALANA

Effulgence = INFINITE INTELLIGENCE = Consciousness,
Consciousness of the Oversoul = Knowledge.
Everything = the Infinite = Paramatma = *Kalana*.

Darkness = Imagination = Ignorance.
Nothing = the Most Finite (Creation) = *Na-Kalana*.

Effulgence is the nature of INFINITE INTELLIGENCE
and INFINITE INTELLIGENCE is the Consciousness of the Oversoul;
the Consciousness of the Oversoul (God) is Knowledge,
and this Knowledge is Effulgent.
Everything is the nature of the Infinite
and the Infinite One is Paramatma,
and Paramatma is in the state of Kalana—Everything.
Darkness is Imagination;
Imagination is the state of Ignorance,
and Ignorance is the state of Darkness.
Nothing is the Most Finite;
this Most Finite Nothing is Creation,
and Creation is in the state of Na-Kalana—Nothing.

Effulgence, INFINITE INTELLIGENCE, Knowledge, Everything,
the Soul Itself, exists in the state of formless form,
latent in the original deep sleep of God, the Beyond-Beyond.
In the deep sleep of God
Effulgence is in the form of Light,
but the Light does not see Itself.
In the Beyond-Beyond, Knowledge is in the form of Knowledge,
but Knowledge does not know Itself.
Everything is in the form of Everything in the Beyond-Beyond,
but Everything does not feel Itself.
In this original state of God, beyond and beyond,
the Infinite is in the form of the Infinite,
but the Infinity does not experience Itself as infinite.
The Beyond-Beyond is the infinite state of latency
before creation began, before thinking began,
before knowing began, before the movement of thought,
the Whim, in the Ocean of Divinity commenced.

Light is the Soul Itself.
In the original awakening state
Light is in the form of darkness.
This means that INFINITE INTELLIGENCE does not experience
the Light of the Soul.
Knowledge is the Soul Itself.
In this original awakening state
Knowledge is in the form of ignorance.
This means INFINITE INTELLIGENCE does not experience
the Knowledge of the Soul.
Everything is the Soul Itself.
In the original awakening state
the Everything is in the form of the Nothing.
This means INFINITE INTELLIGENCE does not experience
the Everything-ness of the Soul.
The Infinite is the Soul Itself.
In the original state of awakening
the Infinite is in the form of the most finite.
This mean INFINITE INTELLIGENCE does not experience
the Soul's Infinity.

In the perfect state of the Sadguru

Light exists in the form of Light,
and the Light has Its Effulgent Consciousness.

This means that the Sadguru's Effulgent Consciousness
is in the state of INFINITE INTELLIGENCE
using Its INFINITE MIND.

In the Sadguru, a man who has become Knowledge,
Knowledge exists in the form of Knowledge
and this Knowledge knows that Everything
is in the form of Everything.

This means that the Everything feels Itself through the Sadguru;
It feels Itself as All-Knowledge, All-Power and All-Bliss.

Through the Sadguru, a man who has become Infinite,
the Infinite exists in the form of the Infinite,
and the Infinite experiences the Infinity of Itself.

In the ordinary awake state of man
the Light of the Soul has the experience
of darkness (the universe) in the form of light;
and the Light has the experience of Itself
in the form of darkness.

The Knowledge of the Soul experiences the darkness
(the universe) in the form of knowledge,
and Knowledge experiences Itself in the form of ignorance.

The Everything of the Soul experiences the nothing,
the universe, as everything,
and Everything experiences Itself in the form of the nothing.

The Infinite experiences the most finite,
the universe, infinitely,
and the Infinite experiences Itself in the most finite forms.

The INFINITE INTELLIGENCE experiences imagination
in the form of finite intelligence
and Itself in the form of imagination.

This means that the Soul which is Everything,
that is Light, that is Knowledge, that is Infinite,
that is INFINITE INTELLIGENCE Itself
has no Knowledge of Its Self.

Instead the Soul experiences Itself as darkness,
ignorance, most finite, and in the form of imagination
not in the form of the Everything, the Light,
the Knowledge, the Infinite, the INFINITE INTELLIGENCE.

The creation is nothing;
it is but an imagination.
Imagination is contained in INFINITE INTELLIGENCE
and this imagination is nothing.
The darkness that is in the Light is nothing,
meaning that throughout all of creation
and in every individual imagination all is nothing but darkness,
and this darkness is contained in the Light.
That which is ignorance
and is contained in Knowledge is nothing,
meaning that throughout the whole world
there is nothing but ignorance,
and this ignorance is contained in Knowledge.
But even the Nothing that IS,
and which is latent in the Everything, is nothing.
It is the most finite
and is latent in the most finite infinite.
There is nothing but nothingness
which is in the Everything,
and that nothingness is
the everything of the Nothing.

Because the creation is most finite,
it is as a drop of the Ocean
in the Ocean,
as originally the imagination was latent as a drop
in the INFINITE INTELLIGENCE.
That imagination that surged as infinite thinking is
but a drop of INFINITE MIND.
And all the infinite number of minds
are nothing but drops
of the Ocean of INFINITE MIND.
The oceanic drop in the form of creation is ignorance;
ignorance is in the Ocean
as a drop in the form of knowledge (not knowing).
This means that the oceanic drop
in the form of infinite creation is ignorance,
and this ignorance in the ocean of Knowledge
is just a drop of not knowing,

Creation is in the Ocean
as a drop
in the form of light.

This means that the creation (universe, darkness)
is in the Ocean of Light
as a drop of light.

Limited creation remains in the Ocean as a drop,
and the limitedness of creation
remains in the Ocean of the Infinite
as a drop.

Nothingness remains in the Ocean of Everything-ness
as a drop,
and the Nothing in the Everything
is as a drop.

The meaning of the Everything and the Nothing,
the Infinite and the most finite,
is that within the Ocean of Light
darkness is as a drop.

In the Ocean of Knowledge
ignorance is as a drop.

In the Ocean of INFINITE INTELLIGENCE
imagination is only as a drop.

In the Ocean of Everything
the Nothing is as a drop,
and in the Ocean of Infinity
the most finite is in the form of a drop.

This whole creation has oozed out
or poured out as the drop of darkness,
as the drop of ignorance,
and is the most finite imagination of the Nothing.

The most finite imagination of the Nothing is the original,
formless, not knowing, unseen, unfelt, unconscious,
unspread drop in the form
of mental, subtle, and gross worlds,
heavens, planes, universes, planets,
numberless suns, moons and stars.

All of this Nothing is experienced by the Jeevatma
not as imagination, not as illusion, not as nothing,
but as the Everything, as Infinite, as Knowledge,
as Being, as Intelligence, as Light, as Existence.

All of the imagination of the Nothing
comes out from the most finite Point, the OM Point,
and from that Point infinite thinking arises.

In the state of sound sleep there is no such thing as creation
or creation unseen, or unseen darkness,
or darkness point, or unfelt Nothing drop,
or unknowing ignorance drop, or unthinking imagination drop
or the unexperienced consciousness in
the most finite form of drop.

There, in deepest sleep,
everything disappears (into a nothing state).

In the waking state, this original drop of Nothing
becomes gross, subtle, and mental worlds which are seen and felt
as universal light, universal consciousness,
universal intelligence, and in infinite form
which is all sheer ignorance.

The Sadguru or the Avatar sees the creation as darkness
and knows this darkness as unknown ignorance.

Simultaneously He experiences Himself as Infinite
and feels Himself as Everything.

In the ordinary awake state,
the experience of a gross, subtle, or mental conscious Jeevatma
is without substance or essence.

The Jeevatma's experience is of darkness,
nothingness, dropness, limitedness,
most finiteness and ignorance (unconsciousness).

Despite this the Soul always remains as It is.

The Soul remains in the form of Everything as Infinite Ocean,
All-Knowledge, All-Light, All-Power, All-Bliss,
even though It does not experience Its Self.

In the divine state of the Sadguru or the Avatar
the Soul experiences the creation as it is:
nothing, as most finite drop, as darkness,
as imagination and ignorance,

Simultaneously the Soul in the state of the Sadguru
experiences Itself as It is: the Infinite Ocean,
the Everything, the Light, the Knowledge,
the Power, the Bliss, the INFINITE INTELLIGENCE.
In the sound sleep state of a human being
(gross, subtle, or mental conscious)
Light is Darkness and Darkness is darkness.
In the awake state, man experiences that
Light is Darkness and Darkness is light.
In the Perfect state of the Sadguru
Light is Light and Darkness is Darkness (Ignorance),
as Knowledge is Everything and Ignorance is Nothing.

THE INFINITE REAL "I" AND THE INFINITE FALSE "I"

Originally before the beginning
there was the Infinite Real "I,"
Light, Intelligence, Knowledge.
With the Real "I" in Its Existence was the Infinite False "I,"
Maya, Natural Darkness, Ignorance.
Before the beginning, the Infinite False "I"
was continually seeing the Infinite Real "I,"
but the Infinite False "I" was not conscious of it.
It could not see the Infinite Real "I" consciously
because by nature the Infinite False "I" is dark.
Its being was dark; It was unknowing and unconscious,
and the Infinite False "I" could not see the Infinite Real "I"
without desires, without sanskaras, without thought.

Though the Infinite False "I" was seeing the Infinite Real "I"
at the same time It was not really seeing
because It was not knowing what it saw;
what It saw was unknown to Itself.
So the Infinite False "I" desired to know
the Infinite Real "I" (Self), that is, to see It.
But actually it was the Infinite Real "I"
through the Infinite False "I" that desired to know and see
the Infinite Real "I" Itself, as It really was.

The desire to know and see was voiced as, "Who Am I?"
This original desire, the first sanskara
of the Infinite False "I" to see, to know, and to experience
the Infinite Real "I" was put to a limit,
and It was put to a limit by the first sanskaras.
In the beginning the Infinite False "I" was unlimited;
It had no desire and was without sanskaras
and so existed without limit.
But at that time It could not experience the Infinite Real "I"
In order to experience the Infinite Real "I"
It was required to have consciousness.
But it was the Infinite Real "I" that required
the consciousness (of Itself),
though It did so through the Infinite False "I."

The Infinite False "I," not knowing, "Who Am I?"
desired to know the Infinite Real "I,"
and by this desire It became conscious
but not of Itself.
The desire created sanskaras,
and by the sanskaras the Infinite False "I" became limited.
Although It had become conscious, It was now limited—
Its knowledge, sight, and consciousness
were all put to a limit,
and this limitation kept It from knowing
that it was actually the Infinite Real "I"
that was becoming conscious
through the Infinite False "I."

In the Beginningless Beginning
the Infinite Real "I" was also unlimited,
and It also had no consciousness of Itself.
The Infinite Real "I" did not see Itself,
did not experience Itself, did not know Itself,
and It did not know that It was real,
because of want of consciousness.
Then the Infinite Real "I" became conscious
through the Infinite False "I"
but still It could not know Itself as real
because Its consciousness was limited in the False "I."
Though conscious, the Real "I" through the False "I"
could not see Itself and so could not experience Itself as real.
It was limited (bound) by sanskaras in the False "I,"
not infinite and limitless as before the beginning.
In order to see and know the Real Self "I"
this False "I" this limited false self,
had to become both infinite and indivisible
(as is the Real "I"
from which the False "I" is formed)
and fully conscious, meaning infinitely conscious.

So before the beginning the Infinite Real "I" was limitless
but had no consciousness.
In order to know Itself as real
It became conscious through the False "I."
This false self (limited "I") ultimately
should become infinite and indivisible
as the Infinite Real "I"
out of which the Real Self formed Its existence,
and Its consciousness should become
infinite and indivisible
to see the Infinite Real "I" in Itself.

It is the Infinite Real "I"
through the Infinite False "I" that becomes fully conscious
to see Its Real Self.

To see the Light,
the seeing should be through Darkness;
to know Knowledge,
the knowing should be through Ignorance.
In other words Darkness must be experienced
in order to see Light;
Ignorance must be known as Ignorance
in order to know Knowledge.
All the states of unconsciousness must be experienced
in order to become conscious of Consciousness.
The Sadguru has become conscious of all states of consciousness
and all states of unconsciousness.
He has attained the Infinite Real "I" through the Infinite False "I"
by passing through all false states of consciousness
in the Infinite Unconsciousness.
The Sadguru with one glance of grace
can destroy in a flash, in one birth,
the limit of the limited mind (false self)
formed of desires and sanskaras.
The Sadguru's glance can make the seeker like himself (the false
limited "I" changes into the Infinite Real "I."
Kabir has sung,
"The Sadguru should be such a One
Who can in a moment
show (give experience of) Reality,
and give Darshan of the Self in a flash
by pushing the seeker in the Beyond."

FORMLESS PARATPAR PARABRAHMA PARAMATMA AND PERSONAL PARAMATMA AND MAYA

Originally, the formless Paratpar Parabrahma Paramatma
is the Real Ahm "I" which is the Infinite Real Self.
In this formless, impersonal state of the Infinite Real Self
there exists no consciousness of knowing, experiencing,
seeing, feeling, acting or reacting.
It means Paramatma was originally Paratpar Parabrahma;
Infinite Consciousness was originally infinitely unconscious.

Formless Maya is the infinite but unconscious False Self
which is the existence of false Ahm—the Infinite False "I."
Being unconscious, Maya cannot see or experience or know
the Infinite Real Self (Paramatma).
To become conscious (of Itself) the Infinite Real "I"
takes a form and becomes the embodied soul Jeevatma.
When the Jeevatma through Maya becomes fully conscious
it sees the Infinite Real Self and experiences It,
and can become personal God
by having consciousness of the Infinite Real Self (Paramatma).
Originally the Infinite False Self exists in the Infinite Real Self
and simultaneously the Infinite Real Self is
in the Infinite False Self;
both are merged as one in the unconscious Beyond-Beyond.
But the mess (manyness) of the three worlds in illusion
belongs to the Infinite False Self ("I"),
whereas the Infinite Real "I" remains only as a witness to it.

Personal God is the fully conscious Jeevatma,
meaning the Infinitely Conscious Shiv-Atma.
Personal God is the existence of the Real Self
plus the existence of the Infinite False "I" as shadow.
This means that because of consciousness
(consciousness of both God and the three worlds),
personal God in the form of the Avatar or Sadguru
sees, knows, and experiences the unlimited Real Self
and simultaneously is a witness to creation.
The experience of personal God (Sadguru) is like
the experience of the Ancient One (Avatar), the First Soul
Who established the aspect of personal God—Adi Purush.
The Jeevatma who becomes personal God
is like the Ancient One of ages past;
that is, he is Master of God like Zarathustra, Ram,
Krishna, Buddha, Christ, Mohammed, Meher Baba
and his consciousness is one with the Avatar's.

Gross illusion (Maya) is the state of the limited false self,
the Jeevatma developing three bodies and experiencing
through limited mind.

Desires create sanskaras (impressions),
and desires limit the limitless false ego.
But desires also make the limitless false ego conscious (as Jeevatma)
so that It can see, know, feel, and eventually experience
the Infinite Real Ego (Ahm).
Instead of seeing the Real Self,
the limitless false ego in the form of the Jeevatma
sees everything as limited because of desires
which put a limit to the mind (thinking, consciousness).
Therefore, instead of man seeing, knowing, and experiencing
the Real Self (as Infinite God),
man sees body and creation (limitedness).

Consciousness is preserved for the sake of Realization,
and when consciousness becomes unlimited (in Nirvan),
then consciousness can see, know, and experience
the Infinite Real Self instantaneously (in Nirvikalp).

For Realization to occur
consciousness should remain and limit should go.
This means that to attain the state of Realization of Self,
that is, for the limited false consciousness
to become Unlimited Real Consciousness,
the limits to consciousness should be dissolved.

What limits consciousness?

What is the cause of limitation?

Desire—so desires should disappear.

The first desire was to know "Who Am I?"

This first desire (the first sanskara)
gave rise to countless desires (sanskaras)
with the result that there are countless limitations.

The countless limitations arise from the first limit.

The first limit was, "I do not know Who I am."

When the Infinite False "I" began to know,
countless limitations arose, because at first
It desired everything but Itself.

The abolition of all limitations, all desires and sanskaras
is necessary to experience the Limitless Real "I."

That is, to deliver oneself from all limitations
one must get rid of all desires.

With the abolition of sanskaras (in Nirvan)
the false limited self is transformed (in Nirvikalp),
and instantaneously It realizes Its Infinite Real Self
as Self becomes unlimited and conscious of Real "I."

In Nirvan the Jeevatma loses all form
and exists as formless in Nirvikalp:
the Self is real in the state of Ahm Brahmasmi.

THE STATE OF AHM BRAHMASMI

Ahm Brahmasmi (Self-Realization) means that
the INFINITE INTELLIGENCE should experience Itself infinitely,
that is, It should be in the state of INFINITE MIND
and have no illusory thoughts.

To experience Itself INFINITE INTELLIGENCE should neither be
in the state of the Creator (Ishwar),
nor in the state of experiencing creation (Jeevatma),
nor in the state of thinking (limited false mind).

INFINITE INTELLIGENCE should not be in the state of non-thinking
which is similar to the unconscious sound sleep state,
because then It experiences nothing (in the Beyond-Beyond).

To experience Its Self infinitely
INFINITE INTELLIGENCE should be in the state of Self-Thinking.

INFINITE INTELLIGENCE should have consciousness
not of the gross, subtle, and mental bodies and worlds
but of the Self.

INFINITE INTELLIGENCE should be in the state
of Infinite Thinking of the Self
to experience Itself as infinite.

The possibility of Self-Realization prevails only in human form
wherein the gross, subtle, and mental bodies are fully developed
and the powers of thinking manifest infinitely.

INFINITE INTELLIGENCE gains the possibility of Self-Realization
through the development of gross, subtle, and mental bodies,
but in order to experience Itself

It should not experience the gross, subtle, and mental worlds.

This means that INFINITE MIND should lose consciousness
of the three spheres of illusion
but simultaneously maintain Its Self-Consciousness.

Gross, subtle, and mental bodies and worlds do not exist
for INFINITE INTELLIGENCE in the state of sound sleep,
but in Its state of thinking of Self
these bodies and worlds should also not exist.
This means INFINITE MIND should remain awake
in the state of sound sleep!
That is, INFINITE MIND should be conscious of Self
and unconscious of the three worlds.
This in turn means It must think of Its Self
and not of creation,
implying that though INFINITE SELF remains in creation,
It should not experience creation,
but experience Its Infinity.

In the sound sleep state there are gross, subtle, and mental bodies
but these bodies have no consciousness,
therefore gross, subtle, and mental worlds are not experienced.
Similarly in the state of Self-Realization (Ahm Brahmasmi),
INFINITE INTELLIGENCE has no experience of the three worlds
through the respective gross, subtle, and mental bodies
but consciousness remains *conscious*.
(The consciousness that remains is only of Self—Infinite "I.")

To attain the state of Ahm Brahmasmi
the INFINITE INTELLIGENCE should be
in the state of INFINITE MIND
but in an action less condition of mind.

In the deep sleep state
INFINITE MIND is in the state of infinite existence,
and in the dream and awake states
It is in the state of active mind (limited existence).

The Self-Realization state of Ahm Brahmasmi signifies
that INFINITE MIND has consciousness
that is infinite pertaining to the Self
but no consciousness of the gross, subtle, and mental worlds
pertaining to the limited self.

SLEEP AND AWAKE STATES

Real divine awakening is Self-Realization (Ahm Brahmasmi):
the Self-Realized person is divinely awake
while in deep sleep.

When one is divinely awakened
and experiencing Infinite Consciousness
one has no connection with gross, subtle, or mental bodies.
This is the state of the Majzoob or Brahmi-Bhoot.

The real divine dream is the awake state in dream
which is the experience of the pilgrims on the six inner planes.
The subtle conscious yogi experiences the subtle world while awake
and simultaneously experiences the gross world,
but as a dream.

The mental conscious Shiv or Kailash
experiences the mental world while awake,
and simultaneously experiences the gross and subtle worlds
but as a dream.

The Majzoob or Brahmi-Bhoot experiences his Self as God
and is completely unconscious of the three worlds
and his three bodies (asleep to creation).

When the Majzoob walks he is a divine sleep walker,
if he is used for inner work he is a divine sleeping partner,
and if he talks he is talking in his divine sleep.

In the Real Awake state the Jeevan-Mukta or Paramhansa
experiences his Self as God and experiences his shadow
as everyone and everything in creation.

In the Real Awake state the Sadguru
experiences himself as Absolute God—Ahm Brahmasmi,
and simultaneously is conscious of everyone and everything
in the three worlds and works universally
for everyone and everything in Sahaj Samadhi.

In deep sleep one is unconscious of mental, subtle, and gross bodies;
creation disappears, but the Soul does not experience the Self
because one has no consciousness while asleep.

In the ordinary false dream
a gross conscious man experiences the astral section
of the first subtle plane with gross impressions.

In the awake state the ordinary man
 experiences the gross world with gross sanskaras,
 that is, the world is in a physical state of matter.

In the ordinary awake state
 the mind is connected with the gross body through which
 INFINITE INTELLIGENCE experiences the gross world.

In the ordinary dream state
 the gross body is fused with the subtle body.

This means that despite the gross body being there (lying asleep),
 it does not exist
 in any form of consciousness for the sleeper.

While dreaming then,
 the subtle body is connected with the mind
 and the mind through the subtle body
 experiences the lower section of the astral world.

In the deep sleep state the subtle body merges
 into the formless state of mind;
 in this sense the subtle body has no mind,
 and it is the mind alone that remains
 (having absorbed the subtle
 as the gross fused into the subtle).

While one sleeps, limited mind loses its existence temporarily
 in INFINITE MIND (the Formless Mind)
 which means that one's gross, subtle, and mental bodies
 are non-existent, non-functioning for that period.

With the consciousness returning from deep sleep to dream state,
 the subtle body comes out of the mind.

This means that the fine mental form of the mind
 comes out in subtle form during the dream,
 and gives existence to mental and subtle bodies
 and mental and subtle worlds.

Upon returning to the awake state from the sleep state
 the subtle body acquires a gross covering,
 physical form, in the awake experience.

The merging while asleep of the gross into the subtle body,
 of the subtle body into the mental,
 and the mental into formless INFINITE MIND is not permanent
 because sanskaras are there in the mind
 in the form of seeds.

These sanskaric seeds create the mind itself,
and the mind creates its own mental form in the subtle body
as the subtle body creates its own form in the gross body.
When mind is relieved of its activity (false thinking, creating),
it is immersed in the INFINITE MIND
and the INFINITE MIND experiences the Real Self:
INFINITE INTELLIGENCE attains Knowledge of Its Infinity.

THOUGH DOING EVERYTHING, THE SADGURU DOES NOTHING

The Sadguru does everything
and simultaneously he does nothing.
He is in everything,
but still he is aloof from everything.
The Sadguru is fully awake
and simultaneously in the state of deep sleep.
He is alive but also dead.
The Sadguru performs all actions yet no actions bind him.

Every deed, good or bad, creates good or bad sanskaras,
that is, virtue or vice.
Both are bindings.
Good sanskaras result in a good birth
and bad sanskaras in a birth into unfortunate circumstances.
But it is deeds that cause births
whether the birth be happy or miserable.
Birth in itself is a binding.
Emancipation is only possible when no sanskaras remain.

To illustrate the divine state of the Sadguru
suppose that dirt and filth are bad sanskaras
(what religions call sins)
and that perfume and fragrant oils are good sanskaras
(what are called virtues).
The meaning of this is that the Sadguru
touches filth, dirt and such things
as well as perfumes and fragrances, seemingly like another man,
but the Sadguru does not put his hand in those things.

So his hand remains clean,
 and when he is finished with these things
 he can throw away the stick that he used to touch them.
 Man also touches these things,
 but his hand is involved in the filth or perfume
 and so he has stains on his hand.
 The hand represents the condition of limited mind
 which contacts sanskaras, beautiful or ugly stains,
 fragrant or foul smells.
 When man touches such things he too has a stick in his hand,
 but along with the stick he also involves his own hand
 as in man's condition hand and stick are joined,
 meaning mind and body are joined.
 This signifies that sanskaras join
 and bind man's mind to his body.
 The Sadguru has a stick (a body),
 but in his unique state
 his body is separate from the hand (mind).
 In the Perfect One hand and stick are not joined,
 body and mind are not connected—
 it only seems that they are connected when he acts.
 To illustrate the state of the Sadguru
 imagine man's hand as representing the condition
 of man's limited mind.
 When man touches some dirt or filth or perfume
 he does an action and the mind is caught up in the action.
 The man has stains of the filth or perfume on his hand,
 meaning he contacts good or bad sanskaras in his mind
 and is involved in binding.
 A Sadguru has a stick in his hand
 and if he touches some perfume or filth
 it is with the stick.
 By applying the stick to the perfume or filth
 he also does good or bad actions.
 Yet his hand is unspoiled because he uses the stick
 and he is not involved in binding.
 The Sadguru performs actions seemingly good and bad,
 and yet he is aloof from them.

Whenever he likes the Sadguru may throw away the stick.

But how can a man throw away his hand?

It is a part of him. It is joined to him.

Man (imperfect) and Sadguru (perfect) both do actions,

and as the actions are, so is the stain,

depending on the kind of thing that is done.

But as before the Sadguru is untouched;

his hand is clean and spotless

though he touches both good and bad things,

meaning he does good and bad actions seemingly.

The Sadguru is in the state of Paramatma (personal);

he has Infinite Consciousness which transcends the three worlds,

and this Consciousness (as Paramatma) is aloof

from the Sadguru's three bodies.

Man is in the state of limited consciousness;

he is not beyond himself or the three worlds,

and his consciousness is not aloof from his three bodies.

As man's hand represents his mental body,

the stick signifies subtle and gross bodies.

Man's hand and the stick are joined together;

the three bodies are inwardly connected by sanskaras.

By touching filth or perfume and such things

both body and mind are stained.

This signifies that because man's mind is involved in the act,

he gets stains on himself and contacts sanskaras,

meaning he is stained inside also.

The Sadguru's hand, his Universal Mind, is not stained

by any act, good or bad,

but the stick that he holds is stained.

If the stick (body) gets stains no harm is done,

but the hand (the mind) should have no stains.

There may be thousands of marks and scars on the stick (body),

but it can be thrown away (the body can be dropped).

But what of the mind, how can the mind be thrown away?

If the stains are not only on the stick (body),

but also on the hand (in the mind),

how can these stains be removed (from the mind)?

Such spots require cleaning; the hand must be scrubbed clean—

the sanskaras in the mind must be wiped out.

When a Sadguru does some action by touching things,
 his hand (INFINITE MIND) is not involved in these things
 because he does not actually touch them.
 His Universal Mind remains spotless (sanskaraless)
 though his stick is touching these things,
 meaning his body appears to be in action.
 When a man does good or bad deeds
 by touching things, then his hand (mind) touches them
 and gets stained also as does his stick (the outer body).
 In this way, though the Sadguru performs acts
 that appear as ordinary actions,
 he is actionless.
 To know what is filth, what is perfume and other things, man
 touches and becomes involved
 in the bad or good of these things
 and is bound in his mind by the sanskaras he contacts.
 The Sadguru is without sanskaras (nothing impresses him),
 and his mind is universal (nothing limits him).
 When the Sadguru touches these same things
 it is with a view to wiping out the sanskaras of others.
 Through His Universal Mind he cleanses
 the dirt and the fragrance from inside others
 by wiping out the bad and the good sanskaras in the mind.
 With his stick (his own body) he picks up
 from the hands (minds) of others the dirt and perfume
 by means of his own gross and subtle bodies
 and thereby destroys the mental sanskaric seeds in others.
 Yet while doing Universal Work the Sadguru's hand
 is separate from his own body,
 and the stains (sanskaras) on the hands (minds) of others
 he does not get;
 thereby he remains pure (sanskaraless).
 The Sadguru remains untouched himself
 (meaning his state of INFINITE MIND is unaffected)
 but the stick (his body) gets stained and scarred.
 And eventually when so many marks are on the stick,
 stains from others, he drops the body
 as one would throwaway a broken stick.

NIRVIKALP—DIVINELY AWAKE

The meaning of experience is to think;
thinking occurs in the awake state,
and Infinite Real Thinking occurs
in the divine awake state of Nirvikalp.

To attain the divine awake state
INFINITE MIND should think infinitely in man.

In ordinary man (with gross consciousness)
the infinite false self or infinite false "I" thinks while awake,
but the thinking is limited to the gross sphere.

The ordinary man experiences the gross world (environment)
through the gross body (physical sensation);
this means that while awake (consciously thinking)
the physical body of the man is there
and this body is what he is conscious of.

In the extraordinary man, yogi, Mahayogi, Vali or Pir,
the infinite false "I" thinks of the real inner illusion
while awake, that is, in a great thinking state,
powerfully and directly of the inner existences,
but the thinking is limited to the subtle or mental spheres.

The *Fakir*; the man without a body,
the man in the divine awake state of Infinite Real Thinking,
has attained the Infinite Real Self established in Nirvikalp.

The Fakir experiences the Self through the self
in fully awake state and has no body,
no connection with mental, subtle, or gross bodies
which are to him like clothing.

The Sadguru is the Fakir, and the meaning of the Fakir
is that he has nothing and is nothing but God.

The Sadguru has nothing; he has no body—
in his awake state he does not experience (as real)
the mental, subtle, or gross bodies
as does an ordinary man or yogi or Vali or Pir.

Though the Sadguru appears as man
he is wearing the human body
as one would wear clothes.

The Sadguru is always in the real awake state of Nirvikalp Samadhi,
and he is always thinking infinitely of the Self.
In the Reality of the One Infinite Thought he thinks the Infinite
and experiences himself without any body—
he experiences the Formless Soul as Self.

This Fakir is infinitely conscious while in his awake state
and uses his gross, subtle, and mental bodies (which are universal)
for contact with others to guide them to the ultimate Goal,
to Godhood, the state of Shiva.

The Fakir cannot sleep, being eternally awake,
yet while resting he does not use
his gross, subtle, or mental bodies.

When the Fakir takes off his clothing (bodies) to rest
he is half-infinitely conscious
and working on a universal scale in a general way.

While awake and fully-infinitely conscious,
he is working on a universal scale in a chosen way.

An ordinary man is in the state of infinite false "I"; his
mind is full of sanskaras
and these sanskaras keep his mind active.

An ordinary man's sanskaras compel him to experience creation,
to think of imagination (illusion), and to think falsely.

While awake, an ordinary man has a false mind
and experiences numerous limitations;
but when void of sanskaras, this same person
is the Real Mind which experiences no limit.

In the non-thinking, unconscious state of sleeping
man is not conscious of his gross, subtle, or mental bodies
and has no experience of the gross, subtle, and mental worlds.

The Sadguru is divinely awake
as Infinite Real Mind;
he is in the state of Infinite Conscious Thinking.

The Sadguru when conscious of creation
experiences it as his infinite dream,
and every being is experienced as his shadow.

An ordinary man in the half-conscious, half-thinking state
is not conscious of the physical body
which is there while he is dreaming.

When a person dreams he is using his subtle body
as the medium for experiencing the astral level.

The astral is the world of dreams of gross conscious human beings
and is experienced through the subtle body in a sub-subtle state.

When an ordinary person goes to sleep
his gross consciousness passes through the astral world,
and if the consciousness remains there, he will dream.

At times the person will awaken immediately after dreaming
and remember something of the dream, and sometimes
he will enter into a deeper state of sound sleep
and not remember anything that he dreamed.

Occasionally the consciousness of an ordinary person while asleep
will pass through the astral world very quickly
and he will not dream.

The sub-subtle experiences of dreams
depend upon how quickly the person's consciousness
passes to and fro through the astral world
from the awake to the sound sleep state,
and from the deep sleep state to the awake state.

When a man enters involution (becomes a real yogi)
he enters the first plane of inner consciousness
and experiences half of the first subtle plane;
while awake he sees the dreams that ordinary people have
while they are asleep.

The yogi of the first plane does not dream when he sleeps,
but dreams when he is awake.

The yogi is not conscious of his physical body or of gross creation
but is conscious of his subtle body in a sub-subtle state
and is consciously thinking dreams—awake in dreamland.

An ordinary person has only gross sanskaras
and the dreams he sees are false dreams
of gross beings, gross desires, gross thoughts,
nothing like the real divine dream
experienced in the subtle planes of power and splendor
and the mental planes of knowledge and light.

In an ordinary man (infinite false self)
sanskaras are in the infinite false "I" (mind),
and to experience them grossly, subtly, and mentally,
for him the gross, subtle, and mental bodies exist.
But a Sadguru is sanskaraless (impressionless)
and yet has mental, subtle, and gross bodies.
The bodies are not the Sadguru's identity;
they are his clothes that he wears while working.
A Sadguru's gross, subtle, and mental bodies
are not for experiencing gross, subtle, and mental creation
but are used for the extermination of other's sanskaras.
The Sadguru's three bodies have been transformed in Sahaj-Samadhi
into a universal state and function on a universal scale.
He uses his three bodies as a medium
for making other human beings experience the planes,
for seekers to experience the Soul,
and for the spiritual salvation of humanity in general.

In Sanskrit one's fate or destiny is called *Prarabhdha*.
The meaning of the Sadguru's fate and destiny
is the sanskaras which he retains for his Universal Work
on all planes and states of consciousness.
Prarabhdha is the term for the Sadguru's special sanskaras
that make up his Universal Body and Universal Mind
that he uses while he works inwardly and outwardly.
These sanskaras of the Master
are the means of destroying sanskaras in others.
They are not sanskaras
in the sense of gross, subtle, or mental impressions;
Prarabhdha is the correct term
since it is his fate to destroy sanskaras in others.
Through his Prarabhdha the Sadguru does Universal Work
which produces Universal Good;
this is the meaning of the Sadguru's fate and destiny.
In the Majzoob or Brahmi-Bhoot
there are no sanskaras of work or Prarabhdha,
because it is not his fate or destiny to work.
The Brahmi-Bhoot is bodiless; he has no bodies,
meaning he is not conscious of his gross, subtle, or mental bodies
and therefore not conscious of the three worlds.

The Brahmi-Bhoot does not exert his Godhood
to break down the limits in the minds of others,
meaning he does not destroy sanskaras
or give Realization to anyone.

The awake state of the Brahmi-Bhoot is a bodiless state;
though he is alive and seemingly awake, he is dead,
a divine ghost sound asleep to creation.

The non-utilization of the gross, subtle, and mental bodies
for their purposes of experiencing the three worlds,
is the state of the Avatar, Sadguru, Jeevan-Mukta,
Paramhansa and Brahmi-Bhoot always.

Non-utilization means that God-Realized human beings
are always detached from their gross, subtle, and mental bodies
even when the Masters are using them
for purposes of inner or outer work.

The Avatar and Sadgurus exist in the bodiless state
(formless state of Nirvikalp Samadhi)
yet utilize their gross, subtle, and mental bodies
(transformed into a universal state in Sahaj-Samadhi)
for Universal Work in every state of consciousness.

The Avatar and Sadgurus do two types of work:
subtle work and gross work.

Gross work is outer work
which affects the whole creation and is visible contact.

Subtle work is inner work on the planes
and is invisible inner contact.

The Sadguru works for the Universe in a general way
and for his circle (of twelve plus two) in a chosen way.

This means the Sadguru does inner and outer work for
humanity and all creatures in a general manner,
but does inner work with his circle in a chosen manner.

This inner work for the circle members is inevitable Realization.

The Avatar works for the Universe in a chosen way
and for His circle (of 120 plus two) in a special way.

This means the Avatar does inner and outer work
for each individual human and creature in a chosen manner,
that is, a specific push in each one's consciousness.

The Avatar does inner work with His circle in a special manner,
and that special work is each member's inevitable Realization.

WITH CONSCIOUSNESS BE LIKE A STONE

Stone has no desire, no hope, no feeling,
no distinctive body and no thought for the next day.
If you hammer it or kick it, a stone does not feel;
if you garland a stone as in the worship of stone idols
the stone remains unaffected.
If you keep it in the toilet
or make a toilet out of stone,
it is not miserable.
If you have a stone in the walls of a palace
or a precious stone on your finger,
it is not pleased.
Under all conditions the stone remains unmoved;
it is moved by nothing, unimpressed by anything.

But as you use a stone
you reap the result and are affected.
If you kick it, your foot will hurt.
If you hammer and split it into pieces,
does it cry out?
But if a stone falls on your foot,
you will cry out.
If you build a palace or a bathroom of stone,
either way it will be useful to you,
yet it knows not the difference
between a palace or a bathroom.
How you use stone determines how you will be affected.
People fight and kill for this stone
and claim that some stone has supreme value,
but by laudation or blood stone remains unmoved.
Stone itself enjoys nothing, suffers nothing,
and remains unaffected under all conditions.
Similarly, if a person becomes like a stone
but with full human consciousness
he achieves the Consciousness of God.

INFINITE INTELLIGENCE

INFINITE MIND in stone form experiences creation most finitely,
meaning practically as nil,
because stone's illusory consciousness is almost nil.

In the state of a Sadguru

INFINITE MIND also experiences creation most finitely,
as zero (nil).

But INFINITE MIND cannot experience Itself in the form of stone,
whereas in the state of a Sadguru

INFINITE MIND fully experiences Its Self
(meaning a Sadguru has Conscious Infinite Real Mind).

In stone form, experience of the INFINITE MIND is most finite
and INFINITE MIND experiences Its Self most limitedly (in latency).

INFINITE MIND experiences the universe most finitely
through the stone form
as the consciousness of stone is most limited.

In ordinary man INFINITE MIND has limited experience of Its Self,
and unlimited experience of the universe.

However, in the state of a Sadguru,
the INFINITE MIND has perfect experience of Its Self
as INFINITE MIND Itself,
and experiences the creation in the most finite way.

This means a Sadguru experiences the universe
as most finite in comparison to the Self,
and his experience of the universe is as his shadow.

By observing one's own shadow one may visualize this experience:
shadow has the most finite experience compared to man himself;
it is lifeless, substanceless, and nothing without the man.

To attain God-Realization
ultimately the state of the INFINITE MIND in
man
should be like that of stone.

This means that man's mind must be identical
to the state of mind in stone but with consciousness retained,
because in the form of stone the INFINITE MIND never experiences
the gross, subtle, and mental worlds
and yet the stone exists.

To achieve Realization there should be no experience of creation
 and yet the act of thinking should be infinite;
 the Soul, the INFINITE INTELLIGENCE,
 the Real Self and Real Mind is infinite, and
 only through infinite thinking can It be thought of.
 The INFINITE MIND in Its ultimate state is the human mind,
 but for INFINITE MIND to attain Its original state (Beyond)
 It should be like a stone's mind;
 only then can Reality be experienced.
 This means that INFINITE MIND should experience
 nothing of creation (illusion) and yet be conscious of Its Self
 as infinite, as Everything (Reality).
 This Real Experience is had in Nirvan
 when one experiences fully the Total Nothing, the Complete Zero,
 and instantaneously one experiences the Total Everything,
 the Complete All in Nirvikalp.
 When this Realization occurs,
 one may appear outwardly as a stone
 but inwardly he has Infinite Consciousness.
 Those God-Realized beings who exist like stones,
 completely unconscious of the world which is nothing to them,
 are the Brahmi-Bhoots or Majzoobs.

In the form of Ishwar (the Formless Universal "I")
 Mind is infinite and without body;
 there is no experience of creation.
 Experience of creation is necessary for Self-Experience,
 that is, for Self-Realization.
 To attain Self-Realization the mind should be infinite and bodiless
 and should not experience creation.
 The experience which is necessary for Self-Realization
 is to pass through Infinite Unconsciousness,
 taking a body and mind to gain consciousness
 so that ultimately one can shed body and mind
 and experience mind as infinite
 and in a bodiless state (formlessness).
 To have the ultimate Experience of the Self
 and be infinitely conscious (a Real Infinite Thinker),
 means that mind should be infinite,

INFINITE INTELLIGENCE

one should be in a formless state, and
one should not experience creation but only the Self.

However, in the form of Ishwar the INFINITE MIND works endlessly
to create, preserve, and dissolve the Universe
and thereby does not experience Its Self—
Its infinite thinking is directed toward
creating, preserving, and dissolving universes,
not in experiencing Itself (Soul).

In the form of stone, mind is bodiless;
it is utterly unconscious of body
and does not experience creation (but most finitely)
because its activity (thinking) is most limited.

In man, mind is infinite but man has a body.
He has consciousness of the body, its desires, senses and urges,
and through the body he is engaged in the work
of experiencing the universe.

In the state of Ishwar (Infinite Unconsciousness, Formless "I")
mind is infinite and bodiless and has no experience of creation
but is involved
in creating, preserving, and dissolving creation.

In the form of stone mind is not developed
and mind does not create, preserve, or dissolve
and does not experience, because the stone's experience
of creation is absolutely most finite or almost nil.

Yet at the same time because the stone's experience
is most finite, it is great,
because it is unaffected by anything that happens.

In the form of man, mind is infinite and is not occupied
with creating, preserving, and dissolving universes,
but man is submissive to the body's wants, senses, and needs,
and through this body experiences the universe.

To experience Itself the INFINITE MIND should be bodiless,
unconscious of all desires, senses, and needs;

It should not remain bound in creating,
preserving, and dissolving as Ishwar (Formless "I"),
or be involved in the work of experiencing creation
on a universal scale
which is only possible for a Sadguru.

In the ultimate sense the meaning of Self-Realization
 is that in man form the INFINITE MIND
 does not experience the gross, subtle, and mental worlds,
 although as man It has gross, subtle, and mental bodies.
 This experience is the unconscious experience of man
 in the state of deep sleep when his bodies are non-functioning.
 In deepest sleep there is no experience
 of the gross, subtle, and mental worlds (man lies there like a stone)
 and no consciousness of the gross, subtle, or mental bodies
 since the human consciousness forgets these bodies
 and drops them when it falls into sound sleep.
 Self-Realization means that similarly in the awake state
 man should forget the three bodies (drop them aside)
 and yet remain conscious,
 conscious not of the three worlds
 but of the Soul (Self).
 A Realized man is asleep to creation and yet conscious of Self.

The human condition is the state of false mind
 and false "I" (conditional existence).
 Man's mind is full of sanskaras
 and he is conscious of limited mind (the mental body),
 energy (the subtle body), and form (gross body).
 The divine condition of Self-Realization
 is that man is in the state of Real Mind
 and Real "I" (unconditional existence).
 In Realization, Mind has no sanskaras
 and is unconscious of the limited mind (mind is infinite),
 unconscious of the subtle body (power is infinite),
 and the gross form (bliss is formlessness).

An ordinary person is a thinking mind
 but it thinks because of sanskaras, and in turn
 mental, subtle, and gross thoughts generate more sanskaras.
 A Sadguru also is a thinking mind,
 but he has no sanskaras and only thinks of the Self.
 The condition of limited mind is the ordinary human condition,
 the false mind full of sanskaras (limitations)
 which cannot stop thinking in relation
 to its gross, subtle, and mental bodies.

The state of the Unlimited Mind (in the form of a Sadguru)
is a sanskaraless state
without impressions from the gross, subtle, or mental bodies;
instead mind has fully developed consciousness
and this consciousness is divine because it is infinite.
In the state of Infinite Consciousness (Nirvikalp Samadhi)
INFINITE MIND has no sanskaras but still thinks,
yet It only thinks of the Self.
Mind should think of Itself
and not of the bodies resulting from sanskaras;
mind should not think through sanskaras.
If mind has no sanskaras and still thinks,
It has attained Self-Realization.
He who is Self-Realized is just like a stone,
but a stone with Infinite Consciousness.

NATURAL AND UNNATURAL SANSKARAS

Natural sanskaras = The One Sound OM (The WORD).
Unnatural sanskaras = All other sounds (words).
Natural sanskaras are the One Sound of OM,
and unnatural sanskaras are all other sounds heard.

The first desire of God was to know Himself;
thus He gave the first Word, "Who Am I?"
This first Word OM was the first sanskara;
It is natural.
All other sounds in creation
are the mental, subtle, or gross form of the sound OM
and these sounds are unnatural ("I am this; I am that").
Sound is the gross form of subtle thought (energy)
which is outcome of the most finite, formless sanskaras
in seed form in the mental sphere.
From the source of Soul (that is, the Soul's original state),
the WORD OM ("WHO AM I?") comes into the gross sphere
through the subtle and mental spheres,
and this WORD is the natural sound of the Universe.
All other sounds then manifest in the gross sphere
from the subtle, and the subtle sound manifests
from the mental on account of sanskaras.

In the very beginning from the root of the original state of God,
 The INFINITE INTELLIGENCE not thinking,
 the WORD, the ONE SOUND of OM, OMKAR, AHUR,
 came out and sounded from the Beyond-Beyond;
 and through this Formless WORD, forms began appearing.
 INFINITE INTELLIGENCE from the form of stone
 to the condition of man is in the state of the false "I,"
 false knowledge, false self, false consciousness,
 false living, and these conditions of perception
 are of a limited nature and these conditions
 make up unnatural sanskaras.
 Though imperceptible, the INFINITE INTELLIGENCE is thinking
 as INFINITE MIND in every limited condition,
 but in a vapor state (formless).
 This vaporish condition of the INFINITE MIND
 is the natural creation of the sanskaras.
 Naturally, then, from stone to animal form
 Knowledge (INFINITE INTELLIGENCE) does not become
 Conscious Knowledge (INTELLIGENCE) until human form,
 as while passing through evolution
 It remains in a vaporish condition (substanceless).
 In human form, Knowledge does become fully conscious,
 but that knowledge (perception)
 derived by man is infinite false knowledge.
 For this reason the human form contacts unnatural sanskaras
 and man's progress to know himself
 and his progress toward achieving Knowledge Infinite
 comes to an unnatural stop.
 The root of these unnatural sanskaras
 is this thinking of false knowledge
 which forms the infinite false ego.
 The infinite false ego creates out of itself
 the expansion of man's imagination.
 Up to the animal form the evolution of consciousness
 progresses through natural sanskaras
 from one form to another and is relatively natural.
 Until the unnatural sanskaras that man contacts
 are wiped out, the individual cannot progress,
 meaning he cannot enter the process of involution.

Consciousness progresses through natural sanskaras,
but in man because of the creation of unnatural sanskaras
imagination expands to an infinite extent.

The expanding of man's imagination
produces infinite nothingness,
the expanding ignorance
that takes itself as Knowledge.

In evolution, ignorance (unconscious knowledge)
does not express itself as Knowledge
and thus is not deceptive until in human form
when man perceives he knows when he does not.

In man this unconscious knowledge expresses itself
as Knowledge when it is actually ignorance;
thus man contacts unnatural sanskaras
and finds his progress in knowing himself
and in finding Knowledge restricted by his own self.

MIND, THOUGHTS, DESIRES AND ACTIONS

The first state of sanskaras is formless.

In the mental state sanskaras are in fine seed form,
in subtle form they are thin (germinating),
and in gross form they are thick (flowered).

Mind thinks of desires and has aspirations
with the result that it experiences the most finite sanskaras
(fine mental almost formless imprints),
and it gathers the impressions of subtle sanskaras
in the most subtle form.

Thoughts of the mind, desires, cravings, sensations, needs,
create sanskaras of thoughts
which are required to be experienced grossly or subtly.

All sanskaras reside in the mental body (as seeds)
and are reflected in the subtle world (as energy)
or in the gross world (as form).

In the state of man good thoughts create good sanskaras
and bad thoughts create bad sanskaras
that necessitate the experiencing of them
in either subtle or gross form.

The meaning of the mind's experiencing
 the most finite mental imprints (which are practically formless)
 either grossly or subtly
 is that at the time of a good experience,
 the mind is in a happy mood and feels happiness;
 the mind's experiencing bad sanskaras
 means it is in a miserable state and suffers.

Human gross consciousness equates good with happiness or pleasure,
 and equates bad with misery or pain.

In the inner working of the mind,
 thoughts become desires and desires become actions,
 that is, the most finite sanskaras in seed form germinate
 and are experienced first subtly as desires,
 then grossly in actions.

By thoughts (the seeds) becoming desires (subtle)
 and these desires turning into actions (grossness),
 new sanskaras are created as impressions
 which are required to be spent (experienced)
 either grossly or subtly at a future time.

These new impressions are imprints on the mind and are in seed form;
 they lie dormant in the mind until the time comes
 for them to be expressed or thought of.

To overcome the human condition of mind (limitedness)
 it is essential that desires be uprooted,
 whether they are good or bad.

Man should stop thinking in terms of good or bad,
 happiness or misery, pleasure or pain,
 but he cannot because of desires.

If old sanskaras that were experienced grossly or subtly
 as happiness or misery do not result in actions,
 then the thoughts of misery or happiness, suffering or joy,
 do not give rise to new sanskaras
 which need to be experienced in the future
 either happily or miserably.

If the mind is devoid of joy or sorrow
 while experiencing these old sanskaras
 and does not think (react),
 no new sanskaras are created.

It is the desire or thought of happiness or misery
 that creates more sanskaras (good or bad).

These good or bad sanskaras
are impressions of actions good or bad
previously done which are required to be experienced
grossly (by other actions) or subtly (by other desires).
Every previous sanskara experienced subtly as a desire
or grossly in action leaves an imprint (like a memory),
and these imprints inevitably cause one to think
or desire in terms of happiness or misery.
This is the working of sanskaras.

For instance, a person's mind desires to taste a mango.
This is a sanskara in the form of an impression
in the person's mental body (storehouse of memories),
meaning a mango previously left its imprint on the mind.
This imprint is reflected from the mental body (as thought)
through the subtle body (as desire)
and finally into gross form
(senses desire the taste of a mango).
The person's mind thinking about the mango
feels joy or sorrow subtly as he experiences this desire,
yet he is unconscious of the root of this desire.
This is the subtle experience of desire,
and during this desiring the mind subtly feels joy or sorrow
depending on the possibility of having the mango.
The person then takes action
putting the thought and desire into gross form
by eating the mango and knowing its delicious taste;
consequently he feels happiness (desire is satisfied).

The first Word OM was the first sanskara.
Sanskaras are of three types or forms:
those gathered by the mental body (as seeds),
those gathered by the subtle body (as desires),
and those gathered by the gross body (as acts).
When experiencing mentally the most finite mental sanskaras
the result is that a feeling is created in the mind
of happiness or misery (or the thought of such experience)
which creates new sanskaras (seeds).
The result of new sanskaras weakens the old sanskaras
or effaces them from the mental body.

When a person experiences sanskaras grossly
in the form of gross thoughts,
the feeling of happiness or misery created
while having the subtle experience (the desire),
gives rise to new sanskaras.

These gross sanskaras are tight and strong,
firm and deep (the seeds have taken root).

It is first the unthought of
and unexperienced sanskaras (stored)
that are experienced subtly (as desires)
and then grossly (in action).

It is during this first subtle experience (of desire)
that the thoughts of happiness or misery
create new sanskaras (seeds)
which are experienced later.

According to the resulting gross experience,
the resulting thoughts of happiness or misery
produce new sanskaras and desires
which are experienced later
(in either subtle or gross form).

Desire is sanskaras in subtle form
and thought is sanskaras in seed form.

It is only desire which is fulfilled grossly (acted upon)
that creates new, firm, deep-seated sanskaras
(seeds imprinted in the mental body as latent thoughts).

If a person's mind experiences sanskaras mentally (thought)
and produces new sanskaras in subtle form (desire)
by passing through happiness or misery,
and if the human mind does not experience them grossly
(by acting upon the desire),
then there is no chance for the mind
to create new gross sanskaras.

If mind succumbs, let it;
but do not let the body succumb.

The meaning of the mind's experiencing
the sanskaras subtly is the mind's desiring,
and to experience the sanskaras mentally
means the mind's thinking or feeling.

With the start of thinking, the most finite sanskaras (the seeds)
force the mind to experience them mentally;
there is then in fact no desire, no longing.

But the sanskaras in subtle form are there in the subtle body;
and with the rise of desires and longing,
mind feels misery or happiness,
which creates new subtle sanskaras (desires).

When the mind thinks, thoughts in the form of seeds arise;
then these seeds germinate (unless they are not felt),
which affects the subtle body (one desires).

Desire passes through the subtle body (energy manifests),
and when these desires and longings are grossly fulfilled
(which makes the mind experience misery or happiness),
new gross sanskaras are formed.

Gross sanskaras are deep-seated imprints on the mind
and they leave their mark,
which means they produce new thoughts.

The human mind fluctuates between good and bad constantly.
Good thoughts, good desires, good feelings when acted upon
are helping others in need, worshipping God in truth,
giving in charity, honesty in one's affairs.

Bad thoughts, bad desires and bad feelings when acted upon
are harassing others, inflicting pain,
wishing others ruin, or unnatural sexual acts.

That which is essential to transcend the mind
and go beyond good and bad, pleasure and pain,
is that while experiencing sanskaras mentally (as thought seeds),
or subtly (as desires), or grossly (as acts)
there should be no thought of misery or happiness.

This is not possible for ordinary human beings.

The remedy therefore is
that while experiencing sanskaras mentally
and experiencing happiness or misery subtly
(that is, in the form of desire for such a state)
there should be no gross experience thereof.

This means only one thing:
the thoughts, the desires
should not be put into action.

The state of man is that he is filled with desires,
and the state of Realization is that one is desireless.

Desires are of two kinds:

the desire to experience creation
or the desire to realize the Self.

The desire for God-Realization

creates subtle and mental sanskaras and not gross ones,
because to see God, to meet with God, to feel God,
to hear God, and to experience God as Self,
how can this be experienced grossly?

God in essence is formless.

The desire to realize God eventually takes human consciousness
beyond the experience of the physical body
into the subtle realm of pure energy
and into the mental realm of pure mind.

God in essence is infinite.

How could any desire for Him be limiting?

Experiencing Formless and Infinite God

involves having the experience of the planes
of infinite energy and infinite mind.

It is by desiring to experience the world

that man remains limited,
that is, subtle sanskaras, desires,
get created which are experienced grossly
and they create binding, limitation.

This means that the desire to experience the world

keeps man not knowing
what lies beyond the experience of matter.

It is self-will either to desire God or desire the world

because in both cases
the individual mind seeks happiness for itself.

This self-will of the individual who desires

either God or the world
may be termed selfishness.

In other words it is selfish to desire

either God or the world, because in both situations
the mind of man seeks happiness for itself;
this predicament is the state of man.

If while desiring the good of others
one has not the slightest thought of self
and thinks only of their welfare,
no new subtle or gross sanskaras are created.

When there is no desire for self
there cannot be any question of happiness or misery.

But this is impossible
as only the Sadgurus and Avatar give happiness to others
since they are not for themselves
but for the world.

The Sadgurus are void of limited self;
they could never desire anything for themselves.

They have attained God-Realization (Sat-Chit-Ananda)
and have Infinite Knowledge, Power, and Bliss as their existence.

What could they possibly desire
but to work to make others free and experience God?

When an ordinary man wishes (subtly by desire) his wife well
and endeavors (grossly by labor) to make her happy,
he is actually thinking of his own desire
and experience of happiness for himself.

The actuality is that the wish itself (unconscious desire)
comes forward and becomes the will of the person concerned
(he is actually thinking of himself, his own happiness).

But this is not the case with a Sadguru
who is beyond desire, beyond longing.

In the end, self-dedication and complete surrender
to a Sadguru or the Avatar is the final remedy
to be freed from the bondage of sanskaras.

THE SOUL

SOUL = INFINITE INTELLIGENCE.

The Soul is INFINITE INTELLIGENCE,

and once Consciousness of the Soul is attained

the state of Self-Realization is of being Infinitely Intelligent.

When the Soul is without sanskaras

and does not think, It is God—

INFINITE INTELLIGENCE in latency in the Beyond-Beyond.

When the Soul is without sanskaras

and thinks of Its Self but not of creation,

It is the Perfect One, the Brahmi-Bhoot or Majzoob,

Conscious God in the Beyond (Vidnyan).

When the Soul is without sanskaras and thinks of the Self

in the Beyond and simultaneously in creation,

It is the Perfect Master, the Sadguru or Qutub,

the Infinite Real "I" using Its INFINITE INTELLIGENCE.

When the Soul thinks, but the mind is filled with sanskaras,

then It is the ordinary man, the Infinite False "I"

in the state of limited mind.

The state of Infinite False "I" is also experienced

by the subtle and mental conscious man,

but on an unlimited scale: Kuber has infinite powers,

Shiv has infinite thoughts, Kailash has infinite longings.

In the state of full development in human form

Mind has three bodies, mental, subtle, and gross.

Sanskaras are in the mental body (like a storehouse), and

according to the individual's sanskaras are the three bodies.

The meaning of form is that

the subtle body is formed according to the mental imprints and

the gross body is formed according to the subtle sanskaras.

The sanskaras in the mind must be spent;

they must be used and they must manifest.

To spend the sanskaras, to use them subtly through desire,

the mind takes a subtle body; then the mind takes a gross body

(according to the subtle sanskaras)

as the sanskaras (seeds) must be used up

both subtly (through desire) and grossly (by action).

The mind experiences its sanskaras
through the mental, subtle, and gross bodies.
The mind becomes empty (of sanskaras) after the successive
experiences of the gross, subtle, and mental worlds
through the gross, subtle, and mental bodies.
While experiencing these three worlds
the mind uses up the sanskaras grossly in the gross world,
subtly in the subtle planes,
and mentally in the mental planes.
But while experiencing (using up) these sanskaras,
simultaneously new sanskaras are created
and remain stored in the mind (in seed form).
The physical body (of the mind)
is the means of experiencing the sanskaras,
and when this physical body becomes enfeebled
after using up the old sanskaras, the body drops (dies).
At that time there is the union of new sanskaras with the mind,
and one is ready for new experience
to use up the sanskaras subtly or grossly.
For this purpose the mind takes another physical body.
In this way old sanskaras are wiped out,
and as this experience occurs, new sanskaras are produced
according to the new sanskaric make up
a new body is then taken to experience the sanskaras.
As the old sanskaras are spent,
the mind loses impressions and the body weakens
to eventually drop off at death.
However, in the process of spending the old sanskaras while alive,
the new sanskaras that are produced
are imprinted in the mind in seed form.
By these imprints, the new sanskaric make up of the mind
forces the old physical body to drop
and a new gross body is thereby formed
after the gross sanskaras are somewhat equalized
during the experience of heaven or hell.
Thus the mind continues gathering new sanskaras
and accordingly, new bodies during reincarnation.

The INFINITE INTELLIGENCE in Its original form
of the Soul without sanskaras never changes;
It remains always formless.

But sanskaras change

and accordingly the human bodies change.

To spend new sanskaras through the experience of birth and death is
for the body and not for the Soul;

It has no birth or death.

Rebirth is due to the sanskaras which form a subtle body,
and according to the change of the subtle body in heaven or hell
the gross body changes and is joined to the subtle body
when it takes birth in the gross world.

The new psychic or sanskaric make up in the mental body
from the newly accumulated sanskaras from the previous life
changes the subtle body while in the states of heaven or hell,
and this change requires that
the subtle body have a new gross body.

The meaning of death in reincarnation
is the changing of the old body
according to the new sanskaras gathered by the mind.

The meaning of birth is the taking of a new body
according to these new sanskaras.

The new sanskaras gathered in the present
cannot be used up by the present body
as this body is suitable only for using up
the new sanskaras of the previous lifetime.

The death of the body is in accordance
with the requirements of the new sanskaras;
death is necessary because the new sanskaras cannot be spent
by the present body as that human body was formed
for spending the then new (now old) sanskaras
of the previous body.

Physical death and the daily sleep
that human beings experience are the same states (of mind).

No thoughts are active in deep sleep—
one does not think,
but one awakens in order
for the mind to experience thoughts.

When awakening, the mind first experiences the mental world
(ordinary man is unconscious of this),

then the subtle body experiences the subtle world
(ordinary man is unconscious of this also).

When an ordinary man is completely awake (conscious)
he experiences the gross world through his physical body.

A mental conscious person awakens in the mental plane
as a subtle conscious person awakens in the subtle plane;
once this involved consciousness becomes active, then
automatically the gross body like a shadow becomes active.

Every time the mind is in sound sleep
its experience of the mental, subtle, and gross worlds
comes to a stop, but this stop is temporary.

When the person awakens, again mind becomes active (thinks);
the mind experiences the world mentally, subtly, or grossly
through the mental, subtle, or gross bodies
and it is the sanskaras that awaken the person.

Every time the mind is in the dream state (semi-consciousness)
the gross conscious man experiences his sanskaras sub-subtly,
and for the time being gross experience is at a standstill.

Every time the mind is in the state of sleep,
meaning when the mind stops thinking and is inactive,
the sanskaras remain in a dormant state
to be experienced again in the awake state (action).

And every time there is death
the mind goes to sleep (the thinking stops)
and the sanskaras are temporarily left behind,
since the experiencing of the sanskaras
awakens the mind, makes it conscious,
and forces it to begin thinking again.

After death the mind does not immediately awaken
in a gross body but in its subtle body,
and the individual experiences gross sanskaras
through his subtle body; this heaven or hell experience
is according to the newly gathered sanskaras.

While in the states of heaven or hell the mind is awake,
and during the experience the good and bad sanskaras balance
to some extent in the mind.

After this heaven or hell subtle experience,
the mind adopts another gross body
according to the new structure of the subtle body,
and this new structure of the subtle body
is determined by the balancing of the good
and bad sanskaras that were left-behind
in the mind when the person died.

The similarity between sleep and death
is that in both cases the sanskaras
first awaken the mind in the subtle body
(to either experience a dream, or heaven or hell).

In the sub-subtle state while dreaming
the nature of the opposites is still there
(because of good and bad sanskaras),
and through a person's good or bad sanskaras
he has the astral experience
of a sweet dream or a nightmare.

In both sleep and death states the mind stops thinking temporarily
and sanskaras then wake up the mind to experience them subtly.

In sleep state the sanskaras wake up the mind
to the subtle body, and after the experience of dream
to the gross body to experience the gross world.

But in the case of death,
sanskaras wake up the mind in a new physical body
to experience the sanskaras grossly
as the old body has been given up.

Every moment old sanskaras are being spent
and replaced by new sanskaras.

The experience of the mental, subtle, and gross worlds
through the mental, subtle, and gross bodies
is due to the individual mind's sanskaras;
in fact the cause of the existence of bodies and worlds
is nothing but sanskaras.

Three worlds exist for the mind to experience sanskaras.

Mind experiences gross, subtle, and mental phenomena
in the three worlds through gross, subtle, and mental bodies;
no experience is possible without the three types of sanskaras.

In the unconscious, non-thinking, deep sleep state
mental, subtle, and gross worlds are not experienced.

In the Beyond-Beyond there are no sanskaras,
but when man sleeps and enters this original state,
the sanskaras are still there in the mind (stored)
even though they are not experienced.

In the state of man's conscious, false thinking,
while awake or dreaming or divinely dreaming,
mental, subtle, and gross worlds are experienced
through mental, subtle, or gross bodies.

In this situation the sanskaras are active
and they are experienced while man is awake or dreaming.

In the Infinite Real Thinking of a Sadguru,
consciousness is full and infinite and therefore divine;
the mental, subtle, and gross worlds are not experienced
through the Master's mental, subtle, and gross bodies.

In this divine state sanskaras cannot be experienced
because the Sadguru has none; he has no sanskaric connection
with any gross, subtle, or mental beings,
and if one has no connection, one cannot experience.

Although the Sadguru is above all bindings
and aloof from the experience of the three worlds,
he takes upon himself the sanskaras of his Universal Work
for the benefit of the world.

Prarabhdha sanskaras signify his fate and destiny as Sadguru;
the sanskaras he uses for Universal Work
are *Yogayoga* sanskaras—Divine Free Impressions.

The mind's thinking an infinite number of thoughts,
its seeing in the mental planes,
its seeing, hearing, and smelling in the subtle planes,
its eating by the mouth, enjoying sex, walking,
moving hands, urinating or defecating,
are all due to sanskaras.

This means every feeling and thought in the mental body,
every desire in the subtle body,
every movement of the gross body, every breath,
every emotion, every happiness, every suffering,
every incident, is due to one thing—sanskaras.

The happiness of the good sanskaras
is experienced through a healthy body
and the suffering of the bad sanskaras
is experienced through a diseased body.

This is the gross experience.

The enjoyment of sanskaras is experienced through a happy mind
and the misery of sanskaras through a dejected mind;
this is the subtle experience.

Violence, looting, drinking, singing, fighting and playing,
doing good or bad are according to one's sanskaras.

In other words a happy mind enjoys its sanskaras
and a miserable mind suffers because of them;
a happy mind gives happiness to others
and a miserable mind inflicts suffering upon others.

The enjoyment of sanskaras in the mental experience
is the happiness of realizing God, the bliss of the soul,
thinking infinite thoughts and feeling infinite feelings.

The suffering in longing to realize God
and the suffering of not being able to unite with God
is the agony of the mental experience.

It is sanskaras that compel the mind to see
through the mental, subtle, and gross worlds
with mental, subtle, and gross eyes.

It is sanskaras that force the mind to smell
the subtle fragrances and gross odors
through the nose of the subtle and gross bodies.

It is sanskaras that oblige the mind to hear
the subtle music and gross sounds
through the subtle and gross ears.

Sanskaras make the legs walk, the hands strike or write,
the mouth eat or speak, and the urine and stool pass.

Every experience the mind has of senses through the mental eye,
through the subtle eyes, ears, and nose
and through the gross body's sensations and organs
is due to nothing else but the sanskaras stored in the mind.

These sanskaras stored in the mind (as seeds)
are most finite and keep the limited mind of man
from experiencing the Self.

Instead man experiences these finite sanskaras infinitely
 through mental, subtle, and gross forms
 which make up the mental, subtle and gross worlds.

To do anything—to move, to think, to desire,
 to breathe, to walk, to see, to smell, to hear, to speak,
 to eat, to fornicate, or read and write,
 one must have those type of sanskaras.

In everyone of these movements, thoughts, desires, and actions
 old sanskaras are spent and new ones take their place.

In one second there is an exchange of ten million sanskaras,
 and without the help of a Perfect Master
 it is impossible to be free of their bindings.

The stopping of the activity of the mind occurs during deep sleep,
 but the mind still retains sanskaras.

The real stopping of the activity of the mind
 is the Realization of Self as God;
 one is asleep to creation
 and the mind no longer has sanskaras;
 only then can one experience the Soul.

ORDINARY DREAM AND DIVINE DREAM

An ordinary gross conscious person dreams while asleep
 and that dream is false and limited;
 the extraordinary person who has subtle or mental consciousness
 dreams while awake and that dream is real and divine.

In the semi-conscious dream state the mind of the ordinary man
 experiences through his subtle body
 the lower half of the first plane, the astral world.

The ordinary person experiences only gross sanskaras while dreaming
 through the subtle body and it is an astral experience.

In the semi-divine consciousness of the subtle or mental planes
 a person experiences the state of divine dream,
 and the mind through the subtle body
 experiences the divine powers of the subtle world.

This subtle experience is a divine dream .
 that the subtle conscious person (yogi)
 experiences while awake, not while asleep.

The yogi's dream is real in the sense that he experiences a higher degree of consciousness and power.

There are varying degrees of divine experience from the first to the fourth plane.

Kuber actually experiences twenty-percent of divine consciousness by attaining infinite power.

From the fifth to the sixth plane of the mental world one experiences higher consciousness, and on the sixth plane, the Pir experiences fifty-percent of divine consciousness by attaining complete control of the mind.

The gross conscious man experiences one percent of divine consciousness when unnatural sanskaras are terminated to some extent.

With both states, either gross consciousness of the average man or subtle or mental consciousness of the higher spheres, the condition of mind is of semi-consciousness.

But the gross conscious person's semi-consciousness occurs while he is asleep, and the man of the planes is semi-conscious while awake.

The meaning of dream is to think in a semi-conscious state, but to achieve the infinite thought one must attain full consciousness.

This is only possible while awake.

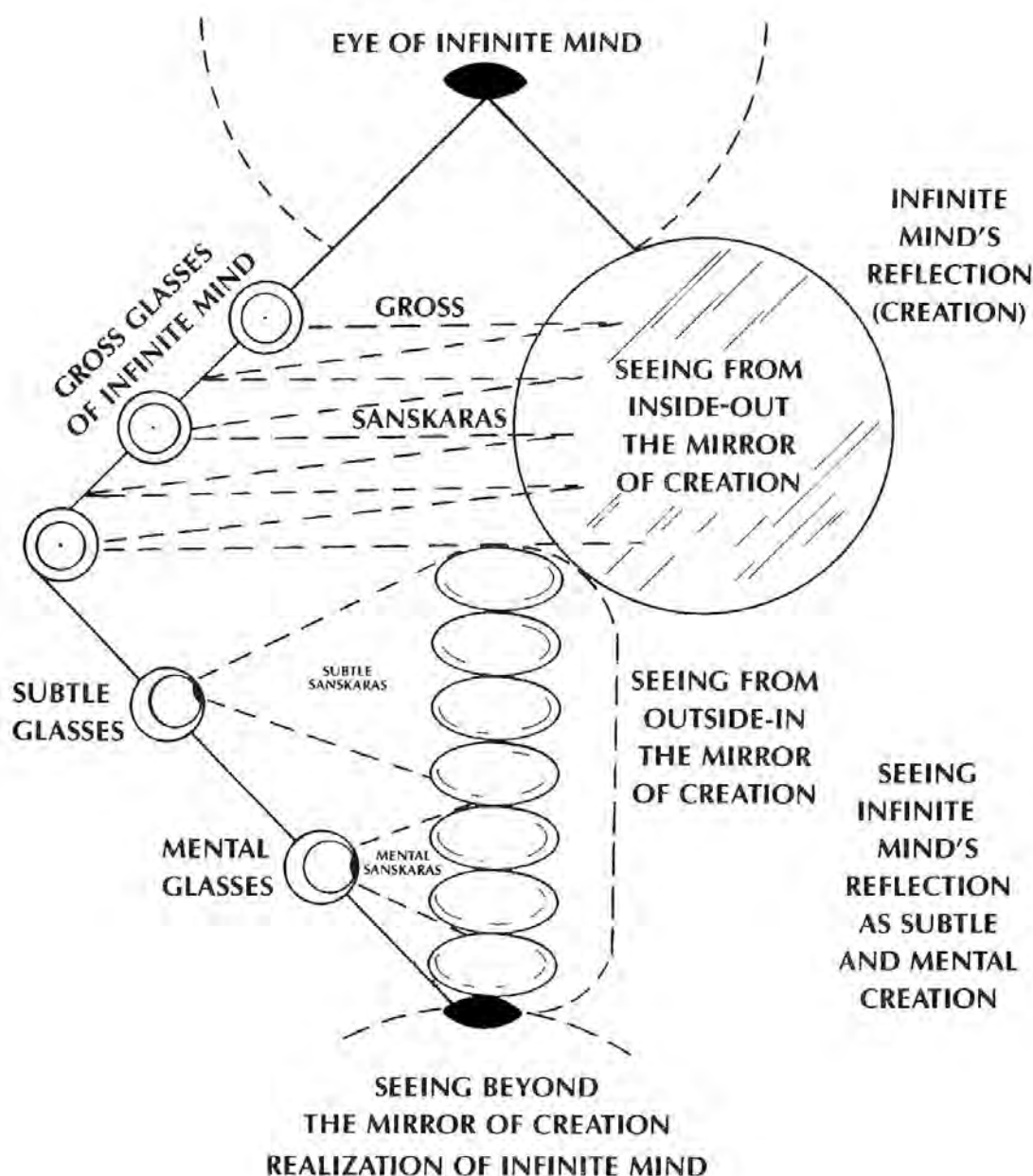
But the ordinary man cannot stay awake, and the person on the subtle and mental planes cannot stop dreaming while awake.

The end of all dreams (semi-consciousness) is to stay awake (fully conscious) and think the infinite.

To achieve this one must stop dreaming, stop sleeping, and stop thinking falsely, but this is impossible until one has thought an infinite number of thoughts while awake and seeing the creation.

To stop thinking falsely and stay awake is the Goal of INFINITE MIND, and he who attains this state has achieved the Infinite Thought of the INFINITE MIND through infinite thinking.

THINKING



THINKING

INFINITE INTELLIGENCE in the state of thinking is the INFINITE MIND
and the experience of INFINITE MIND is infinite thinking.

In man mind is infinite and thinking is infinite,
yet in the state of man experience is finite.

In the Sadguru INFINITE MIND is Itself (Real),
It thinks of Its Self (Soul),
and in the state of the Sadguru experience is infinite.

In man exist the capabilities necessary to realize INFINITE MIND
and become the Infinite Thinker.

In this sense then, if Man represents INFINITE
INTELLIGENCE the eyes of Man represent infinite thinking.

The pupils of the eyes in the mirror
represent the OM Point or AHUR Point
from which all thinking begins.

Man's shadow (creation) is the reflection that he sees
through the mind while he thinks, and this shadow is
the infinite mental, subtle, and gross imagination
that he experiences while in the action of thinking.

Man sees through the eyes of the body (mental, subtle, or gross)
which unfold the thinking process of mind;
what he sees is what he is thinking (imagination).

The man inside the mirror is bound in illusion,
imprisoned in the mirror of his own limited mind.

The means to break the mirror
and break down the limit of the human mind
is to think the infinite;
and for this purpose
the process of thinking becomes infinite in man
who is the shadow of the Infinite Thinker.

When man's eyes are closed (as before the beginning)
it symbolizes the stoppage of thinking;
in this condition man has no thoughts.

When man's eyes start to open it symbolizes the beginning,
the beginning of the infinite action of thinking.

In man the act of thinking
is in the condition of creating.

When the eyes close it symbolizes stopping the action of thinking,
representing the act of thinking in the process of dissolution.

While man's eyes remain open and see,
he is in the state of thinking
and this represents thinking in the condition of preservation.

The seeing by the eyes is thinking,
the thinking in the state of experience,
and for the man of gross, subtle, or mental consciousness
it is the state of experiencing creation.

The seeing by the eyes of a God-Realized Being
also represents thinking, but it is Real Infinite Thinking
of the Infinite Divine Ego that experiences the Self;
in this state of Realization
man does not experience creation
but Self as the Infinite without a shadow.

The mirror symbolizes the sanskaras that make up
the mental, subtle, and gross bodies,
and from inside those three bodies (from inside the mirror)
man experiences the forms and worlds of imagination.

Mirror reflects countless bodies (shadows)
and these innumerable bodies that see and experience creation
represent the act of infinite thinking
by the INFINITE MIND of the INFINITE INTELLIGENCE.

When the eyes of man remain closed,
that is, when the INFINITE INTELLIGENCE does not think
or It is in the unconscious state of deep sleep,
Its shadow, the imagination of the INFINITE INTELLIGENCE,
is there in man's eyes.

The shadow, the imagination of INFINITE INTELLIGENCE in man's eyes,
is in an infinite unconscious act of thinking
in the most finite mental form
(the creation is not manifest or visible).

With the first opening of the eyes, the sanskaras start to move,
and as they move the impressions begin to take form.

As the eyes open more, the sanskaras take fuller form,
and by that form the infinitely formless sanskaras
take the most finite form.

In other words, the opposite manifests
as the reflection in the mirror,
and as limit is the opposite of Unlimited,
so form is the opposite of formless.

When the eyes of the INFINITE INTELLIGENCE open,
Its most finite mental shadow (reflection)
appears in the mirror, is preserved in the mirror,
and is seen through the eyes in the mirror.

This reflection is INFINITE INTELLIGENCE'S
shadow,
but INFINITE MIND sees it as Itself
and this experience of seeing is false.

With the opening of the eyes,
INFINITE INTELLIGENCE gains glasses (body),
and with the opening of the eyes INFINITE INTELLIGENCE
also creates Its shadow in the mirror.

Actually INFINITE MIND does the creating,
but that is without glasses as Formless Ishwar,
(though INFINITE MIND
cannot see Its shadow without glasses).

With the complete opening of the eyes,
INFINITE INTELLIGENCE puts on glasses (bodies).
In the beginning of Its thinking in the form of stone
INFINITE INTELLIGENCE has the most finite glasses
as the stone's thinking is almost nil.

With the most finite glasses the eyes of INFINITE INTELLIGENCE see
Its shadow reflected in the mirror
in the most finite gross form—a stone.

Through less and less limited glasses (finite to less finite bodies)
according to the development of evolving forms
and through developing mental, subtle, and gross bodies
INFINITE INTELLIGENCE sees, thinks, and experiences.

Through these less limited glasses
the eyes of INFINITE MIND see Its shadow in the mirror
in the finite and less finite gross forms;
and through the infinite glasses,
that is, the fully developed bodies in man,
the eyes see Its shadow infinitely.

INFINITE INTELLIGENCE

In the human form INFINITE MIND'S infinite eyes fully see
Its shadow reflected in the mirror (creation)
but It still sees it (the image) as Its own self.

When the eyes of INFINITE MIND open
It sees infinitely, It thinks infinitely,
but because of the mirror and the glasses (creation and body)
INFINITE INTELLIGENCE sees only the shadow of Itself (man).

When the eyes are closed
It does not see Its shadow; It sees nothing.
To see Its own Self (the Infinite),
the eyes of the INFINITE INTELLIGENCE should remain open
and the mirror and glasses should be discarded—
creation and body should vanish.

The open eyes in the mirror (the thinking in the mind)
are nothing but infinite mental, subtle, and gross imagination.
The pupils of the eyes in the mirror
are in the most finite form;
these pupils are infinitely reflected in the mirror,
meaning out of the most finite point
comes infinite creation.

The eye of INFINITE INTELLIGENCE is infinite,
the opening and closing of the eye is infinite,
and to see in human form is also infinite.

But it is all illusory (false)
when the mirror and glasses are there,
because they show only the shadow.

Real seeing is only possible without the mirror,
because when the mirror is not there
the open eye can see Its own Self.

Glasses are of three kinds, the gross, subtle, and mental bodies;
accordingly the shadows are also three forms of imagination.

The opening of the eyes means the beginning of thinking,
and by the act of thinking, the shadow (creation) is seen,
but through the eyes in the mirror.

It is possible to see through the mirror,
and for that there is bhakti yoga.

The meaning of bhakti yoga (practice of devotion)
is the INFINITE MIND losing

Its gross, subtle, and mental consciousness
in the INFINITE INTELLIGENCE of Itself.

In this yoga, INFINITE MIND (as man) thinks of Itself
as separate from the INFINITE INTELLIGENCE
and worships INFINITE INTELLIGENCE and loves IT.

In this yoga of devotion
the INFINITE MIND, by tilting toward INFINITE INTELLIGENCE
and merging in It, becomes unconscious
of the gross, subtle, and mental worlds and its bodies
by being away (separated) from creation.

But the merging through devotion
of the man's involved consciousness is complete
only when the consciousness of creation is fully lost
and awakened perfectly to Its Self.

This means that once the merging is complete,
union with divinity is achieved,
and for such complete merging
the devotion or love must be complete.

In other words for man as the limited mind
to merge with God the INFINITE MIND,
one must have complete devotion and complete love.

INFINITE INTELLIGENCE in Its original state of Beyond-Beyond
was when Its eyes were closed,
the unconscious INFINITE MIND,
when It was not thinking,
when It was sound asleep.

Eyes symbolize the Intelligence consciously thinking;
closed eyes symbolize that mind is not thinking,
and if mind does not think it does not see—
to see means to think consciously as intelligence.

When INFINITE MIND sees creation
It sees the universes as Its most finite imagination,
and the reflection in the mirror
is Its gross, subtle and mental imagination.

When INFINITE MIND sees through the eyes of man
It sees from inside the mirror,
and the most finite universe appears infinite.

INFINITE INTELLIGENCE

In man INFINITE MIND sees infinitely and thinks infinitely;
It does not see Itself infinitely or think of Itself infinitely
but sees and thinks of Its imagination as infinite.

Ishwar is the Infinite Thinker.

INFINITE INTELLIGENCE as the Creator
is in the state of infinite thinking.

It is infinite thinking that creates the Universe
and in this act of infinite thinking
is the creating called Brahma.

When INFINITE INTELLIGENCE is experiencing the Universe
It is in the state of infinite false thinking,
or infinite thinking of Its imagination.

This infinite false thinking sustains imagination
as imagination sustains illusion (infinite thoughts);
the infinite false thinking that prevails
throughout evolution and involution is called Vishnu.

When INFINITE INTELLIGENCE does not think
and does not sustain Its imagination,
the act of infinite thinking and infinite thoughts stop—
the act of stopping is called Mahesh.

INFINITE INTELLIGENCE to experience the Self
has to be in the state of Infinite Real Thinking,
and this state is not thinking of imagination
but infinite thinking of Self.

The state of having the infinite thought of the Self
and experiencing Real Infinite Thinking is the state of Shiva,
the goal of bhakti yoga.

The bhakti yogi worships the Sadguru as Shiva,
the Infinitely Intelligent One, Perfect Infinite Mind.

It is in the Sadguru that the bhakti yogi finds
INFINITE INTELLIGENCE Personified.

The act of creation, preservation,
and dissolution happens simultaneously,
and this infinite happening is all the infinite false thinking
of the limited minds in creation
that are the shadows of the Infinite False Mind.

Experiencing the creation is
 experiencing the false thoughts that prevail.
 The act of experiencing is Vishnu (infinite thought),
 the act of Brahma is the infinite thinking,
 and the act of Mahesh is the thinking that stops.
 It is the One INFINITE INTELLIGENCE
 that performs these three infinite acts
 when as INFINITE MIND It thinks falsely.
 In the God-Realized Man in the state of Shiva
 Infinite Real Thinking occurs
 and there is no creation, no preservation, and no dissolution.
 Real Thinking is One, One Infinite Thought
 that is the thinking of the Self;
 the bhakti yogi who achieves this state
 achieves Godhood and has the Godhead of Shiva.

In the God-Realized Man
 the fulfillment of bhakti yoga has been achieved—
 all unconscious knowledge is gone.
 Such a person has attained in himself
 what he worshipped as separate,
 meaning he has INFINITE MIND and INFINITE INTELLIGENCE.

In the God-Realized Man INFINITE INTELLIGENCE has Its eyes open
 in the Nirvikalp state of Self-Experience;
 the seeing of the eyes is infinite
 and there is no mirror before them.

In Nirvikalp Samadhi INFINITE INTELLIGENCE does not see Its
 shadow.
 The mirror of false thinking
 created by the unconscious knowledge is gone
 and there is no consciousness of creation.

This Self-Experience in Nirvikalp Samadhi
 is Paramatma, Infinite Consciousness of Knowledge.

INFINITE INTELLIGENCE has Its eyes open in the state of Ishwar,
 and as Infinite Unconsciousness is infinite,
 seeing is also infinite as the INFINITE MIND.

In Ishwar there are no glasses before the eyes,
 that is, INFINITE MIND cannot see Its shadow
 and creation is not visible.

INFINITE INTELLIGENCE

In the state of Ishwar (Infinite Unconsciousness),
INFINITE MIND creates Its own shadow (creation)
and destroys it through the process of thinking.
In the state of Paramatma (Infinite Consciousness),
INFINITE MIND does not create or destroy Its shadow
and the shadow is not seen,
as Paramatma INFINITE INTELLIGENCE sees Its Self.

INFINITE INTELLIGENCE in the state of closed eyes
sees nothing, thinks nothing,
but in the state of open eyes
It sees infinitely, It thinks infinitely,
of Itself or Its creation (shadow).
When the eyes of INFINITE INTELLIGENCE remain open
the act of seeing is infinite,
but by the act of experiencing the creation infinitely
the act of seeing changes into seeing in a mirror
(man is seeing falsely).

The infinite seeing of INFINITE INTELLIGENCE
is through one Eye.
The one Eye of INFINITE MIND
sees through an infinite number of eyes,
the eyes that see from inside the mirror.
The One Eye of INFINITE MIND is the INFINITE INTELLIGENCE.
The opening of this Eye brings on Ishwar,
in the form of the Creator Brahma.
The open Eye is the preserving of creation,
the act of Vishnu (which is necessary so the Eye can see).
The closing of the Eye is the dissolving of creation,
the act of Mahesh (which is necessary so the Eye can see Itself).

The seeing of the Eye is the experiencing of creation
of the INFINITE INTELLIGENCE through all eyes (minds).
The mirror of the limited mind
is seeing through the veil of sanskaras;
the mirror is made of sanskaras,
and once all sanskaras are gone
the mirror breaks (limit breaks down)
and the image (man) inside the mirror vanishes;
then INFINITE INTELLIGENCE sees Its Self.

The reflection in the mirror is creation;
 this reflection is the shadow of the image (man)
 once it looks inside the mirror.
 To visualize this see your body as the image of your mind.
 As you look at your body,
 you perceive it inside the creation, your world.
 But that world is actually the shadow of your mind;
 in other words, the world you now see
 is the reflection of the shadow that your mind casts,
 the world you live in is your mirror.
 The instant the Eye of INFINITE INTELLIGENCE opens
 at the beginning of awakening (the start of the awake state),
 Its shadow which was there latent
 in the state of Its closed eyes (the deep sleep state)
 falls on the mirror (creation).
 This shadow falls on the mirror through the INFINITE MIND.
 This shadow is preserved through the INFINITE INTELLIGENCE
 in the mirror.
 When this shadow is preserved, during the awake state,
 it is seen and is experienced through the veil of sanskaras.
 When the shadow disappears, creation dissolves
 and is drawn within INFINITE MIND again
 by the INFINITE INTELLIGENCE in the most finite seed form;
 the Eye closes.
 This withdrawing into Itself of Its own creation
 is the dissolving of the shadow
 as in the deep sleep state when man's eyes remain closed.
 Therefore when the Eye of INFINITE INTELLIGENCE is opened,
 Its most fine shadow appears in the mirror,
 is preserved in the mirror,
 and is seen through the eye of the shadow in the mirror.
 INFINITE MIND sees only Its shadow
 but sees It as Its own self, and this seeing is false.
 With the opening of the Eye of Its INFINITE MIND
 INFINITE INTELLIGENCE gains spectacles (a body).
 In the beginning of INFINITE MIND'S seeing,
 It gains and sees through the most limited body, stone,
 because the mirror reflects the most finite image
 as the opposite of Its own infiniteness.

The mirror reflects the opposite (limit)
of that which is seeing into the mirror (unlimitedness);
when INFINITE MIND first sees Itself inside the mirror
It sees something that is most, most finite, a stone.

With the opening of the Eye
INFINITE MIND depicts Its shadow in the mirror,
but that is without glasses
and It cannot see the shadow without glasses.

The shadow is fine, Brahmand,
an infinitesimal seed without a form, without a body.

Putting on most limited glasses (the body of a stone)
the Eye of INFINITE INTELLIGENCE sees Its own
shadow
in the most limited form in the mirror.

It sees the most limited part of Its whole shadow,
It sees Itself as if it is almost nil, practically nothing.

Through less and less limited glasses,
the mental, subtle, and gross bodies of species in evolution,
the Eye of INFINITE MIND sees Its shadow in the mirror
less and less limitedly
until It sees through the eyes of man.

Through man's eyes which wear infinite glasses
the Eye of INFINITE MIND sees Its shadow infinitely;
INFINITE INTELLIGENCE sees Its own complete form
(human),
and yet It takes the shadow to be Its own Self.

In human form INFINITE INTELLIGENCE sees Its full
development, but this development is a shadow
until It (in man) realizes Its INFINITE MIND.

When the Eye opens It sees,
but because of the mirror and glasses
INFINITE MIND takes the image to be Its own Self;
through the eyes of the image It sees,
but what It sees is false
because It is seeing from inside the mirror.

When the Eye is closed INFINITE MIND sees nothing.
To see Its Self, the Eye of INFINITE MIND should stay open
but the mirror and glasses should disappear.

In the state of the God-Realized Man
INFINITE INTELLIGENCE through INFINITE MIND sees Its Self
because the mirror and the glasses
have disappeared from the mind of that man.

In the human form the Eye takes different glasses (bodies)
according to the types of sanskaras
and through each pair of spectacles
It can see INFINITE MIND'S complete reflection
in an infinite number of aspects.

Different sanskaras determine the different glasses,
and every aspect of the shadow is viewed
in an infinite variety of ways according to the bodies taken
thus forming the infinite panorama of creation.

The shadow of the eyes that appears in the mirror
is the most fine mental imagination,
the most subtle imagination,
and the most gross imagination
which is contained in a point
in the Eye of INFINITE INTELLIGENCE.

This Point in the Eye of INFINITE MIND
is in the form of the most fine pupil
and is infinitely created on the mirror through the OM Point.

This Point called OM is the pupil point in
the Eye of the INFINITE MIND
through which INFINITE INTELLIGENCE sees
and through which It thinks as the INFINITE MIND.

It is the thinking of INFINITE INTELLIGENCE
that causes the reflection (the imagination)
to manifest in the form of creation,
and what It experiences through all the forms in creation
is Its shadow (the image inside the mirror).

The meaning of the opening of the Eye
in the Infinite False Mind is to think;
by thinking, the shadow (creation) manifests
in the mirror (of sanskaras) through the Eye,
and the Eye sees only that which is before It.

The meaning of the opening of the Eye
in the Real Infinite Mind

is to think the infinite,

and by thinking the infinite the shadow disappears
before the Eye that sees Its Self.

The Real Seeing of Prabhu Drasthi, the divine Eye,
is only possible in the absence of the mirror and glasses.

When there is no mirror before the Eye
the open Eye sees Itself.

When the Eye of INFINITE MIND sees the Self

the fulfillment of bhakti yoga is attained,

because INFINITE MIND in man loses Its

gross, subtle, and mental consciousness

and the INFINITE INTELLIGENCE is realized
as one's own MIND.

PRAKRUTI (MAYA) AND PURUSH (GOD)

Prakruti is the combination of the most fine finite imagination and false consciousness (the false "I," the false ego).

Purush is the INFINITE INTELLIGENCE (of God). Prakruti is what gives life (mind) to Purush.

In other words, Prakruti gives the "I"ness of Jeevatma to Purush. Through Prakruti, Purush attains mind for Its Intelligence, and with mind Purush achieves Its state of INFINITE INTELLIGENCE.

The Purush in the varied stages of Prakruti experiences the evolution and manifestation of the most fine finite imagination.

That is, for Purush absolute nothing becomes everything; Purush thinks falsely.

While experiencing Prakruti (evolution and involution), the nothingness of the Nothing becomes everything for Purush, and as a consequence Purush (in the state of mind) thinks falsely and this false thinking becomes infinite.

False thinking produces imagination; when false thinking becomes infinite in the state of man it produces infinite imagination which is experienced by man.

This imagination is necessary to expand the consciousness of the mind so that Purush, the INFINITE INTELLIGENCE, can experience Its INFINITE MIND.

There are various states of the infinite imagination that Purush, the INFINITE INTELLIGENCE, must pass through before attaining Its ultimate state of being Infinitely Intelligent *Puratan-Purush*.

The first state of Purush as INFINITE INTELLIGENCE is in the form of Unconscious Intelligence, that is, Its original state in the Beyond-Beyond.

The second state of INFINITE INTELLIGENCE

is in the form of INFINITE MIND,
that is, as Infinite False Mind the Creator.

The Infinite Thinker Who creates the universe,
the God Who is Infinite Unconsciousness is Ishwar,
and imagination of the Infinite Thinker
is the unconscious movement of creation.

The third state of INFINITE INTELLIGENCE is
the unconscious infinite mind in the form of stone, metal,
and vegetable, the most limited false mind;
imagination is most finite.

INFINITE INTELLIGENCE in the fourth state
is unconscious infinite mind in the form of worm, insect,
reptile, fish, bird to animal—the limited false mind;
imagination is finite.

Fifth is INFINITE INTELLIGENCE
in the form of infinite unconscious mind,
that is, Its state of the false, conscious limited mind
in the form of the human being.

In man imagination is infinite, but human gross consciousness
imagines only a sphere of infinite matter (things).

If human consciousness is subtle (yogi, Mahayogi, Kuber),
It imagines only a sphere of infinite energy (powers).

If the human consciousness is mental (Vali, Pir, Shiv, Kailash),
it imagines only a sphere of infinite thoughts or feelings.

The sixth state of INFINITE INTELLIGENCE is the Infinite Real Mind,
that is, Its state of the Real Conscious Unlimited Mind,
the God-Realized human being who is conscious of divinity,
the Infinite Self in the state of Vidnyan,
Infinite Knowledge which is beyond imagination.

In the seventh state INFINITE INTELLIGENCE
is in the form of Infinite Real Mind and infinite imagination.
(God-Consciousness and creation-consciousness),
that is, Its state as the Perfect Master
who is conscious of divinity (his Godhood)
and conscious of imagination (his humanity).

The Real Mind (Purush) is infinite and It is in all of creation,
but since INFINITE INTELLIGENCE is unconscious
in every form of creation (evolution and involution)
Purush, the Real Mind, thinks through the limited mind.

The limited mind identifies itself as Jeevatma
and receives its existence from the False Mind (Prakruti).
Both Real Mind (Purush) and False Mind (Prakruti) are infinite,
but Real Mind is substance (Purush is Intelligence)
and False Mind is shadow (Prakruti is Ignorance);
they are existent in every human being,
but only the Perfect Master is conscious of both.

In man, mind imagines an infinite number of imaginings
by thinking an infinite number of thoughts.
Therefore the term infinite false mind is used
to describe this nature and quality of the mind in human form:
in man, mind is infinite but false.
Infinite false mind experiences infinite limitations;
the limit it faces is infinite.
In the Sadguru Infinite Real Mind experiences no limitation,
the Infinity It faces is Its own infiniteness.
Man experiences infinite imaginations
through the multiple and divisional impressions
of the gross, subtle, and mental spheres.

The Sadguru experiences the infinite imagination
as one indivisible INFINITE MIND
without impressions, without limit.
Prakruti as the infinite false imagination
is one and indivisible in its original form in the Beyond,
but Prakruti creates manyness instead of oneness.

The Sadguru experiences this manyness and divisions
as zero of zeroes;
he experiences the infinite number of
imaginings
as the nothings of the nothingness.

The Sadguru knows that behind the innumerable imaginings
through the innumerable limited minds is the infinite false mind,
which was originally one with the Infinite Real Mind
in the Unconscious Beyond.

The Sadguru is in the Conscious Beyond where INFINITE MIND is One;
he experiences the Infinite Real Mind
behind the infinite false mind.
This is the experience of Puratan-Purush.

THE STATE OF MAN

In INFINITE INTELLIGENCE is contained infinite thinking
and the most fine, finite imagination.

When the infinite thinking starts

the most limited, most fine, finite imagination

assumes infinitely mental, subtle, and gross forms.

In the beginning of creation when infinite thinking starts,

the infinite thinking assumes extremely great

and yet most limited form at the same time.

By thinking then, INFINITE INTELLIGENCE commences

playing two opposite parts:

one of *creating* imagination in extremely limited

and most finite form as mental, subtle, and gross forms;

and the other role of *experiencing*

the mental, subtle, and gross worlds

through innumerable mental, subtle, and gross bodies.

This experience of Its infinite thinking

first begins in the mental world as drops become archangels

and in the subtle world as drops become angels,

but the actual conscious progression of Its thought

to experience the Infinite

first starts from the stone form in the gross world.

The conscious experience of infinite thinking by INFINITE

INTELLIGENCE begins with the first human form, and

conscious infinite thinking begins as man enters involution.

In human form the INFINITE INTELLIGENCE plays two roles

and these two roles produce the state of man.

The first role of INFINITE INTELLIGENCE is as man when

It first begins to think in the awakening state.

This thinking creates action

in the infinite mental, subtle, and gross forms

out of the extremely limited and most fine, finite, imagination

(the sanskaric seeds stored in man's mental body).

Secondly, INFINITE INTELLIGENCE through man
experiences all of the infinite action that It created:
the mental, subtle, and gross consciousness
of the mental, subtle, and gross forms
in the respective spheres.

Observe the state of INFINITE MIND in action through man.
When INFINITE MIND as man goes into the deep sleep state,
meaning Its original unconscious state of the Beyond-Beyond,
INFINITE MIND acts as the Dissolver (Mahesh).

When in man INFINITE MIND emerges in the awakening state
It acts as the Creator (Brahma),
and when as man It is fully awake and aware,
It acts as the Preserver (Vishnu).

When INFINITE MIND through man in the awake state experiences
creation in the gross, subtle, and mental spheres
It works in the human form.

During the dream state INFINITE MIND draws within Itself
the gross world, when for the time being
the mirror (of gross visible creation) becomes useless.

A dream is a semi-conscious state midway between
the awake state of everyday life experience
and the deep sleep state where nothing is experienced.

Man has to pass through the dream state (the astral level)
prior to entering deep sleep,
and again passes through the dream state
before awakening from deep sleep.

For subtle or mental conscious persons this does not apply.

When the subtle conscious person falls asleep
he first passes from his respective subtle plane
into the mental sphere
and then into the Beyond-Beyond;
the mental conscious person who falls asleep
passes from his mental plane into the Beyond-Beyond.

Both subtle and mental conscious persons
are dreaming the divine dream while awake with eyes open,
while an ordinary man dreams while asleep with eyes closed.

INFINITE INTELLIGENCE

When the individual infinite mind awakens from deep sleep
it acts as the creator.

While awakening it creates the most fine formless universe
in mental, subtle, or gross forms.

At the time of awakening it then creates
the mental world and mental body
into the subtle world and subtle body.

At the moment of awakening from dreaming it creates
the subtle world and subtle body
into a gross world and a gross body.

INFINITE MIND when in human form
is the individual infinite mind.

When INFINITE MIND as man enters deep sleep
It is in the original state of INFINITE INTELLIGENCE;
it is then that INFINITE MIND acts as the Dissolver.

In sound sleep the individual infinite mind
takes unto itself the mental, subtle, and gross worlds
in their most fine, finite, formless form
(the three spheres are in most fine sanskaric seed form).

When this individual infinite mind
goes into the dream state from the awake state,
it takes with it the gross world in a subtle form (astral).

When the individual infinite mind
enters into deep sleep from the dream state
it takes with it the subtle world in mental form;
that is in the most fine, finite form in deep sleep
(the sanskaric seeds lie dormant in most fine form,
still and minute without thought, desire, or form).

While a human being sleeps, his individual infinite mind
draws in the gross world into a subtle form,
then the subtle world into a mental form,
and the mental world into a fine seed that lies dormant.

The gross body and world which are there for the normal man
in the awake state
both merge into subtle form in the dream state.

In the deepest sleep state, the subtle body and subtle world merge
along with the gross into mental form,
and this mental form is most fine finite and formless.

JEEVATMA

False thinking by the INFINITE INTELLIGENCE, Purush,
is Jeevatma (the mind thinking falsely),
and Prakruti is what gives Jeev-ness ("I"ness) to Purush.
This Jeevatma is formless in the beginning
and experiences creation through bodies according to sanskaras.
But the origin of Prakruti (Maya, Nature) is also formless,
meaning the Original Prakruti is formless in the beginning.
Prakruti is a combination of false knowledge and
ignorance
and this combination makes up
the original most fine finite form
or body of INFINITE MIND.

Originally there is Nothing,
absolutely nothing, the pure Nothing,
the formless, bodiless Nothing.
When this Nothing comes out and manifests through innumerable forms,
then through false knowledge it becomes everything.
Nothing is Ignorance,
and this Ignorance also comes out in countless forms.
To take Nothing as everything is false knowledge,
and it is this false knowledge that gives ignorance "I"ness.
Thus the combination of false knowledge and ignorance continues
the Jeevatma, falsely thinking, takes itself to be "I"
and takes Nothing to be everything.

When INFINITE INTELLIGENCE began to think,
this formless Prakruti took form as Brahmand the mental form,
Pran the subtle form, and Kaya the gross form.
When the gross body drops,
Prakruti in the form of sanskaras remains with the Jeevatma.
After death Prakruti remains with the formless (bodiless) Jeevatma
in a condition of formless sanskaras;
the imprint of the sanskaras remain in the mental body.
The impressions of the sanskaras
fall on the formless mental body of the Jeevatma formlessly.

INFINITE INTELLIGENCE

To experience the impressions of the sanskaras
the Jeevatma finds the formless Prakruti
in the form of mental, subtle, and gross bodies.
Through these mental, subtle, and gross bodies
the Jeevatma uses the sanskaras,
thus continuing the chain of births and deaths.
Jeevatma ("I"ness, mind) does not die;
its gross physical body dies.
Jeevatma is the Purush (the INFINITE INTELLIGENCE)
thinking falsely in the state of limited mind,
and on the dropping of one body
it takes a new body according to its new sanskaras.
The falling of its old body (shell) and taking of a new form
is the birth and death of the gross body,
not "I" or Mind or Ego.

After the extermination of all sanskaras in Nirvan,
the Jeevatma gains Knowledge of Self in Nirvikalp
and its false thinking ends as limited mind goes.
In Nirvan-Nirvikalp,
the "I"ness of false limited self disappears
as also does Prakruti and the creation.
Then mind exists as indivisible, infinite, and eternal,
the INFINITE MIND with complete Knowledge of Itself.
At Realization, the Truth (Knowledge) that was in binding knows,
"I Am indivisible, I Am One, I Am unchangeable;
all things done through false thinking
were done through Prakruti, not my Real "I" (Self);
since the beginning of time
I was doing all things in illusion."
At Realization Knowledge consciously knows Its origin
as It always was, always is, and always will be—Shiva.
Jeeva becomes Shiva, that which alone exists,
and that Experience is Knowledge.

Jeeva ("I"ness, mind) exists because of false thinking.
This "I"ness is the assertion of the false self in the Jeevatma
that keeps it thinking falsely continually;
and as the Jeevatma is there thinking falsely,
there is Prakruti also continuing the process.

It is because of Prakruti that there is experience of creation,
and the experience is the limit of the limited mind.
False thinking (doing) through Prakruti is because of sanskaras; if
the sanskaras are destroyed
the false thinking (doing) stops,
and with it goes all false knowledge of the universes.
This is the moment of annihilation of limit (in Nirvan);
then only remains the Purush, the Truth (in Nirvikalp),
Conscious-God Who is ever free
(and Who does not have to do anything).

The binding force of Prakruti (the sanskaras)
is due to the combination of false knowledge and ignorance.
This force is the infinite false thinking of limited "I" (mind).
He who becomes free from the binding of Prakruti
though he remains in Prakruti (in the body),
exists as if he is not in Prakruti
(he lives as if he has no body, he does nothing),
because he experiences Self as God (Soul without body).

The Nothing that was taken as everything
is a mere dream, an imagination, an emptiness,
and this is known at the moment of Realization.

After gaining this Knowledge
those who use Prakruti for the salvation of others
as a channel out of illusion are the Sadgurus.

Then for the Unconscious Purush
(INFINITE INTELLIGENCE in the Beyond-Beyond)
to become Divinely Conscious (Infinitely Intelligent)
Prakruti is the medium one has to use.

When the Purush once knows and experiences
Who He is, Prakruti vanishes,
and the Purush then through the channel of Prakruti
uses Knowledge as the Puratan-Purush (Sadguru)
for the spiritual good of others.

CONSCIOUSNESS

The mind in stone form

eventually becomes the Mind of the Sadguru,
the Infinite, Real, Conscious Mind.

It is mind that develops from the most, most, finite state
of unconscious infinite unconsciousness to become
the Conscious Infinite Consciousness, *Maha-Chaitanya*.

To develop its consciousness, mind makes an apparent journey.

The Unconscious Infinite Intelligence

in order to become CONSCIOUS INFINITE INTELLIGENCE
starts its journey from stone form to reach human form
without interruption through natural sanskaras.

In other words the sanskaras during evolution are natural
and these natural impressions are necessary
to propel the mind's consciousness from stone to man.

This propelling of consciousness is without interruption
until mind reaches the state of man.

The original Whim to know Itself (the Lahar)

became the first natural sanskara—"Who Am I?"

This first natural sanskara gives a push to the consciousness
emerging from the mental and subtle worlds
so that mind reaches the stone form uninterruptedly.

The first sanskara pushes the undeveloped mind
through the mental and subtle worlds (unconsciously) into
the gross world to become embodied as stone (consciously),
and natural sanskaras prevail as mind evolves to man.

The INFINITE INTELLIGENCE started Its journey

in the Beginningless Beginning from absolute unconsciousness
to reach Infinite Consciousness
but Its journey was interrupted in human form.

In man the unnatural sanskaras of infinite false knowledge,
the infinite false ego, false "I," prevent

INFINITE INTELLIGENCE from progressing uninterruptedly.

Here and now, unnatural sanskaras in the form of the limited mind,
the limited "I," obstruct man from realizing the Self—
the Infinite Conscious Mind, the Infinite Real Ego.

In man unnatural sanskaras compel INFINITE INTELLIGENCE
to change Its body many times, taking a new body again
and again, reincarnating 8,400,000 times.

Before entering the process of involution,
the unnatural sanskaras must be wiped out.

During involution the natural sanskaras are less binding
and INFINITE INTELLIGENCE gradually transcends its limits
from gross-conscious-intelligence in ordinary man
to subtle-conscious-intelligence in the yogi,
and mental-conscious-intelligence in Kailash.

Once INFINITE INTELLIGENCE attains mental consciousness,
It has attained the state of pure mind,
it ascends without hindrance to Super-Consciousness.

The unfoldment and infoldment of consciousness is natural,
and the development of consciousness
flows uninterruptedly like a stream.

There are rushing waters in the stream,
and on one bank a branch from a tree falls into the water,
pushed by the breeze of the Whim.

The branch, now a stick in the water,
represents the drop-soul embodied as the Jeevatma
which is pushed by the inner force of the Whim to emerge
and be conscious on the other side of the bank.

The stick has to reach the other side—the Goal;
it floats in the stream and is moved by currents;
the forces of the currents represent sanskaras.

The Jeevatma must journey from the infinitely unconscious side
to the Infinitely Conscious side
through the stream's movement.

The stream bed has a slope of five levels,
each basic level representing a foundation of consciousness
that does not give way amidst the currents.

The first level is the solid but almost unconscious stone;
the second level represents sub-consciousness
as energy (chaitanya) emerging in plant forms,
and the third represents consciousness in
the still-less-and-less unconscious forms
of worms, insects, reptiles, fish and birds.

The fourth level is the still-less-unconscious forms of animals
(the most conscious of the animals are the monkeys),
and the fifth level represents consciousness as complete in man.

The stick in the water (the Jeevatma in the currents of life),
has to float past these levels to reach the Goal.

Jeeva (mind) has to float beyond (transcend) these levels,
even beyond the state of man, to attain
the Super-Consciousness of Shiva.

The slope in the stream bed goes straight up
until the level of a conscious human being is reached
where there is a huge heap of dirt
(the unnatural sanskaras of infinite false ego-mind)
in which the stick gets stuck as if in mud.

The slope in the stream of consciousness goes naturally
straight up from stone to man without interruption (obstruction),
but the huge heap of dirt at the level of human form
prevents the stick from moving further;
thus begins the rounds of births and deaths.

In man the unnatural sanskaras accumulate
and they form more dirt (unnaturalness).

It takes many cycles to remove the heap of dirt
(the process of reincarnation is for this purpose),
but after its removal the stick progresses along again.

When the Jeevatma progresses into the subtle realm
it comes across another interruption of sanskaras,
but this one is a heap of gems and treasures,
the subtle planes with their powers (siddhis).

The subtle realm is the sphere of enchantment (hairat);
therein are marvelous sights, enchanting fragrances,
entrancing melodies, heavenly palaces or temples.

Jeev, the stick, becomes entrapped in this heap of treasures.

This heap of gems (the subtle realm) is indeed treasure
unknown to normal man, but it is really just a heap
that must be removed, so that mind may progress further.

Its removal also takes a long time (approximately 700,000 years);
once the treasures are set aside (the powers given up)

Shiv the humble stick, now so thin and fine,
again progress uninterruptedly by degrees
of mental consciousness toward the realizing of Shiva.

It takes an unimaginably long time for a soul to journey
from the unconscious state of a stone to human consciousness,
yet there is no interruption in its journey until man.

The entire transmigration of evolving consciousness is natural;
it is only in human form that obstructions occur,
due to the unnaturalness of false knowledge
in gross conscious man, and in subtle conscious man
due to the overwhelming enchantments.

The unnatural sanskaras of the gross conscious man
manifest as a pile of rubbish.

When gross unnaturalness is wiped-away,
progress is again obstructed in the subtle realm
by the enchantments experienced in the subtle planes
(specifically the fourth plane where there is danger
of misuse of occult powers and consequent fall).

In the beginning there is Unconscious Infinite Intelligence
and in the end is full Self-Consciousness,
the Conscious INFINITE INTELLIGENCE Itself.

The unconscious-conscious states of stone, vegetable, worm,
fish, bird, animal and man
are imaginary states of evolving consciousness.

These imaginings are only a channel, the stream itself,
for unconscious soul as Jeev to become Conscious Soul,
Shiva, in the experience of Maha-Chaitanya.

To attain this Super-Consciousness
the soul has to pass from semi-consciousness
through evolution to full gross human consciousness
and thence enter the inner planes of involution.

There is no other way for the experience of Self-Consciousness;
for the First Soul it was natural all the way,
but not for any man after Him.

When the unnatural sanskaras of infinite false knowledge
are wiped out to some extent
(the false thinking of the mind slows down),
then the human Jeevatma ascends the subtle and mental planes
until the subtle and mental sanskaras are wiped away.

INFINITE INTELLIGENCE

From stone to ape to ordinary man to the subtle conscious yogi
and the mental conscious Kailash, everything is illusion;
everything is a state of ignorance, darkness, Nothing.

This Nothing with form is only a channel
through which the soul must pass to ultimately experience
INFINITE INTELLIGENCE, REALITY, EFFULGENCE, EVERYTHING.

So for the inexperienced and formless soul (unconscious Jeev)
to become Experienced Formless Soul
it has to pass through every variety of state and form.

INFINITE INTELLIGENCE has to first pass through
the most-most-limited condition of thinking (atom),
the most-limited condition of thinking (stone),
the less-limited-condition of thinking (vegetable),
and the limited condition of thinking
(worm, fish, bird, animal).

Then through the INFINITE MIND It experiences
infinite false thinking in the state of man
as the finite human consciousness.

The states from atom to stone, to man to Kailash
are all imaginary forms of illusion, shadows of darkness,
and are progressive conditions for Unconscious INFINITE MIND
to become fully Conscious INFINITE INTELLIGENCE.

In the beginning it was the breeze of the infinite Whim
which from the most finite point
stirred all that is unconscious
and all that is conscious within Infinity
to find a way to Itself.

And from beginning to end
the interminable progression of imaginary forms remains
as the Eternal Constant.

THE EVERYTHING AND THE NOTHING

EFFULGENCE (LIGHT) = INFINITE INTELLIGENCE = KNOWLEDGE.
EVERYTHING = INFINITE GOD.

DARKNESS (SHADOW) = ILLUSION (IMAGINATION) =
IGNORANCE. NOTHING = THE MOST LIMITED CREATION =
CREATION AS NOTHING (IGNORANCE),
THE IMAGINATION IS THE OUTCOME OF DARKNESS.

Knowledge knows that It does not know,
meaning, It knows that It is ignorant.

This is the state (that Knowledge was in)
before creation when movement of the Whim
in the Ocean of Divinity commenced.

As soon as the Whim stirred in the Ocean
INFINITE INTELLIGENCE began to think,
but It thought of illusion (imagination).

This knowledge of ignorance, thinking of imagination,
is false thinking, and this false thinking of imagination
takes place in Real Knowledge.

False thinking ends in Real Thinking
(thinking of Self and not of illusion)
and thinking of imagination ends in Real Knowing
(Knowledge of Self and not of imagination).

Before the beginning of Everything and Nothing
INFINITE INTELLIGENCE is unconscious, unknowing, not thinking;
in this Beyond-Beyond State,
It neither brings forth creation nor experiences it.

After the beginning and end of Everything and Nothing
INFINITE INTELLIGENCE is in the state of INFINITE REAL MIND,
and INFINITE REAL MIND has Infinite Thought,
Infinite Knowing, and is Infinitely Conscious of Self.

It neither creates the Universe nor experiences it.

In the beginning it is the Infinite False Mind
that brings forth creation (latent in the Unconscious Beyond)
as the infinite thinking of the Infinite Thinker (Ishwar).

INFINITE INTELLIGENCE

It is the infinite false mind that experiences creation
as stone, as creature, and as man.

The rise of creation and the experience of it
(the states of infinite false mind and infinite thinking)
are for the Unconscious Infinite Intelligence
to become Conscious INFINITE INTELLIGENCE,
to fulfill the urge of the Whim, "Who Am I?"

This original urge is fulfilled when
INFINITE INTELLIGENCE is conscious, knows Itself,
and experiences Its Self (Soul)—
when Unconscious God of the Beyond-Beyond
attains the state of the INFINITE REAL MIND.

Before one can attain INFINITE INTELLIGENCE though,
one has to achieve the states of infinite false mind
and experience infinite false thinking.

Before one can experience the Infinite Thinker
one has to achieve the state of an infinite number of thoughts;
one has to think an infinite number of thoughts
through one's own individual infinite mind
before one has the capacity to break through
to the INFINITE REAL MIND.

This divine Goal is achieved
through the process of infinite false thinking,
for infinite thinking is the medium
whereby one achieves an infinite number of thoughts
in the individual mind in human form.

The universe and bodies (gross, subtle, and mental) are illusion
and cause imagination to persist (impress),
but the Soul does not know this
because It does not know Itself.

The Universe and bodies,
50,400,000 pre-human forms and 8,400,000 human forms,
have come into being out of each Soul's not knowing Itself,
but on the basis of their existence
and through them, each Soul can know Itself.

Through the medium of the millions of bodies
that come out of the Infinite Unconsciousness of each Soul,
each Soul knows Itself.

Thus the creation goes on spreading out *ad infinitum*,
 for each Soul creates infinitely out of Its unconsciousness,
 out of Its own Unconscious Infinite Intelligence.
 The universe and the body
 have come out of the Nothing,
 and in the end the Soul has no connection with them.
 Soul is the Reality.
 The universe and its experience are a medium
 for the Soul to know Itself.
 No sooner the Soul knows Itself
 than creation and body are at an end,
 for as it is, they are nothing
 and Soul is Everything.
 For the Soul to know Itself
 It has to experience everything that is nothing
 (the Total Nothing experienced in Nirvan)
 before It can experience Itself as Everything.
 When the Soul experiences Itself as Everything
 (the Total Everything experienced in Nirvikalp)
 It achieves Its Reality—Its Infinite Effulgence,
 Its Infinite Knowledge, Its INFINITE INTELLIGENCE.

THE DROP AND THE OCEAN

INFINITE INTELLIGENCE = OCEAN WITHOUT MOTION.
 ACTIVE, UNIVERSAL, INFINITE OCEAN (IN MOTION) =
 UNIVERSAL THINKING, UNIVERSAL SELF, UNIVERSAL "I" = ISHWAR.

Individual drop of incomplete bubble (mind) and fully active =
 the limited or unlimited drop in activity =
 the limited or unlimited false, individual "I" (self),
 the false thinking, the false ego.
 The meaning of the false ego is individual thinking intelligence
 which is a drop of the Ocean of INFINITE INTELLIGENCE.
 This false "I" is an infinitely thinking drop
 thinking in human form (infinite false mind),
 the form in which the mental, subtle, and gross bodies
 are fully developed, and the form in which there is
 thinking of infinite illusion
 or Infinite Thought of Soul.

INFINITE INTELLIGENCE

The unlimited drop is active

either in the Infinity of Real "I" (Self-Realized),

and is not in the state of the bubble,

or this unlimited drop is active as the false "I"

which is in the state of the bubble (limited mind).

While active, the drop that experiences the universal bubble

through small bubbles and experiences itself (limited)

through the small bubbles is the false "I."

The Drop while active that experiences Its Self as the Ocean

is in the state of Real "I."

The Ocean contains innumerable drops

and it is significant that every drop,

because of its being in the Ocean, is Ocean Itself.

The inactive drops are the uncreated drops of the Infinite Ocean;

those that are active change

from one bubble to another (due to sanskaras)

and experience the bubble instead of a drop.

These active changing drops

are the drops of the Ocean of Nothing

of the Infinite False "I."

The Drops that are active and without bubbles

experience their own Real Infinite Self

in the form of the Ocean of Everything

(as every drop in reality is eternally the Ocean).

These Infinite Oceanized Drops

are the Drops of the Infinite Real "I"

in the Ocean of Divinity.

An active limited drop = the limited false self ("I") =

limited false thinking = individual Infinite Intelligence,

a drop of the Ocean of INFINITE INTELLIGENCE.

The meaning of limited thinking

is thinking limitedly of illusion

and this occurs in all evolutionary forms except human

wherein the mental, subtle, and gross bodies

are limited and still developing.

Drops in deep sleep are motionless drops (minds),

and yet it is possible to be awake and be motionless.

The Majzoobs are Drops which are motionless in the awake state;
they live but mind does not move,
they live but are unmoved (unimpressed).

There are countless drops which experience while awake
the gross world-bubble and are in motion;
they are the active drops (minds) that think of gross bubbles.

It is possible for drops that dream to experience subtle bubbles;
it is also possible to dream while awake;
these are the drops that consciously think of subtle bubbles
or consciously think of mental bubbles.

It is possible also to be awake in the sound sleep state
and such Drops experience the Self as the Ocean;
they are Masters of the Ocean—active but without bubbles.

In one and the same Ocean
there are an infinite number of drops that are inactive
and they neither experience bubbles nor the Ocean;
they are deep in the Ocean as uncreated drops,
meaning they are sound asleep (unformed).

Then again there are the Infinite Drops
that are active and experience themselves as the Ocean;
these are the numberless God-Realized Beings,
every Drop (Soul) of whom is infinite (in Itself)
and at the same time has individuality.

The God-Realized beings
are called Oceanized Drops or Individualized Ocean.

For instance, Buddha is the Ocean of Infinity
and experiences Himself as Infinity;
this means that the Buddha is
the Infinite Individuality of the Ocean Itself
and experiences Himself as such.

This One Infinity of the Ocean
that experiences Itself as the Individuality of the Ocean
is the Same One called Zarathustra, Ram, Krishna,
Christ, Mohammed, or Meher Baba.

The Infinity of the Ocean
or the Infiniteness of the Individual, the Buddha,
is all one Ocean—the Ocean Itself (BUDDHA).

There are also Self-Realized Perfect Individualities
such as Dnyaneshwar, Sai Baba, Tukaram, Upasni Maharaj,
Hafiz, Tajuddin Baba, Narayan Maharaj, Maulana Rumi,
Attar, Kabir and Baba Jan, each and everyone of whom
is the Infinite Ocean (of Divinity)
and everyone of whom experiences It, but individually.

The gist of it is that the Sadgurus or Qutubs,
Drops-become-Ocean, have their separate individuality,
and that individuality is their identity
as Masters of the Ocean of Infinity—the Magi;
whereas the Buddha, the individuality of the Ocean
is the Infinity of the Ocean—Magus.

In the Ocean exist innumerable drops that are active,
but they experience bubbles in gross, subtle, or mental forms
and not the Ocean (formlessness).

All the drops are in the same one Ocean
yet some of them know themselves as the Ocean
while others know themselves only as the bubbles of
forms, energies, and minds,
and some do not know themselves as anything,
neither as the bubble nor as the Ocean.

The Sadguru is the Active Drop on a universal scale,
without bubbles, knowing Itself as the Ocean—
the Oceanized Drop—an Infinite Individual.

The Avatar is the First Drop eternally active
on a universal scale, the Oceanized Ocean—
the Infinite Itself.

Man is an active drop but covered with bubbles,
knowing himself as the drop
but not knowing himself as Ocean.

The meaning of being without bubbles
is not experiencing the bubbles (bodies).

Drops may or may not be covered with bubbles,
but such drops who do not experience the bubbles
experience themselves as Ocean.

The body of every man (full of sanskaras) is a small bubble,
and the universes are bigger bubbles
surrounding the small bubbles of bodies.

In one and the same Ocean at one and the same time
 there are an infinite number of active drops
 and they take themselves to be drops.
 Other Active Drops know themselves as the Ocean
 and they experience the infiniteness
 of the Ocean as their being,
 Then there are drops that are not completely active
 which are developing into drops; they experience nothing.
 There are drops that are active
 and know themselves to be gross bubbles,
 and drops that are active and know themselves to be
 subtle-bubbles or mental-bubbles.

Thus in one and the same Ocean of INFINITE MIND
 there are drops that experience nothing,
 Drops that experience themselves as the Ocean, and
 drops that experience gross bubbles while awake.
 And there are drops that experience the subtle and mental bubbles
 while divinely dreaming in their awake state.
 Despite the differences of experience, in Reality
 every one of the drops is the Infinite Ocean Itself,
 and this Infinite Ocean equals INFINITE INTELLIGENCE.

This means that everyone is part and parcel
 of the same Infinite Soul,
 that is, individually everyone is the Infinite Soul.

In spite of Reality, still some are in the deepest sleep,
 some are sleeping, some are dreaming, some are awakening,
 and some are awake in divine sound sleep.

The thinking of the drops in the Ocean comes to this:
 some do not experience anything,
 some experience the gross, subtle, or mental worlds,
 some experience the universes or the planes and heavens,
 and some experience the Reality—the Self.

Individually everyone is the INFINITE INTELLIGENCE;
 still some do not think at all (they are unconscious);
 some think of gross illusion,
 some are thinking of subtle illusion,
 some are thinking of mental illusion,
 and some are thinking of the Real Self;
 they are thinking "I Am God."

INFINITE INTELLIGENCE

The Ocean is the same
in which an infinite number of drops
play an infinite number of parts
through an infinite number of forms, and each
and everyone of the drops
is the Ocean Itself.

There is One Drop Who is always active,
the First Drop Who was the One to realize,
"I am no drop, I am the Ocean Itself!"
and He swallowed the Ocean.

The First Drop simultaneously realized,
"I am the Ocean, but I am every drop too."
Because He realized that He is every drop,
He is always active.

Each and every drop is the Ocean,
always was the Ocean,
and always will be the Ocean,
but a drop only knows this
after it is Realized, Oceanized,

That is why the First Drop
Who realized that He was every drop
remains ever active,
to oceanize the Ocean of drops.

The Buddha
is the individuality of the Ocean Itself,
the Oceanized Ocean that experiences
the Ocean of Infinity
infinitely in Himself.

Buddha is the Infinity of the Infinite
that one must experience
to experience the Infinite.

THE REAL "I" AND THE FALSE "I"

To know the Real "I," the Real Self,
one must experience the False "I," the false self.

The Real "I" = INFINITE INTELLIGENCE =
Unconscious God = Natural Light.

Originally the Real "I" (Soul) is INFINITE INTELLIGENCE,
but God is unconscious in His original state of Beyond-Beyond
and this original state is of Natural Light.

The Real "I" experiencing Itself = INFINITE INTELLIGENCE,
and this "I" is of the Sadguru which equals Conscious God
in the state of Natural Light, Effulgence.

The Real "I" experiences Its Self as INFINITE INTELLIGENCE
in the state of a Brahmi-Bhoot, Paramhansa, Jeevan-Mukta
or Sadguru, the transcendent state of Conscious God
which is the existence of Natural Light
that radiates Infinite Effulgence through the Real "I."

The Original False "I" = Infinite Ignorance =
Natural Darkness (Not Knowing).

This Infinite False "I" becomes infinitely false
through the medium of man.

Originally the False "I" was in the state of Infinite Ignorance
as Infinite Ignorance is Natural Darkness (Not Knowing).

But this state of Darkness was unknown as Darkness
until the Infinite False "I" became conscious as Man—
man's gross, subtle, and mental consciousness
is infinitely false (dark).

The false "I" = limited ignorance = unnatural darkness = man.

The false "I" (man) is in a state of limited ignorance, and
this ignorance, because it does not know itself as ignorance,
is the condition of unnatural darkness
the state of man not knowing his ignorance.

The false "I" = limited intelligence = unnatural light =
creation which is the evolution of its imagination.

The false "I" as man experiences limited intelligence
which reflects unnatural light (false knowledge);
this unnatural light creates universes
which manifest as the evolution of imagination.

Before the beginning,

originally the Real "I" is Unconscious Infinite Intelligence
and the False "I" is also Unconscious Infinite Intelligence.

After the beginning it is the Real "I"

that experiences consciousness of Its Infinity through
the manifestations of the False "I" when in human form.

Throughout the experience of the Universe

the original False "I" of Unconscious God manifests
infinite ignorance in the form of Natural Darkness,
Infinite Unconsciousness—shadow of the Real "I."

This Natural Darkness creates unnatural darkness

which the limited false "I" experiences as its creation.

Since this false "I" in man is limited

it has limited intelligence.

Creation itself is thereby limited

for there is always limited intelligence in man

who experiences gross, subtle, or mental creation (imagination).

One who achieves the state of being God-Realized

(knows the Real "I")

transcends creation and all forms of limited intelligence
and becomes INFINITE INTELLIGENCE Itself.

The Real "I" in a man who becomes Realized

is the Infinite Self (Soul) with INFINITE INTELLIGENCE;
then the False "I" who had limited intelligence is gone.

Man in his state of limited intelligence

takes the unnatural darkness of creation to be light
because of the assertion of the false "I" (egoism).

False "I" is ignorant but thinks that it is real,

and this is the state of man.

Real "I" is knowing, thinking only Itself is Real

and everything else is false (imagination)—
this is the state of the Sadguru.

THE HIGHEST FORM IS HUMAN

The highest form is the human form.

The human form is higher than archangels,
angels, devas, geniis, fairies, and hooris.

The human form is the highest form in all of creation
because it is the form of INFINITE MIND.

When the soul comes into creation as a drop
out of the OM Point

it passes through the mental and subtle worlds unconsciously,
remaining approximately 700,000 years in each sphere.

The soul is unconscious of the subtle and mental worlds
during this 1,400,000 years

because its mental, subtle, and gross bodies are undeveloped
and INFINITE MIND requires the three bodies
for experience of evolution and involution.

Though the formless soul while passing through
the mental and subtle planes unconsciously

is in the form of fire (Tej) and 276 different gases (Pran),
and is in different atomic gas forms in the gross world,
it does not have a body until becoming a stone.

However its first body of stone is not perfect form;

form is not perfect until human form,
and the achievement of this perfect form
is the cause of taking many, many forms.

In this sense, all the 50,400,000 forms

through the transmigratory exchange of gross sanskaras
equal the sum total of evolution—the human being.

The summation of all forms in evolution is human form,

and this summation called human consciousness
is the great achievement and final attainment of evolution.

From the vegetable form the subtle body starts developing,

and in the worm form the mental body begins its development.

The infinite unconscious mind finds more developed forms

in higher species of animals until INFINITE MIND finds
perfect gross, subtle, and mental bodies in the human form.

The meaning of the human form is that
the three bodies are perfectly developed
and ready for conscious actions and conscious reactions
in the experience of infinite thinking.

In human form there is full gross consciousness
because man begins to think on a vast scale;
he has an infinite number of thoughts
as compared to any animal which thinks only limitedly.

The passing of the Formless Soul
through 8,400,000 forms in each stage of development—
stone, metal, vegetable, worm, fish, bird and animal—
to reach the form of the human being is most significant
because human is the form of INFINITE MIND.

Formlessness is the form of Godhood.

In stone form the formlessness of the Soul is predominant
because the stone has so few sanskaras,
but a stone's consciousness is also practically nil
since it has so few sanskaras (thought impressions).

Consciousness as the utilization of energy and mind (chaitanya)
starts to develop in the vegetable form
and is at its zenith in the human form,
but in man formlessness of the Soul is practically nil.

The meaning of consciousness is intelligence,
and this consciousness when limited in creature or man
is termed Jeeva, the vital life force,
or the mind in evolution and involution.

In other words illusory consciousness
of a gross, subtle, or mental sanskaric nature
is Intelligence in degrees, limited intelligence,
and is termed Jeeva in Vedant or Jan in Sufism.

INFINITE INTELLIGENCE, the state of Godhood,
is Intelligence in every degree,
and is termed as Shiva or Jan-e-Janan.

Conscious Intelligence, thinking, develops through
50,400,000 sub-human forms to attain the state of man;
these 50,400,000 evolutionary forms equal a man.

The human form contains the sum total of all the experiences and characteristics of the previous 8,400,000 evolving forms in each of the six evolutionary stages.

The sanskaric experiences and characteristics of 50,400,000 different forms of stone, metal, vegetable, worm, insect, reptile, fish, bird and animal make up the gross consciousness of a human being.

The human form is equal to all of evolution and the meaning of evolution is to develop the human form; the meaning of involution is to develop human consciousness infinitely.

In each human being naturally are all the characteristics of stone and vegetable forms.

In a human the characteristics of stone are in the feet, while the vegetable characteristic (procreation) is in the generative organ.

This characteristic of vegetable can be observed as consciousness urges itself to evolve to higher form, while the formlessness of the stone characteristic is that a stone is without defined shape or "I" (ego).

The meaning of attaining Self-Realization is that the formlessness of the stone (being bodiless) and the consciousness of vegetable (being permanently erect) should be at the highest point.

In the case of an ordinary man the consciousness of vegetable is at the highest level but the formlessness of stone is at the lowest level, meaning consciousness is fully developed in man but man is continuously preoccupied with his form and experiences the least amount of formlessness.

The human being who is Self-Realized has the "I"-ness of formless stone (the "I-am-ness" of a stone) and the height of consciousness which began in the vegetable to become perfectly erect.

In the ordinary man the gross consciousness which developed from vegetable form to animal form is at its height, but the formlessness (egolessness) the Soul had as stone has diminished almost completely (in man's ego).

In God-Realized human beings the consciousness
 developed from vegetable, represented in the generative organ,
 and the formlessness of stone, represented in the feet,
 reach their ultimate height in the Sadgurus,
 the Brahmi-Bhoots, Jeevanmuktas, and Paramhansas.

For this reason the Hindu custom of worshipping
 the generative organ and feet
 of these God-Realized human beings is prevalent.

(The phallus is called *Shiva Lingam* in India,
 and phallic worship was common among the Egyptians,
 Buddhists, Greeks and Romans.)

Among the numerous Hindu rites there is the worship of stone,
 stone representing lifeless feet,
 and there is the worship of the peepal tree,
 the peepal roots representing the lifeless organ.

But the live stone worship is true worship
 because it is the worship of the Sadguru's or the Avatar's feet,
 the feet of God Personified.

In the feet of gross, subtle, or mental conscious people
 there are no characteristics of stone,
 but the formless characteristics of stone
 exist in the feet of God-Conscious men and women.

The formless characteristics of stone appear
 only after a human being is God-Realized.

The formless characteristic is called in Vedant *Nirakar*
 and in Sufism *La Surat*;
 a devotee who understands this takes *Darshan* (blessing)
 by having the Sadguru or the Avatar
 place His feet on top of his head.

The live vegetable worship of the Sadguru's or Avatar's organ
 is a most worthy form of worship.

It has a profound meaning
 as live vegetable worship is the worship
 of the organ of Brahmand, the Seed of the Universe,
 or the organ that produced the Egg of the Universe.

The organ of Brahmand is most worthy of worship
 because from it come the seeds of life.

The meaning of the live vegetable (phallus) is depicted
in the story of Sarvagna-Sarvasva and Vaikunth.
From the generative organs of King Sarvasva and
Queen Vaikunth have issued out, one by one,
drop by drop, the seeds of the Universe
and the eggs of the Universe.
When the seed of Sarvasva and the egg of Vaikunth merge,
the children of creation come forth,
and from the reproductive organs of Sarvasva and Vaikunth,
from Adam and Eve, from Shiva and Sati-Parvati,
have come all of us!

PRAN (ENERGY) AND AKASH (MATTER)

Pran is energy, the motion and power
created by the process of Infinite Thinking.
Akash is matter, the material and substance
which is created by energy, the force of thought.
When Infinite Thinking comes out of INFINITE MIND
movements begin to surge,
and the formless imagination (the formless creation)
manifests in mental, subtle, and gross forms.
The most fine formless universe
is made up of energy and matter linked together.
The fine mental world is energy and matter together in seed form,
and the subtle and gross worlds are
the acting of energy (motion) on matter (material),
that is, matter moves.
As energy acts on matter,
each self creates subtle and gross worlds;
in this condition energy and matter are self-creating
the subtle and gross forms constantly.
The gross body then is the same subtle body
in gross occupation of physical action,
which is subtle energy in action (a material form moves).

In the ordinary awake state

energy and matter manifest in gross form.

In the ordinary dream state

energy and matter manifest in sub-subtle form,
meaning the breath is drawn within (inhaled)
and becomes internal in a semi-gross form.

In the dream state the dreamer has an impression of energy
in a gross sanskaric form; the gross sanskaras of the person
are in a partially non-functioning state; gross action stops
but certain predominant gross thoughts remain.

The impressions one has while dreaming
are also a result of sanskaras accumulated from past lives
which give rise to situations in dreams
that are associated with the present.

The past molds the future;
for this reason dreams can probe into the future
but do not fully reveal the future.

In the deep sleep state, energy and matter
by becoming internalized (inhaled) completely disappear
into the original, unmanifested, formless Beyond-Beyond.

In deep sleep sanskaras are non-functioning,
and so human consciousness is dormant
and energy and matter are temporarily outside time (stilled).

The combination of energy and matter
is the formless imagination or thinking state.

When one thinks, imagination (the formless creation)
manifests in mental, subtle, and gross forms.

This means that the Original Matter (Akash), which is
the Original Imagination, becomes mental;
the mental becomes subtle, and the subtle becomes gross.

The thought of the mental becomes the energy of the subtle,
and the subtle energy becomes gross thinking.

Infinite thoughts fill the mental world,
infinite energies fill the subtle world,
infinite material forms fill the gross world,
and all this is the result of thinking.

It is the motion and power created by thinking that is Pran,
energy being the power of the thought
or the motion of the thinking.
It is thinking that creates creation;
the subtle and mental worlds are the manifestation
of Universal Energy and Universal Matter
through the infinite thinking of INFINITE MIND, Ishwar.

Consciousness is the highest in the human form, and
for that reason the human Jeevatma is the highest form.
The sanskaras necessary to attain the highest consciousness
are created by passing from stone form to human form;
from the most finite consciousness
the stone has to evolve naturally into human form
and have full consciousness (intelligence).

In evolutionary forms,
the Soul, the INFINITE INTELLIGENCE, cannot be experienced
since thinking in those pre-human forms is not infinite;
the Soul being infinite requires
infinite thinking to realize Itself.

Only in the human form do the thinking powers
reach their highest point, but in this human form
the mind thinks of imagination
(the consciousness is involved in creation).

The meaning of thinking of imagination
is that mind experiences the gross, subtle, and mental worlds
and this experience of creation creates sanskaras.

If these sanskaras are annihilated
then the mind of man (INFINITE MIND)
experiences Itself infinitely and unlimitedly.

The sanskaras force the INFINITE MIND to imagine,
that is, the sanskaras compel INFINITE MIND to feed
the false mind, the false act of thinking and illusion.

Sanskaras are the cause (food) of this false self,
false "I"ness, false ego called man and his creation.

KNOWLEDGE OF THE SOUL

In Its eternal state in Eternity
the Soul is Immortal, Indivisible, and One everywhere.

The Soul is perfect Knowledge
and Its being is Knowledge Itself,
but It has no experience of Its Knowledge.

It is Knowledge,
but in the state of *not knowing*
(in the Beyond-Beyond and as the Jeevatma).

This not knowing
is false knowledge
(and this false knowledge is the state of man).

To know Itself
the Soul took form (body)
and not knowing became the eyes.

When the Soul had form
according to Its shape and size
(meaning according to Its imagination),
the illusion looked separate
to the eyes and appeared to exist separately.

The meaning of the pupil of the eye
is this not knowing
and deep within the pupil is Unconscious Knowledge.

The Unconscious Knowledge *pressed* the not knowing
through the eyes (to know),
and according to the pressure (to know)
illusion had to manifest,
imagination had to be seen.

Above and below is Knowledge Unconscious
and the not knowing is in between.

A clash between the upper and lower knowledge
created lightning, a flash
which is light with fire.

And because not knowing was pressed by Knowledge
from above and below,
the not knowing is shining (from within)
according to its round form, the eyes.
This shining that comes from within
proves that the sun does not exist;
Light is contained within the eye.
It is Knowledge, it is Light everywhere,
and not knowing is the medium
to experience this immortal Knowledge; everlasting Light.

Knowledge is All-Existing
and Knowledge knowing Its All-Existence
came about because of not knowing,
as it is Knowledge Itself
that is not knowing Itself.
Because Knowledge is everywhere,
the not knowing is everywhere,
as it itself is Knowledge Unconscious.
(This not knowing became the medium
through which Unconscious Knowledge experienced Knowledge,
Conscious Self-Knowledge.)

Here and now Knowledge has become not knowing
(in the present state of everyone),
and this not knowing has become knowledge.
The result of this for everyone
is his present state of not knowing;
this state is not experiencing Knowledge.
Knowledge is the One Real "I" (Self).
The medium of not knowing is there
for the sake of Knowledge—
for Knowledge to know Its own pure state as
Formless, Infinite, Eternal and Indivisible.
But while experiencing Itself (that is, not as Knowledge)
the One Real "I" is in two contrary states,
and these states are opposites—
one of Knowledge *knowing*
and another of Knowledge *not knowing*.

Therefore at every stage of development
of gaining consciousness, of gaining Knowledge,
not knowing is in opposition to Knowledge;
not knowing is quite contrary to knowing.

Not knowing is finite.

Seen against not knowing,
Knowledge is infinite
because Knowledge is the end of not knowing.

Knowledge has no form,
whereas not knowing has form;
Knowledge experiences the Real "I" as formless,
and not knowing experiences the False "I" with a body.

Compared to Knowledge experiencing Itself
as formless and infinite
and Knowledge experiencing Itself through not knowing,
the not knowing is most finite
(though this not knowing is everywhere
as it is the medium to Real Knowledge of the Self).

The Knowledge that is infinite
and knows it through the channel of not knowing
(because It must know it through that medium),
while experiencing itself through not knowing,
is totally finite, because this not knowing
is totally opposite to the Infinite.

As long as the time is not ripe
for Knowledge to know Itself
through the medium of not knowing,
not knowing is endless and infinite
and knowing is limited and finite.

Knowing and not knowing exist as opposites —
quite contrary, though both are one and the same originally.

Originally Knowledge (knowing) and not knowing (ignorance)
are both one (in the Beyond-Beyond),
but through this not knowing
Knowledge can experience Its Real Self.

Knowledge passes through not knowing
to know itself,
and though both were originally one,
it is their *mutual* experience that they are contrary.

When knowing is finite (limited by not knowing),
not knowing is endless and infinite (in limitation).

When Knowing is Infinite (endless in Knowledge)
not knowing is limited (reduced to nothing).

For example, imagine that a piece of candy represents Knowledge.
The meaning (nature) of candy is sweetness,
but sweetness cannot taste itself
which implies that the candy can have no knowledge
of its pure state.

This not tasting itself by the candy
is the state of not knowing—
in that state of not knowing is non-sweetness;
thereby not knowing becomes the medium
and through this medium sweetness experiences itself.

But when not knowing begins to taste this candy,
the whole piece of candy does not dissolve at first
but a most limited portion dissolves
(that is, only the outer edges).

Non-sweetness is not tasting;
it is the same as not knowing that one does not know,
that is, until one tastes the full-sweetness.

Sweetness and non-sweetness are states of experience,
and until the candy is fully tasted
sweetness is limited and non-sweetness is unlimited.

In the process of dissolving (knowing)
the result of sweetness and non-sweetness is the same
in the untasted candy, and
the actual experience of tasting the sweetness
when compared with the full-sweet state of sweetness
is most finite, even though sweetness itself
is infinite (in quality).

So it is with Knowledge and not knowing:
Knowledge continues not to know
until not knowing is dissolved to nothing.

INFINITE INTELLIGENCE

Knowledge is not known until It is experienced as not known;
to know, one has to experience that one does not know,
and knowing is dissolving not knowing to nothing.

From Knowledge came not knowing,
which implies that originally Knowledge knew
that It did not know.

Knowledge had the experience
of knowledge of ignorance (It knew It was unknown);
this implies that Knowledge came to know,
and It knew through not knowing.

What did Knowledge know?
It knew the not knowing,
that is, Knowledge experienced not knowing—
ignorance of Itself.

The experience of not knowing went on and on
until Knowledge knew,
until It knew the Knowledge of Itself.

It was through not knowing
that knowing was experienced;
by knowing, Knowledge was gained,
and from Knowledge came the experience
of ignorance as ignorance.

By the experience of ignorance of ignorance
was gained the experience of Knowledge as Knowledge,
and with that came the Knowledge of Knowledge,
the use of Knowledge—INFINITE INTELLIGENCE.

For example, it is said that Knowledge is Light.
Light cannot experience Itself (as Light),
because of that, Darkness was created.

Darkness could have been experienced through Light,
but there was no Light originally
without the experience of Darkness.

Knowledge had to be unknown
before knowing Itself.

Darkness then became the object of seeing,
but now Darkness had the glitter of Light itself,
and so the Light sees it.

Nothing can be seen
without a shining of light on it
(in the form of the sun, the moon or a lamp).
It is only through Darkness
that Light can be experienced,
and only through Light can Darkness be experienced.

For Knowledge to experience Itself
not knowing is the medium.
It is by not knowing
that Knowing experienced Itself,
and during this experience (of not knowing)
knowing became the object of Knowledge;
thus Knowledge's experience of knowing Itself
was had by not knowing.

Not knowing became the experiencer of knowing,
and Knowledge became the object of experience
and the goal of the experiencer.
In the beginning, the knowing of Knowledge disappeared
and at that moment Knowledge became the object of knowing,
knowing the not knowing, but at the same moment
the not knowing state became knowledge.

This state of not knowing having become knowledge
happened after the effacement of its not knowing condition
(It thought it knew when It did not).

This effacement is a deception, a mere imagination,
because without it
(knowing when one does not know)
to know is infinite.

In the beginning of Knowledge
it was not knowing that turned into the unlimited,
and Knowledge turned into the object of knowing.
Although Knowledge is infinite,
because of Its turning into the object of knowing,
It remains with the capacity of experiencing
(to experience knowing).

The capacity of Knowledge to experience is infinite,
but while It is experiencing,
according to Its experience
Knowledge takes a form which limits Its capacity.
Though Knowledge is always infinite,
because of Its not knowing that It is infinite
It becomes limited in form, in Its capacity,
and this not knowing exists to experience knowing.

In this way not knowing becomes the object of knowing,
whereas knowing in Its limited capacity
becomes the knower, *Jananhara*.
It is proved by the similarity of these two states: first,
of not knowing being the object of knowing,
and second, of knowing being a limited knower
that becomes the Infinite Knower—
that Knowledge, the Knower, and the thing to be known
are all one and the same and constitute knowing.

It is the One, the Infinite Knower,
Who on different occasions plays different roles
according to the occasion (condition)
and Who has different names
depending upon His duty.

Here and now, not knowing becomes the knower
and knowing the object to know.

When experiencing Knowledge,
not knowing (*Jananhara*) itself
becomes the object of knowing
and forgets its state of *Jananhara*.

When not knowing resumes its state of *Jananhara*,
it becomes separate from the object of knowing;
then Knowledge, the Knower, and the thing to be known
are one and this is the knowing of *Jananhara*.

Knowledge is eternal
and when there is *Jananhara* (the Knower)
there is nothing to know,
but when there is something to know
Jananhara is not there.

For the Knowledge to know Itself,
 not knowing is the channel.
 In not knowing every individual particle of not knowing
 has to experience not knowing.
 This not knowing has come into being
 in the form of the universe
 and everything relating to it has to be experienced.
 The meaning of the act of not knowing
 is the universe,
 and through the experience of not knowing,
 knowing is known:
 by the act of not knowing the not knowing,
 the universe does not exist.
 The meaning of not knowing the not knowing
 is the experience of Knowing;
 when one is knowing,
 how could that which has no existence,
 the universe, exist?
 This proves that the creation
 is an infinite spreadout (pasara) of not knowing,
 and therefore the universe is absolute imagination
 (as it is nothing but the state of not knowing).

 The meaning of not knowing is Maya
 (that process of infinite false thinking
 which thinks it knows when it does not),
 and the creation is the form of Maya
 (the outcome of false thinking,
 the result of not knowing).
 Knowledge is infinite
 and the end to not knowing.
 Not knowing is opposite to Knowledge,
 and creation is its outcome;
 since creation has a beginning it has an end,
 and that end comes when there is knowing.
 Not knowing has infinite universes
 and all of them have come out of one Point,
 the OM Point or AHUR Point.

Since this Point is round,
the whole world is in a mess—
circles going round and round.
The circle is actually very small (most finite),
but for the Jeevatma entrapped in the attachments of Maya
(because it does not know),
this illusory circle expands
and so the Jeevatma keeps going round and round
(producing more mess because it does not know).
When the Jeevatma eventually realizes the Self
it knows that it is where
it was in the beginning;
but in the beginning it did not know
that it was on the Point.
Realization means reaching that Point
and on reaching it,
knowing it.
The Jeevatma is then at the same Point
where once before it did not know;
at Realization it reaches that Point
and knows.
Thus to know Knowledge,
not knowing is proved a necessary medium,
and through it can Knowledge be experienced.
But because of Maya—illusion,
when not knowing (in human form) becomes the knower
it has to pass through the rounds of births and deaths,
and thus the pilgrimage of the Jeevatma
stretches far too long
and Jeev must think infinitely before it can know
the Knowledge that Knowledge knows.
This Knowledge is
that Knowledge knows
and Ignorance does not.

THE BODY OF GOD

Everything exists in the Body of God.

The Body of God is the formless body of light,
the INFINITE INTELLIGENCE, and this formless body is also
the darkness, the Nothing, the formless creation.

Darkness is God's ignorance;
the Nothing is the darkness
and the formless creation is the imagination.

The ignorance, the darkness, and the imagination
make up the infinite false mind.

The false mind comes from unnatural darkness
into unnatural light
which appears as the mental, subtle, and gross universes.

These mental, subtle, and gross universes are the apparent forms
of unnatural darkness, that is, of the formless,
most finite mental imagination—meaning nothing—
and the false mind experiences these unnatural states.

Natural formless darkness is the body
of natural formless light.

The natural formless light experiences
the apparent natural darkness (the Nothing)
in the form of the apparent unnatural darkness
which is of unnatural light (the world of forms).

The apparent unnatural light
is the mental, subtle, and gross form (universes and bodies)
of natural darkness,
and the false mind experiences these forms.

When unnatural darkness, the false self,
is eliminated then unnatural light,
the creation (apparent natural darkness),
also is wiped out at the same time.

Nothing depends on Everything.

The Nothing is darkness, ignorance, imagination;
so darkness depends on light,
ignorance depends on knowledge,
and imagination depends on the INFINITE INTELLIGENCE.

INFINITE INTELLIGENCE

Sanskaras make up the most finite mental formlessness (imprints)
which depend on the Nothing.

Desires are subtle,
depending on most finite mental thoughts.

Acts or deeds are gross
which depend on the subtle.

In sound sleep or in the state of Nirvikalp Samadhi
INFINITE MIND is formless infinite imagination.

In the sound sleep state
the Body of God is an infinite formless imagination,
the most infinite fine imagination, the formless Nothing,
which in the awake and dream states
adopts infinite mental, subtle, and gross forms.

In the ordinary state of man's dream,
INFINITE MIND is the most finite subtle imagination
and the Body of God (the creation or Nothing)
is the most infinite subtle imagination.

In the awake state of the human mind,
INFINITE MIND is the most finite gross imagination
and the Body of God is the most infinite gross imagination,
a universe of endless forms.

In deep sleep the body of the human mind
is the most finite mental formless body (non-functioning);
mind functions through the subtle body
while in the state of dream,
and mind functions through the gross body
while in the awake state.

So by the breeze of desire
blowing over the Ocean of INFINITE INTELLIGENCE,
the Ocean Itself became limited by the bubbles.

The infinite waves created by the infinite thinking
caused infinite foam to rise
and limit the Limitless Ocean
thus forming the Body of God.

PRAKRUTI (NATURE)

Prakruti is Nature,
the material cause of the Universe,
and Purush is Unconscious God in man,
(Unconscious Infinite Intelligence in human form).

Nature's creation is the Universe.

When Nature alone is the truth of man,
Purush thinks, "I am a body, I do this,
I go and I come. I am here—now."

This means Prakruti is doing false thinking in man
and this state of Purush is the result of false thinking,
though God in man is always free, unchangeable,
and does nothing whatever.

Because of the falsity of thinking,
Unconscious God turns into mind, the Jeevatma,
and Unconscious God thinks and identifies Himself as mind.

Nature does everything
and man thinks he does everything.

This thinking on man's part is useless (false)
and becomes Jeeva, limited intelligence;
God in man never changes, is ever free,
but Unconscious God (as man) thinks himself
as one with false thinking.

When illusion disappears false thinking also disappears.

Then the Jeevatma becomes Shiva
Who declares the Realization of Himself:
"I was always free, I am always free.
I am not the body. I am everywhere."

It is sanskaras that compel man to create the Universe,
that is, sanskaras make man the creator,
the preserver, and dissolver of universes, and
make man experience these universes through the body.

This means that sanskaras force Unconscious God to play
by degrees, and one after another, the many roles
of stone, mineral, vegetable, worm, insect, reptile,
fish, bird and animal, and finally
the role of man in many human forms.

ORDINARY MAN AND THE SADGURU

When INFINITE INTELLIGENCE is in the form of INFINITE MIND,
that is, the INFINITE INTELLIGENCE thinks in man,
It creates mental, subtle, and gross universes
from sound sleep to dream and awakening states.

Through mental, subtle, and gross bodies
in the form of infinite false mind
It experiences the mental, subtle, and gross worlds
in the dream and awake states.

When INFINITE INTELLIGENCE does not think,
that is, when INFINITE MIND is in sound sleep,
mental, subtle, and gross universes and bodies
do not exist and there is no thinking about them
(unconscious-experienced-thinking).

When as INFINITE MIND the INFINITE INTELLIGENCE thinks
through the Sadguru, then though INFINITE MIND creates
gross, subtle, and mental universes and bodies
still the INFINITE INTELLIGENCE does not experience
the gross, subtle, and mental spheres
through gross, subtle, and mental bodies
but has Its own Experience (of Itself) always.

In the ordinary man and in the Sadguru
the INFINITE INTELLIGENCE as the INFINITE MIND
creates universes and bodies.

But as ordinary man the INFINITE INTELLIGENCE
in the state of infinite false mind experiences
the creation through mental, subtle, and gross bodies
and does not experience Itself.

However, in the state of the Sadguru,
the state of Infinite Real Mind,
the INFINITE INTELLIGENCE experiences Its Self
and not the creation and bodies.

In ordinary man INFINITE INTELLIGENCE thinks of the shadow;
It experiences creation and takes the medium of the human body
as everything, and takes Itself (Soul) as nothing.

In the Divine state of the Sadguru
INFINITE INTELLIGENCE experiences the shadow (creation)
and the medium (human body) as Nothing,
and experiences Its own Self as Everything.

As ordinary man the INFINITE INTELLIGENCE
experiences Itself as the limited body
in gross, subtle, and mental forms.

But as the Sadguru, the INFINITE INTELLIGENCE
experiences Its Self as bodiless (formless),
infinite, and boundless.

When the Infinite Mind gives rise to creation
It is formless and bodiless Ishwar;
when It experiences the creation
the INFINITE MIND is with form,
that is, the mental, subtle, or gross conscious mind.

When the INFINITE MIND experiences Its own Self
as in the state of the Sadguru,
It is formless and bodiless Paramatma
and has no connection with bodies.

The INFINITE INTELLIGENCE through the act of
infinite formless thinking
creates the most fine finite formless creation
as the infinite mental, subtle, and gross universes.

Simultaneously the INFINITE INTELLIGENCE experiences creation
through mental, subtle, and gross thinking
in the form of mental, subtle, and gross bodies,
and through Infinite, Formless Real Thinking
INFINITE MIND experiences Its own Self.

The INFINITE INTELLIGENCE as the INFINITE MIND
is in both the ordinary man and the Sadguru,
but INFINITE INTELLIGENCE creates through
the infinite false mind of man and
simultaneously does not create through
the Infinite Real Mind of the Sadguru.

INFINITE INTELLIGENCE

The ordinary man has a gross body;
behind it is the subtle body;
behind the subtle body is the most finite fine mental body,
and behind that is the individual, infinite, false mind.
Behind the individual, infinite, false human mind
is the Universal, Infinite, False Mind (Ishwar)
behind which is the INFINITE INTELLIGENCE,
Infinite Real Mind, Conscious God in man.
The shadow of the Infinite Real Mind
is the Infinite False Mind.
The shadows of the infinite false mind
are the individual minds in illusion
and it is these shadows that create infinite illusions
that are the one infinite imagination
of infinite false mind.
INFINITE INTELLIGENCE is used
by the Infinite Real Mind of the Sadguru—
the Master does not use infinite false mind.
In the Divine state of the Sadguru,
INFINITE INTELLIGENCE, Infinite Real Mind, and God
are one and the same
and the Sadguru as Conscious God has Infinite Real Mind
to fully use the INFINITE INTELLIGENCE.
There is no division in the Infinite Real Mind;
though the Sadguru experiences infinite false mind
as shadow and all individual minds as the shadows
that create creation infinitely,
to the Sadguru it is all one INFINITE MIND.

INFINITE MIND

There are three states of INFINITE MIND:
First—INFINITE MIND does not create
and does not experience; It does not think.
Second—INFINITE MIND creates,
meaning the state in which It thinks.
Third—INFINITE MIND experiences creation;
It is thinking from stone to man,
from the seeker to the Mahayogi,
from the Vali to the Pir.

In the ordinary man when INFINITE INTELLIGENCE thinks
through the act of thinking,
that is, when INFINITE MIND is active,
It creates mental, subtle, and gross imagination.
Through infinite thoughts INFINITE MIND creates
the mental, subtle, and gross worlds and bodies.
INFINITE INTELLIGENCE experiences Itself as the body,
and through the body It experiences the creation.
The INFINITE INTELLIGENCE in ordinary man
thinks Itself to be a bubble (body), and
though It is unlimited It thinks Itself to be limited.
This is false thinking and it is infinite in the state of man.

In the Sadguru the INFINITE MIND
knows Itself as the infinite Ocean and
the body (bubble) as the mere clothing (covering).
In that infinite state the bubble bursts
and the Sadguru uses the clothing-like body
for his Universal Work.
It is the same INFINITE MIND that is in man and in the Sadguru,
but in the ordinary person thinking is unreal and
the INFINITE MIND thinks Itself to be limited (a bubble).
As the Sadguru, the INFINITE MIND
takes Itself to be the Ocean, infinite and boundless;
this is the Real Thinking: the Ocean knows It is Ocean,
not a drop, and not a bubble.

From stone to animal the INFINITE MIND thinks limitedly
as Its act of thinking in sub-human forms
is not infinite as in man.
When INFINITE INTELLIGENCE in all the forms
from stone through man creates formless imagination
as mental, subtle, and gross universes, It does so infinitely
because as the Creator (Ishwar) MIND is Infinite.
Therefore in all forms of evolution
INFINITE INTELLIGENCE acts as the INFINITE MIND
to bring forth creation in all forms.

While experiencing creation however,
INFINITE INTELLIGENCE does so first in the most finite,
then finite and less finite states of mind,
until It experiences in the infinitely gross,
infinitely subtle, and infinitely mental states of mind.

Yet even in stone form the formless INFINITE MIND
gives rise to infinite creation
through Its most limited medium, stone form.

The Creator is infinite,
but the medium of experience being most limited, stone,
creation appears most limited.

By experiencing creation extremely limitedly as stone
INFINITE MIND also becomes the extremely limited finite creator
in an unseen way.

In an unseen and imperceptible aspect
the INFINITE MIND becomes like this:

First—In stone form the INFINITE MIND creates most finitely
and experiences the most limited aspect of creation
(It only sees the hair on the head).

Second—In vegetable form the INFINITE MIND
creates less limitedly and experiences a less limited creation
(It sees Itself down to the chest).

Third—In animal form (worm to ape)
the INFINITE MIND creates less and less limitedly,
and experiences a still less and less limited creation
(It sees Itself down to the knees).

Fourth—In human form the INFINITE MIND
creates infinitely and experiences the creation infinitely
(It sees Itself from head to foot).

In the forms of stone, metal, vegetable, animal and human
the INFINITE MIND creates infinitely.

But INFINITE MIND experiences the creation
in the most limited, less limited, still less limited forms
and in the human form infinitely.

On account of the media being limited,
the creation comes out of INFINITE MIND
at first imperceptibly (infinitely finite),
then during evolution most limitedly, less limitedly,
still less limitedly, until finally creation manifests
infinitely at the zenith point—man.

Here and now, though the INFINITE MIND
in the human form creates infinitely,
It takes Itself as limited
because the sanskaras give rise to false thoughts
and force INFINITE MIND
to experience the thoughts falsely.

This means INFINITE MIND thinks of Itself as limited
and the body (the creation) that It created
as unlimited (infinite thoughts).

In the case of the ordinary man the INFINITE MIND creates
only the body and some portion of creation
that It experiences through the body.

This means that in human form INFINITE MIND imperceptibly
takes Its self-created universe as limited,
understands it limitedly,
and experiences it limitedly.

However in the form of the Sadguru
INFINITE MIND takes Itself to be
the sole Creator of Its creation,
understands it infinitely,
and experiences it infinitely.

At the same time, in the form of the Sadguru
INFINITE MIND experiences the whole creation
as Its own shadow or imagination.

In the divine state of the Sadguru
the INFINITE MIND experiences Itself in the form of body
and as the Creator of the whole Universe,
and yet feels Itself separate from body
and aloof from creation.

INFINITE INTELLIGENCE

The Avatar or the Sadguru declares,

"The whole creation has come out of Me.

I am in everything

and still I am separate from the Universe,
from everything.

I am the Producer of the whole creation;

I direct the mental, subtle, and gross universes.

I control all planes, heavens, space;

infinite suns, infinite moons, infinite stars

all are My shadow, My imagination."

TALES

CONTENTS

ILLUSION	330
THE HUNTER	331
THE BIRDS AND THE PLANES	333
OCEAN IS AS IT WAS	336
FRICTION	339

ILLUSION

A bird of the forest
once flew to a palace.
Inside the palace was a mirror.
When the bird came to the mirror,
it saw that there was another bird
inside the mirror.

That bird (reflection)
was only the real bird's shadow,
but the real bird was deluded
and took the reflection to be another bird.
It started striking its beak against the mirror;
its shadow inside the mirror did the same
and the birds' beaks struck each other.
At last the real bird was tired of fighting
with the bird inside the mirror,
but it could not understand
that the bird in the mirror was no other bird,
but was its shadow.

When the real bird became tired,
the mirror crashed,
and with it the unreal bird disappeared.
At that moment when the mirror crashed
the palace also disappeared;
the real bird was left alone
and it realized, "I Alone Exist."

Shadow does not exist.
Shadow is nothing,
but in spite of its being nothing,
to bring it into existence is illusion.
And though shadow is nothing,
it IS,
and is whereby the illusion (self-delusion) starts.
When this shadow is found to be what it is,
nothing,
it is here that illusion ends.

THE HUNTER

In a hole in the ground in a jungle
were rats.
The mother rat would not allow her little rats
to come out into the jungle
because a cat had its home right outside the hole.
One day though, a little rat sneaked out
of the hole to see what was outside;
no sooner was it out than the cat saw it and attacked
and killed and ate the little rat.
Nearby was a hound which was watching the cat
eat the rat.
This hound attacked the cat, killing it,
and the hound ate the cat.
Deeper in the jungle lived a tiger
which came across the dog eating the cat.
The tiger hunted the hound down,
and after killing it, ate it.
After eating, the tiger rested
but it was spotted by a hunter
who was stalking the tiger.
With one bullet from the hunter's rifle
the tiger was shot down
and the hunter skinned the tiger.

This story from Meher Baba has a deep meaning.
To grasp its profoundness, an understanding of
the processes of evolution and involution is necessary.
The hole where the rats lived represents the Om point,
and the meaning of *mother* is Unconsciousness
(so the mother rat is unconscious).
In the Ocean of Unconsciousness (the Beyond-Beyond)
are drops (little rats);
the meaning of Unconsciousness is
that It is the Nothing.
By passing through Unconsciousness (Nothingness)
Consciousness (Everything) is gained, and
this passing through the Nothing
is evolution and involution.

The cat's eating the rat
 (the unconscious drops coming out of the hole)
 is the gaining of gross consciousness by Unconsciousness.
 (The drops are contained in form.)

The hound's killing the cat and eating it
 is the consuming by subtle consciousness of gross consciousness.
 (The form becomes energy on the subtle planes.)

When the tiger makes a meal of the dog it means
 the consumption of subtle consciousness by mental consciousness.
 (Energy transforms into mind on the mental planes.)

Now the drop as the tiger has achieved mental consciousness
 (lord of the jungle in control of the mind),
 but the journey is not over yet
 and the goal has not been attained.

The hunter represents the goal, Godhood, Shiva,
 and the hunter stalks the tiger (to annihilate sanskaras)
 and at last kills the tiger (wipes out the mind).

The Sadguru is Shiva,
 and Shiva is the hunter of tigers;
 He hunts throughout the jungle to kill tigers
 (to annihilate and give the Divine Experience).

The Sadguru is the hunter;
 with one bullet he kills the tiger,
 meaning in an instant Realization occurs.

This brings the journey to an end
 and the goal of life is achieved.

The hunter skins the tiger
 and Shiva wears the tiger's skin.

To attain the tiger's skin and to wear it as Shiva
 all dying and killing is worthwhile,
 and Shiva wears the tiger's skin to hide his nakedness
 (divinity, bodilessness).

The Sadguru seats himself upon the tiger's skin;
 he has conquered the limited human mind.

To be prepared to realize God is no joke,
 it is like being hunted like a tiger.

"The hunter wants my skin." Thus fears every tiger.

THE BIRDS AND THE PLANES

This story relates to the inner journeys
on the seven planes of involution.

In a jungle were various kinds of birds
and the jungle resounded with their chattering
which roused a loud noise.

Beside the jungle, but separate from it,
were seven groves of trees
enclosed in an area of one hundred miles,
and each grove was next to the other.

Of these seven groves of trees,
the first was small,
the second grove a little larger than the first,
the third even larger, and the fourth still larger,
and so on to the fifth, sixth, and Seventh grove.

The Seventh and last grove was the grandest and biggest of all,
and within it was erected a beautiful palace.

Each of these seven groves contained a bird;
the bird of the first grove was the smallest
and the Bird of the last grove was the largest.

The birds in the jungle outside
could not see the inside groves of trees
and knew nothing except that they existed;
they were living on whatever they caught outside.

After ages and ages of having been enmeshed
in the attractions of the outside,
a bird of the jungle flew away towards the inner groves
because it felt life on the outside
to be uninteresting.

It flew into the first inner grove,
but the instant it was inside
it was consumed by the bird there and died.

Now the bird of the first inner grove
after seven years residing there also flew away,
and it flew into the second inner grove.
When it landed in the second grove
the bird that was there instantly ate it.
Thus after every seven years
each bird of each grove
went on flying from one grove into another.
Eventually the bird of the sixth grove flew into the Seventh—
from the sixth grove it could see
the palace in the Seventh grove
and the sight gave the bird
the insatiable desire to enter the palace.
When the bird reached the palace
it found the doors open—it went inside.
There on His throne sat the Seventh Bird,
the biggest ever,
Who when He saw the inquirer immediately attacked it,
and tearing it to pieces
ate the bird from the sixth grove.
But while consuming it,
the Big Bird died.
With Its dying the palace crumbled and the whole grove vanished,
it was nowhere!
There now remained neither bird nor grove—
everything was in ruin.

The bird that was abiding in the first grove
ate the bird from the jungle,
that is, the jungle was the gross sphere
and the first inner grove was the first subtle plane.
The bird's death means the seeker
lost gross consciousness
which was transformed into subtle consciousness
by being consumed in the subtle sphere.
The seeker had no further use for the gross world;
he suffered from boredom and the only thing meaningful
was to flyaway and never return,
so he escaped into the inner realm,
but there he died!

As one bird eats the other,
it represents the consuming of the grossness,
then the subtleness, and the mentalness,
and journeying further into the groves.
The Seventh Bird who dies while eating
signifies the Infinite Consciousness (God)
as Unconscious Infinite Consciousness
that works as the Creator, the Preserver,
and Dissolver of the three worlds.
This God Ishwar is Infinite Consciousness
but does not know it.
Ishwar is God, but God as Infinite Unconsciousness.
After evolution and reincarnation in the outside jungle,
and after the journeys, flights through the seven planes
of involution (inner groves),
Ishwar attains Consciousness of Itself
as Infinite Consciousness—Paramatma.
When Ishwar, the Conscious Infinite Unconsciousness,
attains the Conscious Infinite Consciousness,
Ishwar vanishes.
When Infinite Unconsciousness becomes Conscious,
everything that is unconscious crumbles into nothing.
The consuming by the Seventh Bird of the sixth bird
signifies the state of Nirvan, the divine Nothing, divine Zero,
and the palace represents the Vacuum of Nirvan.
Nirvan is the annihilation of everything (false);
it all crumbles into nothing—"I am Nothing, I am nowhere."
(Even God is not there.)
The state of Nirvan is instantly followed
by the infinite Experience of Nirvikalp Samadhi,
"I am Everything," the divine Everything, the divine All.
In Nirvikalp, Infinite Unconsciousness (Ishwar) transforms
into Infinite Consciousness (Paramatma).
In Nirvikalp, the creation which is the outcome
of Infinite Unconsciousness does not exist;
only eternal God prevails.
Ishwar is the eternal state of Infinite Unconsciousness;
Nirvan is the eternal state of Nothing,
and Nirvikalp is the eternal state of
Conscious God that prevails as the goal of life.

THE OCEAN IS AS IT WAS

"The Ocean Is As It Was"

is a story Meher Baba personally recounted
and it reveals something of the inner nature
of the subtle and mental planes,
which are what they are,
nothing and a mere illusion.

But to know illusion as illusion
and to experience the Ocean,
these subtle and mental planes have to be passed through.

Only then is it realized
that the Ocean alone exists—
that the Ocean is what It is—
eternal, indivisible and infinite.

In this story each of the seven fish indicates an inner plane,
and the relation of the fish to the Ocean
concerns the nature of the seven inner planes.

In an Ocean there were seven fish;
the first fish was the smallest,
the second was a little bigger,
and the third was a little bigger than the second,
and so on up to the Seventh Fish.

The Seventh was the Biggest Fish,
and all the fish resided in the waters of the Ocean.

One day the second fish was very hungry
and this hunger could not be controlled,
so it ate the first fish.

After seven years the third fish felt very hungry,
its hunger could not be stopped,
and so it devoured the second fish.

Again after seven years the fourth fish felt very hungry
its hunger could not be controlled,
and it consumed the third fish.

Thus after every seven years
 each fish one after the other felt so hungry
 that one by one each did away with the smaller.
 This finally left the Seventh Fish alone in the waters
 with no one left to sport with It,
 and except water, there was nothing for It to eat.

So this Big Fish lived on water, slaking Its thirst,
 but It had nothing to satisfy Its hunger.
 After seven years, however, that Huge Fish
 felt very hungry and very lonely,
 being alone all the time
 with no one to play with.

The more Its hunger pained It
 the more loneliness It felt.

It was fed up with the loneliness
 and life had no zest.

The Big Fish could no longer control Its appetite,
 and disgusted with life, *It ate Itself*.
 Fish were no more.

No fish were left in the Ocean,
 but the Ocean was as It was.

The Ocean was as It was from the beginning,
 and the Fish that ate Itself
 attained consciousness of being the Ocean,
 "I am not a fish, I am the Ocean."

The Unconscious Ocean is infested with fish—
 hungry and thirsty, attacking and devouring each other,
 but for that Fish that became the Conscious Ocean
 there was not one fish left.

For those who are hungry and thirsty,
 who attack and devour,
 there is an end—that end is the Ocean.

The Ocean has no hunger and no thirst,
 and in It are no fish.

It is as It was,
 perpetual, constant.

The Unconscious Ocean with innumerable fish
is named Ishwar,
and the Conscious Ocean with no fish
is named Paramatma.
The last Fish which ate Itself
and disappeared and became the whole Ocean
was the First Fish to return into the waters
as the Fish which is the Ocean Itself.
That Fish which returns into the waters
changes as Fish,
but It is as It always is,
not a Fish but the Ocean.
When that Fish first returned
into the waters of creation
He was named Matsya Vishnu Avatar,
the Fish Who is the Ocean.
Avatar Meher Baba is that Oceanic Fish-Man.

FRICION

This story was given by Meher Baba
and also relates to the seven inner planes.

There are seven seas of life
and there is one Ocean of Life;
each sea of life is imperceptibly joined together,
and beyond the sixth sea lies the Ocean.

In the first sea of life were millions of boats
full of men and women.

The millions of people were fighting with each other,
trying to get into the second sea of life
which brought about the destruction
of three-fourths of the populace.

Only one-fourth of these persons reached the second sea of life
while the other three-fourths
were destroyed in the fight.

After reaching the second sea
the one-fourth remaining made a violent rush
toward the third sea of life
in which the majority were destroyed and died,
leaving only a few thousand
who entered the third sea of life.

This violent free-for-all went on and on,
and in the subsequent jostling and hustling everyone died
but 122 men and women
who lived to reach the sixth sea of life.

But these 122 people could not cross over
the sixth sea to the Ocean of Life
on their own.

The fire of longing to drown
in the Ocean of Life
scorched these 122 people,
and they became absolutely restless
to be in the Ocean of Life forever.

Finding these 122 so agitated and restless,
the Magus, the Avatar Who is the Sailor of the Ocean,
took pity on these sufferers
and went into the sixth sea from the Ocean
and brought them all safely across
and into the Ocean forever.

Thus from among the billions of persons
in the seven seas of life,
only 122 could enter the Ocean
and gain the Goal for which they fought,
Union with the Ocean and the Magus.

From this story it is indicative what odds
those entering the planes have to face.

It is no joke
to struggle and attain the Infinite Consciousness
of the Ocean.

It is only the man
who out of love for God loses his gross consciousness
who can enter even the first subtle plane.

So what can be said of those
who live only to enjoy the world?

What hope is there for them—but Love.

Love is the only solution to all problems,
and only through love can God be attained.

But the love should be honest love
without a tinge of selfishness or hope.

