

This is the bare text of the two volume “Infinite Intelligence” manuscript, lightly edited in a few places. Translations of the non-English passages have been incorporated, as have sketches of the diagrams. Page breaks that appear in the original documents have been marked with curly brackets like this:

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Infinite Intelligence, from Volumes 1&2

In the Infinite Intelligence there is the One Universal Infinite false mind, which could also be termed as Its Universal Infinite false thinking or as Its Universal Infinite false I. In this One Universal Infinite false mind (Infinite false thinking, Infinite false I) there are innumerable individual Infinite false minds (i.e. individual Infinite false thinking or false I). Thus the Infinite Intelligence is in every individual Infinite false mind (i.e. false I).

This individual Infinite false mind has a subtle body and a gross body. The Infinite Intelligence through each of Its individual Infinite false mind's subtle bodies realizes (i.e. thinks) the Infinite Subtle Imagination, which is actually the Subtle Universe and through the gross body realizes (i.e. takes the experience of) the Infinite gross imagination, which is the gross universe.

The gross universe is the body, i.e. cover, in the most appropriate form of the subtle universe; and the gross body is the body or cover of the subtle body, its most fit gross coat. According to the *sanskaras* the (appropriate) subtle body is, and according to the subtle body is its (appropriate) gross cover, i.e. the gross body.

Thus, through every individual Infinite false mind (false I) and its subtle and gross bodies, it is the same One Infinite Intelligence realizing Its subtle and gross imagination (universe). { *page #2 begins } The Universal (state) and the Individual (state) correspond to each other. In the (lowest) atom state there is a universal most finite false I. Correspondingly each atom is an individual most finite false mind. In the (higher) vegetable state there is a universal less finite false I and each vegetable form is an individual less finite false *chaitanya* (awareness). In the (still higher) animal state there is a very much less finite false I and each animal form is an individual very much less finite false thinking. In the (highest) human state there is a universal Infinite false I, and each human form is an individual Infinite false I.

Thus the individual finite false I (drop) with the imperfect subtle and gross bodies (i.e. minds of forms from the atom to the sub-human) are part (*ansh*) of the universal finite false I (ocean). And the individual Infinite false I (drop) with the perfect subtle and gross bodies (i.e. the ordinary human mind) is an *ansh* of the universal Infinite false I (ocean). And the Individual real I (drop) is an *ansh* of the universal Infinite real I (ocean). Here Infinite real I means the mind of a Satpurush, i.e. a realized person.

The Individual Infinite false mind of the human being changes its subtle, and therefore, also its gross body according to the *sanskaras*, i.e. impressions of the experiences that it has of the subtle and gross Infinite Imagination (universe) through its last subtle and gross body. The subtle and gross *sanskaras* are the impressions that the mind receives on its experiencing the subtle and gross objects of the subtle and gross universe, through its subtle and gross bodies. It receives new bodies according to the limit of the sum total of *sanskaras* received by the mind through its last subtle and gross bodies. Though the mind itself is neither born, nor does it die, it is the bodies that are born and die, that too owing to the

falseness in the thinking of the Infinite Mind. When the falseness of the thinking changes to the realness of the thinking the mind's work of accepting bodies ends. Thus the bodies and the state of thinking of the Infinite mind change, but the Infinite Mind Itself never changes.

So we see that in every Individual Infinite Mind and its two bodies there is the One Infinite Intelligence.

Through every individual -like Ghani, Ramju, Rustom, Behram, Padri, Pendu, Jal, Arjun, Vishnu, etc.- i.e. { *page #3 begins }. through these individual Infinite, false minds, or false "I"s, or false thinkings, the One Infinite Intelligence is realizing the Infinite subtle and gross imagination (universes) through their subtle and gross bodies. Here the One Infinite Intelligence is now acting as the false Infinite mind because it is thinking, but thinking falsely. This is because when thinking falsely, Infinite Intelligence is in the false mind (false I) state.

Thus the Infinite Intelligence in Doctor (Ghani), through the subtle and gross body of his (Doctor's) Infinite mind, realizes or experiences the subtle and gross universe, which in fact is Its Imagination, as Its Self, (as real) owing to Its false thinking.

Infinite false mind = Infinite false thinking = Infinite false I.
Infinite Imagination = (Infinite) Universe.

The Infinite Intelligence in Doctor thus manifests Itself as false mind, owing to Its false thinking. { *page #4 begins } This is Its' false conscious state; and when the Infinite Intelligence realizes Itself (through Its' real thinking,) It manifests Itself as real mind, and this is Its' real conscious or super-conscious state.

False thinking is created and produced by *sanskaras*, which are the impressions of the experiences of the subtle and gross Infinite imagination through the subtle and gross thinking. When the Infinite mind becomes void of (this false thinking, i.e. void of) the imaginary impressions or *sanskaras*, it no longer realizes ignorance, (i.e. its imagination,) through the false mind and its' bodies. Instead, It now knows all these experiences as the manifestation of Its Imagination and realizes Its own Self in the Super-conscious state.

All of the Individual Infinite false "I"s such as Behram, Rustom, Padri, Gustadji, Sadashiv, Jal, are drops or *ansh* (part) of the one universal Infinite false I (the shadowy ocean). Each is individually Infinite with perfect subtle and gross bodies and thinks the Infinite Imagination individually. All the Individual Infinite real "I"s such as Zoroaster, Buddha, Jesus, Mohammed are, however, all the *ansh* of the one Universal Infinite real I (real ocean). Each (manifestation) is individually Infinite and thinks Itself individually; i.e. each realizes the Infinite Self individually.

The conscious or thinking Infinite Intelligence in the false thinking state is in the false conscious or ordinary conscious state; and the conscious or thinking Infinite Intelligence in the real thinking state, i.e. void of *sanskaras* which are the source of false thinking, is in the super-conscious or real conscious state. Thus the conscious, super-conscious, sub-conscious and unconscious states are all the different states of the one and the same Infinite Intelligence.

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| •Shri Tajuddin Baba in awake state representing the Individual Infinite real mind. | Here the Infinite Intelligence is in the super-conscious state, i.e., in the Infinite real mind, or Infinite real I state. |
| •Faredun in awake state representing the Individual Infinite false | Here the same Infinite Intelligence is in the conscious state, i.e. |

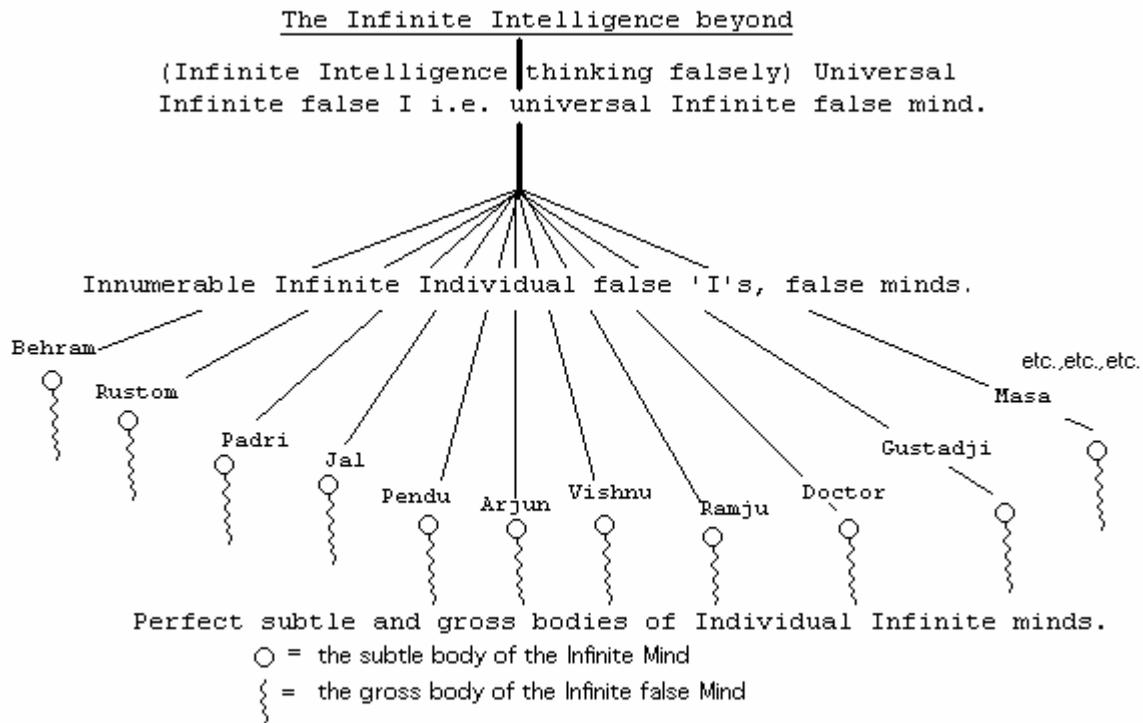
mind.

in the Infinite false mind or
Infinite false I state.

•Ant in awake state representing the Individual finite false mind. Here the same Infinite Intelligence is in the sub-conscious state.

•All these in sound sleep state. Here the (same) Infinite Intelligence is in the unconscious state

The Infinite Intelligence Beyond



{*page #5 begins} The universal Infinite false mind or false thinking is in the Infinite Intelligence because it is Infinite Intelligence that is thinking falsely. And, the innumerable, individual, infinite false minds (e.g. Behram, Jal, etc.) are in the universal Infinite false mind because they are drops of the Infinite false I ocean. Hence, it is the one and same Infinite Intelligence which is in each Infinite false mind, i.e. in Behram, Rustom, etc. and each Infinite false mind is in its two bodies, subtle and gross. The same one Infinite Intelligence is also present in the universal Infinite false mind and in all the innumerable, individual Infinite false minds and in Its Imagination (i.e. universe), as well as in the subtle and gross universes and in all the subtle and gross bodies. So, the Infinite Intelligence is omnipresent. Hence, it could be said that the Infinite Intelligence is in Behram, Rustom, Kisen, Vishnu, etc. - in each individual Infinite false mind,- and that the subtle and gross universe, i.e. the Infinite Imagination, is in Infinite Intelligence. So, in the Infinite Universal Self, i.e. Infinite Intelligence, of Behram - the individual Infinite false self - exist:-

- (1) The subtle and gross{*page #6 begins} universes,
- (2) All the innumerable individual finite and Infinite false minds and all the subtle and gross forms.

The subtle and gross universe, i.e. the whole creation, comes out of the Infinite thinking, as the creation means the Infinite Imagination of the Infinite thinking.

This Infinite thinking's producing point is *ahur bindu*, *Om point*, *Maheshwar*, etc. from which everything, i.e. the whole subtle and gross creation, has come out.

This atom, *ahur bindu*, of the Infinite thinking, when not vibrating, i.e. unconscious, has the fine ((latent)) imagination, i.e. universe in it. When it vibrates - becomes conscious - the subtle and gross form of this universe (Imagination) is produced or manifested or created.

The Infinite thinking is One and eternal. When it is done finitely it is finite, and when done infinitely it is infinite. When done falsely it is false and when done really it is real; and when not done, it is no Thinking. The infinitely falsely thinking Infinite Intelligence is the Infinite false I, which when falsely thinking, realizes or thinks the universe (Imagination). The Infinitely really thinking Intelligence is the Infinite real mind (Infinite Real I), which when really thinking, realizes (thinks) Itself.

Thus the universe which is the subtle and gross imagination, comes out of or is created by the Infinite thinking, i.e. consciousness.

Thus the Infinite thinking is the creator of the whole universe, through its atom point.

When Infinite Intelligence is thinking, It produces and manifests, i.e. creates the universe which is fine ((latent)) Imagination in subtle and gross form. When thinking falsely, (the conscious state), It realizes the universe, i.e. Its subtle and gross imagination, which Its thinking has manifested. When thinking really, i.e. super-conscious state, It realizes (i.e. thinks) Itself. When not in the mode of thinking, i.e. unconscious state, It produces nothing and realizes nothing, not even Itself.

{*page #7 begins } Thus the universe is the production of the Infinite thinking (consciousness) and not of the Infinite Intelligence. So the universe, which is Infinite Imagination, is not false thinking, but ignorance. It is the production of thinking and realized as real through false thinking. Therefore, the Infinite Intelligence produces the universe through Its Infinite thinking, realizes the universe through Its false thinking, and realizes Itself through Its real thinking.

It is owing to false thinking that It realizes the originally and really most finite Imagination (universe) as Infinite and Its Infinite Self as finite; and it is due to real thinking that It realizes the originally and really most finite Imagination (universe) as indeed most finite and Its real Infinite Self as Infinite.

Series II

When there is no motion (consciousness) in the Infinite Intelligence (Ocean), or when the Infinite Intelligence is not thinking, or when It is not in the Infinite Mind state, the universe which is Its' Imagination is involved in its ((latent)) most finite fine form. When there is motion (thinking):-

- (1) This fine universe is produced in subtle and gross form, and
- (2) The fine infinite thinking comes out in form as the most finite atom and evolves and expands to its highest limit, i.e. the human form.

Thus the universe is produced from the most finite and expands to the Infinite; and it is taken back from the Infinite to the most finite. It is thus that the atom evolves to human form. This is God's breathing in and breathing out the universe, and this is involution and evolution with regard to the series of formations of most finite thinking to infinite thinking in the round of 8,400,000 lifetimes (*chaurasi lakh yoni chakkar*). It is infinite thinking that involves and evolves -- i.e. produces, preserves and destroys.

The universe and the forms in series:

- (a) Universe = Body of the Imagination,
- (b) The forms in series = Bodies of the thinking.

When the universe is evolved, i.e. produced, the form is evolved; and when the universe is involved (taken in) the form is involved. { *page #8 begins } The evolution - the advancement in the thinking from most finite to Infinite and concurrently the advancement in the forms of thinking too - takes place in the forms of the thinking according to the evolution of thinking. It is not in the form of the Imagination, i.e. the universe. However, the universe too, apparently (not really), evolves from most finite to Infinite. This is because the universe is realized as:

- (a) most finite (though really Infinite) by the most finite thinking in atom form;
- (b) less finite (though really Infinite) by the less finite thinking in vegetable form;
- (c) yet less finite (though really Infinite) by the yet less finite thinking in animal form; and
- (d) infinite by the Infinite thinking in human form.

Thus although the evolution is, really speaking, taking place in the thinking and its form, yet apparently the Imagination and its form too seems to evolve from most finite to Infinite as explained above, from (a) to (d).

The universe, although Infinite, is realized as from most finite to Infinite, i.e. from (a) to (d), and this is the apparent evolution of the universe owing to the evolution of the thinking in the formation of the series.

The Series of the Process of Evolution:-

The series of the process of evolution through which the Infinite Intelligence realizes and experiences, from the most finite to the Infinite manifestations of Its Infinite Imagination, begin with the motion, i.e. consciousness or thinking. In each form the Infinite Intelligence is in the mind, i.e. thinking state. The same Infinite mind, i.e. Infinite thinking of the Infinite Intelligence, which is in the atom form - relating to the stone form in the corresponding stone state - is in the human form too. The Infinite thinking, i.e. Infinite mind, realizes the universe through the limit of the atom form - the most finite limit - because It becomes the atom mind, most finite mind, most finite thinking owing to the most finite medium. The same Infinite thinking, i.e. Infinite mind realizes the universe through the human form limit - the infinite limit - when it becomes { *page #9 begins } the human mind, i.e. Infinite mind, Infinite thinking, owing to the most perfect medium. So the thinking done in atom form is most finite, and the thinking done in human form is Infinite. The Infinite Intelligence thus plays the part of the most finite mind in the atom form (which corresponds to the stone form, and is henceforth referred to as such for the sake of clearer explanation), and of the Infinite mind in the human form. Hence, in the series of evolution, the stone form is the lowest or most imperfect, and the human form the highest and most perfect form, for the Infinite mind to realize the Infinite Imagination (universe) of the Infinite Intelligence. In all the forms, from the stone to the human, it is the same Infinite mind taking experience of the universe most finitely, less finitely or infinitely - according to the most finite, less finite or infinite form (medium) through which It experiences the universe according to its bodies. In all the forms between the lowest and highest it is the same Infinite mind playing the parts of finite minds. The Infinite mind experiences or realizes the universe according to the forms (i.e. experiences the different manifestations of Its imagination) through each of these forms. The highest form through which it can realize its imagination (i.e. experience the universe) to the fullest extent is the human form. The Infinite Intelligence, in order to realize (think) Itself must be thinking. Thus when the thinking Infinite Intelligence (Infinite mind)

experiences Itself, { *page #10 begins } then Its experiencing of the universe (thinking of Its imagination) through Its forms, ends, i.e. evolution then ends for It.

Really speaking, the evolution of thinking from the most finite to the Infinite ends in the human form because it is in this form that thinking has reached its original Infinite state. However, owing to the *sanskaras*, there is falseness in the Infinite thinking, making it apparently finite again. This is the reason why the human forms are changed every now and then; this is reincarnation of thinking after the process of natural evolution has reached its highest point. This reincarnation is unnatural evolution, i.e. secondary evolution. Thus the natural and unnatural evolution for the Infinite thinking is stopped when It starts thinking really and realizes the Infinite Intelligence and not the Infinite Imagination.

Anubhav (experience of Self Realization) means Infinite Intelligence must think Itself and not Its imagination, through these imperfect or perfect forms. But the chance of Its realizing (thinking) Its infinite Self is only in the human form, which is the highest form in which It can either think (realize) Its imagination (universe) fully or think (realize) Itself. This is because only in the human form is the thinking Infinite, capable of either realizing (thinking) the Infinite universe if there are *sanskaras*, or of realizing the Infinite Intelligence (Self) if there are no *sanskaras*. To think (or realize) the Infinite (universe or the Self) thinking must be Infinite, which is the case only in the human form, and in no other form or existence. The human form is the highest form in which It can either think (realize) Its imagination (universe) fully, or think (realize) Itself.

Unless the thinking does not reach the Infinite state, i.e. apparently unless the universe (imagination) is not realized (thought) fully, the realizing of Itself can not be done. So the human form is to be reached (through the natural cycle *chakra* of forms, i.e. { *page #11 begins } the series of evolution) and only then the chance of Self-realizing or Self-thinking appears. Because in all other forms, thinking is finite and apparently the universe is not experienced fully. Unless the thinking is infinite, i.e. unless apparently the universe is fully realized, Self thinking is not possible. It has to come ((evolve)) up to adopting the human form. And ((even)) in the human form It (i.e. the Infinite Mind) cannot think, i.e. realize Itself if It goes on realizing the universe, i.e. goes on thinking the imagination owing to and according to the impressions or *sanskaras* that It receives by the imaginary thinking, i.e. experiences of the universe. In the human form, however, It realizes Itself instead of realizing the universe, when It becomes void of *sanskaras* and thus turns away from Its thinking Its ((own)) imagination, i.e. the universe. It is the *sanskaras* that make It think (realize) the Imagination, and when void of *sanskaras*, It is made to think (realize) Itself. The thinking, being Infinite, in the human form, there is the end of evolution.

The series of evolution from lowest to the highest form of thinking has necessarily been produced in the work *gadbad* [turmoil] of the Infinite Intelligence to realize Itself. To realize or think Itself, the Infinite Intelligence must think. As soon as the thinking begins, however:-

- a) The fine ((latent)) most finite imagination is manifested in the subtle and gross forms; and
- b) The evolution of the series of forms begins, through which It realizes Its most finite, fine ((latent)) imagination in infinite subtle and gross form through Its subtle and gross body, i.e. the series of forms through which the soul takes the experience of the subtle and gross universe. Hence, instead of realizing (thinking) Itself, It realizes (thinks) the universe, i.e. Its imagination, through evolution.

Now, in order to have *Anubhav* [Experience] and *moksh* [Liberation], the thinking must be there, i.e. Infinite Intelligence must think. { *page #12 begins } However, the natural evolution (*chaurashi lakh chakra*) [eighty four lakhs of rounds] and the unnatural evolution, (reincarnation - *janam maran no fero* [round of births and deaths]) must not exist for It. The Infinite Intelligence must think, but think (realize) Itself; and It must not think

(realize) Its subtle and gross imagination which It has thought, that is created from the fine to the subtle and gross. Consider the following two aspects of thinking:-

- a) Whilst creating or producing the Imagination in subtle and gross form; and
- b) Whilst realizing the subtle and gross Imagination.

In both (a) and (b) the thinking is there but in (a) the thinking is pure, bodiless and in (b) the thinking is subtle and gross, i.e. with body.

In the form of Jesus, the Infinite Intelligence is thinking, i.e. it is Infinite Mind; yet in that form of Jesus, the evolution and reincarnation (i.e. the experiencing of the universe, the thinking of the imagination) has ended. The *bhaas* [illusion] has disappeared for Jesus and only reality is experienced. For him, the *chaurashi lakh yoni* (eighty-four lakhs species) and the *janam maran phera* (rounds of births and deaths) has ended, vanished, disappeared.

The three roles of Infinite Intelligence are as follows:-

- a) Whilst creating the universe - from the fine to the subtle and gross, from the most finite to the Infinite - It is the Infinite bodiless, formless Mind;
- b) Whilst realizing the universe It is the most finite, finite, and Infinite subtle and gross false mind; and
- c) Whilst realizing Itself It is Infinite bodiless real Mind.

Thus in every form, from the lowest to the highest, from the most imperfect to the most perfect (from stone to human), the Same One Infinite Mind, i.e. the thinking Infinite Intelligence, is there in most finite, finite or infinite aspect according to the form. In each successive form from the lowest, It thinks Its subtle and gross imagination, i.e. realizes the universe, more and more clearly, more and more expandingly. In the human form { *page #13 begins } It realizes the gross and subtle universe most clearly, most fully. Thus in the human form It subtly and grossly thinks Its imagination Infinitely. So in every successive higher form the realizing of the universe, i.e. the limit of the thinking of the subtle and gross imagination, becomes larger and more expanded according to the succession. The Infinite Intelligence realizes Its Imagination accordingly through these expanding and enlarging limits. Finally in the human form Its realizing of the universe's limit becomes unlimited; i.e. in this form the thinking becomes infinite and this form as its medium, most perfect. So, this whole series of evolution has started with the thinking, which the Infinite Intelligence required to realize (think) Itself as It cannot realize (think) Itself unless It is thinking. It has to, however, escape from the evolution, (and thereafter, the reincarnation,) which the thinking has brought and brings about.

(a) In involution the Imagination exists in the Infinite Intelligence in the most finite fine ((latent)), i.e. *nirakaar* (formless) state; and the thinking lies in the Infinite Intelligence in the Infinite fine ((latent)) state.

(b) In evolution the Imagination exists in Infinite subtle and gross state and the thinking in most finite subtle and gross state.

The Infinite Intelligence when not thinking, i.e. when unconscious (as in sound sleep), has Its imagination in It, which is neither manifested nor realized by It. The same Infinite Intelligence when conscious, i.e. when in the Infinite Mind state, through all the different forms and limits (from the stone to the human) realizes Its imagination, which It has produced in subtle and gross form from the fine state, through the subtle and gross bodies. This process is due to the evolution that the thinking has produced according to the limit of the form, the medium or the body. It thinks Its subtle and gross imagination fully through the human form which is the most advanced medium for It, the unlimited limit for It, the most perfect subtle and gross body { *page #14 begins } with which to realize the subtle and gross universe. Finally, when It, through the human form, instead of thinking (realizing) Its Imagination, thinks (realizes) Itself, the goal is reached. Then in the case of

the state of Sadgurus, and state of realized persons, the Infinite Intelligence is thinking and yet not thinking. This is because instead of thinking the Imagination, It is thinking Itself. So despite being in the universe, i.e. the ((domain of)) imagination, It is not thinking ((the universe)); It is mind, but stopped mind - as it were.

The same Infinite Intelligence in and through the forms of stone, iron, metal, vegetable, animal, monkey is realizing Its Infinite subtle and gross Imagination (i.e. universe) according to the limit of *chaitanya* or the thinking and matter, (meaning the combination of energy and space) of that form. In other words, the limit is the *jiv* and *sharir* (body) or the subtle and gross thinking of that form.

The same Infinite Intelligence in and through the forms of ordinary human beings like Pendu, Padri, Behram, Jal, Gustadji, etc. is realizing or thinking Its Infinite subtle and gross Imagination (the universe) infinitely and most fully. This is because *chaitanya* in this form is Infinite and the subtle and gross *sharir* (body) most perfect. The same Infinite Intelligence in the forms of Sadgurus, i.e. realized Masters like Jesus, Buddha, Zoroaster, Mohammed, Sai Baba, Tukaram, Akalkot Swami, etc. is realizing (thinking) Itself.

From and through the form of stone to that of Buddha, the same Infinite Intelligence is in the thinking state. From stone to human forms It is thinking the Imagination, while in Buddha form It is thinking Itself, because when Infinite Intelligence is not thinking, It thinks, i.e. realizes neither Itself nor Its Imagination. But in all the successive advancing forms which are limited *chaitanya* and *sharir* (body) It thinks { *page #15 begins } Its Infinite Imagination more and more, and most in the human form in which is unlimited *chaitanya* and most perfect *sharir* (body). In the human form the *chaitanya* is naturally unlimited, but again the unnatural binding and limit of *sanskaras* makes It limited:

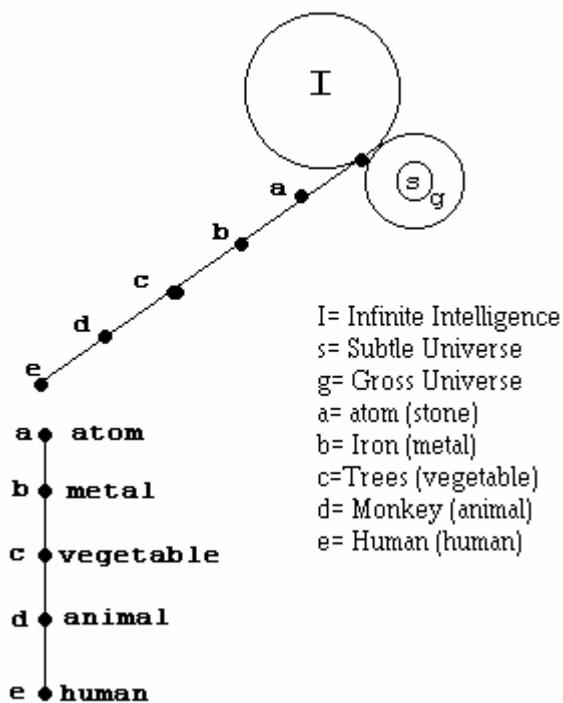
tu khud hi jaabay khudi Hafiz, az miyaaN barkhiz.
[You yourself are the veil of your Self, Hafiz;
remove thyself.]

And in the form of Buddha It thinks Itself. It is in a state in which It is thinking yet not thinking, conscious and yet not conscious, i.e. Superconscious or conscious of Itself and not of the universe. In each subtle and gross form the same thinking is there but finite or Infinite according to the limit through which the thinking (of the imagination) is done. It thinks Its Imagination, i.e. realizes the universe more through the vegetable form than through the stone, yet more through the monkey form and most of all through the human form. But “when It thinks Itself” means it has the *Anubhav* (Experience) or has attained Nirvikalpa Samadhi. Then for It there is no evolution, no incarnation, no realizing of the subtle and gross manifestations of Its Imagination. This means there is no experiencing of the subtle and gross objects, no experiencing of the *jahaanay baaki* (abiding or spiritual universe) or the *jahaanay faani* (gross or perishable universe). Then both the subtle and gross universe (spiritual and material worlds) (*jahaanay baaki jahaanay faani*) and all the forms and series of evolution are known to It as the subtle and gross manifestations of Its own Imagination. Thus the same Infinite Mind which in the form of Rustom, Behram, Vishnu etc. thinks (realizes) the subtle and gross universe as real, in the form of Buddha, Jesus, Ramdas, etc. thinks (realizes) the universe as false, as mere Imagination, as *bhaas* (Illusion).

The Infinite Intelligence's thinking Itself = Real Infinite thinking = Real Ego = Superconsciousness = Real I ((realized state)).

{ *page #16 begins } The Infinite Intelligence's thinking Infinitely the Infinite Imagination = False Infinite thinking = false ego = false I ((human state)).

The Infinite Intelligence's thinking finitely the Infinite Imagination = False finite thinking = false finite Mind = false finite ego = false finite I ((subhuman state)).



{*page #17 begins} Through the subtle and gross forms of the stone, the Infinite Intelligence realizes (thinks) the subtle and gross universes respectively (i.e. the Infinite subtle and gross forms of Its Imagination) most finitely, according to the most finite *chaitanya* in that form. But the *chaitanya* in the stone form being almost nil, the realization (thinking) of Its (Infinite Intelligence's) subtle and gross imagination (the universe) is almost nil.

Through the subtle and gross forms of the vegetable It realizes (thinks) the subtle and gross universes, respectively, less finitely, according to the less finite *chaitanya* in that form. However, the *chaitanya* in the vegetable form is much more than that of the stone form, so the realization (thinking) of Its subtle and gross imagination (universe) is much more, though insignificant as compared to the subtle and gross experience in the human form.

Through the subtle and gross forms of the monkey (the highest animal form, lower only to the human form) It realizes (thinks) the subtle and gross universes, respectively (subtle and gross imagination), yet less finitely, according to the yet less finite *chaitanya* in that form. The *chaitanya* in the monkey form being much more than that of the vegetable form, the realization (thinking) of Its subtle and gross imagination (universe) is likewise much more.

Through the subtle and gross forms of the human state, It realizes the respective subtle and gross universe infinitely, according to the infinite *chaitanya* in that form. But the *chaitanya* in the human form being most, highest, unlimited and Infinite, the realization (thinking) of Its subtle and gross Imagination (universe) is most, highest, full and infinite. Thus the Infinite Intelligence's realization of the subtle and gross universe (Infinite Imagination) through the {*page #18 begins} subtle and gross body is in accordance to the *chaitanya* in that form.

To realize the Infinite subtle and gross form of the most finite fine Imagination fully and infinitely, the *chaitanya* must be Infinite in the subtle and gross form.

Chaitanya = thinking. So it all now means that *chaitanya* is the thinking through which the Infinite Intelligence realizes (thinks) Its Imagination or Itself. The *chaitanya* in Behram, Padri, Kishen, etc. is false thinking or false I or *jiv*; and the *chaitanya* in Zoroaster is real thinking or Real I or *Shiv*.

In forms like stone, metal, etc. (*jad vastu*) [inanimate things] the thinking (*chaitanya*) is almost nil. These inanimate things are almost without thinking, without the false I, i.e. without *HuN panaa* [I-ness] (*nirjiv, nirchaitanya*) (almost without life or awareness). In each advancing form the *chaitanya* (false thinking) increases and so also the realizing (thinking) of the universe (imagination) by the Infinite Intelligence increases.

In stone form, the *HuN panaa* (I-ness), or false ego, is least and in human form the *HuN panaa*, false thinking or false I, or false *chaitanya*, is most. This *HuN panaa* (I-ness) is the *pardaa, gubaar, hijaab* (veil), i.e. the barrier between *bandaa* [slave] and *khudaa* [God], between *jiv* and *Shiv*. It is the same Infinite thinking in Behram and Zoroaster, i.e. in *jiv* and *Shiv*, but the Infinite thinking in *jiv* is false and in *Shiv* is real. If the falseness of the thinking be changed to realness, the *jiv* becomes *Shiv*, i.e. the false thinking becomes the real thinking. “*Bandaa = jiv*,” means Infinite false I, Infinite false *chaitanya*. “*Khudaa = Shiv*,” means Infinite real I, Infinite Real Mind. For the *jiv* to become *Shiv*, for the slave to become God, the false *HuN panaa* must be changed into real *HuN panaa* (ego, I-ness); the false ego must be changed into real ego; the false thinking must be changed into real thinking, the false *chaitanya* must be changed into real *chaitanya*.

This *HuN panaa* (I-ness) or false ego of the Infinite Intelligence must vanish; must become least, almost nil; for It to think (realize) Itself. Although in the stone form the *HuN panaa* (I-ness) (false thinking) ((ego)) is least, yet the Infinite Intelligence { *page #19 begins } cannot realize (think) Itself in that form, because the thinking in that form is also least; and in order to think Itself It must think Infinitely. In the human form It thinks Infinitely, (i.e. Its thinking is Infinite); hence in that form only can It realize (think) Itself. But though in the human form It thinks Infinitely, It thinks falsely; i.e. in the human form Its thinking, though greatest, most, though Infinite, yet It is false thinking (i.e. in that form *khudi* or false ego) is most.

In order to realize Itself:-

- (a) Its thinking must be Infinite; and
- (b) Its *khudi*, i.e. falseness of thinking must be most finite, least, almost nil.

In the stone form the *khudi* is least, as required ((for Self-realization)) but the thinking is most finite. In the human form the thinking is Infinite as required, but the *khudi* is most. So in the human form, the stone form state must exist for the Infinite Intelligence to think (realize) Itself, i.e. to think really. In the stone form, the *chaitanya* is most finite; and the falseness of the *chaitanya* is most finite; in human form *chaitanya* is Infinite, but the falseness of the *chaitanya* is Infinite too. In Sadguru form, i.e. the human mind form with the stone mind state, the *chaitanya* is Infinite and the falseness of the *chaitanya* is most finite.

This Infinite false thinking or Infinite false I or greatest *jiv* (self) or perfect *khudi* (false I) or Infinite false ego of the Infinite Intelligence, which is possible only in the human form, must be replaced by Infinite real thinking, and only then the Infinite Intelligence realizes (thinks) Itself. The thinking must be full, infinite; and the falseness, *khudi* must be least, most finite; i.e. almost nil false *HuN panaa* of the stone form must exist in the human form.

{*page #20 begins} The false egoism of the Infinite Intelligence means the Infinite false mind or the Infinite false I or Infinite false thinking or Infinite false *chaitanya*, i.e. human *jiv* (self).

The real egoism of the Infinite Intelligence means the Infinite real mind or Infinite real I or Infinite real thinking or Infinite real *chaitanya*, i.e. *Shiv* [Self].

The *chaitanya*, (i.e. the *jiv*) in the stone form is most finite. In each advancing form the *chaitanya* becomes more and more developed, i.e. less and less finite, less and less limited. In human form the *chaitanya*, i.e. *jiv* is most developed, i.e. infinite, but the falseness in the thinking which is due to *sanskaras* makes It consider Itself as finite and so the *jiv panaa* [I-ness] remains. Otherwise It is Infinite in the human form. This *jiv*, i.e. Infinite false thinking, when void of the falseness, i.e. void of *sanskaras*, becomes *Shiv*, i.e. Infinite real thinking. In human form the *sukshma* and *sthul sharir* (subtle and gross body) of the Infinite false *chaitanya*, i.e. *jiv*, is most perfect. In stone form the false I, i.e. false mind, (*jiv*) is most finite. In vegetable form the false I is much less finite, i.e. more developed. In monkey form the false I is yet much less finite, i.e. still more developed. And in the human form the false I is Infinite, most developed, and so also are its two bodies most perfect.

Jiv means False mind, *chaaltu man jaagriti maaN* (active mind in awake state); *Shiv* means Real Mind, *thobaylu man jaagriti maaN* (stopped mind in awake state).

Jiv means *kaal* (false ego) or false *chaitanya* or false feeling or false consciousness, i.e. feeling of the universe or consciousness of the universe. *Shiv* means *haal* (spiritual ecstasy) or real *chaitanya* or real feeling or real consciousness, i.e. feeling of Itself or consciousness of Itself.

As *jiv*, the Infinite Intelligence feels and understands the universe (experiences the imagination) and as *Shiv* the Infinite Intelligence feels, understands and realizes Itself. Universe experience is summed up in imaginary *dukh-sukh* (pain and pleasure). Self experience is the {*page #21 begins} source of real, permanent *anand* (bliss). Through the *jiv*, i.e. *chaitanya* in the stone form It feels and understands the universe the least. Through the *jiv* in the vegetable form It understands and experiences the universe (comparatively) more. Through the *jiv*, i.e. thinking in the human form, It feels and realizes the universe most.

In the *jad vastu* (inanimate things) forms, the *chaitanya* (i.e. thinking) is most finite, almost nil; and so the Infinite Intelligence in the stone form is in the most finite mind state. In the vegetable form the *chaitanya* is at a very low degree, i.e. in its beginning aspect. In the animal form (*jaanvaron naa aakar maaN*) the *chaitanya* is more developed, more advanced; and the Infinite Intelligence in the animal form is in the less finite mind state; so the *chaitanya* in the animal form is in the instinct state. In the human form the thinking is most developed, Infinite; and so the *chaitanya* in the human form is in the reason state. But the *chaitanya* in the human form though most developed, is made use of falsely for the universe which is Its Imagination, instead of for Itself, owing to *sanskaras*; and so the *chaitanya* here is in the reason state. Now if this Infinite *chaitanya* in the human form be made use of really (i.e. be void of *sanskaras* and thus be made use of for Self thinking instead of for thinking the Imagination, i.e. universe), it is in the Inspiration state.

False Infinite *chaitanya* is reason, (*qal=akal*) (ego) which is human consciousness.

Real Infinite *chaitanya* is Inspiration, (spiritual ecstasy or Divine Love) (*hal=ishq*) which is (Divine) Super-consciousness.

False finite *chaitanya* in the animal forms is instinct which is (sub-human) sub-consciousness.

False finite *chaitanya* in the vegetable forms is neither instinct nor reason, but is at a level below instinct, between unconsciousness and subconsciousness.

False finite *chaitanya* in *jad vastu* (inanimate things), i.e. in stone form is almost no thinking which is very near unconsciousness, on the edge of unconsciousness.

So instinct, reason and inspiration are the three instruments{*page #22 begins} or are the three thinking states of the Infinite Intelligence with which to think, understand, feel experience, i.e. to realize either the universe or Itself. Through instinct or reason It realizes (thinks) the universe (Imagination) and through inspiration realizes Itself. Instinct belongs to animals; reason to human beings; and inspiration to Satpuruṣhes.

The same instinct or less developed *chaitanya* when more developed is reason; and the same reason, which is Infinite thinking or most developed thinking in the false state, when in the real thinking state, is Inspiration. So reason is the fulfillment of instinct and Inspiration is the fulfillment of reason. It is the same thinking of the Infinite Intelligence which is in three aspects of instinct, reason and inspiration, i.e. in the false finite, false Infinite and real Infinite states.

Facts which reason (*akal*) cannot realize are brought into experience by inspiration:-

(1) *Kaalraa bugzaaroī mardeī haalsho-pesesheī
mardeī kaamili paamaalsho*

(2) *Janaabeī ishgraa dargaah basi baalaatar az akal ast*

Free translation:

Leave the false and become man of reality

- crush yourself (become the dust)

at the feet of the Perfect One.

(2) The Threshold of Love is much higher than intellect.

The false *chaitanya*, i.e. false mind or *jiv* has two bodies *sukshma* and *sthul* (subtle and gross) through which to realize (think) the subtle and gross universe (Imagination). Now the Infinite thinking's production, i.e. Creation is the Infinite subtle and gross Imagination, i.e. the subtle and gross universe. The Infinite false I, i.e. the false mind in the human form, experiences or realizes Infinitely, the subtle Imagination (subtle universe) through the subtle thinking (most perfect subtle body) and the gross Imagination (gross universe) through the gross thinking (most perfect gross body). The finite false I, i.e. the false mind in the other lower forms, realizes the finite Imagination, i.e. the universe in its finite aspect according to the level of its consciousness{*page #23 begins} through its corresponding subtle and gross forms. But the most finite false I in the *jad vastu* (inanimate things), the most finite mind, being almost in the no mind state, its experience of the imagination is almost nil and so its subtle and gross form is most undeveloped.

In the stone form the thinking is most finite, the subtle and gross body most imperfect and the experience of the universe most finite, almost nil. In the vegetable form the thinking is less finite, the subtle and gross body less imperfect, and the experience of the universe less finite, i.e. "something" ((more than almost nil)). In the animal form the thinking is yet less finite, the subtle and gross body yet less imperfect, and the experience of the universe yet less finite, i.e. more than "something". In the human form the thinking is Infinite, the subtle and gross body most perfect and the experience of the universe Infinite, i.e. full, "everything".

In the vegetable form the less finite false mind, i.e. the less finite false I, being more developed, its realization of the universe is more developed, and so its subtle and gross form is more developed.

In the animal form the yet less finite false mind, being yet more developed, its realization of the imagination is yet more developed, yet more advanced, yet more less finite, and so its subtle and gross form is yet more developed.

In the human form the Infinite false mind being most developed, its imagination is most developed and so its subtle and gross form is most developed and perfect.

Thus the Infinite Intelligence in the stone form through the most undeveloped subtle and gross form realizes the subtle and gross universe, i.e. the subtle and gross Imagination, in its most finite aspect (almost nil). The Infinite Intelligence in the vegetable form, through the more developed subtle and gross form realizes the Infinite subtle and gross Imagination (universe) in its less finite aspect. Here and elsewhere, the development of the subtle form is in accordance with the development of the *chaitanya*, i.e. thinking and the development of the gross form corresponds exactly to the development of the subtle form, the gross form being physical (material) representation of the astral, (meaning here the subtle body.){*page #24 begins }

The same Infinite Intelligence in the human form, through the most developed subtle and gross form realizes the subtle and gross universe in its Infinite Aspect, i.e. realizes infinitely, the Infinite subtle and gross Imagination through the most perfect subtle and gross thinking. The subtle and gross form in the human being is most developed, and so through this form only can the Infinite Intelligence think subtle and gross Infinite Imagination, fully, perfectly, infinitely, i.e. through this most developed subtle and gross form of the human being only can the Paramatma realize the subtle and gross universe most perfectly.

In the human case:-

The Infinite false mind, (Infinite false I) through its two bodies, the subtle and gross, takes the experience of the two bodies of Its Infinite Imagination which are the subtle and gross universe; i.e. through the two most perfect bodies of Its Mind's thinking, the Infinite Intelligence in the human form, takes the experience of the two Infinite gross and subtle bodies of Its Imagination.

As the One Imagination appears in two forms, so the one individual Infinite false I (mind) appears in two forms, subtle and gross; and accordingly the two forms of the false I (mind) take the experience of the two forms of Imagination respectively. The Infinite mind when thinking falsely as the Infinite false I, appears as the Infinite or most perfect subtle and gross body of the human form. When the Infinite Mind is thinking really, i.e. thinking Itself, It appears as Its formless real Self and not as the subtle and gross *chaitanya*. The false thinking appears as subtle and gross thinking in order to think or realize subtly and grossly the subtle and gross Imagination, which the formless thinking has produced. {*page #25 begins }

The formless productive thinking produces the subtle and gross imagination. The same thinking when it becomes false subtle and gross thinking realizes this subtle and gross imagination. The same thinking when it becomes real unproductive formless thinking realizes Itself.

The Infinite Intelligence can think the Infinite Imagination only in the human form. So the *jiv*, false *chaitanya* or false I in the human form is the Infinite false I, i.e. the Infinite false thinking of the Infinite Intelligence. Thus through the *jiv* or Infinite false mind of the human form and its two most perfect bodies the Infinite Intelligence realizes (thinks) infinitely the Infinite subtle and gross Imagination, i.e. thinks the subtle and gross universe; and through the finite false minds, i.e. the finite false "I"s, (*jivs*) of the other ((sub-human)) forms and their imperfect bodies, the Infinite Intelligence realizes (thinks) finitely the

Infinite subtle and gross Imagination, i.e. thinks the subtle and gross universe in its finite aspect, according to the *chaitanya* in the finite forms.

When the Infinite Intelligence is thinking the Infinite subtle and gross Imagination (i.e. realizing, knowing, understanding, feeling, experiencing, the subtle and gross universe infinitely) It is thinking falsely, i.e. It is falsely conscious, i.e. It is in the Infinite false I state of Mind. When the Infinite Intelligence is thinking the finite subtle and gross Imagination, i.e. when realizing the Infinite subtle and gross Imagination finitely, It is in the state of finite false I, i.e. in the finite false mind state. This finite false mind state is due to Its finite subtle and gross thinking, i.e. due to Its realizing the subtle and gross universe being in the finite aspects.

The Infinite Intelligence in the Infinite false mind state through the subtle and gross body realizes (thinks) Its Imagination in its two forms. However, if the Infinite Intelligence goes on thinking (realizing) Its Infinite subtle and gross Imagination{*page #26 begins} (universe), *sanskaras* upon *sanskaras* gather in the *jiv*, i.e. get attached to the false I, get impressed on the false mind. It cannot then realize Itself, and according to these impressions (*sanskaras*) the subtle and gross form is given to the false Mind. The Infinite Mind, through Its subtle body realizes the subtle universe, and through Its gross body, the gross universe. The subtle and gross universes are the Infinite subtle and gross bodies of the most finite fine ((latent)) Imagination.

Thus, Imagination exists in three states:-

1. Fine ((latent)) (which is its original, most finite, formless unknown, unproduced, uncreated, unthought state, where there is no thinking for the Infinite Intelligence, i.e. no vibration or consciousness in the Infinite Intelligence;)
2. Subtle (which is the Infinite astral ((meaning subtle)) form;)
3. Gross (which is the Infinite material form.)

These are the three universes mentioned in ((Vedantic)) Hinduism as:-

1. *Pratyaksha Samsara (pratyaksha)*; gross
2. *Mansik Samsara (maansik)*; subtle
3. *Avijnata Samsara (avijanata)*; fine ((latent))

The first - *Pratyaksha Samsara* is the gross or material universe or the Infinite gross Imagination.

The second - *Mansik Samsara* is the subtle, or astral ((meaning subtle)) universe or the Infinite subtle universe.

The third - *Avijnata Samsara* is the most finite fine Imagination or the unknown universe, the unproduced universe, the unthought Imagination.

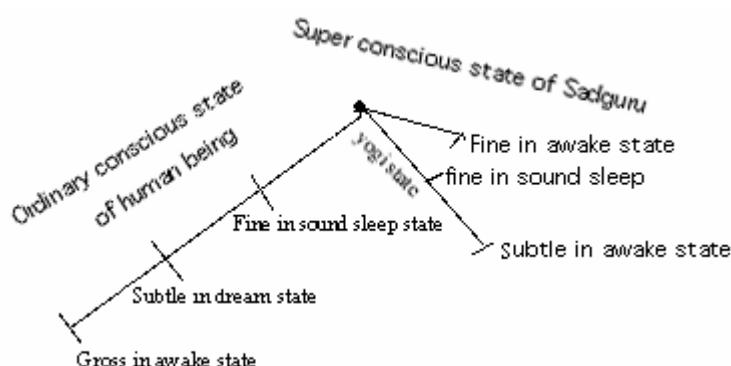
Thus the astral ((meaning subtle)) universe and all its divisions is nothing but subtle Imagination. It is the thinking or consciousness of the Infinite Intelligence which{*page #27 begins} produces forth the fine universe into Infinite subtle and gross form, and again it is Its thinking that makes It realize these two universes or Itself.

In unconscious state the fine universe exists, but without consciousness. In conscious state the subtle and gross universe exists. In Superconscious state the fine universe exists, but with consciousness. Only in the ordinary sound sleep ((unconscious)) state, or in the Sadguru awake ((Superconscious)) state, the fine, unthought, unproduced, formless, Imagination exists; and so Imagination ((the subtle and gross universe)) is not realized in the sound sleep or the Sadguru awake state.

The Infinite Intelligence thinking Itself is in the real I state. The Infinite Mind (the thinking Infinite Intelligence) is the same in both the thinking states, whether It is

thinking Itself or thinking the Imagination; the only difference lies in Its thinking Aspect, whether It is thinking really or falsely.

Real thinking means Real I.
False thinking means False I.



Series III { *page #28 begins }

On God, Universe, Maya, and the two bodies

The Universe is the Infinite subtle and gross Imagination of the Infinite Intelligence, i.e. it is the Shadow of the Infinite Self or God. As the Self is Infinite, His Shadow in original fine form is most finite but in subtle and gross form is Infinite. That which makes the shadow which is non-existent (because of its being most finite) and so not real, appear as real and Infinite, is the falseness of the thinking. This falseness is Maya. Maya is illusion of the Infinite Intelligence, and is due to the falseness of the thinking; and this falseness is due to the *sanskaras*. This Maya, which makes the Infinite Self realize His most finite Shadow as Infinite, is false, as its source is falseness. This Maya which makes the Infinite Self realize His Shadow, which is mere Imagination, as real, is nil or non-existent in the ordinary sound sleep or in the Sadguru awake state.

Ordinary sound sleep is the unconscious, unthinking state; and the Sadguru awake state is the Superconscious, real thinking state.

It is *sanskaras* that create the false thinking, and the false thinking that creates the Maya. So Maya corresponds to the false thinking. When the false thinking is most finite, Maya is most finite too; and when the false thinking is Infinite, Maya is Infinite too; but in ((ordinary)) sound sleep and the Sadguru awake states, the false thinking does not exist, and so Maya does not exist. Thus this Maya is most finite in the atom form; finite in the other higher forms and Infinite in the human form, and nil in the Sadguru form. So in the human form the Self, its Shadow (subtle and gross) and its Maya are all *anant* (Infinite), and its two bodies, subtle and gross, most perfect. In the other lower forms also, the Self and its subtle and gross shadow are Infinite but here the Maya is finite owing to the finite false thinking and the two bodies, subtle and { *page #29 begins } gross are imperfect; hence the Self and the Infinite shadow, too, seem to exist as finite in these subhuman forms.

The Infinite Self, when He sees, feels and experiences His subtle and gross shadow (i.e. the universe), He is in Maya, i.e. bound by Maya, owing to the binding of *sanskaras*, which make Him think falsely. When the Infinite Self in full consciousness (i.e. the Infinite Intelligence in full Infinite thinking state) does not look at, feel, or experience His shadow, but looks at, feels, understands, experiences and realizes Himself, it is Self realization.

The shadow, i.e. the universe or Imagination, is in three states:-
(1) Fine (2) Subtle (3) Gross.

When the Infinite Self is in full consciousness, He does not see the shadow; He sees Himself. This is because when unconscious He naturally does not see, experience, feel, understand or realize either the shadow or Himself. In both the above-mentioned fully conscious and unconscious states the subtle or gross shadow, here being in fine ((latent)) state, and being formless, cannot be seen.

Even when the soul does not experience the gross universe, and instead experiences the subtle universe, He is still experiencing the universe (but the subtle universe), i.e. shadow; i.e. He is still thinking Imagination, even though it is higher and highest Imagination. However, if after crossing the two universes - gross and subtle, i.e. material and spiritual - in full consciousness (i.e. in *poor bhaan* (full awake state)), He does not take the experience of the gross or subtle universe, then He sees Himself, which is a state apart from the three *bhuvans* (worlds)- *tri bhuvan say niyaaraa*.

The three *bhuvans* [worlds] are the fine, subtle and the gross *bhuvans*; the fine *bhuvan* being most finite and formless can never be seen, felt, experienced or realized by the Infinite Self; it exists in the sound sleep or in the Sadguru awake state. So when the shadow (universe) is not seen, the Self can see Himself. Now in sound sleep the shadow being in fine state is not seen; but the Self, being unconscious cannot see Himself. In the Sadguru awake state also, the shadow being in fine state is not seen and the Self being Infinitely conscious sees Himself. { *page #30 begins }

So the three universes, the gross (material), the subtle (astral, spiritual ((meaning higher than and beyond the gross))), and the fine (the unknown), are the three states of the Infinite Intelligence's Imagination; i.e. the three states of unreality, illusion, and shadow. The Infinite Intelligence in Its unthinking (sound sleep) state has the fine Imagination in It. Its thinking produces this fine Imagination into Infinite subtle and gross form; i.e. produces the really-not-existing universe in illusory false *bhaas roopi* [illusion-like] existence. When the Self experiences either of the two universes (subtle and gross), He is still in Maya, still imagining, still dreaming. When He crosses the experience of the two universes and experiences the beyond Himself, i.e. experiences (thinks) Himself, He is really awake, having escaped Maya, and not imagining ((any more)). Ordinary beings experience the gross universe in the awake state; yogis experience the subtle universe (which includes the astral universe where the spirits, heaven, paradise, etc. all exist) in full consciousness in the awake state, and not in the dream state as ordinary beings do; and Sadgurus experience the state of nothingness in full conscious awake state, which ordinary beings experience only in the sound sleep state. They experience Self which is everythingness. They, that is, the Sadgurus, experience the beyond-Self, which is beyond these universes. So the real goal is to realize Self.

Although the experience of the subtle (spiritual, astral) universe in the awake state is extraordinary, yet it is after all experiencing, imagining of the shadow, and not real experience of Reality. The Infinite Self in the sound sleep state, sees (experiences or feels) neither Himself nor His shadow, (i.e. He has the fine Imagination, which cannot be realized, and so He is in the unknown, unrealized, unfathomable *bhuvan*). In the ordinary awake state He sees (experiences or feels) His shadow and not Himself. In the Sadguru awake state (where mind is conscious and yet stopped) He sees, experiences, or feels Himself and not His shadow (i.e. universe). In the conscious (thinking) state it { *page #31 begins } is impossible for the Infinite Self (i.e. Infinite Intelligence) to be without the (subtle and gross) shadow; however, it is possible not to be conscious of it, possible not to see, feel, experience or realize it. Forgetting the shadow completely means escaping Maya and realizing Self. In the conscious state the Soul cannot escape the shadow, but can escape Maya; cannot be without the universe, but can be without experiencing it; cannot be without the Imagination, but can be without thinking it.

Human Case

So the shadow as it is realized is in two Infinite forms - the subtle and gross. Now, just as there are these two universes - the subtle and gross, so there are the two bodies for the soul, which now acts as false mind through these two bodies - the *sukshma* and *sthul sharir* [subtle and gross body].

Through the *sukshma sharir* [subtle body] the Infinite false Self, Infinite false mind, false I, (false because, in the real Self state, the Self does not experience any of the universes) sees, feels, experiences the *sukshma* [subtle] universe; and through the *sthul sharir* [gross body] experiences the *sthul* [gross] universe. The subtle body, through the subtle eyes, sees the subtle universe, through the subtle ears, hears the subtle universe, through the subtle nose, smells the subtle universe, etc., i.e. through the subtle *indriyaas* [senses] of the subtle body, experiences the subtle *vishays* (objects) of the subtle universe. This is what Kabir was referring to when He wrote the couplet:

Baaher kay pat bandh kar, andar kay pat khol.
[Close the outer (gross) doors,
open the inner (subtle) ones.]

The gross body, through the gross eyes, sees the gross universe, through the gross ears, hears the gross universe, through the gross nose, smells the gross universe, i.e. through the gross *indriyaas* [senses] of the gross body, experiences the gross *vishays* [objects] of the gross universe.

It is through the 5 *indriyaas* [senses] of the subtle body that He takes the experience{*page #32 begins} of the subtle universe; and through the 5 *indriyaas* [senses] and nine *darvaajaas* [doors] of the gross body, He takes the experience of the gross universe; i.e. through these 5 *indriyaas* [senses] (and nine doors) of the gross body, He (Self) takes the *oopabhog* [sensual enjoyment] (experience) of the gross objects of the gross universe. When He (i.e. Self) gives up taking the *oopabhog* of the gross objects of the gross universe in the awake state, He can take the experience of the subtle objects of the subtle universe through the *indriyaas* [senses] of the subtle body; and when he gives up taking the *oopabhog* of the subtle objects even in the awake state, He takes the *oopabhog* (experience) of Himself which is real and Infinite. This Self *oopabhog* is experience of :- Infinite *anand* [bliss], unfathomable bliss, indivisible existence, *trikaal sampoorna dnyan* [total knowledge of the 3 states of time -past, present and future] etc., etc.

The Infinite Self is in the *Turiya Avastha* [causal or Divine Dream State], when in the awake state He does not see, feel, experience, hear, smell, etc. the gross universe; i.e. does not take the *oopabhog* of the gross *vishays* [objects] of the gross universe through the gross *indriyaas* [senses] of the *sthul sharir* [gross body]. Instead the Infinite Self now sees, feels, experiences, hears, smells etc. the subtle universe, i.e. takes the *oopabhog* of the subtle objects through the subtle body in full conscious, thinking awake state; i.e. hears the subtle universe through the subtle ears, sees the subtle universe through the subtle eyes, smells the subtle universe through the subtle nose. This is the *haalat* [state] of yogis, of those who take *sair* [sightseeing, journeys] in the planes, of those who experience the *manzils*, of those whose minds are travelling in the spiritual- astral world, in *poor bhaan* [full consciousness]. *Turiya Avasthaa* is also dreaming (imagining), but it is a Divine dream or a higher Super imagination. The *bhuvans*, paradise, etc. are in the subtle universe (meaning here the astral and mental worlds).

Material world = gross Imagination. {*page #33 begins}
Mental world = subtle ((and mental)) Imagination.
Unknown world = Fine ((latent)) Imagination.

The Self has three shadows, i.e. three universes or three states of imagination, viz., (1) Fine (2) Subtle ((here meaning subtle and mental)) and (3) gross.

The fine shadow, i.e. formless original most finite Imagination, exists in the Self in Its unconscious, unthinking, sound sleep state; hence it cannot be realized by Self.

This same fine shadow, i.e. fine Imagination is manifested in subtle and gross form as Infinite when there is consciousness, (which is the thinking awake state) in the Infinite Intelligence, (Self) and so the shadow can now be realized by Self. Hence the Self can realize the two universes (subtle and gross) and Itself, through the false and real thinkings. The Self cannot realize the fine (shadow) universe which exists only when there is no thinking, which is the sound sleep state.

The Infinite Self (Infinite Intelligence) in the sound sleep state realizes nothing (fine shadow); in the dream state realizes the subtle universe (subtle shadow); in the awake state realizes the gross universe (gross shadow). When, in the awake state, He (Self) realizes the gross universe, He is an ordinary human being; when, in the awake state, He realizes the subtle universe, He is a yogi; and when, in the awake state, He realizes neither of the universes, but instead realizes Self, He is Mahapurush. In the awake or thinking state, the fine imagination does not exist and then either the subtle or gross imagination, i.e. universe is realized or the Self is realized.

When there is no thinking, i.e. no consciousness in the Infinite Intelligence, the Infinite Imagination exists in its fine state. When the thinking begins, the fine most finite imagination comes out, i.e. is produced, created, manifested in Infinite subtle and gross forms. In the realization of the subtle or gross universe or in the realization of Self, the thinking is there. But the fine Imagination is in the unthinking (unconscious sound sleep) state and so cannot be realized (thought, known), Fine Imagination means original, formless, most finite imagination. { *page #34 begins }

The subtle and gross bodies of the fine thinking mean the subtle and gross thinkings; and the subtle and gross bodies of the fine Imagination mean subtle and gross Imagination. The subtle and gross bodies of the human form are the subtle and gross Infinite thinkings. As thinking in Its fine original state is *anant* [infinite] and *nirakar* [formless] so Imagination in its original fine state is most finite and *nirakar* [formless].

The bodies (*aakaar*, forms) of the Infinite thinking are the *sukshma* and *sthul sharir* [subtle and gross bodies] of the human form; and the bodies of the finite thinking (which is the same Infinite thinking but expressed finitely owing to the finite imperfect mediums) are the *sukshma* and *sthul sharir* [subtle and gross bodies] of the other forms, from stone to monkey. The Infinite *sukshma* [subtle] thinking in the human case thinks (i.e. realizes) the Infinite *sukshma* [subtle] Imagination; and the Infinite *sthul* [gross] thinking in the human case thinks (i.e. realizes) the Infinite *sthul* [gross] Imagination. The Infinite Mind (Self) in the human case, whether experiencing the gross universe in the ordinary awake state or even experiencing the subtle universe in the *turiya* or divine dream state, is still in the false mind state, the false Infinite Self state, the false Infinite I state. It is only when It experiences, sees, feels, realizes, knows, thinks or understands Itself that It is in the Infinite real Mind state, the Infinite real Self state, the Infinite real I state. So the experiencing, seeing, feeling, knowing or understanding of the planes, the travelling of the Infinite (false) Mind in the astral (meaning here spiritual/subtle) universe, the hearing, seeing, smelling, etc. of the subtle universe - in short, all those aspects of the *turiya* [divine dream] state is the state of the Infinite Self realizing His subtle shadow, His subtle Imagination. When, however, the Infinite Self is fully conscious, fully thinking, fully awake, in *poor bhaan* (full consciousness) and yet does not see, hear, feel, smell or experience the subtle or gross universe; i.e. when the Infinite Self has full consciousness and yet neither takes the *oopabhog* of the *sthul vishays* [gross objects] through the *sthul indriyaas* [gross senses] nor the *oopabhog* of the *sukshma vishays* [subtle objects] through the *sukshma indriyaas* [subtle senses], He has realized (known, understood, felt,

experienced) Self, i.e. when the Infinite Intelligence{*page #35 begins} in full thinking state, i.e. in the Infinite Mind or Infinite I state, does not think (i.e. experience) the subtle or gross Infinite Imagination (universe) through the subtle and gross bodies of the human, It has thought (realized) Itself. This is only possible in the human case, the subtle and gross bodies being now most developed, most perfect.

Now, in the case of ordinary beings, in the awake state, the subtle and gross bodies are linked, united, tied, made one as it were; i.e. in the ordinary awake state, in the state of the Infinite false I taking the experience of the gross universe, the Infinite Self experiences the gross universe through the subtle and gross bodies, both linked and united as the gross body; i.e. at one and the same time the Infinite Self sees the gross universe as gross through the subtle and gross eyes, both now joint as one; smells the gross objects as gross through the joint subtle and gross noses; hears the gross objects as gross through the joint subtle and gross ears.

To explain the above more clearly, to begin with, the Mind has two bodies, subtle and gross. When the mind experiences the gross universe, it does through the gross body, and when experiencing the subtle universe, it does through the subtle body. However, when experiencing the subtle universe, the mind does not use the gross *indriyaas* [senses] of the gross body; but when experiencing the gross universe through the gross body, the subtle *indriyaas* [senses] are indirectly used but through the gross *indriyaas* [senses].

The mind's thought, to be voiced grossly, has to be voiced through the subtle senses and subtle tongue, then through the gross; and when the Mind has to hear a gross voice, it is to be heard by the gross ear through the gross senses, *indriyaa*, via the subtle senses *indriyaa*; i.e. the voice comes from the Mind to the subtle tongue which gives it out through the gross tongue; and the gross ear receives the voice and takes it to the subtle ear which gives it to the {*page #36 begins}Mind. Thus the subtle and gross tongues, the subtle and gross ears, in short the subtle and gross *indriyaas* [senses] are made one in the ordinary awake state.

In the ordinary dream state the mind experiences the subtle universe through the subtle *indriyaas* [senses] only; and in the ordinary sound sleep state the mind does not use either the subtle or the gross *indriyaas* [senses] and so does not experience either the subtle or the gross universe. In the ordinary dream state the gross body is entirely set aside, forgotten and the subtle body alone is used. In the ordinary awake state the subtle body is united to the gross body and made one with it; i.e. in the ordinary awake state the subtle body is not used for experiencing the subtle objects but is used for experiencing the gross universe in complete unison with the gross body.

In the yogi state the Mind in the awake state takes the experience of the subtle universe through the subtle body, setting aside the gross body and the experience of the gross universe (as happens in the ordinary dream state).

In the state of the Experience, *Anubhav*, which is also termed as Nirvikalpa Samadhi state, *wasl* state of union, the mind in the awake state sets aside both the bodies and takes the experience of neither of the two universes (which also happens in the ordinary sound sleep state).

And in the Sadguru state (*salik* state, *sahaj samadhi* state, *poorna dnyani* [perfect knowledge] state) the mind, in the awake state in full consciousness, takes the experience of the gross universe through the gross body, and of the subtle universe through the subtle body each separately and at one and the same time, and also simultaneously, setting aside both the bodies, the mind in the same awake state takes the experience of the Self. This experiencing by the mind in the Sadguru state of the subtle and gross universe is

not for *oopabhog* or sensual enjoyment, but for the sake of duty towards the Circle and for working for the salvation of others, through these bodies and through these universes.

In the *poorna yogi* or Circle member state the mind in the awake state takes the experience of the gross universe through the gross body; or { *page #37 begins } of the subtle universe through the subtle body. However, it does these only one at a time, (and not both at the same time as the Sadguru does) and also in the awake state the mind, setting aside both the bodies takes the experience of Self.

Now, the difference between the Circle Member and *poorna yogi* [perfect yogi] is that the former is endowed with world duty of salvation and the latter is not. The difference between a *yogi* and *poorna yogi* is that the former though taking the subtle experience of the planes in the awake state, does not take the experience of Self which the *poorna yogi*, Circle member and the Sadguru do in the awake state. In Self-experience (i.e. when Self is realized, in *nirvikalpa samadhi* state) neither of the two bodies exist for the mind; only the mind exists Infinitely and that too in the state of thinking infinitely, infinitely conscious.

So the Infinite false mind through the Subtle and gross Infinite thinking (both united and as one, as explained above,) thinks the gross Infinite Imagination; i.e. the Infinite false I through the most perfect *sukshma and sthul sharir* [subtle and gross body] (both now linked as one) realizes the gross material universe. What happens in the ordinary dream state, (i.e. leaving aside the gross body and so not experiencing through its *indriyaas* [senses] the gross objects of the gross universe, but experiencing the subtle universe through the subtle body) of ordinary human beings, happens in the awake state in the case of Yogis. What happens in the sound sleep state (i.e. leaving aside both the subtle and gross bodies and so not experiencing the gross or subtle objects, i.e. not realizing either of the two universes) in the case of ordinary human beings, happens in the awake state in the case of Sadguru, *poorna yogi*, Circle member and *sant* [meaning here, a realized one].

Ordinary Case

In awake state :- Experience of the gross universe.

In dream state :- Experience of the subtle universe.

In Sound sleep state:-Experience of neither of the two universes nor of Self.

{ *page #38 begins }

Extra-ordinary Case

In Awake state:--Experience of the gross universe.

In Awake state:- Experience of the subtle universe.

In Awake state:- Experience of neither of the two universes, but experience of the Self.

In the ordinary awake state (in contrast with the extraordinary awake state - that of the yogi, *poorna yogi*, *sant* and Sadguru) the Infinite Self does not experience the subtle universe through the subtle body, unlinked, untied, separate and ununited with the gross body, as is the case in the ordinary dream state. Only in the ordinary dream state (or yogi, *poorna yogi* and Sadguru state) are the two bodies unlinked, one set aside and forgotten or both used separately. This means the Infinite Self (Mind), in the ordinary dream state experiences the subtle universe (which is the subtle body of Its imagination) through the subtle body (which is the subtle body of Its thinking), the gross body (of the Infinite Mind in the human form) being set aside.

In the Ordinary Case:-

The Infinite Self in the awake state experiences the gross universe only (It cannot experience the subtle universe or Itself).

In the Extra-ordinary Case:-

The Infinite Self in the awake state, experiences in full consciousness, in full thinking state, in complete awake and *poorbhaan* [full conscious] state; the gross universe, or the subtle universe or Itself, one at a time, the awake, dream, and sound sleep states of the ordinary cases.

In the ordinary case:- In the awake state the two bodies are united.

In the yogi Case:- In the awake state the two bodies are unlinked, separate (this is the case also in the ordinary dream state or in the Sadguru and *poorna yogi* state).

In the Sadguru and *poorna yogi* case:- In the awake state both the bodies are set aside as if not existing (which also happens in the ordinary sound sleep state but not in the ordinary awake or dream state, or yogi state). In the case of yogis and *poorna yogis*, the two bodies are unlinked in the awake state, the gross forgotten and set aside and the subtle used. In the Sadguru *sahaj samadhi* case both the bodies are used separately and at the same time, the subtle body for the subtle universe, and the gross body for the gross universe. So in the awake state also the Sadguru's subtle body (*sukshma sharir*) is{*page #39 begins} experiencing the subtle universe, i.e. in the awake state he is dreaming, and this is Divine dream. The mind experiencing the subtle universe sub-consciously is in the ordinary dream state; and the mind experiencing the subtle universe full consciously is in the Divine dream state.

He who in the awake state experiences the dream or journeys in the spiritual (meaning here astral, mental, subtle) universe, i.e. experiences the planes, experiences paradise, the land of spirits etc. is in the *turya* state.

The dream in the awake state is *turya* state, or yogi state.

The sound sleep state in the awake state is the Experience or *Anubhav* of the Sadguru, Mahayogi, *sant*.

When Awake :-

1) When the Infinite Self experiences the subtle universe with its planes, the different *tabbakkas*, *bhuvano*, etc. through the subtle body, He is in the *turya* state.

2) When the Infinite Self experiences the gross universe through the gross body He is in the ordinary (*saadhaaran*) state.

3) When the Infinite Self experiences neither the subtle nor gross universe, but experiences Self, He is in the *anubhav* state.

Subtle *jovu hoitoe* gross *nu daykhaavu javu joeyay*; Self *jovu hoitoe* gross, subtle *bayoonu daykhaavu javu joeyay*. [If you want to see the subtle, the sight of the gross has to go; if you want to see the Self, the sight of both the gross and the subtle have to go.]

The fine originally becomes subtle and the subtle then becomes gross, up to human form, and vice-versa; i.e. when one enters the spiritual path the process reverses, the gross becoming subtle and the subtle becoming fine and eventually disappearing from experience, once Self is experienced.

When the subtle universe is being experienced through the subtle form, the gross form is set aside, forgotten, and the experiencing of the gross universe stops. This is either the ordinary dream state or yogi state.

When the gross universe is being experienced through the gross form, the subtle form is set aside, forgotten and the experience of the subtle universe is not there, then this is the ordinary awake state ((up to the human form)).{*page #40 begins}

When neither of the two universes nor Self is experienced or when Self is experienced and neither of the two universes is experienced, both the subtle and gross bodies

being set aside, forgotten, given up and no subtle or gross experience is achieved, then these are the ordinary sound sleep or Sadguru awake states, respectively.

The Infinite I when experiencing the gross universe cannot experience the subtle universe; and when experiencing the subtle universe cannot experience the gross universe; and when experiencing neither of the two universes, nor Self, or experiencing nothing but Self, It cannot experience any of the subtle or the gross universes.

This is regarding both the ordinary or the extraordinary cases of the Infinite I. When experiencing the one, It cannot experience the other. The experiencing of the subtle and gross ((and Self)) at a time is possible only in the Sadguru case.

Ordinary:-

a) In dream, Infinite I experiences the subtle universe and not the gross universe

b) In awake state, Infinite I experiences gross universe and not the subtle universe

c) In sound sleep state, Infinite I experiences nothing, neither the two universes nor Self.

Extra-ordinary:

a) In awake state, when It experiences the subtle universe and not the gross universe (the only exception being Sadguru) the Infinite I is in the state of *yogi* and *poorna yogi*.

b) In the awake state, when It experiences the gross universe and not the subtle universe (then only exception being the Sadguru) the Infinite I is in the state of *yogi* and *poorna yogi*.

c) In the awake state when It experiences Self and neither of the two Universes, the Infinite I is in the state *poorna yogi* and Sadguru

((although as explained by Baba, Sadguru can and does experience both the subtle and gross universes and Self simultaneously.))

In the case of human beings

The subtle and gross universes are the subtle and gross bodies of the Imagination of the Infinite Intelligence. { *page #41 begins }

The subtle and gross bodies (*sukshma* and *sthul sharirs*) are the subtle and gross bodies of the thinking of the Infinite Intelligence.

The subtle universe ((meaning here the subtle and mental universe or the abiding world in Sufi terminology)) (*maansik jug = alaamay baaki*) has seven divisions and subdivisions wherein there are 7 planes, 7 *bhuvans* [worlds], or 7 skies, etc. In each division there is a different manifestation. In one of the lower sub-divisions of the 7 *aasmaan*, and not planes of the abiding world, is the world of spirits; in another low subdivision there is paradise etc.

In the ordinary dream state the Infinite false mind through Its subtle (i.e. spiritual) body, takes the experience of the lowest *aasmaan* of the subtle universe. In the Divine dream state, the yogis take the experience of the higher *aasmaans* and higher planes of the subtle universe in the awake state in *poor bhaan*. In the subtle ((meaning subtle and mental)) universe, there are the 7 planes and 7 *aasmaan* separately. The 7 planes in Sufi tradition means the 7 *manzil* [destination] and the 7 *sair* [sightseeings]; and the 7 *aasmaans* mean the 7 *bhuvans*. The 7th. *aasmaan* and the 7th. plane coincide.

One who takes the experience of the 4th. and 5th. plane is a yogi (*wali* [friend]); One who takes the experience of the higher plane (i.e. sixth) is a perfect yogi (*sant* [saint], *pir*). One who takes the experience of any of the first three planes is *rahrav* [wayfarer]. But the fact that the Infinite Mind is still experiencing the planes or *aasmaans* of the subtle universe means that It is still imagining though imagining subtly. So the experience of the planes and *aasmaans* is also nothing but Imagination, *bhaas*. So *behesht* [paradise], *aalamay baaki* [abiding world], *aalamay roohani* [spirit world], the *manzils*, etc. all do not really exist but are only *bhaas*, Imagination. The gross universe is the gross *bhaas*, and the subtle universe is the subtle *bhaas* of the mind.

One who having crossed the sixth plane and entered the 7th., realizes Self, i.e. has gained *wasl* [union] or has become realized. And here neither the gross nor the subtle *bhaas* of the mind exists; only the Infinite Mind exists. { *page #42 begins }

Series IV

It is out of the thinking of Infinite Intelligence that Imagination is produced. Imagination was in its original fine most finite *nirakar* (formless) state in the Infinite Intelligence when It was not thinking, and it is out of thinking that Imagination is manifested in the subtle and gross form. Thus the creation of the subtle and gross universe is through thinking, consciousness, movement, vibration. So the subtle and gross universes are created or produced by the Infinite thinking (i.e. Infinite Mind or Infinite I) of the Infinite Imagination. When It thinks (i.e. produces the Imagination) the Infinite Intelligence is in the Infinite *nirakar* mind state. In that state It has created (thought) the subtle and gross universes, i.e. the subtle and gross Imagination.

So the Infinite Intelligence in the Infinite mind state is in the Creator state. When It is in the Infinite real I state, there is no production of Imagination, i.e. no creation of the universe. Thus the Infinite Intelligence, either in Its unthinking state or in Its real Infinite thinking state, which is the state of Infinite real mind or real I, does not create or realize the universe. In Its Infinite thinking state It creates the universe, and in Its false thinking (false I) state It realizes the universe. The Infinite Intelligence in the Infinite real I state is the Sadguru, in the Infinite false I state is human, and in the Infinite I state is Brahma, Vishnu, Mahesh, i.e. Creator, Preserver, Destroyer.

The Infinite *nirakar* mind created the subtle and gross universe, but the Infinite I in Its *nirakar* state cannot realize or take the experience of the *sakar* (with form) universe, i.e. the subtle and gross universe, which It has created. The Infinite Mind must also have a subtle and gross Infinite body ((in order)) to take fully, perfectly, infinitely, the experience of the subtle and gross objects of the subtle and gross universes which It has created. By Infinite body is meant a perfect subtle and gross body, which is suitable for the Infinite Mind's Infinity so as to make It realize the whole or any object of the subtle and gross universe. And this perfect and highest suitable body for the Infinite I is the human body through which It can realize Its Infinite subtle and gross Imagination. { *page #43 begins }

The Infinite Intelligence in the *nirakar* Infinite Mind state created or produced the subtle and gross universe; and this *nirakar* (formless) Infinite Mind, in order to realize the subtle and gross universe, becomes most finite subtle and gross mind (stone form) and gradually advances till It becomes the Infinite subtle and gross mind (human form). And so the process of the *chauraashi lakh chakkar* [round of 84 lakhs] begins of the formless, bodiless Infinite mind to take the subtle and gross bodies for the experiencing of the universe. And this process from the stone form to the human form is for the Infinite Mind (i.e. Infinite I) to realize the Infinite subtle and gross Imagination, i.e. the subtle and gross universe.

To realize the *sakar* (with form) Infinite universe the *nirakar* Infinite mind (i.e. thinking) takes form, i.e. becomes *sakar*; but It becomes Infinite *sakar* in the human form. From the stone form to the human form, through all the advancing forms, the Infinite I (i.e. the Infinite mind) realizes (thinks) the Infinite subtle and gross universe (Imagination) which It has created (thought) in less and less finite attitude, in the advancing forms ((at first)) most finitely in the atom, i.e. stone form, and ((finally)) Infinitely in the human form. Through the subtle and gross bodies of the human form It realizes infinitely the subtle and gross universe. So the Infinite I is the thinker or creator of the subtle and gross universe (Imagination) when without the *sukshma* and *sthul sharir*; and also thinker or realizer in full of the subtle and gross universe when with the perfect human subtle and gross body. In the other forms with *chaitanya*, such as of animals, It realizes the universes finitely and not infinitely, and not perfectly.

Here we have taken thinking in both senses:

(a) that of creating the universe, and

(b) that of realizing the universe;

as constituting the thinking of the Imagination. The thinking is used in (a) as thinking ((creating)) the Imagination, and in (b) as thinking ((realizing)) the Infinite subtle and gross universe. { *page #44 begins }

Thus the expression:-

"Thinking Imagination", is used in both the cases:

when It creates the universe

and when It realizes the universe.

The Infinite Mind is the creator of the universe and the subtle and gross mind (the false I) the realizer of the universe.

The Infinite Mind when thinking (creating) Imagination Infinitely but formlessly, *nirakar*-ly, It is producing the Infinite Imagination (the thinking is formless, *nirakar*, and Infinite so creation).

The Infinite Mind when thinking (realizing) Imagination infinitely, in the human case, but (with form, *sakar*-ly) subtly and grossly, It is realizing the Infinite Imagination. The thinking here is Infinite but *sakar*, with form, i.e. it is subtle Infinite thinking and gross Infinite thinking. In the animal forms the thinking is finite and *sakar*, with form.

Thus, in creating and producing, the Infinite Mind is thinking the fine most finite bodiless Imagination in subtle and gross Infinite form. Also the same Infinite I is thinking the subtle and gross Imagination through Its subtle and gross (thinking) bodies (since the subtle and gross bodies are nothing other than the subtle and gross thinkings). So the same Infinite mind (i.e. I) subtly and grossly thinks, i.e. through Its subtle and gross bodies, realizes the Imagination which It has thought, i.e. created, finely and formlessly, *nirakar*-ly. { *page #45 begins }

Series V

Light = (prakaash) = Intelligence = Knowledge (*kalnaa* [to know]) =
Everything = Infinite (*khodaa* [God]) = Paramatma.

Darkness (*andhakaar*) = Imagination = Ignorance = (*nakalnaa* [not to know])
= Nothing = Most finite (*jug* [world]) = Universe.

In sound sleep, Light (which is Intelligence, Knowledge, Everything, Infinite, i.e. the Paramatma, the Over-soul) prevails as light but does not see it, and so it remains directly in (fine) darkness, and indirectly as fine darkness, as it were. Intelligence prevails as Intelligence but does not think it, and so remains directly in fine imagination and indirectly as fine imagination, as it were. Knowledge prevails as knowledge but does not know it, and so it remains directly in fine ignorance, and indirectly as fine ignorance, as it were. Everything prevails as everything but does not feel it, and so it remains directly in fine nothing, and indirectly as fine nothing, as it were. Infinite prevails as Infinite but does not experience it, and so remains directly in fine, most finite and indirectly as fine, most finite, as it were. Paramatma, (the Over-soul), remains as Paramatma but does not realize Him and so remains directly in the fine universe and indirectly as fine universe, as it were.

In ordinary awake state, Light prevails as subtle and gross darkness to the light. This means that light is experienced as darkness by light (here subtle and gross darkness means unnatural light). Intelligence prevails as subtle and gross imagination to the Intelligence, i.e. Intelligence is experienced as imagination by Intelligence. Knowledge prevails as subtle and gross ignorance by the knowledge, i.e. knowledge is experienced as ignorance by knowledge. Everything prevails as subtle and gross nothing to the Everything, i.e. Everything is experienced as nothing by Everything. Infinite prevails as subtle and gross most finite to the Infinite, i.e. Infinite is experienced as most finite by Infinite. The Paramatma, the Over-soul, prevails as subtle and gross universe to the Paramatma, the Over-soul, i.e. Paramatma is experienced as universe by Paramatma. { *page #46 begins }

In Sadguru state, Light prevails as Light and sees it. Intelligence prevails as Intelligence and thinks it. Knowledge prevails as knowledge and knows it. Everything prevails as everything and feels it. Infinite prevails as Infinite and experiences it. Paramatma (Over-soul) prevails as Paramatma (Over-soul), and realizes it.

In the ordinary awake state, i.e. in the case of ordinary human beings:-
Light (Soul) sees darkness (which is the universe) as light, i.e. sees this "darkness as light" as being Itself (darkness realized as light is unnatural, unreal, false light). Intelligence (soul) thinks Imagination (which is the universe) as Intelligence, i.e. thinks "Imagination as Intelligence" as being Itself. Knowledge (Soul) knows ignorance (universe) as knowledge, i.e. knows "Ignorance as Knowledge" as being Itself. Everything (soul) feels nothing (universe) as Everything, i.e. knows "Nothing as Everything" as being Itself. Infinite (soul) experiences most finite (universe) as Infinite, i.e. experiences "Most finite as Infinite" as being Itself. Paramatma (Over-soul) realizes His shadow (universe) as Paramatma, i.e. realizes "His shadow as Paramatma" as being Himself; in short, in the ordinary awake state:-

- (1) Light is experienced as darkness and darkness as Light, by the Light.
- (2) Intelligence is experienced as Imagination and Imagination as Intelligence by the Intelligence.
- (3) Knowledge is experienced as ignorance, and ignorance as Knowledge, by the Knowledge.
- (4) Everything is experienced as nothing, and nothing as Everything by the Everything.
- (5) Infinite is experienced as most finite and most finite as Infinite, by the Infinite.
- (6) Paramatma is experienced as universe, and universe as Paramatma, by the Paramatma.

Thus in the ordinary awake state, the unlimited Soul (*khodaa* [God]), which is Light, Intelligence, Knowledge, Everything, Infinite, Paramatma, experiences itself as the body, (as the universe) as limited (*bandaa* [slave]), i.e. as darkness, imagination, ignorance, nothing, most finite and as universe. { *page #47 begins }

The universe is nothing but the darkness residing in Light, nothing but the Imagination residing in Intelligence; nothing but the ignorance residing in knowledge; nothing but the nothing residing in everything; nothing but the most finite residing in Infinite; nothing but the Shadow residing in Paramatma; and it (i.e. the universe) being most finite resides as a drop in the ocean (Paramatma).

Thus, the darkness (universe) originally resides in the atom or drop of Light which is the ocean, i.e. Paramatma. The imagination (universe) originally resides in the atom or drop of Intelligence which is the ocean, i.e. Paramatma. The ignorance (universe) originally resides in the atom (drop) of knowledge which is the ocean, i.e. Paramatma. Nothing (universe) originally resides in the atom (drop) of Everything which is the ocean, i.e. Paramatma. Most finite (universe) originally resides in the atom (drop) of Infinite which is the ocean, i.e. Paramatma.

In short, the universe exists as the most finite point in Paramatma, i.e. in the ocean of Light, darkness (universe) exists as one drop (point, *bindu* [point], *aaNkhni putli* [pupil of eye]). In the ocean of Intelligence, Imagination (universe) exists as one drop. In the ocean of Knowledge, ignorance exists as one drop. In the ocean of Everything, nothing exists as one drop. In the ocean of Infinite, most finite exists as one drop. In the ocean of Paramatma, universe exists as one drop.

Out of this fine *nirakar* (formless), unseen, unthought, unknown, unfelt, unexperienced and unrealized, (1) darkness, (2) imagination, (3) ignorance, (4) nothing, (5) most finite, (6) universe, is produced (i.e. created) the whole subtle and gross universe which include the heavens, planes, planets, suns, moons, stars, worlds. Thus, the whole subtle and gross universe which is experienced as light, as Intelligence, as knowledge, as everything, as Infinite, as Paramatma, is nothing but the outcome of the fine *nirakar* (formless), most finite universe, i.e. of the fine *nirakar*, darkness, imagination, ignorance, nothing, which is originally and really most finite as a point, as an atom of the Infinite Soul.

In the sound sleep state the universe exists as unseen (fine) darkness in the form of a point, as unthought (fine) imagination in the form of a point, as unknown (fine) ignorance in the form of a point, as unfelt (fine) nothing in the form of a point, as unexperienced (fine) most finite in the form of a point, as unrealized (fine) universe in the form of a point.

In the awake state, the universe exists as light, as Intelligence, as Knowledge, as Everything, as Infinite. The original darkness becomes the false, unreal light, { *page #48 begins } i.e. the original fine drop becomes the false ocean; the original imagination becomes the unreal-Intelligence; the original Infinite thinking, the subtle and gross most finite thinking; the original nothing becomes the false unreal everything; the original most finite becomes the false unreal imaginary Infinite.

In the Sadguru state, the universe exists as seen ((to be)) darkness, as thought ((to be)) imagination, as known ((to be)) ignorance, as felt ((to be)) nothing, as experienced ((to be)) most finite. In the ordinary awake state, the soul experiences the fine universe (which is darkness, imagination, ignorance, nothing, most finite drop) as Soul (i.e. as Light, Intelligence, Knowledge, everything, Infinite, Ocean), and Itself as fine universe (i.e. darkness, imagination, ignorance, nothing, most finite, drop). And in the Sadguru state, the Soul experiences the universe as darkness, imagination, ignorance, nothing, most finite, drop, and Itself as Light, Intelligence, Knowledge, everything, Infinite, Ocean. In the sound sleep state, the Soul experiences nothing of Itself or of the universe.

So, in fact, the universe is nothing but the subtle and gross *pratibimb* [reflection] or shadow of the Paramatma, of the Over-soul produced from the most finite point (*putli*) in It; nothing but the *pratibimb* or shadow of the Light produced from the most

finite darkness point in It; nothing but the *pratibimb* of the Intelligence produced from the *bindu* [drop] point of imagination existing in the Intelligence; nothing but the shadow of the knowledge produced from the most finite point of ignorance existing in It; nothing but the shadow of Everything, the Infinite, produced from the *bindu* point of the nothing, most finite, existing in the Everything, the Infinite.

When there is no movement, vibration or thinking in the ocean, Light, Intelligence, Knowledge, Everything, Infinite, Paramatma, the universe exists in It as drop, darkness, imagination, ignorance, nothing, most finite. When there is movement, consciousness, vibration or thinking, the universe exists as Ocean, light, Intelligence, knowledge, everything, Infinite as in the ordinary human case, though in fact, the universe is *bhaas*, imagination, nothing. { *page #49 begins }

The suns, moons, stars, planets, worlds (which constitute the gross, material, external universe) and heavens, planes, etc. (which constitute the subtle, spiritual, internal universe) in short, the ((entire gross and subtle)) universe is nothing but the outcome, expansion and manifestation of the most finite dark point of nothingness, imagination, ignorance, existing as an atom in the Infinite Ocean of Knowledge, Light, Intelligence, everything. The Over-soul (i.e. Light, Intelligence, Knowledge, Everything, Infinite, Paramatma) sees through that most finite dark point (pupil of the eye, atom), Its own most finite dark ignorant imaginary shadow (which really and originally exists in the atom state as the most finite universe or Imagination), produced as Infinite subtle and gross universe or Imagination, as Light, Intelligence, Knowledge, everything, Infinite. In short, the Infinite subtle and gross *pratibimb* [reflection] is produced from the most finite dark *bindu* [point].

In sound sleep:- Light (i.e. Intelligence , Knowledge, Everything, Infinite) is darkness, and darkness ((the universe)) is darkness.

In awake state:- Light is darkness and darkness is Light.

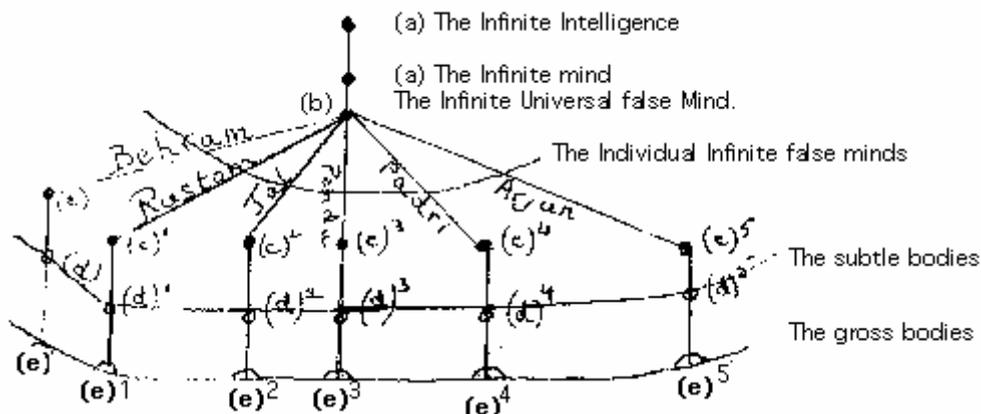
In Sadguru state:- Light is light, and darkness is darkness.

{ *page #50 begins }

The Example of Behram

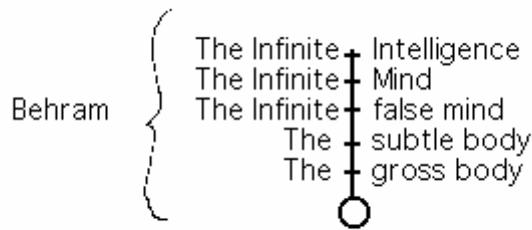
In the form of Behram exists:-

The gross body; behind it the subtle body (behind it the fine body); behind it the Individual false mind (false I, *ahankaar*, ego) (behind it the Universal false Mind), behind it the Infinite Mind, behind it the Infinite Intelligence.



In the form of Behram exists:-

The gross body; behind it is the subtle body, behind it the fine body. Behind the fine body is the Individual Infinite false mind (false I, *ahaNkaar*), behind which is the Universal Infinite false Mind, and behind it is the Infinite Mind. Behind the Infinite Mind is the Infinite Intelligence.



Behram:-

The Infinite Intelligence in Behram, when thinking as the Infinite Mind in the awaking state, creates the subtle and gross universe and the subtle and gross body simultaneously, at one and the same time. And when thinking grossly and subtly as the Infinite false mind in the awake and dream states realizes the gross and subtle universe through the gross and subtle body. When not thinking (neither processes of creative thinking nor realizing thinking), i.e. in sound sleep state, the subtle and gross universe and the subtle and gross bodies do not exist and are not thought or realized.

Zoroaster:-

Though the Infinite Intelligence in Zoroaster, when creating-thinking as the Infinite Mind creates the subtle and gross universe and the subtle and gross bodies, yet when realizing-thinking does not think (realize) the subtle and gross universe (Imagination) through the subtle and gross bodies (subtle and gross thinkings), but thinks, i.e. realizes Itself.

The Infinite Intelligence when creating the subtle and gross universe and the subtle and gross bodies is not realizing either the universe or Itself; and the Infinite Intelligence, when either realizing the universe, or Itself, is not creating the universe.

The Infinite Mind creates the universe (and preserves and destroys it, which is understood) but does not realize the universe or Itself. The Infinite false Mind does not create the universe or realize Itself but realizes the universe. The Infinite real Mind does not create the universe or realize the universe but realizes Itself. The Infinite Intelligence as the Infinite Mind in Behram and Zoroaster creates the universe; but as Behram and Zoroaster{*page #51 begins}, i.e. as the Infinite false mind and the Infinite real Mind does not create the universe. In short, in the case of Behram and Zoroaster the Infinite Intelligence as the Infinite Mind creates the bodies and the universe but in the former case It realizes the universe through the bodies and in the latter case realizes Itself. In the case of Behram, the Infinite Intelligence thinks (realizes) the shadow (universe) and the medium (body) for thinking, i.e. realizing the shadow as everything and Itself as nothing. In the case of Zoroaster, It thinks (realizes) the shadow and the medium as nothing and Itself as everything. In the case of Behram, It thinks, i.e. realizes Itself as the body, as finite, as limited, as subtle and gross; in the case of Zoroaster, It thinks, i.e. realizes Itself as bodiless, Infinite and unlimited.

So, in short:

The Infinite Mind

when creating the universe is *nirakar*, formless,

when realizing the universe is *sakar*, i.e. subtle and gross, and

when realizing Itself is *nirakar*, i.e. formless.

The Infinite Intelligence through *nirakar* Infinite thinking creates the universe - the most finite fine atom in Infinite subtle and gross form; through subtle and gross thinking realizes the universe; and through *nirakar*, real, Infinite thinking realizes Itself.

Behram:-

The Infinite Intelligence (ocean) when thinking, i.e. when in motion, thinks or produces, i.e. creates the gross and subtle imagination and gross and subtle thinking which is the gross and subtle universe and the gross and subtle bodies or bubbles.

Universe means One Infinite bubble by Itself.

Subtle and gross bodies means bubbles attached to the drop.

Infinite Intelligence thinks, i.e. realizes (sees) Itself as the body (i.e. bubble) through{*page #52 begins} which It realizes the Imagination or the universal bubble, i.e. universe. In short, the Infinite Mind (Ocean) in Behram thinks Itself as the body (bubble). Though formless and Infinite yet It thinks Itself as finite, as limited, as form, and this is false thinking.

Zoroaster:-

The Infinite Mind (ocean) in Zoroaster thinks, i.e. realizes Itself as Infinite (Ocean) and the body (bubble) as finite and Its instrument for realizing the universe.

It's the same Infinite Mind both in Behram and Zoroaster but in the state of Behram It thinks Itself as finite, as the bubble, and this is false thinking; and in the case of Zoroaster thinks Itself as Infinite, as the Ocean, and this is real thinking.

In the stone, and up to and including the monkey form, the mind naturally thinks Itself as finite and this is not falsely so because Its thinking is finite and not Infinite in these forms as in the case in the human form. The minds of all the other forms except that of the human forms are finite (i.e. finite subtle and gross minds) and so their thinking of themselves as finite is not false thinking. But the minds of human forms are Infinite and their thinking of themselves as finite is false thinking. The minds of other forms are finite (subtle and gross) minds; and the minds of ordinary unrealized human beings are Infinite (subtle and gross) false minds.

The Infinite Intelligence in all the forms from the stone to the human, when producing the fine Imagination in subtle and gross form (i.e. when creating the universe) does it Infinitely, i.e. as the Creator, and also as preserver and destroyer, the mind is Infinite; and so It is as the Infinite Mind, while creating the universe in all the forms; but whilst realizing the universe It is most finite, finite or Infinite subtle and gross mind ((depending upon Its stage of evolution)); but though in the stone form, the formless Infinite Mind creates the Infinite Universe yet because It realizes the universe as most finite owing to the most finite medium (stone body) It indirectly and apparently becomes the most finite creator.

In reality, the creator, in all forms, from atom to human, is Infinite, the created (in subtle and gross form) is Infinite and the creation is Infinite, but owing to the most finite realizing medium, the creation appears to be most finite. So in this Indirect aspect of realization, the Infinite Mind becomes as follows:-{*page #53 begins}

In the stone form : - It creates the most finite universe and realizes the most finite universe *maathaanaa baalach juay chay, kaaran aarsi naalli hovaathi, maathaanaa baalach tay per chapaay chay any dekhaay chay. Jokay aakkho oro bahaar paday chay.* ([Sees only the hair on the head, since the mirror being small, only the image of the hair on the head is impressed thereon and its reflection seen; though the entire shadow of the form emerges forth.])

In the vegetable form:- It creates the less finite universe and realizes the less finite universe *maathaa thi chaati wayr potaanay juay chay.* ([He sees ((the reflection)) of Its form from head to chest.])

In the animal form:- It creates the yet less finite universe and realizes the yet less finite universe. *guthan wayr potaanay juay chay, aarsi haji vadhaaray motti hovaathi potaanaa aakkhaa oraa naa bahaar padaylaa bhaagmaa thi maathaathi guthan sudhi bhaag tay aarsi par pratibimbaay chay anay tay juay chay.* ([Sees its reflection up to the knees, the mirror being still more larger, from the entire shadow that emerges forth that portion from head to knees is impressed thereon and its reflection seen.])

In the human form:- It creates Infinite Universe and realizes the Infinite Universe *maathaathi pug sudhi potaanay juay chay, arsi aakkhi saamay howaathi potaano aakkho oro tay per paday chay anay tay juay chay.* ([Sees its reflection from head to foot. The entire mirror being now in front, its entire shadow is impressed thereon and that reflection is seen.])

In stone, vegetable, animal and human forms, It creates the universe Infinitely, but owing to the most finite, less finite, yet less finite, and Infinite mediums and realizations (of the universe) the universe is indirectly and apparently created most finitely, less finitely, yet less finitely and Infinitely. Now though It creates the universe Infinitely in the human form, yet ((because)) It is thinking Itself as finite, the universe is created by It apparently as finite and realized as Infinite. {(The reason It is thinking Itself as finite is owing to the *sanskaras* which creates false thinking which makes It think (realize) Itself falsely, i.e. Itself as finite and nothing, and the body as Itself and everything.)} In the case of Behram It creates only (his) body and the portion of the universe that It realizes through the body at that time. It indirectly sees, smells, hears, feels, understands, experiences Its creation of the universe according to the realizing of the universe, i.e. as finite. In the mahayogi case, It feels, understands, knows, thinks, and realizes Itself as the creator of the whole universe; but does not realize Itself. In the Sadguru case too It knows Itself as the creator of the whole universe but realizes it as Its shadow, as Its imagination and realizes Itself. In the Sadguru case though It knows Itself as the Creator of the whole universe{*page #54 begins} but at the same time, sees, experiences, realizes Itself aloof from the body and the universe.

There are three states of the Infinite Mind:

- (1) When It does not create or realize the universe.
- (2) When It creates the universe.
- (3) When It realizes the universe.

Sadguru is beyond these three states.

(a) An ordinary human being feels and says:- "God is the Creator of the universe" and he realizes the universe but does not realize Himself.

(b) A mahayogi feels and says:- "I am the Creator of the universe" and he realizes the universe, i.e. he is still dreaming, still imagining and does not realize Himself. He is in Ishwar state in form.

(c) A Sadguru feels and says:- "The whole universe comes out of me. I am in everything, and yet I am aloof from the universe, aloof from everything." He does not realize the universe but He realizes Himself. He is in Parameshwar state in form.

In awake and conscious state:-

(a) The mahayogi realizes the whole universe (subtle and gross) whenever He likes, but realizes it as real, i.e. actually enjoys it for Self *oopabhog* (enjoyment), and does not realize Himself.

(b) The Sadguru whenever He likes, realizes the whole universe, subtle and gross, the planes, heavens, *aasmaans*, suns, moons, stars, planets, worlds, but does not realize it as real; He does not enjoy it, but realizes it for the upliftment of those who are in the universe, for the salvation and advancement of others, for the benefit of all and not for

Self *oopabhog* (enjoyment). He realizes Himself as the Creator of the whole universe and realizes Himself as Self, as Paramatma. Simultaneously, He realizes the whole universe (subtle and gross, i.e. material and spiritual) as shadow, as Imagination, as nothing. { *page #55 begins }

(c) The *Majzoob* or *Poorna Yogi* does not realize Himself as the Creator of the universe and does not realize the universe for Self *oopabhog* as the ((maha)) yogi does, or for giving salvation to others like the Sadguru does, but realizes Self and does not come down to the lower planes for the benefit of others.

(d) A yogi (on the Path) realizes some portions of the subtle universe, but does not realize the whole universe nor Himself.

(e) An ordinary human being only realizes some portions of the gross universe but does not realize the subtle universe nor Himself.

The state of the Sadguru:- He is the after state of one who has realized Self, i.e. the state of one who has entered the Nirvikalpa Samadhi and then comes down to the lower planes of the universe (shadow, imagination) for making others realize Self, enter the Nirvikalpa and escape the imagination. When creating the universe the Sadguru is directly Vishnu, when realizing the universe He is Mahayogi and when realizing Self is *Poorna Yogi* or *Majzoob*; and so He is *Saalik*, *Aachaarya* [enlightened teacher]. A mahayogi can be Vishnu but cannot be a *Majzoob*, and a *Majzoob* cannot be Vishnu or mahayogi. But a Sadguru can be Vishnu, mahayogi and *Majzoob*.

The state of a human:- In this state It (i.e. the Infinite Intelligence) creates the universe Infinitely, but does not understand or realize this. It neither feels the universe as Imagination or as having come out of It, nor does It feel Its having created the whole subtle and gross universe. Instead It realizes, though Infinitely, only any portion at a time of the gross universe in the awake conscious state. It does not realize that It is Infinite and so does not realize Itself and that the universe is only Its own Imagination and shadow which has come out of It. It thinks Itself as the gross body.

The state of *raharav* [wayfarer] (yogi):- It (Infinite Intelligence) creates the universe Infinitely but does not understand or realize this. It neither feels the universe as Imagination or as having come out of It nor does It feel Its having created the whole subtle and gross universe. Instead It realizes any portion when it likes at a time of the { *page #56 begins } gross universe and any of the first three planes of the subtle universe, in the awake conscious state. It does not realize that It is Infinite and so does not realize Itself, and that the universe is only Its own Imagination and shadow which has come out of It. It thinks Itself as the subtle and gross body.

The state of *kaamil*, *wali*, (*mahayogi*) (siddha yogi):- It creates the universe Infinitely, but does not understand or realize this; and realizes any portion of the gross universe when it likes and any of the first 5 planes of the subtle universe in the awake conscious state. It does not realize that It is Infinite and so does not realize Itself and that the universe is only Its own Imagination and shadow which has come out of It. It thinks Itself as the subtle and gross body.

The state of (*wali*) *kaamil* [perfect] (*mahayogi*):- It creates the universe Infinitely and knows and understands this. It feels the universe as having come out of It, but does not feel the universe as Its Shadow or mere Imagination, i.e. takes *oopabhog* of the universe and realizes any portion at a time of the gross universe and any portion at a time of the subtle universe, which includes the 6 planes, (the 7th. being beyond the subtle, in the Self, in the ((Infinite)) Mind, in the Paramatma) in the awake conscious state. It does not realize that It is Infinite and so does not realize Itself and that the universe is only Its own

Imagination and shadow which has come out of It. It thinks Itself as the gross and subtle body.

The case of *sant* [saint], *akmal* [more perfect], *pir* :- It creates the universe Infinitely and knows and understands this. It feels the universe as having come out of It and also feels the universe as Its shadow and imagination. It realizes the universe for the benefit and salvation of others, to draw others from the low material plane to the high spiritual planes. It does not take Self-realization or entering the Nirvikalpa Samadhi, knowing that if It does so, It won't be able to come down to the planes as the Sadguru but would become a *majzoob* and thus not be able to serve the world for its salvation. It realizes in the awake conscious state, any portion at a time of the gross or the subtle universe, but the realization not being for Self *oopabhog* as in the case of the mahayogi but for the benefit of others, because the *sant* knows that the planes too are the{*page #57 begins} outcome of Imagination only. It does not realize that It is Infinite and so does not realize Itself.

In the case of *Mukammil* [Most Perfect], *Fakir*, Sadguru:- It creates the universe Infinitely and knows and understands this. It feels the universe as Imagination and as having come out of It. It feels and knows that the universe is Its own creation. It realizes in the conscious awake state any portion when It likes of the gross and subtle universe. However, Its realizing the gross and the subtle universe is for the benefit of the world like in the case of *sant* [saint] and not for Self *oopabhog* like in the case of the mahayogi or yogi; the difference between the *sant* and Sadguru is that the former has not realized Self; other wise in all other respects both are alike. It knows that It is Infinite and so realizes Itself, and knows that the universe is Its Imagination. It thinks Itself as bodiless.

human:- It (Infinite Intelligence)realizes any division of the gross universe when It likes but realizes neither the subtle universe nor Itself.

raharav [wayfarer] :- It realizes any portion of the gross universe and any of the first three planes (divisions) of the subtle universe but not Itself.

wali (siddha yogi) : - It realizes any division of the gross universe when It likes and any of the first 5 planes of the subtle universe but not Itself.

wali (mahayogi) :- It realizes any portion of the gross and subtle universe when It likes for Self *oopabhog*, but not Itself.

pir (sant) :- It realizes any portion of the gross or subtle universe when It likes for the benefit of others but not Itself.

Sadguru:- It realizes any portion of the gross and subtle universe not for Self *oopabhog* but for benefiting others, and also realizes Itself, whenever It likes. {*page #58 begins}

Series VI

Infinite Intelligence's thinking implies consciousness, movement, vibration. Infinite Intelligence's Imagination is Its thinking that It does not think or Its knowing that It does not know; and it is out of such thinking of the Infinite Intelligence that *Akash* (Space) and *Prana* (Energy) have been produced.

Thus, it is out of the Infinite Intelligence's thinking that fine ((latent)) Imagination is produced in Infinite gross and subtle form. In other words, it is out of Infinite Intelligence's thinking that Imagination, which was in its original most fine finite *nirakar* state in the Infinite Intelligence's non-thinking state, is manifested in the subtle and gross form.

This Akasha and Prana which make up the subtle and gross Imagination are manifested through the thinking, the consciousness, the movement, the vibration. This thinking being the Infinite Intelligence's thinking, is also Infinite. This thinking is the universally existing thought power or the Infinite Mind of the Infinite Intelligence, which has three aspects - as the mind when thinking the Imagination, i.e. creating the universe, as the false mind when thinking the Imagination, i.e. realizing the universe; and as the Real Mind when thinking Itself, i.e. realizing Itself.

From Knowledge comes out knowing and from knowing has come out ignorance which is the universe, because the Infinite Knowledge knows or is in the state of knowing that It does not know. This "not knowing" is ignorance or the universe. This knowing of Imagination, or of Darkness, or of ignorance, or of universe means that the Infinite Knowledge acknowledges Its ignorance, i.e. realizes the universe. This knowing of the Infinite Knowledge:

- (a) creates ignorance, i.e. the universe, and
- (b) makes It know or brings it into the state of knowing Its ignorance as knowledge.

Knowing in the first state, (a), means creating the universe; and knowing in the second state, (b), means realizing{*page #59 begins} the universe. This ignorance (universe) which knowledge acknowledges, i.e. realizes, takes the experiences of, is false, imaginary, *bhaas, bhram*. Although It is Infinite Knowledge, how can Knowledge be Ignorant? How can Infinite Knowledge know Ignorance? This is because Universe is the production of mere *bhaas, bhram*, and it is due to Maya that this falseness, this imagination, this ignorance, appears as real, as thinking, as Knowledge.

So this ignorance is the Imagination of the Infinite Intelligence, which Its Infinite creative thinking produces; and it is through the Infinite realizing thinking or false thinking that the Infinite Intelligence thinks or realizes the subtle and gross produced Imagination. This Imagination or ignorance is made up of Prana and Akasha which are manifested subtly and grossly when the thinking is there and which remain fine ((latent)) and most finite and unmanifested when the creative thinking is not there. Thus the Infinite Intelligence has eternally within It, the Infinite thinking; and the Imagination in its most finite, fine, *nirakar* atom point state is eternally in the Infinite thinking, and when thinking, i.e. Consciousness, or movement, or vibration begins, this Imagination is manifested in the Infinite subtle and gross form. In other words, Prana and Akasha, i.e. the fine universe are eternally in the Infinite thinking, of the Infinite Intelligence in their fine state. And when the thinking begins, Prana and Akasha are manifested and thus the subtle and gross universe, which are the subtle and gross Infinite Imagination or the fine most finite Imagination's Infinite subtle and gross manifestations, are produced through the Prana acting on Akasha.

Prana is the subtle manifestation and Akasha the gross manifestation of the fine Imagination; Prana means the forces produced through the thinking which when the thinking is not in force exist in fine form. {*page #60 begins} Akasha means the spaceless space.

The fine Imagination, i.e. the fine universe, is nothing but the fine unity, the fine combination of Akasha and Prana as one, in the most finite atom state, which, with the thinking in action, split out into Infinite subtle and gross form. Vibration, which is consciousness or thinking, has made the fine Akasha and Prana, i.e. fine Imagination, to come out of the Infinite Intelligence in Infinite subtle and gross form. Although the Infinite Intelligence can think, i.e. has the Infinite thinking and the Imagination within It eternally, yet when the thinking, which is eternally in It, is not at work (has not begun, has not awoken), the Imagination is not thought or produced; and when the thinking begins the Imagination is manifested in Infinite form.

The Infinite Intelligence by Its thinking manufactures the forces called Prana; and Prana acting on the Akasha creates the whole subtle and gross universe; the Prana and Akasha, i.e. the fine Imagination, both being in united combined fine state, when there is no thinking, no vibration. Prana acting on Akasha produces the universe. The fine Imagination is made up of Prana and Akasha in the fine state.

When the thinking begins, the fine Imagination, i.e. fine Prana and Akasha are brought out or manifested, split. The now split and uncombined Prana then acts on the Akasha, forming the subtle and gross Imagination or universe, the subtle being related to Prana and the gross being related to Akasha. So the subtle and gross universes (Imagination) are the productions, i.e. forms or bodies of Prana and Akasha, the fine Imagination.

When there is no thinking, Prana and Akasha remain combined as the Fine Imagination. When there is thinking, Prana and Akasha get split up and Prana acting on Akasha, the subtle and gross universe is produced. So the subtle and gross universe is the production of the most finite formless Prana and Akasha which when combined is the fine Imagination of the Infinite Intelligence. { *page #61 begins }

Thus this whole universe is the mere Imagination of the thinking of the Infinite Intelligence. The Prana and Akasha in their original fine formless state are in the most finite, i.e. atom point state; that is the original combined fine Prana and Akasha, out of which is produced the subtle and gross universe, exist as a mere atom point in the Infinite Intelligence. From this atom point (*ahur bindu* [creation point]) the Infinite Intelligence produces the Infinite subtle and gross universe with Its thinking. The Infinite Mind, i.e. the Infinite Intelligence when thinking, splits out Its Imagination, the Akasha and Prana; and Prana acting on Akasha, produces the subtle and gross universe. In other words the universe is eternally existing in the most finite fine *bindu* [point] state of Prana and Akasha, in the Infinite Intelligence; and the Infinite Mind manifests the fine universe in its subtle and gross forms.

So when there is thinking, i.e. when the thinking has begun, is at work and is acting, there is the subtle and gross universe; and when there is no consciousness, i.e. no thinking, movement, or vibration, there is no subtle and gross universe. The Infinite Intelligence's thinking produces forth or creates Its most finite fine Imagination which is the universe, into the subtle and gross form through the most finite point atom. So the Infinite thinking gives the Infinite subtle and gross form to the most finite formless Imagination. Now, formless being quite the opposite to form and Infinite being quite the opposite to most finite, hence the Infinite subtle and gross form is given to the formless Imagination by the Infinite thinking, i.e. Infinite Mind, through Its most finite point (*bindu*, atom).

So the atom (*bindu*, point) from which the subtle and gross universe are produced, is the atom of the Infinite Intelligence projected on to the plane of { *page #62 begins } Infinite thinking which is the Infinite Mind or the Infinite Intelligence thinking. In other words, the Infinite I which is *Ahuramazda*, *Maheshwar*, *Brahma*, creates the subtle and gross universe through an atom of the Infinite Intelligence. The most finite fine formless unbinding, unlimiting Imagination of the Infinite Intelligence, becomes the limit (*bandhan*) of the Infinite Intelligence when It begins thinking. So with Its thinking comes Its limit; and the limit for the unlimited must originally be most finite.

Unlimited		Most limited
Infinite	is Opposite to	Most finite
Light		Entire Darkness

So the limit of Infinite Intelligence that binds It comes through Its most finite point. So the most finite formless Imagination when having form, due to the thinking, is the

limit of the unlimited Intelligence; i.e. the subtle and gross universe is the limit of the unlimited Infinite Intelligence when It is thinking; and the limit being opposite of the unlimited is most finite in correspondence to the Infinite. Therefore, the most finite fine universe that comes out or is created becomes the limit of the Infinite Intelligence when produced in infinite subtle and gross form through Its most finite point (atom). So the subtle and gross universe is created from an atom of the Infinite Intelligence through Its thinking.

Thus, Infinite thinking which produces the universe is the cause of Its limit which then making It think falsely, makes It realize the universe. With the vanishing of the limit the false thinking vanishes or ((vice versa)) with the vanishing of the false thinking or false I the limit (*bandhan*) also vanishes.

"tu khud hijaabay khudi hafiz, asmiaan barkhiz"

This couplet from Hafiz can be interpreted variously as follows:- Oh, Hafiz, you yourself are the veil of yourself rise up from between; You are your own veil, remove the veil and you are God. Your false thinking is the veil of separation between you and Self; remove the falseness of your thinking and you'll realize Self.

The Infinite Intelligence is unlimited as originally; { *page #63 begins } but the false egoism of the Infinite Intelligence, i.e. false thinking, must vanish in the thinking, awake, conscious state. This is because in the unthinking sound sleep and unconscious state, the Infinite Intelligence, though It becomes unlimited, yet does not realize this. This means the false egoism, the false thinking, the false I while vanishing must change into Real egoism, Real thinking, Real I; and then the Infinite Intelligence becomes unlimited and also realizes this, i.e. knows that It is unlimited and Infinite. When It realizes that It is limited and also when It realizes that It is unlimited in both the cases the thinking is there; but in the first case it is false thinking and in the second case it is Real thinking; and the realizing that It is unlimited is the realization of Self. This realization comes when in conscious, thinking state, the false egoism (*khudi*) or the false thinking disappears.

**"gar tu apni khudi (meepanaa) mitaalay
toe khudaa tu hojai"
[If you wipe out your ((lower)) self,
then you become God]**

There are three types of thinking of the Infinite Intelligence:

(I) False thinking produces False I, consciousness and false I and is the cause of the limit (*bandhan*) for the unlimited Intelligence.

(II) No thinking which is unconsciousness or sound sleep state is no limit to the unlimited Intelligence, but which It realizes not.

(III) Real thinking which is Super consciousness, Real egoism, Real I or Real Mind is also no limit to the unlimited Intelligence but which It realizes.

In (I), the Infinite Intelligence realizes Itself as limited. In (II), the Infinite Intelligence realizes Itself as neither limited nor unlimited. It is unconscious and so cannot realize anything. In (III), the Infinite Intelligence realizes Itself as unlimited; i.e. realizes Self.

The Infinite Intelligence when thinking falsely and becoming conscious, is the Infinite false mind and thinks Imagination. The false thinking makes It think Imagination and becomes Its limit, Its check, Its *hijaab* (veil), (Its *bandhan*) (limit), which

keeps It from thinking Itself. Infinite Intelligence must think really, i.e. It must think Itself, and that means realization of Self.

{*page #64 begins }So the false thinking has given It the limit, the limit being the universe, the realization of the universe, the *oopabhog* of the universe. This thinking has produced forth ((the split in)) the Prana and Akasha which before the thinking commenced were combined and in fine state in the form of the most finite formless Imagination resulting into the Infinite subtle and gross form. With the disappearance of the false I or the false thinking, the *oopabhog* or the realization or experience of the universe disappears, i.e. the limit which is the subtle and gross Imagination, i.e. the universe, disappears.

The Infinite Intelligence when conscious is the Infinite Mind. Now, Its consciousness is of two kinds:-

I. When conscious but realizing Itself, i.e. the Infinite Intelligence thinking, but thinking Itself and not Its Imagination. This is Its Superconscious state.

II. When conscious but realizing the universe, i.e. the Infinite Intelligence thinking, but thinking Its Imagination and not Itself. This is Its conscious state.

Unconscious :-	(sound sleep state)	general
Conscious :-	(awake state)	ordinary human beings
Super conscious :-	(sound sleep state in awake state)	Satpurush
Sub(under)conscious:-		animals

So consciousness is of three kinds:-

(1) Conscious (2) Superconscious (3) Subconscious.

It is natural for the Infinite Intelligence to think or realize Its Imagination but supernatural for It to think or realize Itself. The Infinite Intelligence when unconscious neither realizes Itself nor the universe. When super-conscious It realizes Itself which is real consciousness; and when conscious It realizes the universe which is false consciousness. The subtle and gross universe or Imagination is the manifestation of fine Imagination which eternally exists in the Infinite Intelligence in the most finite state in the atom point of the Infinite Intelligence. Thus in realizing the universe, the Infinite Mind is realizing Its own manifestations.

The{*page #65 begins } Infinite Intelligence through Its thinking realizes Itself as the Infinite false mind (I) and its two bodies ((subtle and gross universe, similarly)); the Soul through the Spirit ((Its thinking)) realizes Itself as the mind and the ((subtle and gross)) body.

The Infinite Mind which is the conscious, the thinking Infinite Intelligence, when realizing the subtle universe in the sleep state, is in the ordinary dream state; when realizing the gross universe is in the ordinary awake state; and when realizing none of these two universes is in the ordinary sound sleep state. The Infinite Mind, when realizing the subtle universe in the awake state, is in the Divine dream (*turiya* [fourth]) state; and when realizing none of the two universes in the awake state is in the "Sound sleep state in the awake state", i.e. *Anubhav* [Experience] state, or the state of Self realization.

In the conscious awake thinking state of the Infinite Intelligence, there are three states, i.e. the Infinite Mind's three states in the awake state are as follows:-

1) Turned towards, or thinking, the gross plane or gross Imagination, i.e. realizing the gross universe through its gross body, i.e. realization of the external planes.

2) Turned towards or realizing the subtle plane (which includes astral, spiritual, mental, *maansik*), i.e. realizing the subtle universe through its subtle body; i.e. realization of the internal planes, i.e. the 7 planes, the 7 *aasmaan* [sky], the *tabakkaas* [planes], etc.

3) Turned towards or realizing Itself, beyond both the external and internal planes, i.e. realization of Self.

The Infinite Mind in 1) is in the ordinary state of Mind in 2) is in the yogi state of Mind and in 3) is in the Sadguru state of Mind.

As in state (3) above, the Infinite Intelligence in Its conscious and stopped state realizes Itself and is Mahapurush. Here It is in Its thinking and not thinking state; It is thinking because It is thinking Itself and It is not thinking because It is not thinking Imagination; { *page #66 begins } i.e. the vibration stopped state which means Its thinking but not vibrating state.

As in state (2) above, Infinite Intelligence in Its conscious, thinking and moving or vibrating state, realizes the spiritual planes and is a yogi; but here the movement is concentrated or turned ((from the gross to the subtle)) and the vibration is checked but not wholly stopped.

As in state (1) above, Infinite Intelligence in Its conscious or thinking and moving and unconcentrated state (i.e. the thinking of Imagination, the vibration, the moving being in full force) realizes the external universe and is an ordinary human being.

The above three states can be summarized as under:-

I -Thinking, and yet the thinking of the universe is stopped, state.

II -Thinking and yet the thinking of the Imagination is checked, state.

III -Thinking and yet the thinking of the Imagination is in full working, state.

It is the same Infinite Intelligence realizing the Self, or Itself, the planes, and the world, in the three different states of Mahapurush, yogi, and ordinary being; and yet Its unrealizing, unthinking, unconscious state is beyond all these three states.

The three states of the Infinite Mind:-

I -Real, as Mahapurush, realizing Itself, i.e. the beyond.

II -False but high, as yogi, realizing the planes, the subtle universe.

III-False and low, as ordinary being, realizing the gross universe.

The subtle Imagination (universe) is higher Imagination. The gross Imagination (universe) is lower Imagination.

So the Infinite Mind in the awake state, when realizing the subtle universe, though false, is yet in high attitude ((of thinking)).

The same thinking (Mahat), i.e. the same consciousness, covers the following three states of consciousness or of thinking. Thinking (Mahat) when unvibrating is Super consciousness; { *page #67 begins } when with vibration checked is higher consciousness and when vibrating is consciousness.

Thus, Mahat (thinking) when conscious manifests the false mind, the organs ((of sense perception)) and matter. And the first manifestation of the Infinite Intelligence is Its thinking (Mahat). And this thinking (Mahat) manifests to the Infinite Intelligence, the

false mind or I, and, the subtle and gross forms and through them the subtle and gross universe.

So there are three states of consciousness which thinking (Mahat) covers:
(1) Superconscious (Sadguru and yogis) (2) Conscious (ordinary beings) (3) Subconscious (brutes, etc.).

The yogi state is near the Superconscious state but not perfect and so it is not the state of real or super conscious Mind but that of the higher though false mind.

Series VII

The subtle universe exists for the Infinite Self or the Infinite Intelligence, when It thinks subtly; and the gross universe exists for the Infinite Self when It thinks grossly. So the universes are created by formless thinking and realized through subtle and gross thinking. When there is subtle thinking, as in the ordinary dream state or yogi awake state, the gross universe is not realized. When there is gross thinking as in the ordinary awake state, the subtle universe is not realized. When there is no thinking, as in the ordinary sound sleep state or the Sadguru awake state, none of the two universes exist for being realized. So thinking is the cause of the universes existing and false thinking the cause of their being realized, experienced, felt, seen, smelled, heard etc., subtly or grossly as the thinking may be. And so all the experiences of the two universes, all *janam* [births], *maran* [deaths], of the subtle or gross body, all *dukh* [pain], *sukh* [pleasure], all *fikar* [worries], *chinta* [anxieties], all affairs of the subtle and gross universes are due to subtle and gross false thinking.

When{*page #68 begins} there is no thinking, subtle or gross:- (I) As in the ordinary sound sleep state, then the Infinite Self is not thinking but unconscious. (II) As in the Sadguru awake state which is the sound sleep in awake state, then too, the Infinite Self is not thinking but conscious, yet with no experience of any of the two universes, no *janam maran*, of the two bodies, no *dukh sukh*, no *fikar chinta*, no affairs of the subtle and gross universe.

This sound sleep state prevails in II and I, but in II the self is conscious of this state, i.e. conscious of Its real Self. This is Self thinking or Self realization.

In I and II the two bodies of the Infinite false mind (i.e. two bodies of the Infinite false thinking of the Infinite false I) and the two Infinite bodies of the Imagination are not realized by the Self. In other words, in I and II the subtle and gross *sharir* [body] and the subtle and gross universe do not exist for the Self; but in II Self realizes Self, i.e. knows that It is Infinite Intelligence, Infinite existence and Infinite bliss.

This knowledge of Self realization is *dnyan* [knowledge] and is attained in the sound sleep in awake state that is the (II) state.

Let us take the example of Behram:- Behram (i.e. human being in the ordinary state) represents the Individual Infinite false I, false mind, false Self. In the awake state, Behram (i.e. the Infinite false Self) realizes through his gross body the gross universe, in the dream state realizes the subtle universe through his subtle body, and in the sound sleep state realizes nothing, (neither of the two universes, nor himself). But if he were to come up to the yogi state he would realize the subtle universe through his subtle body in the awake state; and if he were to come up to the Sadguru state (II), He would not realize any of the two universes in the awake state but would realize Himself and would declare "I am God! I am Infinite Intelligence and Knowledge; I am Infinite bliss and existence!", i.e. the same Individual Infinite Intelligence or Infinite Self, Behram who due to false thinking, felt himself, realized himself and experienced himself as the subtle and gross body (i.e. as

limited) when thinking really, finds himself, feels himself or realizes himself as Infinite, unlimited, One indivisible, omnipresent, neither subtle nor gross, but eternal and formless.

So each of the innumerable ordinary human beings is Individually the Infinite Intelligence or Infinite Self thinking falsely, i.e. realizing the universes, experiencing Its Imagination. And each of the past and present and future Satpurushes is Individually Infinite Intelligence or Infinite Self thinking, i.e. realizing Itself.

The Individual subtle Infinite thinking means the Individual subtle I, and has subtle body. The Individual gross Infinite thinking means the Individual gross I, and has gross body.

The same human Infinite false Mind when thinking Its subtle Imagination subtly has a subtle body and when thinking grossly has a gross body.

The Imagination is in accordance to the thinking; if the subtle and gross thinking be finite, the subtle and gross Imagination will be finite accordingly, and so the subtle and gross bodies of the thinking, through which the Imagination is realized, are finite accordingly. Just as each individual Infinite false mind (Behram, Padri etc.) is individually Infinite, so is each individual Infinite real Mind (Zoroaster, Buddha, Mohammed, Jesus etc.) individually Infinite.

So Behram, Padri etc. are each individually the Infinite Self thinking falsely, i.e. thinking the Infinite Imagination. And Zoroaster, Buddha, Mohammed, Jesus etc. are each individually the Infinite Self thinking really, i.e. thinking the Infinite Self.

The Infinite false I ocean means Universal Infinite false I. So, Behram, Rustom, Padri, Jal are all Individual Infinite false "I"s, i.e. drops of the Infinite false I ocean. But each drop is individually the ocean, as it is the drop of the same ocean and is in the ocean. { *page #70 begins } In Behram, Rustom, Padri, Jal, Pendu, Vishnu, Arjun, etc., i.e. in the Individual Infinite false "I"s or Individual Infinite false Selves, or Individual Infinite false minds, the *chaitanya* [consciousness] or thinking, is Infinite, though false, i.e. capable of thinking the Infinite subtle and gross Imagination (universe) and which *chaitanya*, if real, is capable of realizing or thinking the Infinite Intelligence or Self.

For the realization of the subtle universe the thinking is subtle, the mind has a subtle body; and for that of the gross the thinking is gross, i.e. the mind has a gross body.

Chaitanya means Mind or thinking or *jiv* [self].

So, Behram, Jal, Rustom, etc. are each individually Infinite false *chaitanya* or *jiv*. And Zoroaster, Jesus etc. are each individually Infinite real *chaitanya*, *Shiv* [Self]. But in vegetables, animals etc. ((i.e. sub-human)) the false *chaitanya* is not Infinite, not complete, i.e. is incomplete, finite. The *chaitanya* [consciousness] in animals is Instinct. The *chaitanya* in ordinary human beings is Reason. The *chaitanya* in Satpurushes is Inspiration.

The minds in the forms of vegetables, animals, etc. are finite, i.e. these are finite false minds or finite false thinkings or finite false "I"s; and so their subtle and gross bodies are finite, i.e. not perfect, not suitable to realize the Infinite subtle and gross Imagination (universe). And so the Infinite subtle and gross Imagination (universe) is realized by them finitely according to their finite subtle and gross *sharir* [body]. (Vide previous page: "The Imagination is in accordance to the thinking; If the subtle and gross thinking be finite, the subtle and gross Imagination will be finite accordingly, and so the subtle and gross bodies of the thinking, through which the Imagination is realized, are finite accordingly."). But in Behram, Rustom, Jal etc. the *chaitanya* being Infinite, their subtle and

gross bodies are perfect, highest, and so the Infinite subtle and gross Imagination (universe) is realized through them Infinitely.

Hence, these finite false, sub-human minds, to realize the subtle and gross universe perfectly, Infinitely and properly must evolve to the level of being Infinite Minds, and so have most perfect subtle and gross bodies, i.e. of the human, through which to take experience of the Infinite Imagination.

Thus, for example, the vegetable mind developing into the animal mind must still advance till it becomes completely developed as the Infinite Mind, i.e. the human mind;{*page #71 begins} so it all sums up to this: that the Infinite false mind, or Infinite thinking in the 1) stone, 2) vegetable, 3) brute and 4) human forms is the same Infinite One; but according to the subtle and gross form of these species It is 1)most finite, 2) less finite, 3) still less finite and 4) Infinite; and so, according to these mediums (subtle and gross bodies) of the Infinite false thinking, the realization of the Infinite Imagination (subtle and gross) is most finite, less finite, still less finite and Infinite.

(1) So the One Infinite Intelligence (Self) in the state of these innumerable individual false minds through their subtle and gross bodies takes the experience of the subtle and gross Imagination (universe), i.e. takes the experience of the subtle and gross forms of the fine nothingness. ((This is explained by the fact that)) Imagination means Ignorance, i.e. Darkness or Nothingness. The fine, i.e. *nirakar*, unseen, formless nothingness when manifested in subtle and gross form is the subtle and gross universe; so the universe is the manifestation of nothingness.

(2) And the same Infinite Intelligence in the state of the individual innumerable Real Minds (like Zoroaster, Jesus, Buddha etc.) thinks Itself, i.e. realizes Itself.

Infinite Intelligence in the state of finite minds, cannot infinitely think, i.e. realize the universe. In other words, It cannot take the experience of the Infinite subtle and gross universe (which when in fine form is most finite) in the state of finite minds, like that of vegetables, brutes, etc., through their finite subtle and gross bodies. Only in the state of a human mind can It think or realize Its Infinite subtle and gross Imagination (universe) through Its subtle and gross body; and through the state of finite Minds of other forms from stone to animal, It thinks (realizes) Its imagination (universe) finitely according to the thinking and its two bodies.

In the beginning the Infinite thinking and the most finite Imagination are eternally existing in the Infinite Intelligence in fine (*nirakar* [formless]) state. With the thinking beginning the most finite fine Imagination manifests Itself in Infinite subtle and gross form. {*page #72 begins}

With the onset of thinking, the Prana and Akasha split up, and Prana acting on Akasha, the universe is formed. Prana represents thinking and Akasha represents Imagination or Nothingness, i.e. Darkness or ignorance. Prana exists in the Infinite state and Akasha in the most finite state when in fine form, i.e. when the Infinite Intelligence is not thinking. With the beginning of thinking, the fine Infinite Prana, i.e. thinking or *chaitanya* or consciousness, becomes the most finite subtle and gross Prana or *chaitanya* in the stone form, and the most finite fine Akasha becomes the Infinite subtle and gross Akasha. Thus the universe is the production of the acting of Prana on Akasha.

Now the universal Infinite thinking gets two bodies, subtle and gross, to realize the two Infinite bodies of the Imagination or Nothingness. In other words, with the beginning of thinking, Infinite Intelligence got the universal subtle and gross body with which to subtly and grossly think or realize the subtle and gross universe.

But the *nirakar* [formless] taking form or *aakaar* means the Infinite thinking becoming finite. The *nirakar* thinking becoming endowed with form, i.e. *sakar*, subtle and gross thinking. This means that the Infinite Thinking in taking the subtle and gross forms or bodies becomes most finite.

The opposite of Infinite is most finite. The opposite of *nirakar* [formless] is *sakar* [form]. The *nirakar* is quite the opposite of *sakar* and so the *nirakar* which is Infinite or Unlimited when it takes form, becomes most finite, most limited.

Thus with the beginning of thinking the most finite fine *nirakar* [formless] imagination became the Infinite *sakar* (enformed) subtle and gross imagination; and the Infinite *nirakar* fine thinking became the most finite *sakar* [enformed] thinking.

Thus in the very beginning the subtle and gross form of the Infinite thinking is most finite (atom form, stone form).{*page #73 begins}

The series of evolution is the advancement of the most finite subtle and gross forms of the Infinite thinking to Its Infinite subtle and gross form: i.e. from atom form to vegetable form and thence to animal form and finally to human form.

The advancement of the subtle and gross form of the universal Infinite Thinking, is universal. That is:-

From Universal subtle and gross stone form to
Universal subtle and gross vegetable form to
Universal subtle and gross animal form to
Universal subtle and gross human form.

As of the universal, so it is of the Individual. All the innumerable Individual stone forms, subtle and gross, are the drops of the universal stone form ocean and so on.

Thus :- One universal subtle and gross stone form is as the ocean, and the innumerable Individual subtle and gross stone forms are as the drops.

One universal subtle and gross vegetable form is as the ocean, and the innumerable Individual subtle and gross vegetable forms are as the drops.

One universal subtle and gross animal form is as the ocean, and the innumerable Individual subtle and gross animal forms are as the drops.

One universal subtle and gross human form is as the ocean, and the innumerable Individual subtle and gross human forms are as the drops.

So, let us deal with the Individual. In the very beginning the Individual subtle and gross form of the Individual Infinite Thinking is most finite. But the Infinite Mind having got the most finite subtle and gross body means It has now become most finite and cannot through these bodies realize (think) the Infinite subtle gross Imagination or universe.

The Infinite Mind owing to the most finite subtle and gross body has become most finite as it were; and to realize the universe It must be Infinite, i.e. have most perfect subtle and gross bodies, i.e. Infinite subtle and gross Thinking. Thus now naturally begins the advancement of the now most finite{*page #74 begins} thinking to Infinite thinking, i.e. the advancement of the most imperfect subtle and gross bodies to perfection.

So the series of evolution is the advancement of the most finite subtle and gross thinking, in atom or stone form to the Infinite subtle and gross thinking in human form.

The *sukshma* [subtle] and *sthul sharir* [gross body] are the subtle and gross thinkings of the Infinite Mind; these are the bodies of the false Mind through which the mind can realize or think the subtle and gross universe or imagination.

In accordance with the ((stage of evolution of)) the finite Mind its subtle and gross body is finite, i.e. imperfect, ((allowing it)) to realize the Imagination finitely.

Finite Imagination means a portion or a particle of the Infinite subtle and gross Imagination. In the series of forms, in the forms up to the vegetable form, the Infinite Mind is in the most finite state, i.e. the Mind in these forms is most finite almost nil, i.e. the *chaitanya* or thinking in these forms is almost nil. So these forms are almost *nirjiv* [inanimate], *nirchaitanya* [without consciousness].

The *jiv* [self] is manifested to some degree in the vegetable forms; more clearly in the animal forms and most definitely in the human form. The almost nil, i.e. most finite Mind (*jiv*) of the atom, stone, iron etc. through its finite subtle and gross body realizes the most finite, i.e. almost nil portion of the subtle and gross universe. This means that the most minute portion (almost nil) of the universe is realized by the *jiv* in the stone form, because the *jiv*, i.e. Mind, Thinking, *chaitanya* in this form is almost nil. This minute portion of the Infinite Imagination is termed "finite Imagination."

The less finite mind (*jiv*) of the vegetable, through its less finite subtle and gross body, realizes a larger portion of the Infinite universe in accordance with the subtle and gross bodies or thinkings, i.e. realizes the Infinite subtle and gross universe less finitely. This means that the *jiv* in this form being less finite, a larger portion of the universe is realized by it, and this larger portion is termed "the less finite Imagination".

The yet less finite mind (*jiv*) in the animal form, through its (yet less finite subtle and gross bodies or thinking, realizes or thinks in a more developed way, a much larger portion of the subtle and gross universe, yet less finitely, in accordance with the *sukshma* and *sthul sharir*, i.e. in accordance with the *chaitanya* or the thinking. The *jiv* in this form being yet less finite, a yet larger portion of the Infinite universe is realized by it. This yet larger portion is termed "the yet less finite Imagination". In other words, because the Mind is thinking more in this form than in the vegetable form, therefore, in this form It can take the experience of the universe more fitly, capably, suitably, than it could through the vegetable form.

The Infinite Mind of the human through Its Infinite, most perfect subtle and gross body realizes the whole of the Infinite subtle and gross universe, infinitely, i.e. completely. And this whole of the infinite universe is termed Infinite Imagination.

In the human form, (a) *jiv* means Infinite false thinking, and (b) *Shiv* means Infinite real thinking.

In both (a) and (b) the thinking is Infinite, but in the human, *jiv*, the thinking is directed towards imagination and in *Shiv* is directed towards Its Infinite Self.

In stone form the thinking being almost nil, the mind or *jiv* almost does not exist; and so the almost not existing most finite Mind in the stone form takes almost no experience of the universe.

In vegetable form, the thinking being present to some degree, the mind or *jiv*, i.e. *chaitanya* exists to some degree; and so the mind in the vegetable form takes some experience of the universe.

In animal form the thinking being more present, the mind or *jiv* exists more definitely; and so the mind in the animal form takes more experience of the universe.

In the human form the thinking being the most, i.e. Infinite, the mind or *jiv* exists most definitely, infinitely, and so the now Infinite mind in the human form takes most fully and completely, experience of the universe. { *page #76 begins }

In the beginning the thinking is infinite, but without the subtle and gross body. As soon as the thinking begins, i.e. takes action or is manifested, It receives the most imperfect finite subtle and gross body and so It, as it were, becomes most finite. The subtle and gross body is ((now)) there, for It to realize the subtle and gross universe, but the thinking has become almost nil, most finite. So in the natural series of evolution It now naturally and gradually becomes less finite, i.e. advances towards Its original Infinity; and so the subtle and gross body also advances in accordance with the most finite thinking becoming less and less imperfect. And when the thinking becomes Infinite, as in the human case, there is no more advancing of the subtle and gross bodies.

Infinite Mind ((manifests and evolves to the state of)) - Infinite false mind ((and thereafter involves to become the)) - Infinite real mind.

Without beginning of thinking the fine most finite universe is manifested in Infinite subtle and gross form by the thinking, which at the same moment receives the most finite subtle and gross form to realize the universe that it has manifested.

In the human form the Infinite Mind is as It was in the very beginning, but now with the subtle and gross body to realize the subtle and gross universe. And so in the human, the mind is Infinite, capable of realizing the Infinite Imagination, i.e. universe. In this state It is the Infinite false Mind with the capability of realizing Itself in which state It is the Infinite real Mind.

((The Infinite Mind progresses through the following stages:))

I In the very beginning It was Infinite but *nirakar*, i.e. with no form, with no subtle and gross body.

II In the series of evolution, i.e. in the other forms, from stone up to human, It has the subtle and gross body but It is finite.

III In the human form It has the subtle and gross body and It is also Infinite.

The false Infinite mind in the series or process of evolution realizes the subtle and gross universe according to the subtle and gross body It receives. { *page #77 begins }

Through the most finite form of the stone, the false Infinite mind, i.e. the realizer, becomes the most finite false subtle and gross mind and the Infinite subtle and gross Imagination, i.e. the realized, becomes the most finite subtle and gross Imagination. This means that through the most finite subtle and gross form of the stone, the Infinite false mind realizes the most finite portion of the subtle and gross universe. Through the less finite subtle and gross form of the vegetable the same Infinite false mind realizes a less finite or greater portion of the same Infinite subtle and gross universe or Imagination subtle and gross universe. Thus in this form, the thinking is less finite and so the imagination is less finite accordingly.

Through the Infinite subtle and gross form of the human, the same Infinite false mind realizes the complete, i.e. Infinite subtle and gross universe, i.e. the thinking in this form is Infinite and so the Imagination is Infinite accordingly.

Thus through the subtle and gross bodies of the human form, the mind thinks, i.e. realizes the whole subtle and gross universe or the Infinite Imagination. And through the subtle and gross bodies in the other forms, the mind thinks, i.e. realizes only the portions of the subtle and gross universe or the finite Imagination.

Mind realizing the whole universe means that only through the subtle and gross body of the human form can the mind possibly take the experience of any *vishay* or object of the gross and subtle universe. Only in this form is it possible for the mind to have Its full running, Its full working in taking the experience of the subtle and gross universe fully, most capably. { *page #78 begins }

The following Urdu, English and Gujarati terms correlate thus:-

<u>Urdu</u>	<u>English</u>	<u>Hindustani</u>
<i>badan</i>	the gross body	<i>sthul sharir</i>
<i>rooh</i>	the subtle body	<i>sukshma sharir</i>
<i>jaan</i>	the mind or the thinking	<i>chaitanya or jiv</i>
<i>jaanay jaan</i>	the Infinite Intelligence or Self	<i>Shiv</i>

Badan and *rooh* are the two bodies of the *jaan*.

Badan and *rooh* are the two bodies of the *jaan*.

Human Case

General Ordinary Case:

The mind when experiencing the gross universe through the gross body does not experience the subtle universe; and when experiencing the subtle universe through the subtle body does not experience the gross universe. And when realizing Self or the Infinite Intelligence, does not experience any of the two universes. In other words, it is the same Infinite Intelligence, which when thinking the subtle imagination has a subtle body for doing so, and then the gross body does not exist for It. And the same Infinite Intelligence when thinking the gross imagination has a gross body for doing so, then the subtle body for It does not exist; and the same Infinite Intelligence when realizing, i.e. thinking neither subtly nor grossly has neither the subtle nor the gross body. In short it is the same One Infinite Intelligence playing these different parts in different stages of Its thinking. When thinking subtly, i.e. thinking the subtle imagination, It has the subtle body; when thinking grossly, i.e. thinking the gross imagination, It has the gross body; and when thinking Itself, It has no body. Because the gross and subtle bodies are due to the thinking of subtle and gross imaginations these are imaginary, not really existing. This means that it is the one and the same Self which becomes the bodyless real mind and realizes Itself; it is the same soul which becomes the false mind and through subtle and gross bodies or thinkings realizes the subtle and gross imagination.

Human case:

In the ordinary awake state of the human the same Individual Infinite Self takes the experience of the gross universe through his gross body, and then does not realize the subtle universe. Again the same Infinite Self in his dream state { *page #79 begins } takes the experience of the subtle universe through his subtle body albeit the lowest portion and division of the astral ((within the subtle)) universe; and then it does not take the experience of the gross universe. The same Infinite Self as in the case of Zoroaster, realizes Itself and then there is no subtle and gross body and no experience of the subtle and gross universe.

In the ordinary awake state the Prana and Akasha are manifested grossly; in the dream state they are manifested subtly (partially breathed in, partially involved) and in the sound sleep state Prana and Akasha go back (fully involved) to their fine original unmanifested state.

Prana means Universal Energy.
Akasha means Universal Matter.

The fine universe is when Prana, which then is in the Infinite thinking state, remains combined with Akasha which then is in the most finite state. The subtle and gross universe is when Prana starts acting on Akasha and then they produce the subtle and gross form for themselves. Prana and Akasha combined is the fine Imagination when these are contained in the thinking. When thinking begins, i.e. when consciousness takes motion, the fine Imagination or fine universe is stirred up and is manifested in subtle and gross form. Then Akasha is manifested as the Infinite subtle and gross matter or Imagination, and Prana is manifested as the Infinite subtle and gross energy. The force, power, etc. produced by the thinking is Prana. Prana is not thinking, but exists in thinking and is the production of, and the attribute of thinking. Thus the subtle and gross universe is the result of ((the interaction of)) the universal energy (Prana) and ((universal)) matter (Akasha).

The *chaitanya* or *jiv* in the human is highest; so human *jiv* is the highest *jiv*, the highest *chaitanya*. From the stone to the human form no ((unnatural)) *sanskara* is formed because the most finite *chaitanya*, in the stone form has to come up to the Infinite *chaitanya* in the human form, naturally. So those impressions are termed the natural *sanskaras*, which the advancing *jiv*, i.e. *chaitanya* or thinking gets in each form, for the receiving of naturally advancing forms from these impressions. { *page #80 begins } Those impressions are termed unnatural *sanskaras* which the human *jiv*, i.e. *chaitanya* or mind, gets in each form from its experiences of the universe, according to the impressions in each form.

So in all the other forms, except the human, Self, i.e. Infinite Intelligence cannot be realized, because the thinking in these forms is not Infinite and Self being Infinite requires Infinite thinking to be realized, i.e. thought. The only form where the thinking has reached its highest ((state)) is the human form. But now in the human form, the mind, i.e. *chaitanya* or *jiv*, thinks Imagination, i.e. takes the experience of the subtle and gross universe; and these subtle and gross experiences produce *sanskaras*.

These experiences, which the mind has of the universe through its bodies, and which are acquired through thought, speech, and action are impressed in the fine state on the imagining mind -- i.e. impressed on the mind experiencing the universe-, and are called impressions or *sanskaras*.

When the body fails, i.e. when a man dies, the sum total of these impressions makes up the subtle body of the mind, and accordingly the ((next)) gross body is achieved. The subtle body gets experiences according to the impressions but does not drop off soon like the gross body does, although finally it too dissolves.

In this way body after body is changed according to the sum total of impressions; and according to the subtle and therefore the gross body that the mind has, it accordingly gets experiences (*oopabhog*) of the subtle and gross universes. Thus there is no end to this unless the *sanskaras* vanish. When the *sanskaras* vanish, the subtle and gross bodies, which are due to and formed according to the *sanskaras*, also vanish. (The subtle body is due to the *sanskaras* and the gross body is due to the subtle body).

Whilst the mind is thinking, i.e. realizing or taking the experience of Imagination or the universe, imaginary impressions are pressed on it, according to Its experiences of the universe. In future, these imaginary fine impressions accordingly make it think or realize the subtle and gross imagination or universe. Once these imaginary impressions are removed the mind does not imagine or think, i.e. realize Imagination but thinks, i.e. realizes, Itself. { *page #81 begins }

Thus the *sanskaras* are the limit for the unlimited mind; the *gabaan, pardaa* [curtain], *hijaab* [head to toe veil] between man and God, between *jiv* and *Shiv*. It is owing to these impressions that the human mind realizes Itself as limited, as *bandaa* [slave]; and when the impressions are removed, the human mind realizes Itself as Infinite, unlimited. Since it is the impressions which make It go on imagining, or keeping It as the false mind or the false thinking or the false I, these are naturally the cause of false egoism or false I-ness, *khudi* [false I], *meepanaa* [I-ness].

Series VIII

Self means the Infinite, Eternal, Indivisible Intelligence. It does not realize or understand or know or think Itself or the universe in Its beyond state. This means that the Infinite Intelligence thinks neither Itself nor Its Imagination; i.e. It is not knowing "Itself" or not knowing "that It does not know." Now Knowledge, knowing that It does not know means Knowledge is ignorant which translates as the Self realizing the universe, or the Intelligence thinking the Imagination. It knows, but what does It know? That It does not know! It thinks, but what does It think? Imagination! So Imagination means that "It does not know"; and false thinking means "Thinking of Imagination". Real thinking means "Thinking of Itself". Thinking "that It does not know" is the symbol of false thinking.

((The four states of thinking of Infinite Intelligence:-))

- 1) The Infinite Intelligence not thinking or not knowing, not realizing, not feeling, not experiencing is Infinite Intelligence ((in the "IS" state)).
- 2) The Infinite Intelligence thinking means The Infinite Mind or the Infinite I or the Infinite egoism or the Infinite thinking. ((in the thinking but not realizing state.))
- 3) The Infinite Intelligence thinking falsely, i.e. knowing that It does not know, i.e. thinking Imagination means the Infinite false mind or the Infinite false I or the Infinite false egoism or the Infinite false thinking. ((state of realizing the imagination.))
- 4) The Infinite Intelligence thinking really, i.e. knowing that It knows Itself, or thinking Itself means the Infinite real mind or the Infinite real I or the Infinite real egoism or the Infinite real thinking. ((state of realizing Self.)) { *page #82 begins }

The Infinite Imagination is in the Infinite Intelligence in the fine form eternally. But the Infinite Intelligence not being conscious, i.e. not thinking, not vibrating, i.e. the Infinite Intelligence not being in the Infinite Mind state, the imagination is not manifested. As soon as consciousness, i.e. thinking appears in It, the fine most finite Imagination is manifested in Infinite subtle and gross forms which It then realizes subtly and grossly. This is false thinking.

The Infinite Intelligence or Self, thinking that It does not think means thinking the Imagination, universe. This is ((false)) egoism or the Infinite Intelligence thinking falsely.

Q. Now, what makes the Infinite Intelligence to think "that It does not think" as thinking, to know ignorance as Knowledge?

A. Maya! Maya is the falseness of the thinking, i.e. Maya makes Infinite Intelligence realize what is false as real, what is nothing as everything.

Consciousness or thinking, or egoism or I is the cause of the fine Imagination, i.e. fine universe being manifested in subtle and gross form (form implies space) when (when implies time) the thinking begins and the fine Imagination, i.e. fine universe, is manifested to the Infinite Intelligence, to the real Self, in the subtle and gross form. Thus Infinite consciousness or Infinite egoism or Infinite I or Infinite thinking or Infinite Mind is the manifester or Creator/ producer of the subtle and gross universe or Imagination.

There is no cause or time or space or creation of the Imagination or universe in the Infinite Intelligence. The Infinite Intelligence in the Infinite Intelligence state creates nothing and realizes nothing. In the real Infinite Mind state It creates nothing but realizes Self. In the Infinite Mind state It creates the Imagination, or more accurately, It does not actually create but produces forth the already existing fine universe, fine Imagination in subtle and gross form; and in the false Infinite Mind state realizes the subtle and gross universe. Thus thinking is the creator of cause, time and space and the producer of the universe;{*page #83 begins} false thinking is the realizer of the universe; and real thinking the realizer of Self.

Thus:-

(a) The Infinite Intelligence in the unconscious, unknowing, unthinking Intelligence state does not create or realize the universe.

(b) Infinite real mind which is the state of conscious, knowing, thinking Intelligence, does not create or realize the universe.

(c) The Infinite Mind creates the universe.

(d) The Infinite false mind realizes the universe.

This creation of the universe and the realizing of the universe, i.e. the states of (c) and (d), is for the unconscious Intelligence to become the Self conscious Intelligence, i.e. for (a) to become (b). Thus (a) attains the states of (c) and (d) to come to the state of (b).

Now thinking manifests the fine Imagination in the subtle and gross form to the Infinite Intelligence and that which manifests or makes the Imagination appear as thinking to the Infinite Intelligence is Maya. Thus it is Maya which makes the universe which is imagination, false, nothing or ignorance or darkness appear to the Self as Intelligence, Real, Everything, Knowledge, or Light. Thus the whole universe in its subtle and gross form is the mere Imagination of the Infinite Intelligence's thinking, and seems to be real and existing, owing to the falseness of the thinking, i.e. Maya.

The Infinite Mind, i.e. the thinking Infinite Intelligence, when in Maya, i.e. in false thinking state is in the false I or false egoism state, and when aloof from Maya is in the real I state. The Infinite Intelligence when not thinking, i.e. not conscious has the Imagination in It but the Imagination is not manifested. Also because It is not thinking It does not think, i.e. realize Itself. It must be conscious or thinking to realize Itself. But consciousness or thinking makes Its fine Imagination to be manifested in subtle and gross form and false consciousness, i.e. thinking that It does not think, knowing that It does not know, makes Its fine Imagination to be realized by It in the subtle and gross form. {*page #84 begins} And so the Infinite Intelligence realizes the manifestation of Its own Imagination and not Itself, i.e. It is conscious but being ignorant, realizes Its Imagination as real owing to the ignorance and does not realize Its Real Self. Being ignorant means that It is thinking falsely, i.e. thinking Imagination. It must ((needs)) think, but think really, i.e. think Itself, which means Self realization. When there is no thinking there is no creation or realization of universe or of Self. When there is thinking the universe is produced, and when there is false thinking, the universe is realized; and when there is real thinking, Self is realized.

When the mind is realizing or experiencing the universe (which in its origin is really speaking, most finite, nothing, darkness, ignorance or Imagination) as Infinite, everything, light, Knowledge, or Intelligence, and when the mind is experiencing Itself (which in Its origin is really speaking Infinite, Everything, Light, Knowledge or Intelligence) as most finite, nothing, darkness, ignorance or imagination, i.e. when the mind is thinking falsely, It is bound by falseness, i.e. Maya. And what makes It think falsely, i.e. what makes It bound by Maya? The answer is *Sanskaras!*

So to escape false thinking, i.e. to escape Maya, It must become completely void of *sanskaras*.

It must remain conscious, i.e. thinking but really conscious and not falsely conscious. In Its unconscious, i.e. not thinking or sound sleep state, It does not think, i.e. realize either Itself (Its Real Self) or Its Imagination, i.e. universe. The falseness of the thinking, i.e. Maya must vanish; and then It will realize Itself and not Its Imagination.

When the Infinite Intelligence is conscious, i.e. thinking in the sense of "realizing - thinking" the universe or Its Imagination, It is in the ordinary conscious state, i.e. in the false conscious state, i.e. in the false thinking state; but when It is conscious, i.e. thinking in the sense of realizing - thinking Itself (i.e. Its Real Self) It is in the extra-ordinary conscious state, i.e. in the Super-conscious state, i.e. in the real thinking state. { *page #85 begins } Thus the distinction between *bandaa* and *Khodaa* [God], the aloofness of *jiv* from *Shiv*, the *gabaar*, the *hijaab*, the veil is all due to the falseness of the thinking; and the falseness is due to *sanskaras*. The mind when void of *sanskaras* is real Mind, and when bound by *sanskaras* is false mind.

**"Miaan aashiqo' maashuq heech haayal neest,
Tu khud hijaabay khudi Hafiz az miaan barkiz.
[Between lover and Beloved there is no curtain;
You yourself are the veil, Hafiz, remove yourself.]**

The egoism, i.e. the "I", must be there but it must be real. The thinking must be there but it must be real thinking. The Infinite Intelligence, i.e. the Infinite Self is *bandaa* or *jiv* when It is thinking falsely, i.e. thinking Imagination or realizing and taking the experience of the universe; and It is *Khodaa* or *Shiv* when thinking really, i.e. thinking Itself, or realizing Self. When It is not thinking It is neither *Shiv* nor *jiv*, neither *Khodaa* nor *bandaa*. It is then Intelligence in the beyond, in the unconscious state. The thinking, the egoism, the I, the consciousness must remain, but the veil of falseness must be lifted, must vanish. The Infinite Intelligence when not thinking, experiences nothing; when thinking really realizes that "I am God, I am Infinite, I am Self, I am Everything."; and when thinking falsely realizes that "I am *bandaa*, I am limited, I am finite, I am body." So the Infinite Mind, i.e. the thinking Infinite Intelligence, with the *Gabaar*, veil, *pardaa*, *Hijaab* of *sanskaras*, i.e. thinking with the falseness which gives It limit or finality, though being Infinite, that Infinite Mind is ordinary being; and when It is void of this falseness, i.e. limit, It is Mahapurush.

The Infinite Intelligence when not thinking is Infinite but does not realize or think Its Infinity; when It thinks falsely It becomes finite or limited, since it is with the beginning of the thinking that the *bhaas* of Its limit or finality appears. Although It is Infinite, yet the falseness of the thinking gives It the *bhaas*, the *bhram* of limit or of finality, i.e. makes It think Itself as limited or finite. When It thinks really, i.e. when the thinking which has begun remains, and the falseness disappears, It becomes Infinite and unlimited again. It is already eternally Infinite but the limit of *bhaas*, *bhram*, having gone, It realizes and thinks Itself as Infinite.

In the sound sleep state, the Infinite Intelligence does not think { *page #86 begins }, i.e. It is unconscious and so realizes or thinks nothing. In the dream state It is partially conscious or partially thinking, i.e. not fully conscious, not fully thinking and so realizes or thinks Its Imagination in the subtle form, i.e. takes the experience of the subtle universe. In the awake state being fully conscious, i.e. fully thinking It realizes or thinks Its Imagination in the gross form, i.e. takes the experience of the gross universe.

Thus the Infinite Intelligence in the sound sleep state has Its imagination, in the most finite fine form, so does not realize or think the Imagination, nor Itself, i.e. realizes or thinks nothing.

In the ordinary dream state, It realizes Its Imagination in the subtle form, and in the ordinary awake state It realizes Its Imagination in the gross form.

The Infinite Intelligence thinking really, i.e. thinking Itself, is the Infinite real I or Infinite real Mind; and the Infinite Intelligence thinking falsely, i.e. thinking Its Imagination is Infinite false I or Infinite false mind. When It realizes Itself It is the Real Mind, and when It realizes the universe, It is the false mind.

As with the ocean so it is with the drop; as with the universal so it is with the individual. The universal Infinite false thinking is the One Universal Infinite false I, One Universal Infinite false Mind, One Universal Infinite false egoism or ocean of the Infinite Intelligence, through which the Infinite Imagination, i.e. the Infinite universe is realized by It in subtle and gross forms. This Universal Infinite false thinking has in It, innumerable Individual Infinite false thinkings, i.e. false "I"s, i.e. false minds, i.e. false egoisms or drops.

The Infinite Intelligence thinks, i.e. realizes the subtle Imagination, i.e. the subtle universe through the subtle false thinking or *sukshma sharir* [subtle body], and the gross imagination, i.e. the gross universe through the gross false thinking or *sthul sharir* [gross body].

The gross and subtle universes are the Infinite gross and subtle forms of the most finite fine universe or fine imagination; and the atom or stone is the most finite subtle and gross form of the Infinite fine thinking;{*page #87 begins} and the *sukshma* and *sthul* bodies of the human beings are the most perfect subtle and gross forms of the Infinite fine thinking.

The Infinite Intelligence realizes Its subtle and gross Imagination, i.e. subtle and gross universe through the two subtle and gross bodies of Its false thinking, i.e. of the Infinite false I.

Human being is the Individual Infinite false I with perfect *sukshma* [subtle] and *sthul* [gross] bodies. The other forms from stone onward to human, but excluding the latter are the Infinite false "I"s with imperfect *sukshma* and *sthul* bodies.

In each form from the stone to the human, the Infinite Intelligence plays the part of the false mind. In all the lower forms, It plays the part of more and ((progressively)) less finite mind, and in the human form only, It plays the part of Infinite Mind. Thus there are innumerable false minds, finite and infinite, and for each of these minds there are the two bodies, *sukshma* and *sthul*. For the finite minds there are the imperfect subtle and gross bodies and for the Infinite minds there are the perfect subtle and gross bodies; and every individual Infinite false I, i.e. human mind, is a drop of the ocean of universal false I or Infinite false I.

So the one and the same Infinite Intelligence takes innumerable experiences of the subtle and gross universes, through the innumerable subtle and gross bodies of the innumerable finite and infinite false minds; and it is the same One Infinite Intelligence which also takes the experience of Itself, i.e. realizes Itself through the innumerable Real Minds, i.e. realized souls. Thus the One and the same Infinite Self, when in the thinking state is Mind or Self; when in the false thinking state, is the false mind or the false Self; when in the real thinking state, is the real mind or the real Self; and when in the not thinking state is the beyond Self. Through the Ishwar (*Ahuramazda*) state It produces the universe; through the innumerable minds and subtle and gross bodies of the human beings (like Faram, Ardeshir, Jamshed etc.) takes the experience of the subtle and gross universe infinitely; and through the Infinite ((Real)) Minds of Mahapurushes (like Zoroaster, Buddha, Jesus etc.) realizes Itself. {*page #88 begins}

The Infinite Intelligence realizes Its Imagination through the false thinking or false mind; i.e. the false mind in stone, vegetable, animal or human, realizes or thinks the subtle and gross imagination or universes through its subtle and gross bodies; and the Infinite Intelligence realizes Itself through the real thinking or Real Mind; i.e. the Real Mind in Zoroaster, Jesus, Buddha, etc. realizes or thinks the Infinite Intelligence, i.e. Itself. Thus ((in short)) the Infinite Intelligence when not thinking realizes nothing; when thinking falsely, realizes the universe; and when thinking really, realizes Itself.

Series IX

For the Infinite Intelligence to think Itself, Its thinking must be Infinite, i.e. to realize Itself, It must think Infinitely; It must be in the Infinite Mind state. For the realizing, the thinking begins, but it begins in the atom or stone form; but in the stone form and the subsequent advancing forms up until the human form, It thinks ((progressively)) more, i.e. less finitely but not Infinitely; so in these forms It cannot realize Itself; in these forms It realizes the universe ((progressively)) more, i.e. less finitely. In the human form, It thinks Infinitely, i.e. the thinking is Infinite; and so in this form It can realize Itself, i.e. know Itself, or think Itself as Infinite. But the *sanskaras* which are the *hijaab*, the limit, the *bandhan* [limit], the *bhaas* [giver of illusion], make It realize the universe, which is the production of nothing. The *sanskaras* make It think falsely, i.e. make It think or realize Itself as finite, and as limited even in the human form where the thinking is infinite and thus do not let It realize Itself as Infinite. In other words, *sanskaras* do not allow It to realize Itself. This *bhaas* [illusion], this limit of *sanskaras*, this falseness of the thinking or Maya must disappear, and the Infinite thinking, which is Infinite in no other form except in the human form, must remain. The Infinite Intelligence must think Infinitely and think really; then only It can realize or think Itself as Infinite as in the case of realized persons. { *page #89 begins }

In the ordinary human case, the Infinite Intelligence is thinking Infinitely, yet falsely, and so realizes or thinks Itself as finite. In the other forms, the thinking is finite, and so It being in the finite state cannot realize Itself as Infinite, i.e. cannot think Infinitely. Thus in the other forms It is finite ((as stated above)) and so cannot realize Its own Infinity, i.e. Itself. In the ordinary human form It is Infinite, but the *sanskaras* give It the *bhaas* [illusion] of finality, and so It cannot realize Itself.

So though it has the capacity ((in the ordinary human form)) to realize Its Infinite self, yet the *sanskaras* don't let It do so; and thus, though being Infinite, It cannot realize Its Infinity owing to the *sanskaras*; and goes on realizing the universe.

In the Mahapurush human form It is Infinite, and the *sanskaras*, the *bhaas*, the falseness etc. having vanished, It realizes Its own Infinity, i.e. realizes Itself. Thus It is One and the same Infinite Intelligence playing different parts.

The Infinite Intelligence when not thinking is the Infinite Intelligence having the fine Imagination, i.e. realizing nothing.

Thus fine Imagination, i.e. fine universe, means unthought imagination or formless or unproduced Imagination (universe) or Natural darkness or Ignorance or Nothing.

When Its thinking begins It becomes firstly the Infinite Mind in thinking Its imagination (universe), i.e. producing or creating (and preserving and destroying) Its Imagination (universe), and secondly the most finite subtle and gross mind in thinking, i.e. realizing Its Imagination subtly and grossly. This means that with the beginning of thinking It becomes (1) the Infinite Creator (and preserver and destroyer) of the subtle and gross universe, and (2) the most finite subtle and gross realizer of the subtle and gross universe, through the most imperfect subtle and gross form.

So with the beginning of thinking, in the most finite subtle and gross mind state, It realizes the universe, which It has created in the Infinite mind state subtly and grossly.

For realizing the universe, the thinking is subtle at first, i.e. not clear, faint, not completely apparent, and then it is gross, i.e. clear, not faint, apparent. When the thinking is subtle, It is the subtle mind and when the thinking is gross, It is the gross mind. { *page #90 begins } With the thinking beginning, the most finite fine Imagination takes Infinite subtle gross form. Thus unthought Imagination is now thought, i.e. the unproduced universe is now produced in subtle and gross form.

Thus in the very beginning when thinking is in action, the Infinite Intelligence becomes the formless Infinite Mind and creates the subtle and gross universe. This is not actual Creation, but manifestation of Its fine most finite Imagination in Infinite subtle and gross form. Immediately thereafter, It becomes the most finite subtle and gross mind to realize this manifested subtle and gross universe. When It is in the ((formless)) Infinite Mind state, the Imagination or universe is produced (and preserved and destroyed) in subtle and gross form; and when It is in the most finite, less and less finite, and Infinite subtle and gross mind state, the Imagination, i.e. universe is realized subtly and grossly. With the beginning of thinking, the Infinite Intelligence becomes the ((formless)) Infinite Mind, (i.e. *Ahuramazda, Om, Maheshwar, Bhrama, Vishnu, Mahesh* [God and His aspects]). It has thought the most finite unthought Imagination in Infinite subtle and gross form, i.e. produced or created the universe.

With the beginning of thinking, the formless Infinite Mind (Ishwar), although Infinite, does not realize the universe as in the real Infinite Mind state of Sadguru; in the case of the latter, i.e. the Sadguru case, the Infinite Mind has no connection with the universe or Imagination at all, whilst in the former case of Ishwar, the Infinite thinking is for thinking the unthought Imagination, i.e. producing the universe and thus cannot realize Itself because Its work is with the creation (preservation and destruction) of the universe. This means that Its connection being with the universe or Imagination (as It has thought the unthought Imagination) Its thinking has been for the universe or Imagination ((for the purpose)) of manifesting the Imagination, i.e. universe and not of realizing the Imagination, i.e. universe. Therefore, It naturally takes to realizing the universe instead of realizing Itself. But the universe, subtle and gross, now has form, subtle and gross, and the formless Infinite Mind cannot realize what It Itself has created in subtle and gross form, ((which is)) the subtle and gross universe having the subtle and gross form. { *page #91 begins }

Thus the Infinite Mind gets form. The Infinite *nirakar* becomes, the most finite in *sakar*; that thinking which is now mind, originally Infinite in the *nirakar* state becomes most finite in the *sakar* state. So with the beginning of taking subtle and gross form with which to realize the subtle and gross universe, the Infinite becomes the most finite mind.

In stone, i.e. atom form, (the very beginning form), the Infinite Intelligence becomes the most finite mind. Thus, though It has received the subtle and gross body, through which to take the experience of the subtle and gross universe, yet It has become most finite; i.e. the subtle and gross body, which It has received is most imperfect. So the Infinite fine thinking in the beginning of its taking action or motion, becomes most finite (almost nil) in stone form.

The Infinite Intelligence, with the beginning of Its thinking, becomes the Infinite Mind, and creates the universe and ((then)) becomes the most finite mind in stone form to realize it. The most finite thinking, in the stone form now gradually increases and takes the advancing subtle and gross form according to the increase in the thinking, i.e. the

most finite mind, now becomes less and less finite in every advancing form and accordingly Its subtle and gross bodies become less and less imperfect in every advancing form, till It reaches the human form. In human form, the thinking, i.e. the mind becomes Infinite as It was before, when creating the universe; but ((now)) with perfect subtle and gross body that It required.

Thus in the human form, the Infinite Intelligence is in the Infinite subtle and gross mind state. As Ishwar, the Infinite Intelligence is Infinite, but without the subtle and gross body. As ordinary human being It is Infinite, but with subtle and gross body. And as stone, vegetable, animal, etc. It is at first most and progressively less and less finite, but ((also)) with subtle and gross body.

In stone form It is most finite and having most imperfect body. In vegetable form It is less finite and having less imperfect body. In human form It is Infinite and having most perfect body. { *page #92 begins }

Thus, in the human form the Infinite Intelligence becomes the Infinite Mind with perfect subtle and gross body and can realize the subtle and gross Infinite Imagination that It thought --i.e. can infinitely take the experience of the subtle and gross universe that It has produced. Moreover, in the human form, It being Infinite can realize Itself. However, in the human form, the intellect being perfect, makes It realize false egoism or I-ness, which is also now full and complete and makes It desire fully the realizing of the universe. This is because of the impressions or natural *sanskaras* which It has gathered, i.e. the experiences (*oopabhog*) of the subtle and gross universe which It has gained in the subtle and gross forms previous to the human form. Now, being still attached to the mind, these natural *sanskaras* and full egoism make It gather new impressions or unnatural *sanskaras* which get attached to the mind once again, limiting the Infinity and which now make It take the experience of the universe.

Thus, although the mind in the human form is ((now)) Infinite and capable of thinking or realizing Itself, yet the impressions, make It ((think or)) realize the most finite fine Imagination (i.e. nothing) as Infinite, i.e. everything. These impressions give It the *bhaas* -- that of Its Infinite Self (everything) as ((being)) most finite (nothing). Thus It goes on realizing the universe ever after in an unending succession of new human forms according to the impressions upon impressions gathered. In this case, i.e. in the human form, the Infinite Intelligence becomes the Infinite false Mind or Infinite false I. In other words the Infinite Mind realizes the universe by realizing Itself as finite and does not realize Its real Infinite Self. But when in the human form, the impressions are wiped off, the limit caused by *sanskaras* disappears, the *bhaas* vanishes and the falseness of the thinking is destroyed. Then the Infinite Mind realizes Itself as Infinite and the universe as nothing, as *bhaas*, as imagination, i.e. realizes Itself. So in this case the Infinite Intelligence becomes the Infinite Real Mind, i.e. Infinite Real I realizing or thinking Itself.

The mind in all the other ((lower)) forms is naturally finite. In the human form It is Infinite; but *sanskaras* make It unnaturally finite, { *page #93 begins } i.e. give It the *bhaas* of Its Infinite Self being finite and of the most finite universe as being Infinite.

In the not thinking state, Intelligence, although It really is Intelligence, exists as if It were Imagination, and Imagination exists as Imagination. Light exists as if it were darkness, and darkness exists as darkness. Knowledge exists as if it were ignorance, and ignorance exists as ignorance; Everything exists as if It were nothing, and nothing exists as nothing; Infinite exists as if It were most finite, and most finite exists as most finite.

In the false thinking state Intelligence although It really is Intelligence, yet owing to the false thinking exists as Imagination and Imagination as Intelligence. Light exists as darkness and darkness as light. Knowledge exists as ignorance and ignorance as

knowledge. Everything exists as nothing and nothing as everything. Infinite exists as most finite and most finite as Infinite.

In the real thinking state, Intelligence exists as Intelligence and Imagination as Imagination. Light exists as light and darkness as darkness. Knowledge exists as Knowledge and ignorance as ignorance. Everything exists as everything and nothing as nothing. Infinite exists as Infinite and most finite as most finite.

In the most thinking state, the Infinite Self is in the real, i.e. natural light, state but not experiencing Light, i.e. experiencing natural darkness. In the false thinking state the Infinite Self is in the false, i.e. unnatural darkness state and experiences unnatural false light. In the real thinking state, the Infinite Self is in the real light state experiencing real light.

Thus the Infinite Intelligence must think, i.e. realize, but think or realize Itself and not Its Imagination, which is the universe that Its thinking has produced or created. This means that It must think and yet not think and that is super thinking. It must be conscious but conscious of Itself and not of Its shadow which is the universe. This means It must be conscious and yet unconscious, and that is Super consciousness. It must realize but realize Itself and not the universe. This means that It must be awake and yet be experiencing the sound sleep state; i.e. It must be alive and dead at the same time. { *page #94 begins }

Thus it is one and the same Infinite Intelligence that plays so many ((various)) parts of:-

- 1) The Infinite unthinking Intelligence, i.e. neither of creating (preserving and destroying) the universe, nor of realizing the universe, nor of realizing Itself;
- 2) The Infinite Mind, i.e. of creating (preserving and destroying) the subtle and gross universe, but neither realizing it nor Itself;
- 3) The most finite false (i.e. subtle and gross) mind, which is realizing the subtle and gross universe most finitely or most imperfectly;
- 4) The less and less finite false (i.e. subtle and gross) mind which is realizing the subtle and gross universe less and less finitely or less and less imperfectly;
- 5) The Infinite false (i.e. subtle and gross) mind which is realizing the subtle and gross universe Infinitely or most perfectly, but which is neither in the state of Creating (preserving or destroying) the universe nor of realizing Itself;
- 6) The Infinite Real Mind, i.e. of realizing Itself, but which is in the state of neither creating (preserving and destroying) the universe nor of realizing it.

As Infinite Mind It creates (preserves and destroys) the universe; as Infinite false mind It realizes the universe Infinitely and as Infinite Real Mind It realizes Itself. As Infinite Intelligence It manifests nothing and realizes nothing. As Infinite Mind It manifests the really most finite atom as the universe, i.e. It manifests the most finite fine Imagination as Infinite in subtle and gross form.

As Infinite false mind It realizes this really most finite (almost nil) universe as Infinite, subtly and grossly, and realizes Itself (which is really Infinite) as finite, in subtle and gross form. However, since this is not really the case, it means that the thinking is false, and hence It is in the false mind state.

As Infinite real Mind It realizes the universe as most finite (which originally and in the real sense is almost nil, i.e. as existing as nothing, as darkness, as Imagination) and realizes Itself as Infinite.

As { *pages #95 &96 begin } most finite ((false)) mind It ((not only)) realizes the universe as most finite but Itself as most finite too.

In less and less finite mind state It realizes the universe as less and less finite and Itself as less and less finite too.

In the Infinite false mind state, the Infinite thinking is there but it is subtle and gross. In the Infinite real mind state, the Infinite thinking is there, but it is neither subtle nor gross.

So in the stone form, the Infinite Intelligence not only realizes the universe as most finite, but Itself too as most finite, being in the most finite thinking state.

In the human form It arrives at the state of Itself being Infinite but the falseness, due to the *sanskaras*, makes It realize the universe as Infinite and Itself as finite. When the falseness disappears, It realizes Itself as Infinite and the universe as most finite; and this is Self realization.

So Self realization means It must have the stone form state (of realizing the universe as most finite) in human form where It really is in the Infinite Mind state. In the stone form It realizes the universe as most finite but Itself as most finite too. In the ordinary human form It realizes the universe as Infinite and Itself as finite. In the Sadguru form It realizes the universe as most finite and Itself as Infinite. So the thinking in the Sadguru form has the *tatwa* [essence] of both the stone form and human form as thus :-

Of the stone form as realizing the universe as most finite and of the human form as being in the Infinite Mind state.

Nirakar [formless] Infinite Intelligence is Infinite, i.e. everything and Its *nirakar* Imagination is most finite, i.e. nothing, darkness or ignorance. When the thinking begins, the *nirakar* Infinite Intelligence first becomes the *nirakar* Infinite Mind, in the state of creating, preserving and destroying the universe, and secondly It becomes the *sakar* [with form] subtle and gross most finite mind in the state of realizing the universe. Thus secondly the formless *nirakar* mind takes the subtle and gross form as it were; i.e. becomes *sakar*; which means that the *nirakar* becomes *sakar*. But *nirakar* is opposite to *sakar*, just as Infinite is opposite to most finite. So the *nirakar* becoming *sakar* means the Infinite becoming most finite, the everything becoming nothing. This means that the Infinite thinking which was Infinite when *nirakar* becomes most finite when *sakar*.

The Infinite Intelligence in the beginning, through the thinking, creates (preserves and destroys) the universe and is in the *nirakar* Infinite state, realizes the universe and then is in the *sakar* most finite state. The Infinite Mind or Ishwar becomes most finite when taking subtle and gross form, to realize the subtle and gross universe, which It has created in Infinite *aakar* [form] from Its most finite *nirakar* state.

So with the beginning of thinking the *nirakar* Infinite Intelligence, i.e. the *nirakar* everything taking form as atom becomes most finite, i.e. becomes the nothing, in *sakar* state; which means that the *nirakar* Infinite thinking becomes most finite. And ((also)) with the beginning of thinking the *nirakar* most finite Imagination, i.e. the *nirakar* nothing, taking form becomes Infinite, i.e. becomes the everything in *sakar* state, i.e. Infinite subtle and gross *sakar* [enformed] Imagination.

The fine Imagination, i.e. the fine universe or Nothing, when unthought is in the most finite or Nothing state; and when thought becomes Infinite in subtle and gross form. This is creation of the universe; but not it's actual Creation. This Imagination ((or universe)) has not been Created, as it eternally was ((latent)) in the ((unthinking)) Intelligence; only now it has been thought, i.e. manifested in form.

The subtle and gross universe is produced from the most finite point, or atom, of the Infinite Intelligence, i.e. the Infinite Intelligence produces the subtle and gross

universe from It's most finite point. Whilst producing the universe It is the Creator or *Ahuramazda* or *Brahma* or *Ishwar*, and the point is Om, *Ahur bindu* [creation point], *Maheshwar* point.

With the beginning of thinking, the Infinite Intelligence becomes the Infinite Mind in creating the universe, i.e. producing forth the most finite fine universe in Infinite subtle and gross form, and becomes the most finite subtle and gross mind in realizing the universe. { *page #97 begin } The Infinite Intelligence to realize Itself must become the Infinite Mind, i.e. must think Infinitely because when not thinking It realizes nothing. But with the beginning of Its thinking, the fine, most finite Imagination becomes the Infinite subtle and gross Imagination or universe. And the Infinite Intelligence becomes the most finite subtle and gross mind, to realize the subtle and gross Infinite Imagination, in the stone or atom form. Mind It has ((indeed)) become, but most finite; whereas to realize Itself, It must be Infinite Mind. So Its thinking which is thus most finite in the beginning, the first subtle and gross form being the atom, gradually increases in the advancing forms to become the Infinite Mind. When It reaches the human form, It becomes the Infinite Mind, i.e. regains Its Infinity, but yet remains finite owing to *sanskaras*. In the human form, the Infinite Mind is, really speaking, the Infinite *sakar* [enformed] Mind, but *sanskaras* give It the *bhaas* [illusory] limit of Its being finite, and so It is naturally the finite *sakar* Mind.

Thus the Infinite Intelligence is:-

- I. The Infinite Mind as *Ahuramazda* or *Ishwar* when creating (and preserving and destroying) the universe;
- II. The most finite subtle and gross mind as atom or stone when realizing the universe most finitely;
- III. The less and less finite subtle and gross minds as vegetable or animal when realizing the universe less and less finitely;
- IV. Infinite false mind, i.e. Infinite subtle and gross mind as human when realizing the universe Infinitely;
- V. Infinite Real Mind as *Sadguru* or *Mahapurush* when realizing Itself.

In I, IV, and V, Mind is Infinite, but realizes Its Infinity in V only. In IV, It realizes Itself as most finite, and so is unnaturally finite. { *page #98 begins }

The six parts played by the Infinite Intelligence are as under:-

- I. Infinite Intelligence as Infinite unthinking Self is *daadaar Ahuramazda* [eternal father Ahuramazda], *Paramatma, Parameshwar, Allah, (Aadi* [(means)) in the beginning]).
- II. Infinite Intelligence as Infinite thinker, i.e. producer or Creator (preserver and destroyer) of the universe, or *Ahuramazda* or *Ishwar* (i.e. *Brahma, Vishnu, Mahesh*).
- III. Infinite Intelligence as most finite or atom, and
- IV. Infinite Intelligence as less and less finite thinker or realizer (i.e. most finite in III and less and less finite in IV) of the universe as in stone, metal, vegetable, animal.
- V. Infinite Intelligence as Infinite thinker or realizer of the universe or Infinite false mind or ordinary human being.
- VI. Infinite Intelligence as Infinite thinker or realizer of Itself or Infinite Real Mind which is *Sadguru* or *Mahapurush (Unt)* [(means)) in the end].

In (I) above, Infinite Intelligence is as the unthinking, uncreating (and unpreserving and undestroying) unrealizing Self.

In (II) It is as the Creator (and preserver and destroyer) of the universe, but neither the realizer of the universe nor of Itself.

In (III) It is as the most finite realizer of the universe but neither the Creator of the universe nor the realizer of Itself.

In (IV) It is as the less and less finite realizer of the universe, but neither the Creator of the universe, nor the realizer of Itself.

In (V) It is as the Infinite realizer of the universe; but neither the Creator of the universe nor the realizer of Itself.

In (VI) It is as the realizer of Itself, but neither the Creator of the universe, nor the realizer of the universe.

Thus in (VI), i.e. in the Self realizing state, the Infinite thinking, i.e. consciousness, is there but the state of creating (and preserving and destroying) of the universe, and the state of realizing of the universe, do not exist; i.e. neither the subtle or gross universe exist for It, nor the subtle and gross body, with which to experience the universe. { *page #100 begins } In this Nirvikalpa Samadhi state one has no sense of the gross and subtle body, although to others the body seems to exist, just as one has no sense of the bodies in sound sleep, though to others the body seems to exist. In *Sahaj Samadhi* which is the state after coming down from the state of Nirvikalpa Samadhi, ((i.e. Sadguru or Avatar)) the bodies exist, but ((only)) for the spiritual workings ((or salvation)) of others.

Through Infinite thinking, the Infinite Intelligence creates the universe. Through false Infinite thinking, It realizes the universe. And through real Infinite thinking, It realizes Itself. Realizing the universe means It takes the *oopabhog*, i.e. experience of the *vishays*, i.e. objects of the subtle and gross universe, through the *indriyaas* [senses] of Its subtle and gross body.

The falseness of the thinking, i.e. the realization or taking of the experience of the universe through the body is due to *sanskaras*. The *sanskaras*, i.e. the impressions of Its experiences of the subtle and gross universe that are attached to It, make It take the experience (*oopabhog*) of the objects of the universe. This means that the *sanskaras* make It realize the subtle and gross universe, i.e. make It think falsely.

In the sound sleep state, Infinite Intelligence does not take the experience of the universe nor of Itself, because It is unconscious, i.e. unthinking. To realize Itself, It must be conscious, i.e. thinking. But as soon as It is conscious, i.e. thinking, the *sanskaras* make It realize the subtle and gross universe through Its body. Self realization means the Infinite

Intelligence must be in the Infinite mind state, but the bodies and the universe must not be existing for It.

In the Creator, preserver and destroyer of the universe state, i.e. in the Ishwar state, It has no body, but the universe exists for It as It is, after all, in the Ishwar state, i.e. in the state of Creator, Preserver and Destroyer of the universe.

In the human form, the bodies exist, owing to the *sanskaras*, and the universe exists, in its being realized by It. It is the fine *sanskaras* that give It the subtle and gross bodies to take the (*oopabhog*) experience of the fine subtle and gross *sanskaras*, and thus make It realize the subtle and gross universe. The mind must not take subtle and gross experience or{*page #101 begins} *oopabhog* of the subtle and gross universe but of Itself; and for this to happen the thinking must remain and the *sanskaras* must vanish.

When It is in sound sleep It is unconscious, but the *sanskaras* are there which make It conscious; and when It becomes conscious the *sanskaras* make It conscious of the universe, i.e. make It take the experience of the subtle and gross universe according to the *sanskaras*. Each day for some time, It becomes unconscious for the time being and so becomes bodiless, i.e. the sound sleep state. Then again the *sanskaras* make It conscious, i.e. bring It into the awake state, i.e. the *sanskaras* make It assume the subtle and gross body in order to make It take their *oopabhog* [experience], subtly and grossly. This means that the *sanskaras* make It conscious to experience them in subtle and gross form.

Its state of unconsciousness for the time being, i.e. being in sound sleep, is the same as the Death state. The difference between the two states is that from sound sleep state the *sanskaras* make It conscious in the same body, i.e. make It take the same subtle and gross body, and make It realize the subtle and gross universe, through the same subtle and gross form. From Death state, the *sanskaras* make It conscious in another body, i.e. make It take another subtle and gross body, and make It realize the subtle and gross universe through that new subtle and gross form. This form is the sum total of the *sanskaras* collected by It through the previous subtle and gross form.

In sound sleep state and in death state, the subtle and gross body of the Infinite Mind are left aside, forgotten, not existing as it were; but the *sanskaras* being there and attached to It, make It conscious of Its bodies, and of the universe, making It realize the latter through the former. From sound sleep state, the consciousness is brought back in the same body and from death state in another body.

When Infinite Intelligence is unconscious, i.e. not thinking, the *sanskaras* do not make It realize the universe; but then It does not realize Itself too, owing to the unconsciousness. When It is Infinitely conscious, as in the awake state of the human being, the *sanskaras* make It realize the universe, and so ((again)) It cannot realize Itself.

To realize Itself It must be conscious and yet not realize the universe, i.e. take the experience of the objects of the subtle and gross universe.{*page #102 begins} This means that It must be Self conscious, and not conscious of the universe, i.e. the *sanskaras* must disappear. When the *sanskaras* vanish, the experiencing of the objects of the subtle and gross universe through the senses of the subtle and gross body ends, in even the conscious state.

In sound sleep state, i.e. in the unconscious state, the mind does not take the experience of the objects of the subtle and gross universe through Its subtle and gross body. This must happen in the conscious or awake state, which means ((the state of)) God realization. This is being in sound sleep state (of not taking experience (*oopabhog*) of the objects (*vishays*)) in the awake state. This means escape from Maya; escape from the universal law (universal law is the Law of Karma whereby new experiences have to be taken

of the subtle and gross universe through the subtle and gross body according to the good or bad *sanskaras*); escape from the binding of *sanskaras*; escape from the falseness of the thinking:-

"paaNchay indriyaa wash karo toe aap hi daas Kabir"
["if you conquer all your five senses, then only is Kabir your slave"]

The bodiless state exists for It in the unconscious, unthinking, sound sleep state. This bodiless state must exist for It in the conscious, thinking, awake state; and that means Nirvikalpa Samadhi, i.e. It has realized Itself. It has no experience of Its bodies or the universe in the unconscious sound sleep state. It must have this state in the conscious awake state, which is the state of God realization.

So Self realization means the Infinite Intelligence must think, must be conscious in the awake state and yet not take experience or realization of the subtle and gross universe; and this can happen only when It is void of *sanskaras* in the conscious state which can be achieved through one of the four yogas with Guru *krupa*, the grace of the Guru.

In sound sleep unconscious state, It does not take the experience of the universe; but being unconscious, how can It be conscious of Itself? And when It is conscious, i.e. when the *sanskaras* make It conscious, or the realizer of the universe, how can It be conscious of Itself? By being void of *sanskaras* in Its conscious state. { *page #103 begins }

So even Ishwar, i.e. Ahuramazda (which is *Brahma, Vishnu, Mahesh*) does not realize Paramatma, i.e. *Daadaar Ahuramazda* or Infinite Intelligence in the state of creating, preserving and destroying the universe does not realize Itself. This means that in thinking (i.e. creating, preserving, destroying) the Imagination or universe It cannot think Itself.

Only Sadguru realizes Parameshwar, i.e. only Infinite Intelligence in the Infinite real thinking state realizes or thinks Itself.

As explained above, the Infinite Intelligence creates the universe in the Infinite Mind state with the beginning of thinking; i.e. It becomes *Brahma*; and then, in the same Infinite formless mind state, preserves the universe which It has produced from the fine formless state, into subtle and gross form state (for the eventual purpose of) realizing it. The Infinite Intelligence when preserving the universe is *Vishnu*; and then It becomes the most finite, less and less finite, and Infinite Mind according ((to the degree of advancement from stone to human)) when realizing the universe which It preserves when in the *Vishnu* state. This means that the Infinite Intelligence in the *Vishnu* state preserves the universe which It has created in the *Brahma* state, and the same Infinite Intelligence when preserving the universe in the *Vishnu* state, realizes it most finitely, less and less finitely or Infinitely accordingly in the atom, vegetable, animal and human mind state. Lastly, the same Infinite Intelligence in the Infinite Mind state as *Mahesh*, destroys the universe consisting of subtle (dream), gross (awake) and fine (sound sleep).

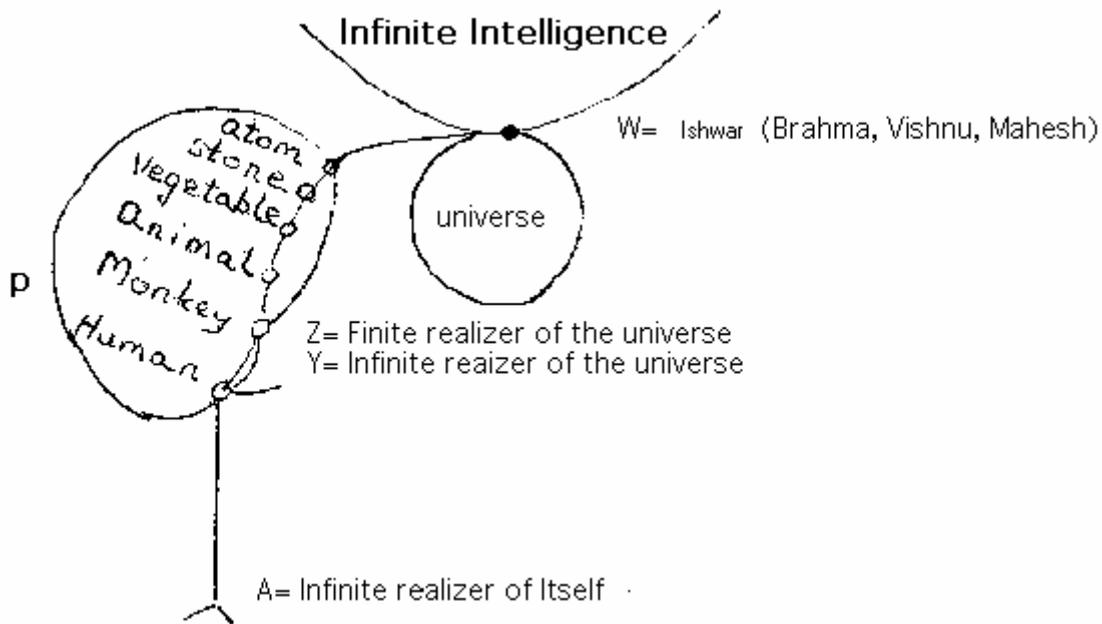
Consider the following example:-

Issuing from sound sleep state is the creation of the universe state; the subtle and gross appearance, i.e. dream and awake state is the preservation of the universe state; and experiencing the subtle and gross (in the dream and awake state) is the realization of the universe state; and going back to sound sleep is the destruction of the universe state.

In any of the three states of *Brahma, Vishnu* and *Mahesh* It is not bound by the universe, i.e. does not realize the universe, It only creates, preserves, and destroys the

universe, i.e. It manifests, preserves and dissolves Its own Imagination (shadow) in the Ishwar state. { *page #104 & 105 }

In another state, aloof from the above mentioned three states, as stone, vegetable, animal and human, It finitely or Infinitely takes the experience of the universe (shadow, Imagination) in its preserved state. When in the state of manifesting, preserving and dissolving the universe It is thinking, It is in the conscious state. For It, the state after dissolution of the universe is the unconscious or sound sleep state.



The Infinite Intelligence as W is the Infinite Creator, preserver and destroyer of the universe; as Z (from atom to sub-human) is the finite realizer of the universe; as Y (in the human) is the Infinite realizer of the universe; and as A is the Infinite realizer of Itself.

It is one and the same Infinite Intelligence doing the triple (*kriya*) duty of creating, preserving and destroying the universe, from one and the same point W. With the beginning of thinking, It produces forth the universe from W, preserves the universe through W, {and when preserving it, realizes it through p} and swallows it up in W. W is the *Maheshwar* or Om point; *oNkul bindu* [umbilicus], *ahur* point.

Brahma (Creator) is (a) The awakening state which may be likened to (b) opening of the eye state, or (c) breathing out state.

Mahesh (destroyer) is (a) The going to sleep state which may be likened to (b) closing of the eye state or (c) breathing in state.

Vishnu (preserver) is (a) The dream and awake state which may be likened to (b) the ((partial or full)) opened eye state or (c) breathing state.

Stone to human is (a) The experiencing state which may be likened to (b) the seeing state or (c) the smelling state. { *page #106 begins }

From stone to human form state, Infinite Intelligence is in the state of realizing the universe, in most finite, less and less finite, and in Infinite proportion according to Its subtle and gross medium ((or form)) of experience.

In the (a) awake or (b) opened eye or (c) breathing state ((in the Vishnu state)) (as mentioned above), Infinite Intelligence from another state aloof ((from Brahma, Vishnu and Mahesh)) of most finite mind, less and less finite mind and Infinite Mind state,

takes the experience of the universe, i.e. sees the sights of the universe or breathes the air of the universe.

The awakening, the dream and awake, and the going to sound sleep states of the mind of all forms from stone to human, correspond to the Creating, preserving and destroying (the universe) states of the Infinite Intelligence.

In the awakening state of the stone form, the Infinite Intelligence as Infinite Ishwar, creates the universe in Infinite form; in the dream and awake state of the stone form, the Infinite Intelligence as Infinite Ishwar, preserves the universe in its Infinite form. In the going to sound sleep state of the stone form It destroys the universe. It is Infinite Ishwar in this state too. But in the dream and awake state of the stone form, It realizes the universe most finitely (almost nil). It is then the most finite subtle and gross mind in the stone form.

In the awakening state of the vegetable form Infinite Intelligence in the Infinite Ishwar state creates the universe in Infinite form. In the dream and awake state of the vegetable form Infinite Intelligence in the state of Infinite Ishwar preserves the universe in its Infinite form. In the going to sound sleep state of the vegetable form It destroys the universe. It is Infinite Ishwar in this state too. But in the dream and awake state of the vegetable form It realizes the universe less finitely. It is then the less finite subtle and gross mind in the vegetable form.

In the awakening state of the human form Infinite Intelligence in the Infinite Ishwar state creates the universe in Infinite form. In the dream and awake state of the human form Infinite Intelligence in the form of Infinite Ishwar preserves the universe in its Infinite form. { *page #107 begins } In the going to sound sleep state of the human form It destroys the universe. It is Infinite Ishwar in this state too. But in the dream and awake state of the human form It realizes the universe Infinitely. It is then the subtle and gross Infinite Mind in the human form.

Thus throughout as the Creator, preserver and destroyer of the universe It is Infinite and *nirakar*, i.e. bodiless. But as *sakar* [enformed], and as the realizer of the universe, It is most finite, less and less finite and Infinite according to the most imperfect, less and less imperfect, and most perfect subtle and gross forms. So with the very beginning of thinking It became the Infinite Mind in creating and preserving the universe, and the most finite mind in realizing it, and the Infinite Mind (Ishwar) in destroying it.

It does not realize (think) Itself when in the state of Infinite Mind, i.e. of Ishwar (*Brahma, Vishnu, Mahesh*) or Creator, Preserver, Destroyer of the universe. When in the state of Infinite real mind It realizes Itself. As Brahma, Vishnu and Mahesh, It does not realize Self because all these states correspond to the awakening, dream and awake, and the going to sound sleep state, which have all direct concern with the realization of the universe and not of Self. In these states it is the universe and not Self concern that is created, preserved and destroyed for being realized. It is all concerned with and in connection to the universe and not Self.

Series X

Thinking or consciousness is the cause of Creation of the universe, because the Infinite Intelligence when not thinking creates and realizes nothing. With pure thinking It produces, preserves and dissolves the universe; and with subtle and gross thinking It realizes the universe.

So thinking produces forth and manifests to the Infinite Intelligence, the fine universe, originally and eternally existing in It, in subtle and gross form.

Thus, there are the three states of the Infinite Intelligence:-

I. Infinite Intelligence or Paramatma as Ishwar is the Infinite Mind, creating, preserving and destroying the universe but not realizing it.

II. Infinite Intelligence or Paramatma as human is the Infinite Mind, realizing the universe, but not creating, preserving or destroying it. { *page #108 begins }

III. Infinite Intelligence or Paramatma as Sadguru is the Infinite Mind, neither creating, preserving or destroying the universe nor realizing it, but realizing Itself.

So Self realization means that the Infinite Intelligence must remain the Infinite Mind and yet neither create, preserve and destroy the universe nor realize it.

Infinite Intelligence is Knowledge, Light, Everything, Infinite.
Imagination is Ignorance, Darkness, Nothing, Most finite.

Now,

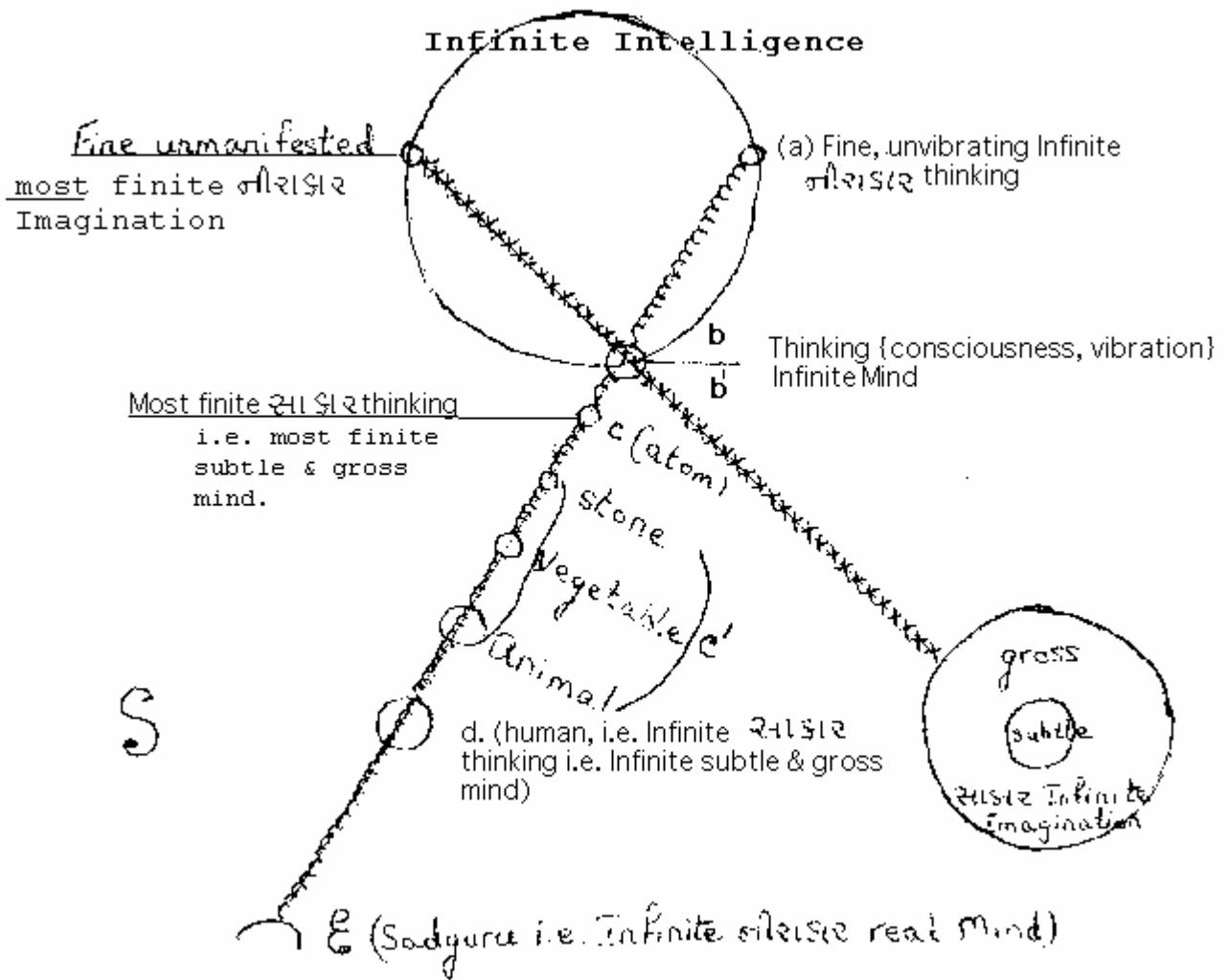
Knowledge	is entirely and completely opposite to	Ignorance, and
Light	is entirely and completely opposite to	Darkness, and
Everything	is entirely and completely opposite to	Nothing, and
{ Intelligence	is entirely and completely opposite to	{ Imagination, and
M-{		N -{
{ Infinite	is entirely and completely opposite to	{ most finite.

Also in the very beginning, the Infinite Intelligence is in the *nirakar*, *asal* [formless, original] unconscious, beyond state. Being Infinite, Its thinking, which in this state is corresponding to Intelligence and not to Its opposite which is the Imagination, is in fine *nirakar*, unworking state and is Infinite, and Its Imagination in fine *nirakar*, (formless) unmanifested state is most finite (since M is opposite to N, as shown above), i.e. Its fine Imagination is an atom of the Infinite Intelligence in fine state.

Thinking, i.e. consciousness or vibration gives forms to the Infinite Intelligence's fine, formless or *nirakar* thinking which is Infinite and ((also)) to Its fine, formless Imagination which is most finite.

Now as Thinking is opposite to Imagination and Infinite is opposite to Most finite; so also *nirakar* [formless] is opposite to *sakar* [with form]; i.e. fine is opposite to subtle and gross.

In the unthinking unconscious state of the Infinite Intelligence, Its thinking and Its Imagination are in *nirakar*, i.e. fine state as Infinite and most finite, respectively. Thinking or vibration gives them *aakar*, i.e. form, subtle and gross. { *page #109 begins } But *sakar* (with form) being entirely opposite to *nirakar* (formless), the thinking makes the *nirakar* Infinite thinking, as most finite *sakar* thinking; and turns the *nirakar*, most finite Imagination into Infinite, *sakar* Imagination.



[[sakar is written in gross circle before Infinite Imagination and in d before thinking, i.e., Infinite and in C "Most finite sakar thinking. The three other Gujarati words are nirakar.]]

The Infinite Intelligence in (a) is as *nirakar* Infinite Intelligence; in (b)' as *nirakar*; Infinite Mind (without the subtle and gross body, i.e. Ishwar); in (c) as the (*sakar*) most finite subtle and gross mind, i.e. most finite *sakar* Intelligence; in (c)' as the (*sakar*) less finite subtle and gross mind; and in (d) as the (*sakar*) Infinite subtle and gross mind, i.e. Infinite *sakar* Intelligence; and in (E) as the *nirakar* Infinite real mind. So the Infinite *sakar* Imagination which in fine, original, *asal* state is most finite or is an atom of the Infinite. In other words, the subtle and gross universe is an atom of the Infinite Intelligence or Paramatma, produced on the plane of (i.e. through) thinking or consciousness (b) in the figure S above.

Yet the Infinite Intelligence remains Infinite eternally. It is Its Imagination alone that takes form and changes owing to Its thinking, and apparently makes Its thinking appear as taking form and changing even though, really speaking, the thinking is Infinite too, {*page #110 begins} whether in action or in the unvibrating state. Its thinking which is Infinite in *nirakar* and stopped original state (a) in the figure S above, remains Infinite and *nirakar*, but is working (as Ishwar) in creating, preserving and destroying the universe, in the formless state (b), and becomes most finite and *sakar* in (c), less finite and *sakar* in (c'), Infinite and *sakar* in (d), and Infinite and *nirakar* and working in (E).

So Its thinking in (a) (b) (d) and (E) is Infinite and in (c) is most finite, and in (c)' is less finite.

But

in (a) Its Infinite thinking in *nirakar* form though Infinite is stopped;

in (b) Its Infinite thinking is *nirakar* but working;

in (d) Its Infinite thinking is *sakar* and working;

in (e) Its Infinite thinking is *nirakar* and working.

But in (b) the working is of producing, preserving and dissolving the universe; in (d) the working is of realizing the universe; in (E) the working is of realizing Itself. In (a) (b) (c) (d) and (E) It is the same Infinite Intelligence, i.e. the Intelligence in all these states is Infinite, only the thinking (*chaitanya*) is less or more. In (a) the Infinite Intelligence is not thinking at all; in (b) It is thinking Infinitely but without form and without realization of the universe; in (c) It is thinking subtly and grossly and most finitely; in (c') It is thinking subtly and grossly and less finitely; in (d) It is thinking subtly and grossly and Infinitely; and in (E) It is thinking Infinitely, which is Self realization.

Thus as we have seen above, the Infinite Intelligence with the beginning of thinking as Infinite thinker (state b' in figure S) produces the universe and as most finite thinker (state (c)) realizes the universe, i.e. in state (c) the Infinite Intelligence acts as the most finite Mind and has most finite (almost nil) thinking in subtle and gross form; and the subtle and gross form of this most finite thinking (i.e. atom) is naturally most imperfect; the *nirakar* Infinite thinking becomes the most finite *sakar* thinking or *chaitanya*. But in (c) the thinking is most finite, { *page #111 begins } i.e. Infinite Intelligence is in the most finite mind state which means It has the most imperfect (finite) subtle and gross body. As a result, It realizes, the Infinite *sakar* Imagination (i.e. *sakar* universe) as most finite. Gradually, the most finite thinking becomes less and less finite, i.e. It gradually comes to the less and less finite mind state and so gradually receives less and less imperfect subtle and gross body accordingly, thus realizing the Infinite *sakar* Imagination as less and less finite. In the human form, the thinking becomes Infinite, i.e. in the human form the Infinite Intelligence becomes the Infinite Mind and so now has most perfect, Infinite subtle and gross bodies and hence realizes the Infinite *sakar* Imagination as Infinite.

Its thinking which is Infinite in state (b)' whilst producing and preserving the universe is really speaking Infinite in state (c) too; but in (c) it receives form to realize the Infinite form of the Imagination; but the form that it receives is most finite, because the *nirakar* Infinite thinking becomes most finite *sakar* thinking, since *nirakar* is opposite to *sakar*, and Infinite opposite to most finite; and the *nirakar*, most finite form of the Imagination becomes the *sakar* Infinite Mind. Hence, the realization, i.e. thinking of the most finite portion of the Infinite *sakar* Imagination is obtained. Thus the Infinite Intelligence in (c) thinks the universe most finitely owing to the most finite form that Its thinking has received. So although in state (c) the thinking is Infinite, yet most finite thinking, i.e. realization of the universe is done.

Now as the Infinite thinking receives less and less finite forms It can think the Imagination, i.e. realize the universe less and less finitely. In other words, in these forms the thinking, although being Infinite, is done less and less finitely according to the forms through which the thinking is done. Finally, in the human form, the Infinite thinking receives Infinite form and so in this form It can think or realize the universe Infinitely.

Thus, the Infinite thinking in state (c) becomes most finite owing to the most finite subtle and gross form that it receives. In state (b) the { *page #112 begins } thinking is formless and Infinite. It becomes most finite subtle and gross thinking in state (c), less finite subtle and gross thinking in state (c') and Infinite subtle and gross thinking in state (d). So in states (b) (c) (c') and (d), the Infinite Intelligence is the same; and also the thinking is present, and the thinking is Infinite; but the thinking varies according to the forms that it receives.

Through the most finite form of state (c), the Infinite thinking's work is done most finitely, and so the Infinite Intelligence is said to be thinking most finitely in state (c).

((Analogy of the Lion))

Suppose in a tightly closed room a lion representing the subtle and gross universe, is locked up. Now you as the Infinite Intelligence are to see or realize the lion representing the *sakar* Infinite Imagination. In the beginning let us suppose there is one minutest hole made in the room (the minutest hole representing most finite subtle and gross body). Now your, i.e. Infinite Intelligence's eye which represents thinking or mind, has the power of seeing or thinking the whole lion (the Infinite *sakar* Imagination), but owing to the minutest form of the hole, i.e. owing to the most finite subtle and gross body, your eye (the Infinite mind) sees (thinks) the minutest part of the lion. This is the (c) state. So here the seeing (thinking) is most finite. Although you (Infinite Intelligence) with your eye (Infinite thinking) can see the whole lion, i.e. can see Infinitely, i.e. the seeing or thinking is Infinite, yet owing to the most minute form of the hole, i.e. most finite subtle and gross form of the mind, you see, i.e. the Infinite Intelligence thinks most finitely the most minute portion of the lion. Then a larger hole or less finite subtle and gross form is made, through which your (Infinite Intelligence's) eye (thinking) sees or thinks or experiences a larger portion of the lion, i.e. a larger portion of the Infinite *sakar* Imagination, a larger portion of the Infinite subtle and gross universe. This is (c) state. Finally, in the (d) state, the whole door is open, i.e. an Infinite hole is made, i.e. the most perfect subtle and gross form is received by the mind, and your eye sees (i.e. the Infinite Mind thinks) the lion or the Infinite *sakar* Imagination completely (Infinitely). { *page #113 begins } You thus see the lion with your eye, i.e. Infinite Intelligence thinks the Imagination, with Its thinking, i.e. with the mind.

In this analogy you means Infinite Intelligence; seeing means thinking;
lion means Infinite *sakar* Imagination and
eye means Infinite thinking Mind.

The Eye Example

In this example:-
Jamshed represents the Infinite Intelligence.
His eye represents the Infinite thinking.
The pupil of the eye represents the *ahur bindu* [creation point], *oNkar bindu*, Maheshwar point.
His shadow (*pratibimb*) represents the Infinite subtle and gross Imagination, i.e. the universe.
The looking glass or *aarsi* [mirror] before his eye represents the subtle and gross body.
The eye represents form of the mind.
Eye closed represents thinking stopped, i.e. unconsciousness.
Eye's opening represents beginning of thinking, i.e. thinking in the productive state.
Eye's closing represents stopping of thinking, i.e. thinking in the dissolving state.
Eye opened represents thinking state, i.e. thinking in the preserving state.
Eye's seeing represents thinking in the realizing state, realizing either the shadow or Jamshed.

When Jamshed's eye is closed, i.e. when Infinite Intelligence is not thinking, is unconscious, as in sound sleep; his shadow, i.e. Infinite Intelligence's Imagination, exists in the eye; i.e. in Its Infinite thinking, i.e. Itself, in the most finite fine state. The eye closed means the Infinite thinking is in the unworking state, i.e. the Infinite Intelligence is unconscious.

Now Jamshed opens his eye which means that the Infinite Intelligence begins thinking, that is to say, the not thinking, not working, Infinite thinking becomes the thinking or working thinking. With the eye's opening, i.e. with the beginning of Infinite thinking, his shadow which existed in the most finite fine state when his eye was closed, comes out in Infinite form through the *putli* [pupil] of the eye, i.e. through the most finite point of the Infinite thinking. { *page #114 begins } Jamshed's shadow which was most finite when in the pupil in the fine state, is as Infinite as Jamshed when produced forth in *sakar* state or as shadow.

Here Jamshed is Brahma, the Producer, Creator of his formless shadow (i.e. fine universe or most finite fine Imagination) in Infinite form with the opening of his eye, i.e. with the beginning of the Infinite thinking of the Infinite Intelligence. Then by keeping the eye open, he preserves his shadow.

This means that by keeping Itself in Infinite thinking state, Infinite Intelligence preserves the Infinite subtle and gross Imagination. Here Jamshed, when keeping his eye open is Vishnu, the Protector, Preserver, of his shadow. When Jamshed closes the eye, (i.e. when Infinite Intelligence stops Its Infinite thinking), he takes back or pulls into the eye (*kheNchi lay chay* [pulls]) the Infinite *sakar* shadow in *nirakar* most finite state. Here Jamshed is Mahesh, the dissolver, destroyer, of his shadow, i.e. universe). The opening of the eye, the eye's open state and the closing of the eye respectively represent the beginning, the continuance and the stopping of Infinite thinking.

In all these three states the Infinite thinking is working and present in Infinite state. Jamshed in the opening of the eye state is the Creator, in the opened eye state is the preserver and in the closing of the eye state is the destroyer of his shadow (i.e. the universe). The "destruction of the shadow" means the dissolution of the Infinite *sakar* shadow into the most finite original fine state. In the closing eye state, the eye is doing the work of taking back into itself the shadow, i.e. the Infinite thinking is doing the work of dissolving Its Imagination. In the closed eye state (i.e. the thinking stopped state) the eye does not work.

So Jamshed's eye, i.e. Infinite Intelligence's Infinite thinking, by opening does the work of creating, by remaining open does the work of preserving and by closing does the work of dissolving his *sakar* Infinite shadow, which, when his eye was closed, was in *nirakar*, most finite form. The eye produces, preserves and dissolves the *sakar* Infinite shadow from, through and into its *putli* [pupil], i.e. Om point.

In the beginning the eye whilst engaged in doing the *kaarya* [work] of the opening, the remaining open and the closing, cannot see either Jamshed's shadow or Jamshed himself, although its seeing in these three states is Infinite. { *page #115 begins } It cannot see his shadow because the shadow is *sakar* while the eye is *nirakar*, having no *sakar* medium. The eye cannot see him because it is engaged in the work of producing, preserving and dissolving his shadow, i.e. its concern is with his shadow. But as soon as the eye opens, i.e. the Infinite Intelligence begins to think, produces the shadow (Imagination) and remains open, (i.e. preserves the shadow) the eye (mind) receives a looking glass with which to see his shadow. This is because the eye's tendency being towards the shadow, the connection of its working being with the shadow, and its direction being towards the shadow, it is naturally compelled or forced to realize the *sakar* shadow by receiving the *sakar* medium, i.e. the looking glass.

Now during these three states, the most finite *nirakar* shadow (Imagination) is in Infinite form, but the eye or the Infinite thinking is glass-less, i.e. formless; and its seeing is Infinite. Because in these three states, the eye produces, preserves and dissolves the shadow, but does not see the shadow (i.e. does not realize the Imagination or universe).

Jamshed's eye is Infinite and he can see Infinitely with it, but in these three states, ((albeit)) with his Infinite eye's ((capacity for)) Infinite seeing, he sees neither himself nor his shadow.

For his *nirakar* Infinite eye to see his *sakar* Infinite shadow, which It has produced and preserved, his eye too must have *sakar* medium or form, through which to see or experience the *sakar* shadow. This is because although the eye produces forth the shadow when opening, yet if there is no *aarsi* [mirror] on which the shadow could be impressed, how can it see the shadow? Thus though the shadow is produced and preserved, yet it is not seen owing to the absence of the ((looking)) glass.

So his *nirakar* eye, ((in order)) to see his Infinite *sakar* shadow has to take a *sakar* medium, i.e. form, which is like a looking glass (i.e. *aarsi* [mirror]). Because unless a looking glass, i.e. form is placed opposite the eye, i.e. mind; Jamshed's eye (mind) cannot see (think) his *sakar* shadow (subtle and gross imagination) that has been produced and preserved by the opening of the eye; so placing the glass opposite to his eye means giving a *sakar* medium to the Infinitely seeing Infinite eye of the Infinite Jamshed through which to see the Infinite *sakar* shadow of Jamshed. { *page #116 begins }

So it means that the *nirakar* Infinite eye receives *sakar* form, i.e. looking glass. However, as explained before, the *nirakar* being opposite to *sakar* and the Infinite being opposite to most finite, the *nirakar* eye receives the most finite glass as its medium, in the very beginning, through which to see his infinite *sakar* shadow. Through this most finite glass his eye sees his shadow most finitely. Though the eye's seeing is Infinite when the eye is open, i.e. though the thinking is Infinite, i.e. the Infinite Intelligence is thinking Infinitely, yet owing to the most finite glass, which is this atom or stone form, i.e. the most finite subtle and gross form which the Infinite Intelligence receives for Its thinking the subtle and gross Imagination, i.e. universe; its seeing of the Infinite *sakar* shadow is most finite. And so in this stone form state the eye's seeing is most finite, i.e. subtle and gross seeing or shadow seeing is most finite; otherwise the seeing would in fact be Infinite. Thus, even though Jamshed (Infinite Intelligence) is in the most seeing (thinking) state, i.e. through the most finite looking glass (*aarsi*) the Infinitely seeing eye sees the most finite portion of his Infinite *sakar* shadow (say, a tip of the hair on Jamshed's head) impressed on the glass.

Then his eye goes on receiving less and less finite glasses and so through them sees Jamshed's Infinite *sakar* shadow less and less finitely, i.e. sees greater and greater portions of his Infinite *sakar* shadow impressed on the greater and greater looking glasses. This means that, say for example, the eye first sees the whole of the head, then from head to chest, and then from head to knees; and these forms of seeing are the metal form, vegetable form, and animal form. In these states too, Jamshed (i.e. Infinite Intelligence) is Infinite and his eye's seeing (thinking) is Infinite too. But owing to the less and less finite looking glasses, i.e. subtle and gross forms that are placed before his eye (i.e. thinking) he sees his Infinite *sakar* shadow as less and less finite on the looking glasses.

So here he sees less and less finitely. Therefore, in these states of having less { *page #117 begins } and less finite glasses, i.e. forms of metal, vegetable, animal, his seeing of his shadow is less and less finite, owing to the looking glasses, since otherwise, really speaking, he could see Infinitely.

In the end, his eye (mind) receives the Infinite glass (i.e. human form) on and through which it sees (experiences) the whole Infinite *sakar* shadow of Jamshed from head to foot, i.e. the whole of the subtle and gross universe. In this state of human form too, Jamshed's seeing is Infinite as before, i.e. Jamshed can see with his eye Infinitely, and now having received an Infinite medium or perfect subtle and gross form through which to see his whole Infinite *sakar* shadow his seeing is Infinite and he (Infinite Intelligence) is in the Infinitely seeing (thinking) state.

But though in this state of having the Infinite looking glass, i.e. human form as the medium for his eye, he can see Infinitely, he does not see his Infinite real Self, but sees his Infinite *sakar* shadow impressed on the looking glass owing to the medium (i.e. looking glass or subtle and gross body of the human form).

Now to describe the human form fully. When Jamshed (i.e. Infinite Intelligence) keeps his eye closed (thinking stopped state) he does not see either himself or his shadow, i.e. his eye when closed cannot see the shadow impressed on the glass, as the shadow is taken in back into most finite fine state by the closing of the eye; i.e. the glass is left aside as it were. When he opens his eye, he produces forth the shadow and preserves it; and then he sees his Infinite *sakar* shadow through the most perfect *aarsi* [mirror], i.e. subtle and gross human form.

When the eye is closed, the glass is there, but is not made use of, is let aside and forgotten, as it were. And when the eye is open, he sees the shadow on the glass, the glass already being there. So his seeing his Infinite *sakar* shadow (i.e. the Infinite Self's experiencing the subtle and gross universe), i.e. the Infinite Intelligence's thinking the Infinite subtle and gross Imagination is due to the looking glass (subtle and gross body). To see himself, Jamshed must not see his shadow. When his eye is closed he does not see his shadow, as explained above; but his eye being closed how can he see even himself? { *page #118 begins } So, he must have his eye open and yet not see his shadow; only then can he see himself. So it means he must have his eye open and yet not see his shadow, which can only happen if the looking glass (subtle and gross body) is not made use of by his open eye (mind). This can only happen if the glass is not there and kept aside as happens in sound sleep where the forms are let aside and forgotten. Now this can only happen when *sanskaras* disappear; because it is the *sanskaras* that place new and ever new glasses before the eye, i.e. it is the *sanskaras* that give new and ever new subtle and gross forms to the Infinite thinking, to the Infinite Mind, through which it sees the shadow of Jamshed accordingly. As long as the *sanskaras* exist, the glass is sure to be present before the eye according to the *sanskaras*; and so the eye when open naturally sees the shadow through the glass.

So for Jamshed to forget the looking glass and thus not see his shadow through the glass, even with eye open, i.e. to keep aside the glass, he must be void of *sanskaras*. The seeing of the shadow by the eye of Jamshed, i.e. the realizing of the universe, is due to the glasses (i.e. subtle and gross body). If there be no looking glass how can he see his shadow? With the opening of the eye, the shadow (i.e. universe) may be produced and it may exist but if there is no looking glass, even if the eye is open, it does not see the shadow, i.e. universe, and so sees Jamshed. And the existence of the looking glass is due to *sanskaras*.

The eye when engaged in the working of its opening, remaining open, and closing (i.e. in the work of producing, preserving and dissolving the shadow) does not see Jamshed or his shadow. The eye when in the work of seeing his shadow, is not engaged in the work of producing, preserving and dissolving his shadow nor of seeing Jamshed; and the eye when in the work of seeing Jamshed, does not do the work of producing, preserving and dissolving his shadow nor of seeing the shadow. Thus the same eye with the same Infinite seeing is differently engaged in these three different workings, one at a time, of:--

- (1) producing, preserving and dissolving the shadow of Jamshed
- (2) of seeing his shadow and
- (3) of seeing Jamshed. { *page #119 begins }

So Self realization means Jamshed must have his eye open and yet not see his shadow, although it is produced and ((projected)) out by the opening of the eye, in the creator and preserver state. I.e. Infinite Intelligence must be in the thinking state and yet not think Its Imagination. This means that It must be void of the looking glasses, for which it

must be free from the *sanskaras*, since *sanskaras* create the glasses. With closed eye he cannot see himself. With open eye, if there be looking glass opposite, owing to the *sanskaras*, he sees his shadow and not himself; but if there be no glass (i.e. no *sanskaras*) he sees not his shadow (which is, nevertheless, produced by him, by the opening of his eye when he is in the Brahma state) but sees himself.

Now after receiving the Infinite looking glass (subtle and gross ((human)) form) Jamshed's eye (the Infinite Mind) receives new and ever new Infinite glasses (i.e. subtle and gross ((human)) forms).

Jamshed (Infinite Intelligence) having received the Infinite *aarsi* [mirror] (subtle and gross body) opposite his eye, i.e. thinking, sees or experiences or thinks his Infinite *sakar* shadow, which is the universe or Imagination, through the *aarsi* [mirror]. Now this seeing (experiencing) of the shadow (universe) produces impressions (*sanskaras*) which become attached to his eye (i.e. Infinite Mind or Infinite thinking).

The seeing by Jamshed's eye means the thinking of Infinite Intelligence's mind. Jamshed, his eye and his seeing are all one and the same. Now when the one Infinite looking glass fails, another *aarsi* [mirror] comes or appears before the eye, according to the impressions it has received by seeing through the last *aarsi*. And it now sees through the new *aarsi* according to the impressions of the seeing through the last *aarsi*. So through this new Infinite *aarsi* too, Jamshed sees (takes the experience of) his full Infinite shadow (i.e. universe) (i.e. head to foot) but in different aspect, according to the glass (subtle and gross form) his eye (mind) has received { *page #120 begins } according to the sum total of impressions (*sanskaras*) on the eye (mind) gained through the previous glass (subtle and gross form). Thus every time the glass fails, Jamshed's eye goes on receiving new looking glasses according to the impressions received by it whilst seeing his shadow through the last glass. These impressions force the eye and compel it to have a new glass opposite it according to these impressions, to see the shadow in their colours.

So the seeing of the shadow or the experiencing of the universe is done by his eye according to the glasses, i.e. subtle and gross forms, that his eye receives; and these glasses are produced opposite the eye according to the past impressions attached on the eye. In these cases of the human form, the eye sees or takes the experience of the same full shadow (universe) differently in different aspects, according to the different Infinite glasses that the eye receives each time. The different glasses in turn are received according to the sum total of the impressions which it receives through the last glass.

So as long as *sanskaras* exist, Jamshed will go on receiving glasses, and so go on seeing his shadow in different aspects through the various glasses when his eye is open (i.e. takes the various innumerable experiences of the universe when the mind is thinking). For him to stop seeing his shadow when the eye is open and thus make him see himself, i.e. for Infinite Intelligence to stop realizing the universe or stop thinking the Imagination, when It is thinking, and thus make It think Itself, *sanskaras* must disappear, so as to make the glasses not exist for his eye even when it is open.

So the changing, *janam* [birth], *maran* [death], and reincarnation; the vanishing and appearing, is for the glasses (i.e. bodies) and not for the eye (i.e. mind or thinking) or for Jamshed (i.e. Infinite Intelligence).

The same Infinite Intelligence when thinking is the Infinite Mind.

Jamshed is Infinite and his eye is Infinite too, throughout. The glasses change, take birth, die or vanish and so are not real; and the shadow being the shadow of the Real cannot itself be real. Imagination is, after all, Imagination even if it be in Infinite form.

And the shadow in its *asal* [original] state is in most finite state, i.e. almost not existing state. { *page #121 begins }

So Jamshed and his eye are one and real, and the glass and shadow are false. The eye or Infinite thinking in Infinite Intelligence of Jamshed, i.e. Infinite Intelligence of Jamshed is one with Jamshed; and so Jamshed (Infinite Intelligence) and his eye (Infinite thinking) are one and not two. Jamshed himself is real throughout. When the eye is closed, Jamshed is not the eye, i.e. when Infinite thinking is stopped, Infinite Intelligence is not the Infinite thinking. When the eye is open Jamshed is, or becomes, the eye; i.e. when Infinite thinking is going on Infinite Intelligence is or becomes the Infinite thinking. Jamshed with closed eye sees nothing, i.e. Infinite Intelligence with thinking stopped thinks nothing. Jamshed with eye open, but seeing his shadow sees falsely, i.e. Infinite Intelligence when thinking Its Imagination, thinks falsely.

Jamshed with eye open but not seeing (or thinking) his shadow, but seeing (or thinking) himself sees, i.e. thinks really.

To summarize:--

I. It is the same Jamshed who when his eye is closed sees nothing. The eye, i.e. Jamshed's seeing is Infinite in this case too, but not in working state; i.e. it is in closed state.

II. It is the same Jamshed who with the opening and closing of his eye produces, preserves and dissolves the shadow. The eye, i.e. Jamshed's seeing is Infinite in this case too, and its working of producing, preserving and dissolving the shadow is likewise Infinite.

III. It is the same Jamshed or Self who when his eye is open sees his shadow most finitely at first, and then less and less finitely. The eye, i.e. Jamshed's seeing is Infinite in this case too, but its working which is of seeing the shadow, is most finite at first, and then less and less finite owing to the most finite and less and less finite glasses, i.e. mediums, ((stone to animal)).

IV. It is the same Jamshed who, when his eye is open sees his shadow Infinitely. The eye, i.e. Jamshed's seeing, is Infinite in this case too and its working which consists of seeing the shadow is likewise Infinite owing to the Infinite medium, ((human form)).

V. It is the same Jamshed who when his eye is open sees himself. The eye, i.e. Jamshed's seeing, is Infinite in this case too and its working which consists of his seeing himself, is likewise Infinite and without the medium of glasses. All throughout, the seeing, i.e. eye, which is one with Jamshed, is Infinite but its working is nil in states I and II, and Infinite in states IV and V, and initially is most finite and subsequently less and less finite in state III. { *page #122 begins }

It is the same Jamshed when his eye is closed or when his eye is open, i.e. remains the same Jamshed when asleep or in dream or awake. It is the same Infinite Intelligence when not thinking or when thinking or when subtly thinking or when grossly thinking or when thinking Itself. There is no change in the Infinite Intelligence. The change is in Its thinking states, i.e. the Infinite thinking is the same one Infinite throughout, but the change is in its working or not working states; and when working, the change is again according to how the working is done.

Thus Jamshed or his eye or seeing are one and the same, the difference in the seeing being according to how the seeing is done. The Infinite seeing being not at work means Jamshed's eye is closed. It is Jamshed who becomes the Infinite eye or the Infinite seeing, and Jamshed who becomes the no eye and the no seeing. Thus only Jamshed, i.e. Self, i.e. Infinite Intelligence, is real and Infinite, indestructible and unchangeable, eternal and indivisible, and one throughout. It only seems to become, because of illusion, most

finite, less and less finite or Infinite, owing to the changes in the mediums, i.e. the glasses which means the forms or bodies.

So the looking glasses (i.e. subtle and gross bodies) of his eye, and his shadow (i.e. subtle and gross universe) are false, changeable, destructible and divisible. But Jamshed is one, Infinite and eternal throughout, whether seeing or not seeing, whether seeing the shadow most finitely or Infinitely, or when seeing himself.

It is the same Infinite Indivisible Jamshed when not seeing, and the same Infinite Indivisible Jamshed when seeing his shadow through the most finite, less finite, and Infinite looking glasses, or when seeing himself. Jamshed not seeing means, the eye in the not seeing state.

In conclusion:--

Jamshed is the Infinite eye.

Infinite Intelligence is the not thinking "Infinite thinking" and Infinite Mind is the thinking "Infinite thinking". { *page #123 begins }

Human Case

Jamshed is in the Ishwar state when his eye is open and the seeing is Infinite and there is no *aarsi* [mirror] opposite his eye, i.e. he does not see his shadow, and also does not see himself. Then, after that, Jamshed is in the ordinary human state, when his eye is open and the seeing is Infinite, but there is an *aarsi* [mirror] opposite his eye, which means that he sees his shadow and not himself. Then finally, Jamshed is in the Sadguru state, when his eye is open and the seeing is Infinite and there is no *aarsi* opposite his eye, which means that he does not see the shadow, but sees himself.

1) In the stone form, i.e. in the very beginning state, Jamshed opens his eye and, with the opening, produces and preserves his shadow. This is the Ishwar state. Now the seeing being Infinite, with the opening of his eye, Jamshed can see himself. That is why he opened it in the very beginning, with the desire of seeing himself. But the desire in the opening, is his first *sanskara*, which immediately placed a glass before his eye; i.e. gave him subtle and gross form. And this first glass, as explained before, was most finite (since *nirakar* is opposite to *sakar* and Infinite opposite to most finite); and through this glass he sees his shadow most finitely. So, though the eye's seeing is Infinite, yet with the opening, the *sanskara* gives it the looking glass and makes it see the shadow in the most finite subtle and gross mind state. The eye opens to see Itself and with the opening is Infinite as always; but the opening creates the *sanskaras* and so it receives the ((most finite)) medium immediately.

2) In the human form, Jamshed opens his eye and, with the opening, produces and preserves his shadow, which ((production)) is the Ishwar state. Now the seeing being Infinite and there being no glass in this state, Jamshed can see himself, but the *sanskaras* immediately, at the very moment of opening, place the Infinite glass before his eye and make him see his Infinite shadow instead of his real Self, which ((shadow)) is the Infinite subtle and gross mind state. { *page #124 begins } He opens his eye to see himself and with the opening the seeing is Infinite. But with the opening, as the universe is manifested, i.e. with the beginning as Infinite seeing is also connected with the shadow immediately, the *sanskaras* place the glass before his eye and make him see through the looking glass.

3) In the Sadguru form, Jamshed opens his eye and, with the opening, produces and preserves his shadow which is the Ishwar state. Now the seeing being Infinite with the opening, and there being no glass opposite to his eye in this state, he can see himself. This means that after the eye has opened and produced and preserved the shadow,

and there being no *sanskaras*, and therefore no glass being placed before his eye's seeing, he naturally sees his Infinite Self with his Infinite seeing, which is the Sadguru state.

In the very beginning, the first desire ((was the cause)) of the opening of the eye, which created the first *sanskara* and ever afterwards *sanskaras* continue to make the eye open and see these *sanskaras* in subtle and gross form. In other words, it was the opening ((of the eye)) in the first form in the beginning that created the *sanskaras*. The desire made it open and this ((act of opening)) was its first *sanskara*. In the human form the *sanskaras* make the eye open; and in the Sadguru form, the eye is open by Itself, without any *sanskaras* to make it open and keep it open.

The Stone Case

The Infinite Intelligence has the Infinite thinking and the most finite Imagination in It. When the thinking begins, the most finite fine Imagination takes Infinite subtle and gross form and the Infinite thinking takes most finite subtle and gross form. So with the beginning of thinking, the Infinite Intelligence plays two parts. One is the part of producing the most finite fine form of the Imagination into Infinite subtle and gross form, and of producing the Infinite fine form of the thinking into most finite subtle and gross form. This is the Infinite Mind Creator state. The other is the part of realizing the Infinite subtle and gross Imagination through the most finite subtle and gross form of thinking.

Because Infinite Intelligence can think the Imagination, i.e. realize the *sakar* form of Imagination through the *sakar* form of thinking. { *page #125 begins } Therefore, when producing the fine forms of thinking and Imagination in subtle and gross forms of stone, vegetable, animal and human, It is in the Infinite Mind state; and when realizing the subtle and gross form of the Imagination through the subtle and gross form of thinking, It is in the subtle and gross or false mind state. This means that in stone it realizes imagination as most finite, in vegetable as less finite, in animal as yet less finite, and in human as Infinite.

As Brahma, It produces the subtle and gross Infinite Imagination. As Vishnu, It protects the *sakar* Infinite Imagination; and as stone, vegetable, animal and human, It realizes the Imagination most finitely, less finitely, yet less finitely and Infinitely. Through the forms of thinking It realizes the form of Imagination, because realizing the Imagination means thinking the Imagination.

With the beginning of thinking in the case of every form, like stone, vegetable, animal and human, It produces, preserves and dissolves the most finite Imagination in Infinite subtle and gross form; but It produces, preserves and dissolves ((the Infinite thinking in)) the most finite, less finite, yet less finite and Infinite forms of the thinking.

Stone Form Case

With the beginning of thinking, i.e. entering the dream and awake state, Infinite Intelligence, produces two things simultaneously:--

- 1) The most finite fine Imagination in Infinite subtle and gross form, and
- 2) The Infinite fine thinking in most finite subtle and gross form.

In producing these two things, It is in the Creator or Brahma or Infinite Mind state.

Then secondly being in dream and awake state, Infinite Intelligence preserves these two things viz. the Infinite subtle and gross form of Imagination and most finite subtle and gross form of thinking. In preserving these two things It is in the preserver or Vishnu, or Infinite Mind state; then in this preserved state (i.e. the dream or awake state) It takes the experience of the Infinite subtle and gross Imagination through the most finite subtle and

gross forms of thinking. { *pages #126 & 127 begins } I.e. in dream state, It takes the experience of the Infinite subtle form of Imagination through the most finite subtle form of thinking and in awake state It takes the experience of the Infinite gross form of Imagination through the most finite gross form of thinking.

In this case, initially It is in the most finite realizer of the Infinite subtle and gross Imagination state, i.e. in the most finite false mind state, which means in the most finite subtle and gross mind state. Then, while passing from awake to dream and from dream to sound sleep state, It dissolves these two things; i.e. the Infinite subtle and gross form of Imagination and most finite subtle and gross form of thinking. In dissolving these two things, It is in the destroying or Mahesh or Infinite Mind state.

The Stone Case

Now let us examine these states in the awakening, awake, and sleeping state of the Infinite Intelligence in the stone form. In the producing, preserving, destroying and realizing of the Imagination, Infinite Intelligence in each of these processes has again two states:--

- (1a) from sound sleep to dream and (1b) from dream to awake state; and
- (2a) from awake to dream and (2b) from dream to sound sleep state.

These two states are described in detail below:--

Let us begin with the producing, preserving, realizing and destroying of the universe in the first state, (a) from sound sleep to dream state; and first state (b) from dream to awake state, in the case of stone form:--

First state (a):--

With the first faint beginnings of Infinite thinking, i.e. with coming down from the unconscious, unthinking sound sleep state to the faint conscious, partial thinking, dream state, Infinite Intelligence firstly produces two things simultaneously:--

- (1) the most finite fine Imagination in Infinite subtle form and
- (2) the Infinite fine thinking in most finite subtle form. This is coming down from sound sleep to dream state, i.e. from the fine to the subtle form. In producing these two things, It is in the Creator or Brahma or Infinite Mind state.

Secondly, It then preserves these two things, i.e. the Infinite subtle form of Imagination and most finite subtle form of thinking. { *page #128 begins } This is remaining in dream state, i.e., in preserving these two things, It is in the preserver or Vishnu or Infinite Mind state. It then takes the experience of the Infinite subtle Imagination through the most finite subtle form of thinking. This is the dreaming state. In this case, It is in the state of most finite realizer of the Infinite subtle Imagination, i.e. in the most finite false mind state, which here means being in the most finite subtle mind state.

It then dissolves these two things, i.e. the Infinite subtle form of Imagination and most finite subtle form of thinking. I.e., It dissolves the Infinite subtle Imagination into most finite fine Imagination and most finite subtle thinking into Infinite fine thinking. This is going from dream state to sound sleep state. In dissolving these two things, It is in the destroying or Mahesh or Infinite Mind state.

First state (b):--

The producing, preserving, realizing and destroying the universe from dream state to awake state (again in the case of stone form):--

With the full beginning of Infinite thinking, when Infinite Intelligence comes down from the faint conscious, partial thinking, dream state, to the fully conscious, fully thinking, awake state, It firstly produces two things simultaneously, in passing from the subtle to the gross :--

- 1) The Infinite subtle form of Imagination in Infinite gross form, and

2) The most finite subtle form of thinking in most finite gross form. This is coming down from dream state to awake state, i.e. from the subtle to the gross. In producing these two things, It is in the Creator or Brahma or Infinite Mind state.

It then preserves these two things, i.e. the Infinite gross form of Imagination and most finite gross form of thinking. This is the remaining-in-awake state. In preserving these two things It is in the preserver or Vishnu or Infinite Mind state. Then in this preserved state, i.e. awake state, It takes the experience of the Infinite gross Imagination through the most finite gross form of thinking ((the stone)). This is the state of realizing of the gross universe. In this case It is in the most finite realizer of the Infinite gross Imagination ((state)), i.e. in the most finite false mind state which here means in the most finite gross mind state. { *page #129 begins }

Second state (a):--

It then dissolves these two things, i.e. the Infinite gross Imagination and most finite gross form of thinking. It dissolves the Infinite gross Imagination into Infinite subtle Imagination and most finite gross thinking into most finite subtle thinking. This is going from awake state to dream state, from full consciousness or thinking to partial consciousness or faint thinking. In dissolving these two things, It is in the destroying or Mahesh or Infinite Mind state.

It then preserves this Infinite subtle Imagination and most finite subtle thinking, which It has dissolved from the gross to the subtle. Infinite Intelligence is now again in the preserver or Vishnu or Infinite Mind state. Once more It takes the experience of the Infinite subtle Imagination through the most finite subtle thinking. It is now again in the most finite subtle mind, most finite false mind state.

Second state (b) from dream to sound sleep state:--

It then dissolves these two things, i.e. Infinite subtle Imagination and most finite subtle thinking into their fine forms, i.e. into most finite fine Imagination and Infinite fine thinking.

Thus as Creator or Brahma Infinite Intelligence plays two parts; (1) from sound sleep to create dream form and (2) from dream form to awake form, i.e. in producing the fine forms of thinking and Imagination into their subtle forms, and then their subtle forms into gross forms.

As preserver or Vishnu, It plays two parts; one with respect to the dream state and the other with respect to the awake state. In passing from sound sleep to dream It preserves the dream. In passing from dream to awake It preserves the wakefulness; and in passing back from awake to dream It preserves the dream once again. With respect to the dream It preserves the subtle forms of the thinking and Imagination. And, with respect to wakefulness, It preserves the gross forms of the thinking and Imagination.

Thus though It creates and dissolves twice, It preserves thrice, and so realizes thrice the forms of Imagination and thinking.

And as destroyer or Mahesh, here too It plays two parts, one with respect to passing from awake state to dream state, and the other with respect to passing from dream state to sound sleep state ((or back to awake state)). That is in dissolving the gross forms of thinking and Imagination into subtle form and their subtle forms into ((either fine form or)) gross form.

The same is the state in human case, the difference only being that in the stone form state, the thinking is most finite and in the human form the thinking is Infinite.

Human Case

Let us now begin again with the producing, preserving, realizing and destroying the universe in the first state (a), from sound sleep to dream state, and (b) from dream to awake state and second state (a) from awake to dream and (b) from dream to sound sleep state in the case of human form. These two states are described in detail below:--

First state (a) :--

With the faint beginning of Infinite thinking, i.e. with coming down from the unconscious, unthinking sound sleep state to faint conscious, partial thinking dream state, Infinite Intelligence firstly produces two things simultaneously:

- (1) The most finite fine Imagination in Infinite subtle form and
- (2) The Infinite fine thinking in Infinite subtle form. This is coming down from sound sleep to dream state, i.e. from the fine to the subtle. In producing these two things, It is in the Creator or Brahma or Infinite Mind state.

Secondly It then preserves these two things, i.e. the Infinite subtle form of Imagination and Infinite subtle form of thinking. This is dream state, i.e. state of remaining in the subtle, i.e. in preserving these two things, It is in the preserver or Vishnu or Infinite Mind state. Then in the preserved state, i.e. dream state, It takes the experience of the Infinite subtle Imagination through the Infinite subtle form of thinking, and this is the dreaming state. In this case It is in the state of Infinite realizer of the Infinite subtle Imagination; i.e. in the Infinite false mind state which here means in the Infinite subtle mind state.

It then dissolves these two things, i.e. the Infinite Subtle form of Imagination and the Infinite subtle form of thinking, i.e. dissolves the Infinite subtle Imagination into most finite fine Imagination, and Infinite subtle thinking into Infinite fine thinking. This is going from dream state to sound sleep state, i.e. from subtle to fine state. In dissolving these two things, It is in the destroying or Mahesh or Infinite Mind state.

First state (b):--

The producing, preserving, realizing and destroying the universe from dream state to awake state (again in the case of human form):--

With the full beginning of Infinite thinking, when Infinite Intelligence comes down from the{*page #131 begins} faint conscious, partial thinking, dream state to the fully conscious, fully thinking, awake state, It firstly produces these two things simultaneously, in passing from the subtle to the gross:--

- (1) The Infinite subtle form of Imagination in Infinite gross form, and
- (2) Infinite subtle form of thinking in Infinite gross form.

This is coming down from dream state to awake state, i.e. from the subtle to the gross. In producing these two things It is in the Creator or Brahma or Infinite Mind state. It then preserves these two things, i.e. the Infinite gross form of Imagination and Infinite gross form of thinking. This is remaining in the awake state and in preserving these two things, It is in the preserver or Vishnu or Infinite Mind state. Then in this preserved state, i.e. awake state, It

takes the experience of the Infinite gross Imagination through the Infinite gross form of thinking ((the human)). This is the state of realizing of the gross universe in the awake state. In this case It is the Infinite realizer of the Infinite gross Imagination, i.e. in the Infinite false mind state which here means in the Infinite gross mind state.

Second state (a):--

It then dissolves these two things viz. the Infinite gross Imagination and Infinite gross thinking, i.e. It dissolves the Infinite gross Imagination into Infinite subtle

Imagination and Infinite gross thinking into Infinite subtle thinking. This is going from awake to dream state, from full consciousness to partial consciousness, from full thinking to partial thinking; this is dissolution of the gross into subtle. In dissolving these two things, It is in the destroying or Mahesh or Infinite Mind state.

It then preserves this Infinite subtle Imagination and Infinite subtle thinking, which It has dissolved from the gross to subtle. Infinite Intelligence is now again in the preserver or Vishnu or Infinite Mind state. It then again takes the experience of the Infinite subtle Imagination; through the Infinite subtle thinking. It is now again in the Infinite subtle mind, Infinite false mind state.

Second state (b):--

It then dissolves these two things, i.e. Infinite subtle Imagination and Infinite subtle thinking into their fine forms, i.e. into most finite fine Imagination and Infinite fine thinking. And in sound sleep (i.e. in the fine state of thinking and Imagination, { *page #132 begins } i.e. in thinking being in Infinite fine state and Imagination being in most finite fine state, i.e. after Its having dissolved the subtle Imagination and thinking in fine form), It neither Creates, preserves and dissolves the forms of Imagination and thinking nor realizes the (form of) Imagination through the (form of) thinking. From sound sleep to dream state, It produces forth (creates) the fine forms of thinking and Imagination in subtle form. It preserves (preserver) these subtle forms of thinking and Imagination. It then takes the experience of (realizer) the subtle Imagination through subtle thinking. It then produces (Creator) these subtle forms of thinking and Imagination into gross form. It then preserves (preserver) these gross forms of thinking and Imagination. It then takes the experience (realizer) of the gross Imagination through gross thinking. It then dissolves (destroyer) the gross forms of thinking and Imagination in subtle form. It then preserves (preserver) these subtle forms of thinking and Imagination. It then takes the experience of (realizer) the subtle Imagination through the subtle thinking. It then dissolves (destroyer) these subtle forms of thinking and Imagination (back to their original) in fine form.

Thus as Brahma (Creator) It plays two parts :--

(1) from sound sleep to create dream form, and

(2) from dream form to create awake form;

i.e. (1) in producing the fine forms of thinking and Imagination into their subtle form (2) and then in producing the subtle forms of thinking and Imagination into gross forms.

As Vishnu (preserver) It plays two parts:--

(1) with respect to the dream state, i.e. of the subtle forms of thinking and Imagination; and (2) with respect to the awake state, i.e. of the gross forms of thinking and Imagination. In passing from sound sleep to dream (from fine to subtle), It preserves the dream; from dream to awake (subtle to gross) It preserves the wakefulness; and in passing back from awake to dream (from gross to subtle) It preserves the dream once again. Thus, though It Creates twice and dissolves twice, It preserves thrice and so realizes thrice the forms of Imagination and thinking.

And as Mahesh (destroyer) here too It plays two parts:--

(1) With respect to passing from awake state to dream state, and

(2) With respect to passing from dream to sound sleep ((or back to awake state));

i.e. (1) In dissolving the gross forms of thinking and Imagination into subtle form; and (2) in dissolving the subtle forms of thinking and Imagination into ((either fine form or)) gross form. { *page #133 begins }

Really speaking, in the original state, the universe, i.e. the Imagination is atom (i.e. most finite) and thinking is Infinite; but when these receive forms, the Imagination

(i.e. fine universe or formless atom) becomes Infinite and the thinking (i.e. formless Infinite) becomes atom, i.e. most finite. Thus it is the same Infinite Intelligence in the most finite mind state and in the Infinite Mind state.

In the human form, the thinking is Infinite as it was in the fine state, although in human form it is working whereas then in the fine state it was stopped. In this human form the Infinite Intelligence thinks Infinitely, but *sanskaras* make It think falsely; thus the falseness attached to the Infinite thinking is due to *sanskaras*; and this falseness makes It think falsely, i.e. makes It think Itself as finite (though really speaking thinking is Infinite in fine original state, as it is now again in human form too). And this same falseness makes Infinite thinking think the universe (which really speaking is most finite in fine form) as Infinite. When the *sanskaras*, i.e. the falseness, disappears the Infinite thinking remains, i.e. Infinite Intelligence then thinks Infinitely, i.e. thinks Itself and so is in the Infinite Real Mind state. It is the same Infinite Intelligence which on the one hand in the state of innumerable individual finite and Infinite false minds realizes the universe, i.e. takes the experience of the gross and subtle objects and which on the other hand, in Real Mind state realizes Itself.

The Ocean Example

- (1) The Ocean not in motion represents the Infinite Intelligence.
- (2) The universal Infinite Ocean in motion represents the universal thinking, the universal egoism, the universal I, i.e. Ishwar.
- (3) The individual drops in motion with their imperfect and perfect bubbles could be said to be the finite and Infinite drops in motion, and represent the finite and Infinite individual false "I"s, false egoisms, false minds.

The Infinite drop, i.e. the drop thinking Infinitely represents thinking in the human form, where the subtle and gross bodies are Infinite, where the thinking is of either the Infinite *sakar* Imagination or of Self. { *page #134 begins }

The Infinite drop in motion represents either the real I in which the drop is not in bubble state, or the false I in which the drop is with bubble form.

The drop in motion realizing the universal bubble through its own small bubble and thus realizing itself as the small bubble is the false I; and the drop in motion realizing Itself as the Ocean is the real I.

In one ocean there are innumerable drops; each drop being in the ocean indicates the ocean. So in fact, each individual drop is the ocean Itself. Those drops that are not in motion, are the drops of the Ocean of Infinite Intelligence. Those drops which are in motion but keep getting endowed with bubbles after bubbles, owing to the *sanskaras*, and which keep realizing these bubbles are drops of the ocean of Infinite false I. Those drops which, though in motion, are bubbleless and realizing themselves as Ocean are drops of the Ocean of Infinite real I, because after all, each drop is really the Ocean eternally.

The Ocean of Intelligence, the ocean of false I and the Ocean of Real I are not different Oceans, but one and the same ocean in different attitudes. The same Intelligence when thinking falsely is the false I and when thinking really is the real I. The finite drop in motion, i.e. the Infinite individual drop having finite bubble, when in motion represents the finite false I or the finite false thinking or the Individual Infinite Intelligence thinking finitely, i.e. the drop of the Ocean of Infinite Intelligence thinking finitely. Thinking finitely means thinking the finite imagination or thinking in forms, other than human, where the subtle and gross bodies are finite.

Thus, those minds, *jivs* who are in sound sleep are the drops that are not in motion. At the same time there may be those who are awake and realizing the gross

universe, and these are the drops in motion realizing the gross bubble. Also at the same time there may be those who are dreaming, and these are the drops realizing the subtle bubble. At the same time there may again be those who are dreaming in the awake state, and these are the drops realizing the subtle bubble in conscious state. And finally, at the same time there may again be those who are awake in sound sleep, i.e. those who are realizing the Self and these are the ones that are in motion and yet bubbleless. { *page #135 begins }

So in one and the same ocean there are:--

(1) Innumerable drops which are not in motion, and realizing neither the bubble nor the ocean. These are in sound sleep or unconscious state.

(2) Innumerable drops which are in motion and realizing themselves as the Infinite Ocean which means being in sound sleep state in the awake state or being in the Superconscious state. These are the innumerable realized persons; and each such drop though individual, is the Infinite Ocean. Thus Buddha is the Infinite Ocean and realizes Himself as such; so also Jesus, Zoroaster, Krishna, Mohammed, Sai Baba etc., i.e. each of these drops is one and the same Infinite Ocean and each of these drops is realizing Itself as such, i.e. realizing Itself as the Ocean individually.

(3) Innumerable drops which are in motion, but realizing the bubbles subtly or grossly and not realizing the Ocean.

All of these drops in (1), (2) and (3) above are in the same Ocean, yet there are some knowing themselves as the Ocean, others knowing themselves as the bubbles, and yet others knowing themselves as neither the Ocean nor as bubble.

Mahapurush means bubbleless Drop in motion realizing Itself as Ocean, but nevertheless having a bubble only for the sake of breaking the bubbles of other drops, i.e. only for the sake of duty of bringing salvation to others. Here bubbleless means that It may have a bubble, only for the sake of world salvation, but It neither realizes the bubble nor experiences through the bubble.

Ordinary human being means a drop in motion but with bubble and knowing Itself as the bubble.

Thus in One end the same Ocean, at one and the same time there are drops in motion that consider themselves as bubbles; and drops in motion that consider themselves as gross or subtle drops or bubbles; drops in motion that consider themselves as the Ocean; and drops that are not in motion at all.

Thus in one and the same Ocean there are innumerable drops that realize nothing; innumerable drops that realize themselves as Ocean; innumerable drops that realize their gross bubbles and through these gross bubbles, the universal gross bubble; innumerable drops that realize their subtle bubbles and through these subtle bubbles realize the universal subtle bubble in the dream or the awake state. Yet, really speaking, each and every drop is the { *page #136 & 137 } Infinite Ocean, i.e. the Infinite Intelligence.

So all are the *ansh* [parts] or drops of the same Infinite Self, i.e. each is individually the One Infinite Self; yet some are in sound sleep, some awake, some dreaming, some dreaming in the awake state, and some in the sound sleep awake state, i.e. some realizing nothing, some realizing the gross and some the subtle universe; some realizing the planes and some realizing themselves. In all these cases it is the same One Self playing different parts, and in different forms and states.

So all are individually the same One Infinite Intelligence, yet some not thinking at all; some thinking the gross imagination some thinking the subtle imagination; and some thinking themselves. It's the same One Ocean whose drops are playing so many different parts and each drop is in the Ocean individually.

"Dariyaa say katrayko whoee nidaa, tooN aur nahi mai aur nahi."

["The Ocean proclaimed to the drop, you are not other, I am not other."] { *page #138 begins }

Series XI

With the beginning of thinking the fine most finite universe, i.e. most finite atom, is produced as Infinite subtle and gross universe, and the Infinite fine thinking is produced as most finite subtle and gross thinking.

The Infinite Intelligence when not thinking is in the Infinite fine mind state. When thinking in the beginning, It is first in the Infinite Mind state, then in the most finite subtle and gross mind state, and then gradually in the less and less finite subtle and gross mind state.

In the human form It is in the Infinite subtle and gross mind state; and in the Mahapurush state It is in the Infinite Real Mind state. Self realization means that the Infinite Intelligence must think Itself Infinitely and yet not think the Imagination, i.e. universe. It must neither be in the state of the Creator of the universe, nor in the state of the realizer of the universe, nor in the unthinking state (because when not thinking and unconscious as in sound sleep It realizes nothing), but must be in the Self thinking state. It must remain conscious but conscious of Itself and not of the subtle and gross universe or subtle and gross body.

In the conscious thinking state experience of anything can be taken; now when the conscious mind is taking the experience of the gross universe, i.e. gross *vishays* [objects], It cannot at the same time take the experience of the subtle universe, i.e. planes etc., nor experience Itself. When taking the experience of the subtle universe, i.e. planes etc., the conscious mind cannot take the experience of the gross universe or of Itself; and when taking experience of Itself the conscious mind cannot take the experience of the gross universe or of the subtle universe.

To take experience of any of these three (i.e. Itself or subtle universe or gross universe) the Infinite Intelligence must be conscious, i.e. must be in the human form; and It can take the experience of only one of these at a time.

When It is taking the experience of the gross universe in the conscious awake state, It is in the ordinary human being state with ordinary consciousness. { *page #139 begins }

When in the conscious awake state, It takes the experience of the subtle universe; It is in the wali or yogi state with higher consciousness. This is possible after having crossed the gross universe in the awake state, having forgotten the gross body and gross universe in the awake state, having left taking the experience of gross objects in the awake state, as signified in the words of Kabir;

"baahayr kay pat bundh kar andar kay pat khol,"
["close the outer doors, open the inner doors"].

This means that only after having crossed the *jahaanay faani* and having entered *jahaanay baaki* in the awake, thinking, conscious state, is it possible to attain the wali or yogi state.

When in the conscious awake state, It takes the experience of Itself, It is in the Nirvikalpa Samadhi or Super Conscious state. This is possible only after having crossed the subtle universe too in the awake state, having forgotten the gross and subtle bodies and

gross and subtle universes in the awake state, having left taking the experience of gross and subtle objects in the awake state.

"Bandaye ishkay toe az hardoe jehan aazaad ust."

**[The one who has surrendered to your love
is free from both the worlds."].**

This line refers to the one who, having crossed both the *jahaanay faani* and *baaki* in the awake thinking conscious state, has realized, seen, met, united with Self.

It must be in the Infinite thinking state to realize Itself. This state of Infinite thinking comes only in the human form and in no other form; and in human form the Infinite mind has subtle and gross bodies. So Self realization means that the Infinite mind in the human form, must not take the experience of the subtle and gross universe though having the subtle and gross body.

In sound sleep, i.e. unconscious state, the gross and subtle bodies do not exist for It; but when in awake and conscious state also the gross and subtle bodies do not exist for It, then It has realized Itself. This means that It must be awake and yet in the sound sleep state, i.e. It must be conscious of Self and unconscious of both the universes and both the bodies. I.e., It must think Itself and not any of the two universes, i.e. It must not take the experience of any of the universes in the awake state, which happens naturally in the sound sleep unconscious state.

Just as in sound sleep the subtle and gross bodies and through them the experience of the subtle and gross universe, do not exist for Infinite Intelligence, but then It is unconscious too, so also in Self realization state, the subtle and gross bodies { *page #140 begins } and through them the experience of the subtle and gross universe do not exist for It, but now It is conscious too and so realizes Itself. This means the Infinite Intelligence must be in the mind state, but stopped mind state. In sound sleep It is in the Infinite Intelligence state; in dream and awake state It is in the mind state but false mind state, i.e. in subtle and gross mind state.

The Infinite Mind in the stone form state realizes the universe as most finite, i.e. almost nil, and the Infinite Mind in the Sadguru state also realizes the universe as most finite, i.e. almost nil. But in the stone form state, the Infinite Mind does not realize Itself and in Sadguru state It realizes Itself. In stone form state It realizes Itself as most finite and realizes the universe as most finite too. In the ordinary human form state, It realizes Itself as most finite and realizes the universe as Infinite, and in Sadguru state It realizes Itself as Infinite Self and the universe as most finite.

So for Self realization, the mind must have the stone form state in human form, because the mind in stone form takes no experience (*oopabhog*) of the subtle and gross universe. For Self realization the universe is not to be experienced; and yet the thinking has to be Infinite since Self is Infinite, and can be thought through Infinite thinking only; whereas in the stone form the thinking is most finite. So the mind must have Its first form state, i.e. stone state, in Its last form, i.e. human form, and only then can It realize Itself.

Even as Ishwar, the mind is Infinite and bodiless and does not realize the universe, all of which is suitable for Self realization; i.e. for the mind to realize Self, it must be Infinite and bodiless and must not realize the universe. But though as the mind of Ishwar, It is doing the work of creating, preserving and destroying the universe, It cannot realize Itself, as Its Infinite thinking is engaged in this work and not in realizing Itself.

In stone form also the mind is almost bodiless, and almost does not realize the universe, but then Its thinking is most finite. In ordinary human form the mind is Infinite but has form and so is engaged in realizing the universe through that form.

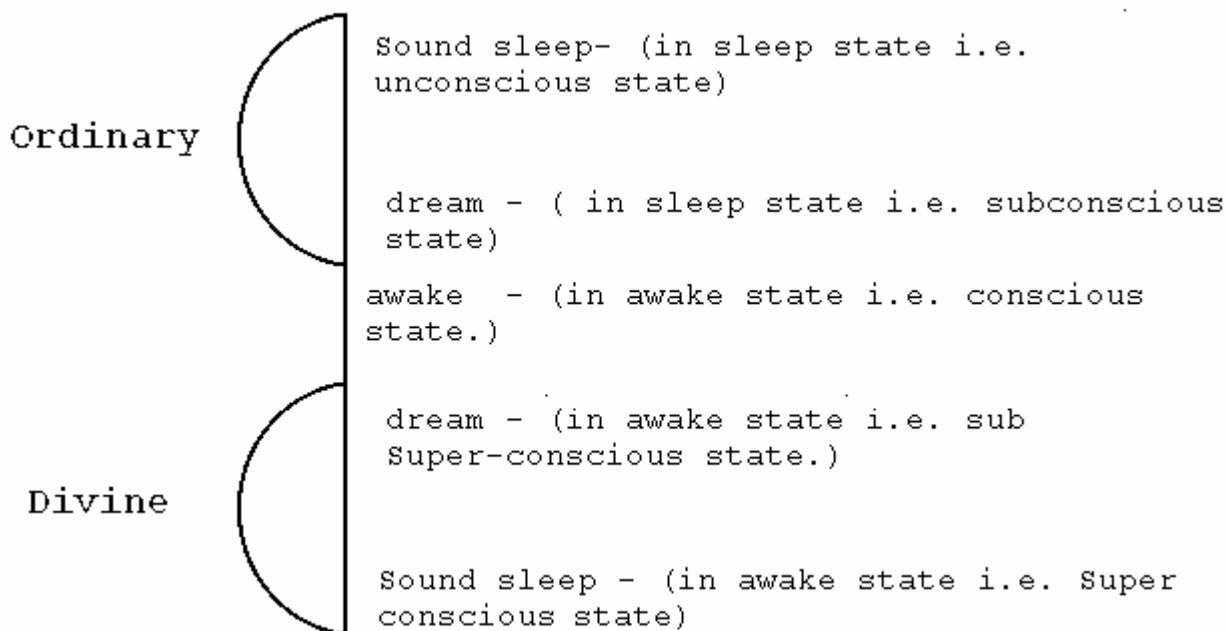
Thus in Ishwar state the mind is Infinite, bodiless, and void of universe experience, but is bound by the work of Creating, preserving and destroying the universe. { *page #141 begins } In stone form the mind is bound neither by the work of Creating, preserving and destroying the universe, nor of realizing the universe because its most finite experience of the universe, i.e. its experiencing the universe as most finite as nothing, means almost no experience. However, here the mind is most finite. In the human form the mind is Infinite and not bound by the work of Creating, preserving or destroying the universe but has form and is bound by the work of realizing the universe.

Now, to realize Itself, the Infinite Mind must be:--

- I.** Infinite
- II.** bodiless
- III.** not bound by the work of realizing the universe, and
- IV.** not bound by the work of Creating, preserving and destroying the universe.

And all of this is possible only in the Sadguru state.

So Self realization means that the Infinite Mind in the human form must not take the experience of the subtle and gross universe though having the subtle and gross bodies. This would be just like in sound sleep, where the bodies seem to exist to others who are awake, yet for the mind in sound sleep these bodies do not exist. Just as in sound sleep It takes no experience of the subtle or gross universe as Its subtle and gross bodies are given up, let aside, forgotten, so also must It not take the experience of the subtle and gross universe in awake conscious state.



Now from the atom or stone form to the animal form of monkey, the Infinite Intelligence is in the finite mind state, where It goes on experiencing the Infinite subtle and gross universe, through Its subtle and gross finite bodies. { *page #142 begins } This means that when in these forms, It is conscious of the universe finitely. When It reaches human form It becomes conscious of the subtle and gross universe Infinitely; i.e. being in the Infinite Mind state in the human form, It takes the Infinite experience of the subtle and gross universe through Its subtle and gross bodies. I.e., It is in the Infinite false mind state.

Now, in the human form the Infinite Intelligence is in the Infinite Mind state and so can take the experience of Its Infinite Self, but instead, It takes the experience of the

Infinite subtle and gross universe. This is because the experience that the mind takes of the subtle and gross universe, in the preceding forms attach on it the fine ((latent)) impressions according to the experience. And these fine impressions make It realize the subtle and gross universe through the subtle and gross body, in advancing forms according to the impressions. The fine impressions are the limited *sanskaras*.

Now, let us explain *sanskaras* in greater detail.

Sanskaras

Sanskaras are of two type; (A) natural and (B) unnatural.

(A) Natural sanskaras:--

The most finite subtle and gross experiences of the universe that the mind receives through the most fine atom or stone form, attach on to It fine impressions, according to the most finite experiences received. And when the atom or stone form drops, these fine impressions which are attached to the mind, give It another less finite subtle and gross form, let us say vegetable form, to realize these fine impressions subtly and grossly. Now the less finite subtle and gross body of the vegetable form that the mind receives is due to the fine impressions the mind has received by Its experiences of the universe in the preceding form. Now the less finite subtle and gross experiences that the mind receives of the subtle and gross universe through the less finite vegetable subtle and gross form attach on It fine impressions according to the less finite experiences received. { *page #143 begins } And when the vegetable form drops, these fine impressions which are attached to the mind, give the mind another very less finite form, let us say animal form, to realize these fine impressions gathered in the last form, in subtle and gross form. Now the very less finite subtle and gross body of the animal form that the mind receives is due to the fine impressions the mind has received by Its experiences of the universe in the preceding form. Thereafter the very less finite subtle and gross experiences that the mind receives of the subtle and gross universe through the very less finite animal subtle and gross form attach onto It fine impressions according to the very less finite experiences received. When the animal form drops, these fine impressions, which are attached to the mind, give the mind an Infinite form, i. e. human form, to make It realize the fine impressions gained in the preceding animal form, subtly and grossly; and these make the mind take the experience of the universe Infinitely through the Infinite form that It has received according to Its fine impressions received in the preceding animal form.

(B) Unnatural sanskaras:--

So although the mind is Infinite in the human form, and capable of realizing (thinking) Itself yet these impressions make It realize the universe Infinitely, instead of realizing Itself. This is because from the stone to human form, the experiences and the impressions thereof are all of the universe, but in the course of natural development. Now up to here ((i.e. up to the first human form)), the mind has received natural *sanskaras*, and is compelled to realize the universe most finitely, less and less finitely and in the end Infinitely; but then in the human form It receives unnatural *sanskaras*, which bind It again to taking subtle and gross forms. Up to coming to the human form, It must necessarily take subtle and gross forms, but when the human form is arrived at, then there is no further necessity of Its being bound to taking forms, as the Infinite degree of thinking is arrived at. But the unnatural *sanskaras* received in the human form, make It continue to being bound to taking forms again and again.

The natural *sanskaras* cannot be escaped by the mind in the previous forms, as It is not Infinite in these forms; but the unnatural *sanskaras*, { *page #144 begins } i.e. *sanskaras* received in the human form, can be wiped off by It, as It is now Infinite, by the *yogas* or *Guru krupaa* [grace ((of the Guru))]. So in the first human form the Infinite Mind takes the subtle and gross experience of the subtle and gross universe through Its subtle and

gross bodies, according to the fine impressions of the last animal form; and these experiences now gained in the human form, attach subtle and gross impressions onto It according to the subtle and gross experiences taken. The mind receives in fine form these subtle and gross impressions of the experiences, gathered through action, speech and thought, both gross and subtle. And when the gross body drops, the subtle body, which is according to the fine impressions that the mind has received, takes another fit gross body according to the sum total of the impressions received before the failure of the gross body. The subtle body is according to the sum total of the fine impressions received in the preceding form, and the gross body is formed according to the subtle body as a fit and suitable gross cover for the subtle body.

Then the Infinite Mind again takes the experiences of the subtle and gross universe according to these *sanskaras* ((i.e. It reincarnates)) because It is still conscious of the subtle and gross body and subtle and gross universe owing to Its *sanskaras*. Again these new experiences form new *sanskaras*, which the Infinite Mind receives in fine impression form. Once again when the gross body fails the Infinite Mind, according to the sum total of the impressions received in last form, which makes up the subtle body, receives another suitable gross body. This body is suitable in the sense that it is fit for the receiving of new experiences according to the *sanskaras* gathered, i.e. a form exactly suitable for the Infinite Mind, through which It can take the experiences of the universe, according to Its past *sanskaras* received during the last form. Thus the Infinite Mind goes on taking experiences of the subtle and gross universe through new and ever new forms which It receives according to the impressions of Its experiences taken ((earlier)).

The Infinite Mind (i. e. the Infinite Intelligence thinking Infinitely) does not change but Its subtle and gross bodies change according to the *sanskaras*. { *page #145 begins } Its subtle body, having its attitude according to the sum total of *sanskaras*, goes on receiving, as it were, new and ever new gross forms. Thus, reincarnation pertains to the subtle body, and accordingly to the gross body too, but does not pertain to the Infinite Mind. The mind changes coats and covers, as it were, according to the *sanskaras* It receives; the *sanskaras* make It change coats, but the mind Itself never changes. Thus death, birth etc. all pertain to the body and not to the Infinite Mind. And this reincarnation of the subtle body (i.e. *janam maran* [birth and death]) continues as long as the mind goes on taking the experience of the universe.

Thus *sanskaras* are the cause of the reincarnation of the subtle body and also the cause of the Infinite Mind being conscious of the universe and not of Self.

So the *sanskaras* must disappear, which means the Infinite Mind must check Itself from taking experiences of the universe through Its bodies, which would stop new *sanskaras* from attaching onto It while spending away the past *sanskaras*. When *sanskaras* disappear, the experience of the universe is stopped, i.e. the consciousness of the universe for the Infinite Mind stops, and then the Infinite Mind becomes conscious of Self.

So the stopping of the Infinite Mind; or the disappearance of the *sanskaras*; or the stopping of the reincarnation (*janam maran*) of the subtle body; or the not taking of the experience (*oopabhog*) of the subtle and gross universe in the conscious, awake, thinking state; or the unconsciousness of the universe and the consciousness of the self or *moksh* liberation, --all of these are tantamount to being one and the same.

So Self realization means that consciousness there must be, and yet consciousness of the subtle and gross body, and of the subtle and gross universe must not be, which could be possible only through the disappearance of the *sanskaras*. To achieve this state, (of being void of *sanskaras*), there are the different paths laid down by the Realized Spiritual Perfect Divine Masters.

Sanskaras' first form is the fine (formless) state, second form is the subtle form, and the third form is the gross form. The mind's thinking thoughts and desires means the fine *sanskaras* being experienced in subtle form. (Desires mean fine *sanskaras* being taken experience (*oopabhog*) of in subtle state). And during this subtle experience of the past fine impressions, new subtle *sanskaras* get impressed on the mind in fine state. Thus the desires of the mind create new *sanskaras* which require to be experienced later on, subtly and grossly. { *page #146 begins }

Sanskaras are Impressions in fine form.
Desires are Impressions in subtle form.
Actions are Impressions in gross form.

Good desires create good *sanskaras* and bad desires create bad *sanskaras*, both of which then require to be experienced later on in subtle and gross form. The mind's experiencing subtly and grossly the good *sanskaras* in fine form means Its being mentally and physically happy and enjoying. And the mind's experiencing bad *sanskaras* means, Its being mentally and physically miserable, and suffering.

Self realization means freedom from the gross and subtle experience of the universe. Now subtle experience is due to desire which creates fine *sanskaras* which need to be experienced later on, and gross experience is this desire in gross attitude. So for *sanskaras* to be got rid of the desire (*waasnaa, ichhaa, etc.*) must be killed; and for doing this the desire must firstly not be experienced grossly; this means that even if the desires (which are fine *sanskaras* appearing in subtle form) force the mind to experience them through action, i.e. in gross form, the mind must not listen to them, and refrain from taking their gross experience, *oopabhog*; and then gradually as no new gross *sanskaras* are gathered that would weaken and bind the mind even more, the mind becomes strong enough not even to have desires which are the experience *or the oopabhog* of the fine *sanskaras* in subtle form.

So now the mind is free from desire and action, i.e. free from the subtle and gross experience, *oopabhog* of the fine *sanskaras*. The *sanskaras* remain for It only in fine impression state, as in sound sleep, except that It is now in the thinking conscious state, i.e. free from the subtle and gross experience of the universe, and this means Self realization, as explained above.

Thus desire and action which are the subtle and gross experiences of past fine *sanskaras*, create new *sanskaras* in fine impression form which in turn require to be experienced the next time subtly and grossly. So desire must be killed, whether it be good desire or bad desire.

Whilst experiencing the old fine *sanskaras* subtly or grossly, the thoughts, the feelings, etc. of enjoyment or suffering and of mental and physical happiness or misery that the mind has, create new fine impressions that must be experienced subtly and grossly in the future. { *page #147 begins } But if the mind whilst experiencing these *sanskaras* subtly or grossly does not feel happy or sad, does not enjoy or suffer then no new *sanskaras* are created. After all, it is the mind that feels happy or miserable, through desire or action, through subtle or gross experience. And so the mind getting fine impressions according to the happiness or suffering received by the subtle or gross experience *or oopabhog* (i.e. desire and action), means the mind's being bound by new *sanskaras*. So, it is the desire, thought and action that creates new *sanskaras* in fine impression state and causes them later on to be experienced in subtle and gross form.

The first desire, the first word, was the first *sanskara*.

So fine *sanskaras* are received according to the mediums through which they are received, i.e. through the subtle and gross bodies. Whilst experiencing the past fine *sanskaras* through the subtle form, the enjoyment, suffering, feeling, etc. that the mind has during that subtle experience creates new impressions in fine forms which are weak and faint; and whilst experiencing the same fine *sanskaras* in the form of desire and thought, through the gross form, the enjoyment, suffering, feeling that the mind has during that gross experience creates new impressions which are fast, strong and deep. So the same unthought, unexperienced *sanskara*, first is experienced subtly; the happiness or misery or thoughts according to the subtle experience achieved, create new *sanskaras* that need to be experienced afterwards. And the same unthought, unexperienced *sanskara* is then experienced grossly; and the happiness or misery or thoughts, according to the gross experience achieved, create new *sanskaras* and desires that need to be experienced afterwards.

So it is desire, i.e. *sanskara* in subtle form, which if experienced in action, i.e. experienced in gross form that creates new *sanskaras*.

<i>Nirakar</i>	means	fine, which is synonymous with <i>sanskara</i>
<i>Sukshma</i>	means	subtle, which is synonymous with desire
<i>Sthul</i>	means	gross, which is synonymous with action

{*page #148 begins }

It is the fine *sanskaras* alone which in the subtle form of thought are desire, and the same desire, in gross form is action. If the *sanskaras*, after coming into the subtle form of desire, are not allowed to come into the gross form of action, then new deep and fast *sanskaras* are not formed. So then, (as Kabir has said):--

"MaN gayaa toe jaanay day, mut jaanay day sharir"

[If the mind goes, let it go,
but do not let the body go (follow suit)]

Good and bad *sanskaras* are the cause of the ((existence of the)) body, birth and death, worldly pleasure and pain. Only if the *sanskaras* would not be there, then there would be neither any desire nor any action.

Now if the mind experiences the *sanskaras* subtly and as a result enjoys or suffers, then it receives new subtle impressions. But if It then does not experience them grossly, there is no chance of Its receiving new gross *sanskaras*.

**("maN gayaa toe jaanayday, mut jaanayday sharir;"
wasnay chyya sangay nako jaaoo manaa.")**

["If the mind goes, let it go,
but do not let the body go;"
"O mind, do not go along with desire".]

So only one kind of weak faint *sanskaras* remain for It which gives It (i.e. mind) subtle experience of the subtle universe only. This is the state of yogi. But if the mind experiencing the past *sanskaras*, subtly or grossly, does not enjoy or suffer at the time of the subtle or gross experience of the past *sanskaras*, no new subtle or gross impressions are received. This is the state of Sadguru.

The experiencing of the *sanskaras* by the mind subtly means Its desiring. It is the fine *sanskara* that makes the mind desire. So *waasnaa* [desire], *ichchhaa* [wish], desire is nothing but *sanskaras* in subtle form, and the happiness or misery the mind feels after the *ootpanna thavoo* [creation] of the *waasnaa* [desire] creates new subtle impressions. And when the desire is gratified (*bhogvayoo*) grossly, *sanskaras* in gross form are created.

It is the happiness or misery the mind feels after the gratification of desire which creates new impressions.

Good wish *ichchhaa*, good thought, good *waasnaa*, good desire like the desire of helping others, of worshipping God, of doing charity etc., creates good *sanskaras*.

Bad wish *ichchhaa*, bad thought, bad *waasnaa*, bad desire, like the desire of hurting others, of carnal enjoyment etc., creates bad *sanskaras*.

The foremost and highest path is that, whilst experiencing the past fine *sanskaras* subtly or grossly the mind must not be bound by enjoyment or suffering, which is most difficult. And the second or next best path is that whilst experiencing the *sanskaras* subtly, i.e. whilst desiring, these *sanskaras* must not be experienced grossly; i.e. these must not be put into action which means that the desires must not be enjoyed physically. This is *nafs kushi* [killing of carnal desires], and this path is a bit easier than the first. { *page #149 begins }

Desire is of two kinds, low and high, or bad and good, and both kinds are binding. The first is desire of enjoying the universe, and the second is desire of enjoying the Divinity; *aashaa* [hope] is likewise of two kinds, low and high *aashaa*.

In desiring Divinity, the new subtle faint and weak impressions are received. This desire cannot be experienced grossly and so no gross, i.e. deep, fast, *sanskara* is gained, because how can the desire of seeing, hearing, meeting etc. the formless Paramatma be achieved grossly? But in desiring the objects of the universe, the subtle impression is created and if this desire be experienced grossly, which can be done since the objects of the universe have form, etc., then new gross, deep impressions are attached to the mind in fine state; and if this desire for the experience of the objects of the universe be checked and not experienced grossly, then too no gross *sanskara* is received.

In the desire for Divinity, there is no chance of gross *sanskaras* being received, although desire (which is *sanskara* in subtle form) or desiring (which is fine *sanskaras* being experienced subtly) whether it be for Divinity or for experience of the universe, is a binding for the mind, since it is selfish and for own enjoyment.

By thinking of, serving, etc., others, i.e. seeking the enjoyment or happiness of others (if there be not the least desire for self in this desiring for the happiness of others), and by putting this desire in action, no new subtle or good impression is created, because when there is no desire for self, how can suffering or enjoyment affect the mind, and thus make it collect new *sanskaras* according to the subtle and gross enjoyment and suffering? However, this is almost impossible. Even in desiring the happiness of others and putting this desire in action, there naturally rises the desire for self too, according to the medium for whose happiness the mind desires and acts. But Sadguru can be the only medium in desiring and acting, for whose happiness no desire for Self enjoyment is created. For example, in desiring happiness for one's wife and so in trying to give happiness in gross form by *seva* [service], etc. there is the certain chance of selfish desire (*waasnaa*) being thought and experienced. But in the case of Sadguru this is not possible; so complete surrenderance to the Sadguru is the best way. { *page #150 begins }

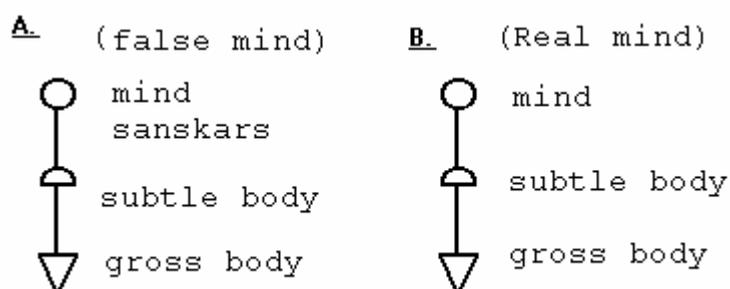
Now, the thinking of the mind, the seeing of the subtle and gross universe through the eyes, the hearing of the subtle and gross universe through the ear, the eating of the subtle and gross objects through the mouth, the enjoying of the carnal desires, the walking by means of the legs, the moving of the hand, etc. etc., in short every *hilchaal* [movement] of the subtle and gross body, every breath, every feeling, every enjoyment, every suffering, every event -- is due to *sanskaras*.

For example the *sanskaras* are enjoyed or experienced through the health of the body (there are many other gross enjoyments besides this one), and suffered through the sickness of the body (there are many other kinds of physical suffering besides this). All of this is gross experience. *Sanskaras* are enjoyed through jolliness of the mind (there are many other subtle enjoyments besides this one), and suffered through the *oodaasee* [sadness] of the mind (there are many other subtle sufferings besides this one). All of this is subtle experience.

Hitting, killing, looting, doing good actions, doing bad actions, doing anything, is all according to the *sanskaras*.

It is *sanskaras* that make the mind hear these very *sanskaras* through the subtle and gross ears. It is *sanskaras* that make the mind smell these very *sanskaras* through the nose; it is *sanskaras* that make the mind walk through the legs, work through the hands, eat through the mouth etc. etc. In short it is the *sanskaras* that cause every movement of the subtle and gross bodies.

Every experience that the mind takes of the subtle and gross objects through the subtle and gross *indriyaas* [senses] is due to fine *sanskaras*, which are being experienced subtly and grossly. For every breathing, every smelling, hearing, feeling, seeing, walking, talking, etc., in short for every subtle and gross movement and experience, a great many *sanskaras* are required. Every subtle movement or experience means the subtle spending of so many *sanskaras*; and every gross movement or experience means the gross spending of so many *sanskaras*. The subtle and gross spending of *sanskaras* implies the subtle and gross experiences; and during these subtle and gross experiences new *sanskaras* in the form of fine impressions are attached to the mind, according to the subtle and gross experiences. {*page #151 begins} In every subtle or gross experience so many old *sanskaras* are spent and so many new *sanskaras* gathered. This situation can be compared with a cinema film. So many frames of film in sequence are required to depict the rising of a hand; i.e. for one movement of the hand, so many frames of film are required or spent. Here the frames of film could be compared to the *sanskaras*.



Under the heading **B.** above, (Real Mind) the Sadguru, i.e. *Salik Fakir*, is in the state of mind (i.e. state of thinking) but since the *sanskaras* are not there, the Real Mind thinks Itself. Under the heading **A.** above, the ordinary being (false mind) is in the state of mind (i.e. state of thinking) but the *sanskaras* being there, have to be thought subtly and grossly through the subtle and gross bodies. To realize Itself, the mind must think Itself and not think the *sanskaras*. Hence if there are no *sanskaras* and the mind is thinking, It is Self realization.

Atma is Infinite Intelligence or Self. It exists in three states:--

I. Atma when without *sanskaras*, but not thinking or conscious is Paramatma -- The Infinite Intelligence.

II. Atma when without *sanskaras* and yet thinking or conscious is Sadguru -
- The Infinite real Mind.

III. Atma when with unnatural *sanskaras* and thinking or conscious is ordinary human being -- The Infinite false mind.

Mind has two bodies, subtle and gross. The mind has *sanskaras* or impressions and has the two bodies according to the *sanskaras* in order to experience these *sanskaras* in subtle and gross form. This means that the mind has the subtle body according to the *sanskaras* and the gross body according to the subtle body. The *sanskaras* must be experienced by the mind (*bhogvaavoo joeyay*); so the mind receives the subtle body fit for the experiencing in subtle form of these impressions which are in fine form and attached on to the mind; and accordingly the mind receives the gross body for the experiencing of these *sanskaras* grossly.

The mind experiences these *sanskaras* in subtle and gross form through the subtle and gross bodies. { *page #152 begins } While the *sanskaras* are being experienced by the mind in subtle and gross form, within the subtle and gross universe, through the subtle and gross bodies, the mind becomes void of these *sanskaras* one by one after each experience, because they are spent while being experienced. (*Sukshma anay stuhl reetay bhogawaa thi aai sanskaroni kharchi thaai chay*. [while being experienced subtly and grossly, these *sanskaras* are spent.])

But whilst experiencing these *sanskaras* and in the process spending and finishing them off, other new *sanskaras* which are the impressions formed during this experiencing of the past impressions subtly and grossly, are continually being gathered in the mind. When the body of the mind (which is its instrument for experiencing these *sanskaras*) fails, because the sum total of these new experiences is attached to the mind and ready to be experienced subtly and grossly, the mind has to take another body for the experiencing of these new fine impressions of the past subtle and gross experiences.

So whilst the past *sanskaras* are being experienced, new are collected, and thus later on the mind receives a new body according to the sum total of these *sanskaras* for their being experienced. Thus the mind receives new and ever newer *sanskaras* and so new and ever new bodies. The mind, which is originally the atma, when without *sanskaras*, never changes. It is the same one indivisible and eternal throughout; but the *sanskaras* change and the bodies change. There is expenditure and collection for the *sanskaras*; there is death and birth and reincarnation for the body; but there is no *janam* [birth] or *maran* [death] for the Atma.

Reincarnation is for the subtle body in accepting a new gross cover, since the subtle body is changing its attitude and form according to the sum total of the *sanskaras*. So death means mind changing its old body and receiving new body according to the sum total of *sanskaras* collected in the previous body.

Death and daily sleep are similar states. In sound sleep, the mind is not thinking, but the *sanskaras* being there in fine form, awaken the mind, make it thinking, make it conscious and make it take their experience subtly and grossly. The mind, on awakening, first experiences the *sanskaras* subtly through the subtle body, i.e. by the subtle form, as in the dream state, and then it experiences them grossly through the gross body, i.e. by the gross form, as in the awake state. { *page #153 begins }

Mind stopped but with *sanskaras* is the sound sleep, death or swoon state.

Mind stopped but without *sanskaras* is in the Self realization state.

So every time the mind goes to sound sleep, it stops experiencing the *sanskaras* grossly and subtly; but again it is made to awake, i.e. made to become conscious or thinking, by the *sanskaras*, so as to experience them subtly and grossly. Every time the mind is in dream state it experiences the *sanskaras* subtly, though the gross experiencing is absent at that time. Every time the Mind enters sound sleep state, i.e. when it becomes

unthinking, unconscious, the *sanskaras* remain unexperienced, but which only become experienced when mind is in the dream and awake state. Every time that death occurs, i.e. when the mind's body fails and the mind returns to sound sleep state, i.e. stops thinking, the *sanskaras* remain unexperienced, which again awake the mind, i.e. make It conscious or thinking, and make It experience them subtly and grossly, i.e. make It take another body fit for the experiencing of these *sanskaras*.

The difference between the sound sleep state and death state is that in the former case the *sanskaras* awaken the mind to experience them subtly and grossly through the same body; whilst in the latter case the *sanskaras*, awaken the mind to experience them through another form. In both cases the mind stops thinking, and the *sanskaras* awaken It to experience them; in death state to experience them in another new body and in sound sleep state through the same old body.

The Mind when awakened by the *sanskaras* either from death state or from sound sleep state, both states being unthinking, unconscious states of mind, when made conscious or thinking by the *sanskaras*, first experiences them subtly, i.e. through the subtle body in what is dream state, and then experiences them grossly, i.e. through the gross body in what is awake state.

Every second old *sanskaras* are spent, and new ones are collected. The taking of the *oopabhog* or experience of the *vishays* or objects of the subtle and gross universe through the *indriyaas* [senses] of the subtle and gross body is due to *sanskaras*. { *page #154 begins } Thus, for the mind, the existence of the subtle and gross universe and of the subtle and gross body, is due to *sanskaras*. It is for the experiences of the *sanskaras* that the following exist for the Mind:--

- I. Subtle and gross universe, i.e. subtle and gross objects.
- II. Subtle and gross bodies.

In the sound sleep, unthinking, unconscious state, experiencing of the subtle and gross universe through the subtle and gross bodies does not exist. The *sanskaras* exist in this state but are not experienced.

In false thinking, in the awake and dream or conscious thinking state, the subtle and gross universe is experienced by the mind, through the subtle and gross bodies, for in this state the *sanskaras* are existing and also being experienced.

In real thinking Superconscious Sadguru state, the subtle and gross universe is not experienced through the subtle and gross bodies, for in this state the *sanskaras* are not existing and so are not experienced.

So we have seen that the impressions produced on the mind by its false thinking are the *sanskaras*. The sum total of *sanskaras* of the mind makes up the subtle body for the mind, and the gross body comes according to the subtle; i.e. the subtle body which is due to the sum total of the *sanskaras* is according to the *sanskaras* which make the mind think falsely, i.e. think imagination or realize the universe according to the *sanskaras*.

The old sum total of *sanskaras* having been finished off, the subtle body also changes, but it does not fail like the gross. During the existence of the subtle body the sum total of the experiences and the impressions or *sanskaras* gathered thereof, produce a new *roop* [form] for the same subtle body causing a new gross body to be taken accordingly for the mind, by the new form of the subtle body. The new form of the subtle body and the new gross body enable the mind to realize the universe or think the Imagination according to the impressions formed due to the experiences gained through the last subtle and gross thinking, i.e. the last subtle and gross body.

The subtle body changes its *roop* [form] and attitude but does not finish, fade or fail soon like the gross body, rather it goes on receiving new gross bodies according to its new attitude and change which the new sum total of *sanskaras* or fine impressions give it.

After the falling of the gross body, the subtle body either enjoys or suffers, { *page #155 begins } in the subtle world the state of *behesht, dojakh* [heaven, hell], etc. according to the *sanskaras*, or it ((directly)) accepts a new gross body. This all depends on the kinds of *sanskaras*. In innumerable cases after the failure of the gross body, the subtle body remains in the subtle world without the gross body and then afterwards receives a gross form.

Thus the Infinite Mind's falseness of thinking, the unlimited Mind's limit, the existence of false egoism, the mind's thinking or realizing the imagination, i.e. the mind's realizing the universe is all due to *sanskaras*. As are the *sanskaras* so is the subtle, and accordingly the gross body; and so, too, are the experiences of the universe.

The Infinite Intelligence is the Self or Soul.

The Infinite real thinking Mind is the Soul or *Shiv* [Self].

The Infinite falsely thinking Mind is *jiv* [self].

Subtle body is the spiritual body or *sukshma sharir* and }

} which are the bodies of the

jiv

Gross body is the material body or *sthul sharir*; }

and these last two are both bodies of the *jiv* [self].

The same Infinite One when not thinking is Self.

The same Infinite One when thinking really is *Shiv* [Self]

The same Infinite One when thinking falsely is *jiv* [self].

And when It is *jiv* or Infinite false mind, It receives one body after another according to the impressions of the subtle and gross experiences gained from the subtle and gross universe of Its imagination in the last body, and each preceding last body thereto. When the experiencing of the universe is stopped which is when the mind does not gain imaginary impressions or when the false thinking is nil, i.e. when the subtle and gross body do not exist for the mind, then Self is realized and It knows that It has no birth or death, no *dukh* or *sukh* [pain or pleasure], no form or space and that It is Infinite, Eternal, One Indivisible, and this realizational knowledge is *dnyaan*.

The Infinitely thinking mind when void of good or bad *sanskaras* thinks Itself, i.e. realizes Itself. According to the sum total of good or bad *sanskaras*, i.e. according to the good or bad subtle and gross experiences that the *jiv*, or the falsely thinking Infinite Mind, or the false Infinite I gains from the universe, through the subtle and gross body of one lifetime, the Infinite Mind gets a ((new)) subtle and gross body for Its experiencing of the universe in Its next { *page #156 begins } life. (*nawaa nawaa janam laywaa perday toe subtle body badlaaeach anay tay pramaanay gross sharir dhaaran karaych. Pan navo janam laywaa agou subtle body, subtle world maaN rahay toe tej roopmaaN rahay chay.* [If It has to take new and ever newer births, then the subtle body changes and according to this change, assumes new gross forms. But before taking a new birth, if the subtle body remains in the subtle world then it retains the same form.]

Thus from life to life, the Infinite false mind takes the good or bad experiences of the universe, i.e. *dukh* or *sukh* [pain or pleasure] and suffers or enjoys through Its subtle and gross body according to Its experiences of the last life. I.e., the Infinite false mind, according to the impressions of the Imagination gained by It through Its false subtle and gross thinking, gets the further imaginary impressions through many a subtle and gross thinking.

Thus the impressions of the experiences of the universe, of the *dukh, sukh*, [pain, pleasure] enjoyment and suffering, are acquired from the mind's thinking of Imagination, i.e. thinking falsely and thus ((the impressions)) are imaginary. So these subtle and gross experiences of the universe, the *dukh sukh*, the *janam maran* [birth death], the enjoying and suffering are all *bhaas* [illusion] and not real.

Thus, really speaking, the Infinite Intelligence, i.e. the Soul, the Self, does not suffer or enjoy, does not have *sukh* and *dukh*, (pleasure and pain) does not have *janam* and *maran* (birth And death). Its false thinking, Its false egoism, Its subtle and gross body has *dukh* and *sukh*, has *janam* and *maran* according to the past imaginary impressions gained by Its false egoism or Its false thinking.

Thus the Infinite Intelligence, i.e. the Soul, has neither birth nor death, neither *sukh* nor *dukh*. Its gaining impressions of the Imagination, i.e. Its experiencing the universe, Its passing through all the various stages, are all nothing but Imagination and so are not real. Its experiencing the subtle universe through the subtle body and Its experiencing the gross universe through the gross body is all due to the false thinking since these experiences are imaginary, having been gained out of the subtle and gross Imagination, and so are not real.

The subtle and gross experiences gained from the subtle and gross universe, through the subtle and gross body are the experiences of Its manifestations. It is experiencing Its own grandeur through Its thinking that works through the subtle and gross body, and It does so only when thinking or conscious; because when not thinking or conscious, It experiences nothing. When It experiences through the subtle body It is grasping the subtle universe and when It experiences through the gross body It is grasping and understanding the external universe. { *page #157 begins }

Infinite Intelligence takes up a body, utilizes it, and when that has failed takes another and uses it and thus goes on receiving bodies, utilizing them, throwing them away and receiving new ones. The *sanskaras*, the mental imaginary impressions, cause reincarnation of the subtle body. The false thinking, i.e. the false I takes its birth and rebirth; i.e. the false Infinite mind gets a new attitude in the subtle body and accordingly another gross body which is the exact material medium and image of the subtle body. It then uses this bodily medium which is most ((suitable and)) proper for it according to the *sanskaras*.

Thus Infinite Intelligence goes from body to body mentally or physically, i.e. subtly or grossly, i.e. spiritually or materially. This going is imaginary, because It is where It is, being omnipresent. It is only the mental and physical body that goes and comes.

The experiencing by the Infinite Intelligence of the two universes which are the two forms of the Imagination, through the two bodies is what is commonly known as Its going to the spiritual universe or coming back into the external material universe. In reality It goes and comes nowhere. The coming and going is ((only)) for the two bodies; and this, the coming and going of the bodies, means the experiencing of the two universes.

Sometimes It goes to heaven, sometimes to the planes, sometimes to the spiritual world, sometimes to hell, or to heaven or back again to earth becoming human or brute, etc., etc. Thus will this process go on until It has finished Its subtle and gross experiences of the universe which means until It has finished Its thinking the Imagination.

It then thinks Itself, realizes Itself, knows Its own real nature; ignorance vanishes, and there remains no more necessity for It to have mental or physical bodies. Thus the soul neither takes birth nor dies; there is no reincarnation for the soul. Reincarnation into different bodies is for the false mind, according to Its *sanskaras*. Thus the soul through the different subtle and gross changes, experiences Its own manifestations which are forms of Its own Imagination. The subtle and gross bodies change and accordingly the subtle and gross

experiences of the Soul, and then the impressions of these experiences change, but the Soul never changes; It is ever the same. { *page #158 begins }

Take for instance that Jamshed's gross body falls; now if his subtle body continues to experience pleasure or pain in the subtle world according to the *sanskaras*, then his subtle body remains the same, and then he has only subtle experience. But when he has to take ((a new)) gross body, then the subtle body changes according to ((the remaining)) *sanskaras*; and then according to this changed subtle body he gets a new gross body. Then in the awake ((state)) gross ((experiences)) and in dream ((state)) subtle experiences are gained. ((Here)) sound sleep means death; after sound sleep (after death) dreams arise which means having subtle experience; and then returns into the waking state which means that he assumes a new gross body (i.e. gross experience. ((So)) after death the subtle body experiencing heaven, hell, etc., that too is only a dream. Subtle experience means dreams. The Soul, however, is ((remains)) just as It is, never changes, never gets destroyed. The ((attitude of)) subtle body changes and the gross body gets destroyed; thereafter the experiencing of heaven ((and)) hell, taking birth again (meaning taking a new gross body), experiencing pain ((and)) pleasure, all this is for ((done by)) the subtle body. These subtle and gross experiences, ((if)) not taken in the awake state, then ((it means)) Self realization.

The soul through consciousness is, (as it were,) reading the book of nature, nature's manifestation being, the subtle and gross bodies and the subtle and gross universes. This, in other words, means the Infinite Intelligence through Its subtle and gross thinking is reading or thinking or realizing the book of Its Imagination. Completing the reading of one page, It turns the page over, reads through another page, turns that over, and thus one page after another is finished and turned over. I.e., one imaginary life after another passes away, till the book is finished. It has now finished reading the book, and ((having done so)) sets it aside and stands aloof. Thus ends the matter.

Jaanay jaan [life of lives] -- *jaan* -- *rooh* -- *badan*:--
rooh = subtle body; *badan* = gross body.

The same Infinite Mind when thinking falsely, i.e. when in the false mind state or whilst experiencing the universe subtly and grossly through *rooh* and *badan* [subtle and gross body], is *jaan* [life]; and when thinking really, i.e. when void of *sanskaras*, when not experiencing the universe, is *jaanay jaan* [life of lives]. Thus for Self realization, the subtle and gross experience must end in the conscious awake state which happens only by the disappearance of *sanskaras*. This state can be achieved by the different paths, i.e. yogas, laid down by the realized, Spiritual Perfect Divine Masters. These different paths or yogas are generally classified under four heads, namely karma yoga, dnyaan yoga, bhakti yoga and raja yoga as explained under. { *page #159 begins }

Karma Yoga

In this yoga, the Infinite mind does action karma, i.e. takes the experience of the subtle and gross universe through Its subtle and gross body, according to the past impressions attached on to It. But whilst doing the karma [action], i.e. whilst taking the *oopabhog* [experience] of those fine impressions that are attached on to It, in subtle and gross form, and thus spending them, It remains unaffected. It does not become anxious about the result. It neither becomes happy by success nor miserable by failure. It does the karma only as duty. This means that It takes the experience of the universe through Its bodies, as the past impressions impose on It. The past impressions must be taken experience of, must be spent. There is no escape, and the mind cannot be free from taking bodies or from taking the experience of the universe unless It becomes free from *sanskaras*. But whilst the past impressions are being spent by experiencing them and the mind is thus being freed from them, no new *sanskaras* must bind the mind. This is what karma yoga teaches and lends to:-

The mind to become free from the past fine impressions by spending them away in taking their experience subtly and grossly through Its subtle and gross bodies; and in not collecting new impressions, by remaining unaffected during the taking of that experience. Thus when all the fine impressions are spent by taking their subtle and gross experience, the mind becomes free from *sanskaras*, as no new *sanskaras* are gathered, and so becomes Self conscious.

In stone form the mind has no *waasnaa*, no desire, no feeling, and also has the least possible *sanskara*. I.e., the *sanskara* is most finite almost nil, and so the mind has the most finite experience of the universe, indeed almost no experience. This means It almost does not think or realize the Imagination or universe. But then It has the most finite, almost nil, *chaitanya* (i.e. thinking), and so cannot think Its Infinite self. ((Whereas)) in human form the mind has *waasnaa*, desire and feeling to the highest degree and also numberless unnatural *sanskaras* which make It take the Infinite experience of the (*sakar*) universe of form, i.e. owing to the unnatural *sanskaras* these make it think or realize the Imagination; and though having Infinite *chaitanya* (i.e. thinking) It realizes the universe or thinks the Imagination and so cannot think Itself. To do this the mind must remain Infinite as in the human form state, but void of *sanskaras* and of experiencing the universe as ((it was)) in stone form state. In the human form when the mind becomes free from *sanskaras*, then there is taking the universe-experience left for It. It becomes void of *waasnaa*, desire and feeling as in stone form. { *page #160 & 161 begin }

In stone form state It is void of *sanskaras* and so void of feeling, *waasnaa*, desire, *aashaa* [hope], etc. In Sadguru state It is void of *sanskaras*, and so void of feeling, *waasnaa*, desire, *aashaa*, etc. But in stone form state It is most finite in thinking and in Sadguru state It is Infinite. In human form state It is Infinite too, but not void of feeling, *waasnaa*, desire, *aashaa*, etc., because It has *sanskaras* in subtle and gross form.

So in Sadguru state the mind has both the human form state and the stone form state; the human form state as regarding Its being void of *sanskaras* and hence void of desire, (*waasnaa*), remaining unaffected by the feelings of happiness, sorrow, etc. Hence It takes the experience but does not enjoy or suffer while taking the experience. It is the feeling of happiness and misery whilst experiencing the past *sanskaras* and the anxiety over the result and consequent effect of the result that creates new impressions and attaches them onto the mind. That is, when the mind by feeling happy or miserable, whilst experiencing Its past fine impressions subtly or grossly, and feeling anxious and thereby is effected by the result of those experiences, then it takes new fine impressions on itself, according to the experiences of the feeling of happiness or sorrow or anxiety or effect etc.

For example, let us take the analogy of a theatrical company, for example. Now comparing it with the universe, let us consider the following:--

- 1) The theatrical company to be: the subtle and gross universe,
- 2) Owner of the company to be: the *sanskaras*,
- 3) Part played to be: the subtle and gross form,
- 4) Performance of a play to be: living a life,
- 5) Actor to be: the mind of a man,
- 6) Acting to be: the experiencing of the fine impressions in subtle and gross form; i.e. the mind's taking the subtle and gross experience through the subtle and gross body,
- 7) Feeling of happiness, sorrow, etc., to be: the experiences.

Now suppose a man, say 'A', as an actor (i.e. mind) gets employed in a theatrical company. In one play (one lifetime), he is given the part (i.e. takes subtle and gross form) of a King by the owner (i.e. the *sanskaras* make the mind perform karma

[action] according to the *sanskaras*). 'A' plays the part of the King according to the biddings of the owner (i.e. *sanskaras*). Let us say that while playing the part (i.e. whilst taking the subtle and gross experiences of the fine impressions), he forgets that he is not really a King and that this part has been given to him by the owner as his duty (i.e. mind forgets that It is Infinite and not subtle or gross and that Its present subtle and gross state is owing to the *sanskaras*). So whilst playing the part of King, 'A' enjoys and suffers accordingly during that whole play (i.e. mind's whole life-time) till the playing is finished (i.e. till mind's subtle and gross body fails).

But now 'A' (Infinite mind) is made to take another part (i.e. mind is made to take another subtle and gross body) according to the sum total of feelings { *top of page #160, in the original text } (i.e. fine impressions or *sanskaras* attached on to the mind) of happiness or sorrow gained while playing the last part (i.e. in the last subtle and gross form of the mind). This means, in other words, the mind receives the form of a king according to its fine impressions and plays the part of a king, also accordingly to these impressions. But while taking the experience of the part of the King, it becomes affected by the feeling of happiness or sorrow and so gathers new impressions according to the effect and feeling. Then when this part is finished, it has to take another part (i.e. form) according to the impressions received during the time it was taking the part of the king, (i.e. according to the impressions of happiness and sorrow, etc. it received during the experiences taken in the { *page #161, in the original text } form of the king).

Now suppose there is another man (i.e. mind), say, 'B'. He too is employed in a theatrical company (i.e., this mind too is engaged in the taking of experience of the subtle and gross universe.) Now, 'B' (i.e. mind) too is given the part (i.e. made to take the subtle and gross form) of a king in one play, (i.e. in one life) and made to act (i.e. made to take the subtle and gross experience) accordingly by the owner (i.e. by the *sanskaras*). Now 'B' plays the part of the king (i.e. takes subtle and gross experience, does karma) according to the biddings of the owner (i.e. *sanskaras*). But whilst doing this part, 'B' knows that he is not a king but that this part has been entrusted to him by the owner (i.e. *sanskaras*), and so it is only his duty to do it, as he has to, being in the clutches of the owner (i.e. *sanskaras*). And because 'B' (i.e. the mind) knows that he is not the king, he does not enjoy or suffer whilst doing the part of the king (i.e. whilst taking the subtle and gross experiences of the past *sanskaras*, the mind knows that it is not the subtle and gross body and so is unaffected and does not enjoy or suffer) and so 'B' is not affected during the whole part (i.e. during the subtle and gross experiences) till the play is finished (till the fine impressions are all spent by being experienced subtly and grossly). And so because 'B' acquired no feelings of happiness or sorrow during the last part, he is given no other part, and becomes free from acting in the theatrical company (i.e. the mind, having received no new impressions of happiness or sorrow during Its last form, receives no new form and so becomes free from receiving forms and from taking experience of the universe). And this is karma yoga by which path the mind spends away the past impressions by taking their experience through the subtle and gross forms, and does not to receive new impressions of happiness or sorrow, whilst taking this experience, by remaining unaffected during the experience; and thus gets free from *sanskaras* and forms and the universe after all the past impressions are taken experience of. Thus karma yoga is one path for the Infinite Mind to realize Itself and gain *moksh* [liberation].

Dnyaan Yoga

In this yoga the mind tries to check Itself from experiencing Its fine impressions in gross form. The desire, which means the *sanskaras* in subtle form that can give the subtle experience, appears; but the mind checks this desire from being fulfilled. This means that the mind does not take the gross experience; and so the fine impression is experienced subtly or spent. In short, the mind checks itself from taking the gross experience

of the gross universe through Its gross body, according to the fine impressions that It possesses. This means that although the mind receives form according to the *sanskaras* for their *oopabhog*, (experience or enjoyment), It tries not to take their *oopabhog*.

But for the mind to become realized, it must be free from *sanskaras*. In *dnyaan* yoga the mind does not clear off the *sanskaras* by experiencing them and thus spending them. Instead It clears them by wiping them off, i.e. by killing them.

In the ordinary general human case, the mind spends the past *sanskaras* and gathers new ones and so does not become free from the *sanskaras*. In karma yoga, the mind spends the past *sanskaras* but does not gather new ones and so becomes free from the *sanskaras*. In *dnyaan* yoga, the mind does not spend the *sanskaras* and does not collect new ones too, but kills the past *sanskaras*.

By keeping severe fast, i.e. not allowing the gross *indri* [sense] to take *oopabhog*, i.e. experience, of eating *vishays*, i.e. gross objects, which the past impressions or *sanskaras* impose on It, by keeping complete wakefulness, by abstaining from sexual intercourse, by *nafs kushi* [killing carnal desire], by *neti, neti, neti*, [[*neti* = not this]]; in short by not allowing any of the gross { *page #163 begins } *indriyaas* (senses) to take the *oopabhog* (gross experience) of any of the *vishays* or gross objects of the universe, with the understanding or *paroksh dnyaan*, or intellectual grasping of what freedom from *sanskaras* means, with the only object, aim and desire of becoming *sanskara rahit* [impressionless] by going contrary to all the demands of the past *sanskaras*, the mind tries to kill the past *sanskaras*, i.e. wipe off the fine impressions that are attached on to It. In short, the mind does not follow the dictates of desires, which are nothing but *sanskaras* in subtle form. As the saying goes, "do not listen to, or do according to the callings of *sanskaras*."

In this ((*dnyaan*)) yoga, Mind renounces the experience of the subtle and gross universe (which means *sanyas* or renunciation) for Self realization. But complete renunciation means that this killing of *sanskaras* is not to be done even in the hope of attaining realization, but merely renunciation for the sake of renunciation, for the sake of killing the *sanskaras*, with the understanding of doing it; and this understanding is real *dnyaan* which is the result of *dnyaan* yoga.

Thus, *dnyaan* yoga teaches renunciation of the highest degree, with no desire, but the desire of renouncing for the sake of renunciation with the *dnyaan* [knowledge] and understanding that the Self is *oopabhog*-less [experience-less], objectless, formless and in no need of taking any subtle or gross *oopabhog* as It is eternal, Infinite, One indivisible, *nirgun*, *niranjan*, *nirakaar*, *karya rahit* [without attributes, without colour, without form, without action], etc., etc.

When the mind is able to completely check itself in the required proportion, from not taking the experience of the *sanskaras*, then they are wiped off, and no new *sanskaras* of happiness or sorrow are gained. For when It does not take the experiences of the *sanskaras*, how can new impressions ever be gathered? Because impressions can only be gathered according to the feelings felt while experiencing the *sanskaras*. And through this process, mind achieves Self realization. Now, as explained above, since It does not take the experience of the past *sanskaras*, no new impressions are formed. But the question arises, that if the *sanskaras* not being experienced and spent, how, then, do they vanish? We will explain that now.

When the mind checks itself from taking the experience, this too is action or karma! It is doing the action or karma, i.e. taking the experience of not taking the experience of the fine impressions in gross form in order to kill the *sanskaras* and thus become void of *sanskaras*. And this subtle action or karma, i.e. experience creates such new fine impressions on the mind as to kill the old fine impressions that are on It.

In *dnyaan* yoga a dual process is at work. One process is that the Infinite Mind takes{*page #164 begins} no new gross experience of the universe by checking the senses from taking the (*oopabhog*) experience of the objects which the past *sanskaras* demand, and thus refrains from enjoying or suffering in the expenditure of these *sanskaras*. And the other process is that by Its doing the reverse (*oolat*) action or karma of checking Itself from taking the experience of the universe according to the compulsions of the past *sanskaras*, and thus creating reverse (*oolat*) *sanskaras* or impressions which kill or wipe off the past *sanskaras*. Thus this other process consists of the mind doing the action (karma) of not experiencing the *sanskaras* in gross form and which is reverse (*oolat*) to the demands of the *sanskaras*.

In this yoga the mind takes the subtle experience of not taking the gross experience of the past fine impressions or *sanskaras*; and so this creates new impressions quite opposite to the old impressions which are then killed by the new ones. In this yoga (i.e. by this process of not taking the gross experience or killing carnal desire, *nafs kushi*) the mind creates such new impressions so as to kill the old impressions.

But then the question would arise that though the old *soolat* [obverse] impressions are wiped off by the new *oolat* [reverse] impressions, would not these *oolat* impressions make the mind experience them subtly and grossly? Would they not make the mind take subtle and gross form through which to experience them? Certainly not! The reason is because the past *sanskaras* are impressions gained by the use of the subtle and gross body, for the experience of the subtle and gross universe, i.e. these old *sanskaras* are the impressions gathered from the experience taken through the subtle and gross form of the subtle and gross universe; and so these *sanskaras*, as they are related to the subtle and gross body and subtle and gross universe, must be taken experience of subtly and grossly. However, since these *oolat* (reverse) impressions, not being received by the experience of the subtle and gross universe through the subtle and gross body, and not being with any subtle or gross aim and object and desire (i.e. having no connection with the experience of subtle and gross universe) do not require to be taken experience of subtly and grossly.

And so these *oolat* (reverse) impressions wipe off the past *sanskaras* which are fine impressions of past subtle and gross experiences. And though the reverse impressions remain, the mind has not to experience them subtly or grossly. I.e., they exist as if not existing, like the snake without its fangs, i.e. as if they too had vanished with the old *sanskaras*. Thus, the mind being free from experiencing the subtle and gross universes, {*page #165 begins} is Self realized or is in the state of liberation (*moksh pad*).

Example:--

In this example past *soolat* [obverse] *sanskaras* are compared to a baby. New *soolat* [obverse] impressions created whilst experiencing the past *sanskaras* subtly and grossly, i.e. new *sanskaras*, are compared to milk.

Oolat [reverse] subtle *sanskaras* which are *oolat* [reverse] new impressions are compared to poison.

The giving of the milk or poison is compared to karma.

Giving milk creates new *soolat* [obverse] *sanskaras*; and giving poison creates new *oolat* [reverse] *sanskaras*.

Now the wantings of the baby (i.e. the desire which is due to past *sanskaras*) is for milk, which causes the baby to survive. But if poison is given to it instead, then the act of giving is done, which means that the karma or action is done, but the doing is reverse or *oolat* to the baby's wanting, i.e. it is *oolat* or reverse action or karma. The result is that the baby (which here means the past *sanskaras*) dies. This *oolat* karma or reverse action must be

fit, suitable and powerful enough, i.e. it must be in the required proportion necessary to kill the past subtle and gross impressions that are in fine form, by its *oolat* (reverse) subtle impressions. These reverse impressions are subtle because they are not the product of the gross experience of the gross universe through the gross body. Now this reverse action or karma can be done or gained by the complete checking of all the *indriyaas* [senses] from taking the *oopabhog* [experience] of any *vishay* [object] of the universe. This in short means not paying any heed to the call of desire which is nothing other than *sanskaras* in subtle form.

Thus the karma done or experience gained in the checking of desire is *oolat* [reverse] karma and so the resultant impressions also being *oolat* [reverse], create the death of the past *soolat* [obverse] *sanskaras* (impressions). And these reverse impressions themselves remain lifeless, existing only in fine form, and incapable of being taken experience of subtly and grossly. This yoga is very difficult, but if practiced to the proportion necessary brings the result quickly.

The karma (action) of checking the *indriyaas* [senses] (*nafs kushi* [killing carnal desire]) is *oolat* [reverse] karma (action) as explained above. In this *oolat* [reverse] karma too, the mind has feelings of intense suffering, and sometimes of peace and happiness. This is subtle experience whose impressions are reverse (*oolat*); but this feeling of suffering and happiness not having been gained whilst taking the *oopabhog* [experience] of the past *sanskaras*, does not create new binding impressions, which are impressions that must be experienced later on in subtle and gross form. On the contrary, this feeling of suffering and happiness creates unbinding impressions.

In this yoga there is more of generally intense suffering as a result of not putting the desire into action, i.e. of *nafs kushi* [killing carnal desire], and comparatively less of enjoyment which is little and occurs only on few occasions during this{*page #166 begins} process. This intense suffering and small enjoyment which is gained by not taking the subtle and gross experience of the past *sanskaras* creates such (*oolat*) reverse impressions as kill the past (*soolat*) obverse impressions, which in turn have been gained by the suffering and enjoyment gained whilst taking the subtle and gross experience of the subtle and gross objects by the subtle and gross senses (*indriyaas*).

So past subtle and gross impressions must be wiped off, and no new subtle and gross impressions collected, for *Moksh* [Self-liberation] or Self consciousness to be gained. Now in *dnyaan* yoga the Infinite mind takes no experience of the subtle and gross universe according to the past subtle and gross impressions in fine form. In other words, It receives no new obverse (*soolat*) impressions, and simultaneously wipes off the past *soolat* impressions by means of the reverse (*oolat*) impressions. Thus by this yoga, the mind becomes void of *sanskaras*, and hence free from taking the subtle and gross experience and so is not conscious of the universe, i.e. It becomes conscious of Self.

Chelaa-nashini (The Forty Days Spiritual Penance.)

If either with some subtle aim or object (like divine longing for union with God, or for becoming free from *sanskaras* in order to gain Self realization, or for gaining status or spiritual powers) or with some gross aim and object (like wealth, name and fame, power, woman, landed property, etc.), the past *sanskaras* are checked by not allowing them to be experienced grossly, and thus are killed, (say, for example, by observing a severe fast,) then these past *sanskaras* do get killed and new *sanskaras* too are not formed. However, that very subtle or gross aim and object creates its own desire, which in turn leaves its impressions on the mind, and now these impressions necessarily have to be experienced. Say, if the desire is for the aim and object of attaining union with God, then this desire has necessarily to be experienced, which means Godhood is attained, etc., etc.

However, for achieving such subtle or gross aim and object, the mind has to be checked in order to create reverse impressions only to the extent and proportion necessary (for achieving the aim and object.) Now if, with the desire for becoming free of past *sanskaras*, the mind, in order to kill them, does not take their experience grossly, then such a desire of the mind cannot be considered to be subtle or gross, and so its subtle and gross experience has not been taken. This is because the desire of becoming devoid of *sanskaras* gets fructified of its own accord, automatically.

If with the desire of attaining union with God, the mind kills the *sanskaras* by means of dnyaan yoga and thus becomes devoid of *sanskaras*, then by the *sanskaras* dying in that required proportion, the impression created by this desire can be experienced, which means union with God is attained.

Now, if the mind becomes devoid of *sanskaras* by killing them through dnyaan yoga in order to fulfil the desire of attaining the state of Fana Filla, *Majzoob* or for some other spiritual or gross aim and object, then by the *sanskaras* dying in that required proportion, this desire can be experienced.

But only with the aim and object of becoming void of *sanskaras*, and if there is no other aim, either spiritual or material (i.e. subtle or gross), then with all the *sanskaras* dying, the state of being devoid of all *sanskaras* is attained. This state of being completely devoid of all *sanskaras* in the conscious ((awake)) state can be achieved by means of this dnyaan yoga, though the process of doing so is very difficult, indeed almost impossible. This state is also achieved by Guru Krupa or the Grace of the Master, and this is the Fakir state or the Sadguru state. { *page #167 begins }

In short, by the killing of past *sanskaras* through dnyaan yoga, the gross objects, or spiritual powers (*wali panaa* [state of wali]) or union with Paramatma (*Fanaa Fila*, *Majzoob* state) or Sadguru state can be gained as explained above. It is possible, though very difficult ((through dnyaan yoga)) for all of these objects or states to be achieved by the Mind's not taking the gross *oopabhog* [experience] of the past *sanskaras*; except that to achieve the Sadguru state for which no desire at all should prevail while practicing this yoga which is almost impossible. Hence, Sadguru state can be gained only by the grace of the Perfect Master. As Tukaram says:

(*Sadguru vaa- choni saapaday na soya*
[Except the Sadguru there is no other recourse]).

In both karma yoga and *dnyaan* yoga the mind collects no new subtle and gross *sanskaras* (which are the fine impressions received through the subtle and gross experience of past *sanskaras*) during the whole time that the past subtle and gross *sanskaras* are being spent or experienced subtly or grossly. In karma yoga the Infinite Mind allows the past impressions to be wiped off by themselves; whilst in *dnyaan* yoga the Infinite Mind Itself wipes off the *sanskaras*. Subtle and gross *sanskaras* mean the fine impressions gathered by the mind from the feelings of happiness and sorrow whilst taking the subtle and gross experience on account of the past *sanskaras*, of the subtle and gross objects by the subtle and gross *indriyaas* [senses].

Bhakti Yoga

Through bhakti yoga the mind loses Its consciousness of the bodies and so of the universe. In this yoga the Infinite false mind (*jiv*) thinking Itself separate from the Infinite Intelligence (*Paramatma*), worships and loves It and thus becomes engrossed in It; and so becomes unconscious of the body and the universe to the proportion of its engrossment in Paramatma. The more the mind loves and worships Paramatma, the more it becomes engrossed in It, and the more it becomes unconscious of the bodies and the universe. And when the mind becomes engrossed in It most, i.e. loses completely the

consciousness of the bodies and the universe, then it has become one with Paramatma, (i.e. becomes *Shiv*), i.e. the worshipper and the worshipped become One.

The same Infinite Intelligence is *jiv* when thinking falsely, is *Shiv* when thinking really and is Paramatma when not thinking. The *jiv* by bhakti of (i.e. devotion to) Paramatma becomes *Shiv*. So bhakti or worship means the turning away of the mind from the bodies and the universe towards the Self, the Paramatma, the Infinite Intelligence. This means losing body and universe consciousness and gaining Paramatma or Self consciousness. {*page #168 begins} When the Infinite Mind experiences the universe, It is conscious of Its subtle and gross bodies and also of the subtle and gross universe, i.e. It is falsely conscious. This false consciousness means consciousness of the bodies (*sharir nu bhaan* [awareness of body]) and the universe (*jagat nu bhaan* [awareness of the world])

When mind loses consciousness of body and universe then it gains consciousness of Self. This is poetically rendered by the following words;

"Naaraayan to usko milay jo dayh abhimaan tajay."

The free rendering of which is:

"The finding of Narayan is possible

only by that person who renounces body and ego".

The consciousness of the body and universe means lower consciousness, and consciousness of One's Self means higher consciousness. From the lower consciousness to reach the pinnacle of higher consciousness, the mind has to pass through seven stages. Bhakti yoga has this very aim to take the mind from lower consciousness to higher consciousness, and how is this done? By not allowing the mind to get entangled in thoughts, desires and actions of the body and universe, but by getting it engrossed in the remembrance of God. The more it gets distanced from the remembrance of body and universe, the more it remains aloof from experiencing the universe through its bodies, by turning to the Self. The more it gets immersed in the remembrance of God (which is, really speaking, one's own real Self), the more it progresses ahead on the path that leads from lower consciousness to higher consciousness. But only if that remembrance, bhakti and engrossment are sincere and from the heart, only then can thoughts of body and universe be forgotten. If thoughts of body and universe are forgotten, only then can the mind become engrossed in the remembrance of God, i.e. take to the path that leads to higher consciousness.

When the consciousness of the bodies is lost, naturally the consciousness of the universe is lost too; because the experience of the universe is taken only through the bodies. This false consciousness must be lost in order for the mind to gain Self Consciousness.

It is *sanskaras* that make the mind conscious of its bodies and the universe, i.e. it is *sanskaras* that make the bodies take the experience of the universe. So for the mind to become conscious of Self, it must lose the consciousness of the bodies and the universe, i.e. the *sanskaras* must vanish.

To make the *sanskaras* vanish is possible through karma and *dnyaan* yogas as explained before. In bhakti yoga the mind becomes conscious of Self, i.e. unconscious of the bodies and the universe without the *sanskaras* first vanishing; the *sanskaras* vanish completely when the highest point of bhakti is reached and *wasl* [union] is gained.

In all the four yogas the *sanskaras* vanish gradually. In karma and *dnyaan* yogas, however, the mind advances towards *wasl* [union] through the gradual disappearance of *sanskaras*; whereas in bhakti and raja yoga, the *sanskaras* gradually disappear according to the advancement of the mind.

In karma yoga and *dnyaan* yoga the unconsciousness of the body and the universe in the conscious state is in proportion to the lessening and weakening of *sanskaras*,

{*page #169 begins} and in bhakti and raja yoga the lessening and weakening of the *sanskaras* is in proportion to the unconsciousness of the body and the universe achieved by these yogas.

In bhakti yoga and raja yoga the process does not involve getting rid of the *sanskaras* as in *dnyaan* and karma yogas, but rather, involves the gradual lessening of the *sanskaras* according to the advancement of the mind towards the Self by means of these yogas. In the end the *sanskaras* vanish completely by the mind turning its *rukh* [face] from the bodies and universe to God, i.e. Self.

In raja yoga the mind becomes conscious of Self, i.e. unconscious of the bodies and the universe without the *sanskaras* vanishing first. By means of this yoga the *sanskaras* vanish when the highest state of concentration is reached which is the Nirvikalpa state, and not yoga samadhi state. This happens when the mind stops itself or ceases to think through the specified process according to this yoga.

Thus in karma yoga and *dnyaan* yoga the mind tries to gain consciousness of self by getting rid of the *sanskaras*; whereas in raja yoga and bhakti yoga the mind tries to gain consciousness of self either by stopping its thinking, as in the case of raja yoga; or by changing the *rukh* [face] or the attitude of Its thinking, as in the case of bhakti yoga.

The common aim and end of these four yogas is the stopping of the mind in the thinking conscious awake state, which means the changing of the falseness of the Infinite thinking into the realness of the Infinite thinking, i.e. the getting rid of the *sanskaras* completely in the conscious state. Because it is *sanskaras* that make the mind think falsely, i.e. make It think subtly and grossly, i.e. make It experience the universe and not the Self in Its conscious state.

In karma yoga and *dnyaan* yoga the mind tries to get rid of the *sanskaras* and thereby the falseness in the thinking is got rid of by itself. It does not try to stop thinking in these yogas. In raja yoga the mind tries to stop false thinking in the conscious thinking state and thereby the *sanskaras* are got rid of by themselves. In bhakti yoga the mind changes Its thinking from body and universe thinking to Self thinking, which means getting rid of Its false thinking in the thinking state.

For the mind to stop thinking in the conscious state, the mind must think Itself and not the bodies and the universe. This is what the four yogas lead to. The karma and *dnyaan* yogas do so by the directly getting rid of the *sanskaras*. Raja yoga does so through the concentration process, i.e. indirectly getting rid of the *sanskaras* by stopping the thinking in the conscious state. Bhakti yoga does so by changing the false thinking into Real thinking in the conscious thinking state, which means indirectly getting rid of the *sanskaras*. For it is the *sanskaras* that give the falseness to the thinking, because it is the *sanskaras* that make the conscious thinking mind think the Imagination, i.e. realize the universe. {*page #170 begins}

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

In karma and *dnyaan* yoga, to the extent that the *sanskaras* get lessened, to that extent the mind progresses ahead and finally when all the *sanskaras* are exhausted, mind (*jiv*) unites with soul (*Shiv*). This means that the very same *jiv* becomes *Shiv*; that when the very same Infinite Mind which was thinking falsely, thinks really, means *jiv* becoming *Shiv*, and this is called union with God or union with Paramatma. And when the *sanskaras* are exhausted then there is no scope for the mind to think subtly and grossly, or for it to take the experience of the universe. After all, it is only the fine *sanskaras*, which give the mind

consciousness of the body and the universe. And in order for the mind to experience the *sakaar* form, the fine *sanskaras* compel the mind to take the subtle and gross experience.

In raja yoga and bhakti yoga, to the extent that the mind, forgetting the consciousness of the body and the universe, progresses ahead, to that extent the *sanskaras* get lessened. When in the end, by means of these yogas, all *sanskaras* are exhausted, then the mind (*jiv*) gets united with soul (Paramatma) and becomes *Shiv*. The same soul when not thinking is soul, when thinking falsely, i.e., experiencing the universe, is jiv, and when thinking really, i.e., experiencing Itself, is Shiv. Once the *sanskaras* are exhausted then, as explained above, there is neither consciousness, nor need of the universe and body.

But in the process of bhakti the mind very often becomes *leen* [absorbed], or enters into a state of trance, *haal*, *vajad*, or a kind of samadhi state. However, this samadhi state is not the state of perfection since the *sanskaras*, still being there, force the mind to take their subtle experience in the form of desire and gross experience in the form of action.

Similarly, in the process of raja yoga, the concentration of the mind, when sufficiently intense, brings about a samadhi state. However, here too, since the *sanskaras* are still there, the mind has not achieved perfection, even whilst enjoying a state of samadhi, since these *sanskaras* force the mind to experience them when the mind descends from samadhi to the lower plane.

But if through bhakti and raja yogas, the mind goes on advancing till It reaches the highest state of being void of *sanskaras* (which are vanishing gradually, according to the degree of advancement), then the mind gains perfection (*poornataa*) and attains the Nirvikalpa Samadhi state. Thereafter, the mind either remains in Nirvikalpa Samadhi or *Majzoob* state and does not come down to the lower plane, or if It comes down as a *Salik*, it is not for experiencing the *sanskaras* (which have all been wiped out, and so cannot be experienced) but rather for the salvation of the world (*jagatnaa kalyaan arthay*). *Salik* and *Majzoob* have both become perfect, i.e. void of *sanskaras* in the thinking conscious state. But the *Salik* is the Saviour of the world and so is infinitely higher in this one respect alone. { *page #171 begins }

When the mind is temporarily absorbed in yoga samadhi, the *sanskaras* being still there and attached on to It, bring It down to ordinary consciousness in order to experience them. When the mind is in Nirvikalpa Samadhi or Super conscious state, there being no *sanskaras*, It is not brought down to the plane of ordinary consciousness, but remains in *Majzoob* state. But if It is brought down, as in the state of *Salik*, then It becomes conscious of the body and the universe, not for the *oopabhog* [experience] of the *sanskaras*, which having vanished cannot be experienced in subtle and gross form, but for the giving of freedom (*moksh* [liberation]) to other falsely thinking, *sanskara*-bound minds, and so are made to experience the universe, i.e. are made to think the Imagination.

Through either of these yogas, bhakti or raja, the *sanskaras* may be annihilated in time, although this achievement is almost impossible. Indeed, in most cases many life-times are required for the complete annihilation of *sanskaras* by means of these yogas. But by the grace of the Sadguru, or Sadguru *Krupa*, the *sanskaras* are made to disappear within a second, i.e. the mind is stopped, i.e. complete engrossment or Self consciousness is gained.

Through raja yoga the mind tries to stop Itself from thinking of the bodies and the universe in the conscious thinking state, although It goes on experiencing past impressions and collecting new ones. Through bhakti yoga the Infinite Mind, by worshipping and loving the Self, i.e. by turning towards Itself through love which is the very essence of bhakti, loses consciousness of the bodies and so of the universe. But this loss of body consciousness must be complete if Self consciousness is to be gained.

The mind's changing Its thinking, from the thinking of the body to the thinking of Self is what bhakti means. This means that through bhakti yoga the mind realizes Self by changing the body-thinking to Self-thinking. But not even a tinge of body consciousness must remain in the mind if Self consciousness is to be gained. However, in raja yoga the mind realizes Self, by getting rid of body-thinking and not by changing it.

A General Exposition on Bhakti

What follows is a brief exposition on the subject of bhakti yoga. A detailed explanation will follow later:

So even *Ahuramazda*, i.e. *Ishwar (Bramha, Vishnu, Mahesh)* does not realize Paramatma, i.e. *Daadaar Ahuramazda*. This means that Infinite Intelligence in the state of creating, preserving and destroying the universe, {*page #172 begins} does not realize Itself, i.e. in thinking the Imagination or Universe, i.e. while producing, preserving and dissolving the Imagination or universe, It cannot think Itself.

Only the Sadguru ((representing the Super Conscious state)) realizes Parameshwar. That is, the Infinite Intelligence in the Infinite real thinking state realizes or thinks Itself. Therefore Bhakti is of three kinds:

I. *Sadguru Bhakti* or devotion to Sadguru, i.e. worship of a realized Divine personality,

II. *Nirgun Bhakti* or devotion to attributeless God, i.e. worship of ((unconscious)) Parameshwar, and

III. *Sagun Bhakti* or devotion to God with attributes, i.e. worship of Ishwar and Image.

So the highest of the bhaktis, the first stage *bhakti* is Sadguru bhakti which leads to the realization of Self. The unconscious Parameshwar, since He does not realize Himself, cannot directly make anyone else do so. Although the mind, through Its bhakti for Parameshwar, may realize Him, Parameshwar Himself cannot make it realize Him directly as Sadguru can. (Here the words “anyone” mean Itself, i.e. Parameshwar acting as, or in the state of, some Infinite falsely thinking or falsely conscious mind). And so also Ishwar who is conscious Parameshwar, (but the creating, preserving and destroying Parameshwar) since He does not realize Himself (i.e. Parameshwar) cannot make anyone realize Him ((directly)). But the Sadguru who is Self conscious Parameshwar, can make anyone realize Him, i.e. Parameshwar. ((In bhakti yoga, i.e. devotion)):-

1) The devotee means the conscious, but the falsely conscious Parameshwar.

2) Ishwar means the conscious, but the not Self conscious Parameshwar.

3) Parameshwar means the unconscious Parameshwar.

4) Sadguru means the conscious and Self conscious Parameshwar.

The unconscious Parameshwar cannot be conscious of ((Himself)), i.e. Parameshwar, and so cannot make the falsely conscious Parameshwar conscious of Parameshwar; i.e. cannot make the falsely conscious Parameshwar become really conscious Parameshwar. The conscious Parameshwar ((i.e. Ishwar)), also not being conscious of Parameshwar cannot make the falsely conscious Parameshwar, conscious of Parameshwar. But the really conscious Parameshwar ((Sadguru)), being conscious of Parameshwar, can make the falsely conscious Parameshwar, conscious of Parameshwar, i.e. make the falsely conscious Parameshwar become really conscious Parameshwar.

[**margin note** in the original text : “Kabir as Sadguru bhakta”]

The second stage bhakti is of *Nirgun* [attributeless] Paramatma, which if done sincerely, and to the proportion necessary, either makes one *Majzooob* or brings one in connection with a Sadguru and of doing the bhakti of the Sadguru which is the first stage bhakti. If done for the sake of Self realization, Nirgun bhakti hands one over to the Sadguru. A well known example of such a bhakta is Namdev, whom the personal God, Vithoba, handed over to Sadguru Khaicher (*Khaychar*){*page #173 begins}.

But if done for the sake of worldly achievements, Nirgun bhakti hands him over to Ishwar, the Lord of the universe, because the Sadguru has concern with the Self and Ishwar with the universe, being the Creator, preserver and destroyer of the universe.

The third stage bhakti is of Parameshwar with attributes (*Sagun bhakti*), (*Chaangdeo* is an example of Ishwar bhakta) which consists of:

1. Devotion of Ishwar, i.e. *nirakar* Paramatma with the *guna* [attribute] of creating, preserving and destroying the universe. This type of bhakti is done through subtle means, i.e. through thought, meditation, and the ((concentration)) of mind.
2. Devotion of the different devtas (gods and goddesses). This type of bhakti is also done through subtle means like thoughts, etc.
3. Devotion of past and present Avatars and Saints, also done by subtle means.
4. Devotion of idols, photos and images representing Ishwar and the different deities and past and present Avatars and Saints, and of samadhis and durghas, i.e. tombs and shrines. It is done by gross means, *sakar aadhaaray* [with the help of form].

Sadguru bhakti includes both types, sagun and nirgun, i.e. with and without attributes, and is also beyond both types. The worship of Vishnu means sagun bhakti ((bhakti of Parameshwar with attributes)).

Krishna worshiped in His image means sagun bhakti; Krishna worshiped pratyaksh when physically present in His life means Sadguru bhakti.

In sagun bhakti, the devotion to past Avatars and Saints or to the images and photos of living Avatars or Saints (by subtler or gross means such as meditation, concentration, or by performing puja, arti, offerings of garlands, flowers and kumkum, obeisance) is best because it leads one to the preparation for receiving the grace of the Sadguru. The sagun bhakti of Ishwar by subtle or gross means, is alright if done for the sake of Self realization. The living pratyaksh physically present Sadguru is the living embodiment of the nirgun nirakar Parameshwar. So in doing His bhakti, both sagun and nirgun bhakti are done; sagun bhakti owing to the physical form (*sakar*) and nirgun bhakti owing to the real (*nirakar*) nirgun state of the Sadguru. The bhakti of sagun Parameshwar, i.e. Ishwar, if done to the proportion required for the fulfillment of worldly desires gives one the desired object direct through Ishwar. If it is done for God realization, then Ishwar, through nirgun Parameshwar hands one over to Dnyani Parameshwar, i.e. realized Parameshwar, which means the Sadguru.

*"Saha kaami sumiran karay toe paavay maaNgay daam,
nit kaami sumiran karay toe paavay avichal ram."*

[One who remembers God with worldly desire, gets the desired

object;

One who remembers Him desirelessly gets the eternal Ram.--

Kabir]

So none but the Sadguru can make one a Sadguru; because *sagun* bhakti if done for Self realization, to the proportion required leads one to true *nirgun* bhakti and makes him One with Self in the *Majzooob* state. Similarly, *nirgun* bhakti if done for Self

realization to the proportion required makes him One with Self (i.e. *Majzoob*). But to become a *Salik*, or a Perfect Master and *Dnyani*, Sadguru's Grace is required, and none but He can impart this grace. {*page #174 begins }

The bhakti of the *sagun* and *nirgun* Paramatma leads one to Self realization, since Ishwar or Parameshwar cannot, on their own (*potay rahinay*) make one realize God. This is so because Ishwar and Parameshwar are themselves not realized. But Sadguru, as He is realized, can on His own (*potay rahinay*) make one realize God or become Sadguru.

The bhakti of Ishwar, if done for worldly gain, gives the desired object; if done for spiritual advancement and powers, obtains them, as Ishwar is the Lord and Master of both the gross (material) and subtle (spiritual) universes; and if done for attainment of Ishwar makes him one with Ishwar, i.e. *wali*, *yogi*, etc.; but if it is done for Self realization, results in the devotee being handed over to Parameshwar.

The bhakti of Parameshwar if done for worldly (material) or spiritual (astral) gains, results in the devotee being handed over to Ishwar, who fulfils his desires; if it is done for Self realization, lets him have Self realization through Parameshwar himself; and if it is done for attaining Perfection, or for attaining *santpad* [perfect sainthood] or *Dnyaan* it [Divine Knowledge], it results in the devotee being handed over to the Sadguru.

The bhakti of a Sadguru if done for worldly or spiritual achievements lets him have what he desires through Ishwar; if it is done for Self realization lets him have it through Parameshwar; and if done for Sadguru *panaa* [ship] lets him have it through Himself, because both the Ishwar and the Parameshwar state and Self consciousness are in the possession of a Sadguru.

God without attributes is different, God with attributes is different and the Sadguru is both of these. God without attributes does not have God with attributes; and God with attributes does not have God without attributes; Sadguru has both, God without and God with attributes. In Sadguru bhakti, the Sadguru gives God to the one who asks for God (through God without attributes); to the one who asks for the world, He ((Sadguru)) gives the world (through God with attributes); and the one who does bhakti for the Sadguru Himself, to such a person, He (i.e. Sadguru, meaning God with and without attributes simultaneously), gives Himself. The devotee gets God or the world according to the bhakti done by him for the Sadguru. But the Sadguru, on His own, can make the devotee like unto Himself. In the Sadguru's one hand -- the left, is God with attributes and in the other, the right, is God without attributes. If Sadguru's bhakti is done then it is counted as doing bhakti of both God with and without attributes simultaneously.

Bhakti of Sadguru means complete surrenderance to the Sadguru. This means complete obedience to His orders and instructions, and such obedience comes only when one loves the Sadguru; bhakti of Sadguru means surrenderance of body and mind to Him. Not even Paramatma, nor Ishwar can (*potay rahinay* [of themselves]) make one realize Paramatma. Only the Sadguru can do so. It is said:--

"guru bin dnyan na upjay, guru bin milay na bhed"

which means

"Without a Guru, Knowledge cannot manifest.

Without a guru, no secret can be revealed."

So, Sadguru bhakti is the highest form of bhakti. Tukaram has said:--

"Tuka mhanay sadguru sayva, sarv devaa varisht"

["Tuka says,

service of Sadguru service is above all the Gods."

Hafiz has said:--

"O Hafiz, go and serve the Perfect Master;

hold on to his daamaan and get extricated

from all other things." {*page #175 begins }

The Sadguru is Paramatma, but the Self thinking, Self conscious Paramatma. So in worshipping the name of Paramatma, Sadguru is worshipped too, but not served. And real wholehearted service (*dilo jaanni*) comes, when love is present; the lover serves the Beloved even sacrificing his life for the sake of the Beloved. In complete surrenderance to the Sadguru, in which one offers one's body, mind and wealth in serving a Sadguru, the Paramatma is served and worshipped.

Only Paramatma is worthy of bhakti, of devotion, of worship; bhakti or devotion or worship of Paramatma implies the love of Paramatma. Paramatma is to be loved if He is to be realized.

Paramatma exists in the following three states:--

I. As Parameshwar, the unthinking, unconscious Paramatma of the beyond state (i.e. Allah, Brahma, Parameshwar, God, *Khodaa*, *Dadaar Ahuramazda*, Logos, etc.). He is Paramatma, but not realizing (i.e. thinking) Himself, nor realizing the universe either. He is not conscious of Himself or His attributes (*gunas*) of creating, preserving and destroying the universe.

II. As Infinitely thinking conscious Paramatma, i.e. as Ishwar, as the Creator, preserver and destroyer of the subtle and gross universe. He is the Lord of the universe, all powerful, all knowing, all existing; but in regard to the universe and not Himself. He is Paramatma, conscious of His attributes (*gunas*) and making complete use of them, but not conscious of Himself.

Here Paramatma is conscious in the sense of being conscious of the universe, i.e. conscious in the sense of creating, preserving and destroying the universe and not in the sense of realizing of the universe or Himself. Both the subtle and gross, i.e. the spiritual and material universe, is in His hands; everything regarding the universe is by His order and at His Will. He experiences the mastery of the universe but not of His beyond state.

III. As Sadguru or Self conscious Paramatma, He is all powerful, all knowing, all existing and conscious of these attributes (*gunas*) and of Himself too; but in this Self conscious state He cannot and does not make use of these attributes (*gunas*) and He knows that He uses these attributes (*gunas*) of His in the Ishwar state.

As Parameshwar in state (I) above, Paramatma can neither create, preserve or destroy the universe, nor realize Himself. As Ishwar in state (II) above, Paramatma can create, preserve and destroy the universe but He cannot realize Himself. As Sadguru in state (III) above, Paramatma cannot create, preserve or destroy the universe, but can realize Himself. In all the three states as Parameshwar, Ishwar and Sadguru He is Paramatma. { *page #176 begins }

As Ishwar He produces the universe (i.e. Imagination) but is not bound by it, as He does not realize it. And Ishwar is Paramatma and not slave (*bandaa*).

As Parameshwar in state (I) above, He neither produces the Imagination nor realizes the Imagination nor Himself.

As Ishwar in state (II) above, He produces the Imagination but neither realizes it nor Himself.

As Sadguru in state (III) above, He neither produces the Imagination nor realizes it; but realizes Himself.

So as Parameshwar in which Infinite Intelligence is in the "no mind" state, as Ishwar (Infinite mind) and as Ishwar in which It is in the Infinite Mind state and as Sadguru

in which It is in the Infinite Real Mind state, He is not bound by the Imagination, i.e. He is void of *sanskaras*, and does not realize the universe and so is in the Allah state, though only in the Sadguru state does He realize His Allah state.

When the falseness in the thinking appears, i.e. when *sanskaras* appear or the realizing of the universe appears, the *bandaa* ((bound)) slave state begins. So all existence, whether its *chaitanya* is most finite as in the atom (stone), or Infinite as in the human being, is in the *bandaa* ((bound)) slave state. From stone to monkey all are in the natural *bandaa* slave state ((due to natural *sanskaras*)), and human being, is in the unnatural *bandaa* state as the *sanskaras* are unnatural and which therefore make him subject to delusion. In short, from stone to monkey forms the binding is natural, and in human form the binding is unnatural.

From stone through monkey states, the mind is not in the Allah state, as It realizes the universe and is bound by it and so is in the *bandaa* ((bound)) slave state, and more so owing to the finite *chaitanya* that it has in these forms. It is incapable of removing this *bandaa* state and attaining to "Allah" state since It is incapable of removing the *sanskaras*, due to its understanding, thinking, i.e. *chaitanya* not being Infinite.

In the ordinary human being state, the mind is still not in the Allah state, even though It has Infinite *chaitanya* in this form. This is because It still realizes the universe and so is bound to it, owing to the unnatural *sanskaras* and the attendant delusion, resulting in the *bandaa* state. However, it is capable of removing the *bandaa* state and attaining to Allah state. This is because, now that Its understanding, thinking, i.e. *chaitanya*, is Infinite, It can remove the *sanskaras* by one of the four yogas or through the grace of the Sadguru. The Sadguru having realized Himself and being master of these yogas, can make anyone realize God through any of these yogas or without even making him practice any of these yogas. He makes His chosen disciples like unto Himself in the flash of a second.

So these *bandaas* ((bound)) slaves, i.e. human beings, in order to become Paramatma, i.e. to achieve the Paramatma state must become void { *page #177 begins } of the falseness of the thinking, i.e. void of the *sanskaras*, which means void of realizing the universe.

And one of the ways of becoming void of *sanskaras* which are the cause of the falseness and the realization of the universe, is by worshipping or doing bhakti of Paramatma (i.e. Parameshwar or Ishwar or Sadguru). The *bandaa* or human being must worship Allah to attain the Allah or Parameshwar state; worship Ishwar to achieve the Ishwar state; and worship Sadguru to achieve the Sadguru state.

Now bhakti, i.e. devotion by which the *bandaa* can remove his *sanskaras*, and attain to the Paramatma state is of 3 kinds:--

- (1) Parameshwar (Impersonal God) bhakti
- (2) Ishwar (Personal God) bhakti
- (3) Sadguru (*pratyaksha* or physically living Master) bhakti

Now first let us consider what bhakti is and how by means of bhakti the Paramatma state can be arrived at.

Paramatma state means unconsciousness of the experience of the universe state. This implies the state of the forgetfulness of the subtle and gross bodies and consequently of the universe, because the realization of the universe is through the bodies. The *indriyaas* [senses] of the subtle and gross bodies not taking the experience [*oopabhog*] of the objects [*vishays*] of the subtle and gross universe, means the not realizing of the universe.

Now, in order to not realize the universe the body consciousness [*sharir bhaan*], i.e. low *bhaan* [consciousness] must go. But the mind, owing to the *sanskaras* attached onto it, has to think and hence cannot give up its remembrance of its subtle and gross bodies, and consequently of the subtle and gross universe. This means that the mind cannot give up its realizing the universe, unless It has something else to remember. To make the mind give up thinking of the universe, It must be made to think something beyond the universe, i.e. something not bound by the universe. This means in order not to realize the universe, which implies forgetting the body and the universe, not thinking of the universe, the mind must be directed to the remembrance, thinking and binding of something that is beyond the universe, i.e. it must enter high consciousness [*ooNch bhaan*]. And as only Paramatma (i.e. Parameshwar, Ishwar and Sadguru) is beyond the universe, i.e. not bound by the universe, the mind has to be directed to Him. Complete remembrance of Him, complete direction towards Him, complete engrossment in the high consciousness, achieved after passing through seven planes from low to high consciousness, means attaining the Paramatma state.

In order to forget the body and the universe, in order not to think of the universe (which is low thinking or low consciousness, since the consciousness of the body and universe implies low consciousness), the mind must think of Paramatma (which is high thinking or high consciousness). { *page #178 begins } When It completely loses the low consciousness [*neech bhaan*] and attains complete high consciousness [*ooNch bhaan*], when It does not think at all of the body and the universe, but completely thinks of Paramatma, when It thinks of nothing but Its own real Self, then the mind has attained the Paramatma state.

This forgetting of the universe and remembering Paramatma, this giving up of low consciousness [*neech bhaan*] and entering high consciousness (*ooNch bhaan*) is bhakti. But the universe is forgotten and remains unrealized by the mind according to the extent of the remembrance of Paramatma. In other words, in accordance with the remembrance of Paramatma, the mind to that extent forgets the universe; the more It remembers Paramatma, the more It forgets the universe; and when It forgets the universe most and remembers Paramatma most, then It has reached the Paramatma state. So the forgetting of the universe and the remembering of Paramatma occurs by degrees ((in matching proportion)). So the extent of bhakti is in proportion to these degrees, i.e. bhakti has stages. There are three stages of desireless bhakti [*nit kaam bhakti*], which is the type of bhakti we have been explaining up to now. The three stages are: --

(I) High (II) Higher (III) Highest

However, to begin with there are two modes of bhakti :--

(1) *Sahakaam* [with desire] and (2) *Nishkaam* [desireless].

Now, the second, i.e. *nishkaam bhakti* [desireless bhakti], as explained earlier is of three kinds:--

- (1) *Sagun bhakti* [bhakti of God with attributes],
- (2) *Nirgun bhakti* [bhakti of attributeless God], and
- (3) *Sadguru bhakti* [bhakti of Sadguru].

Each of these can be done by gross or subtle means, i.e. (*zaaheri* [external] *baatani* [internal]). And each of these three kinds of *nishkaam bhakti* has three stages as stated above, namely:--

(I) High (II) Higher (III) Highest.

When mind does bhakti of Ishwar by gross means, it is doing high bhakti of Ishwar; when mind does bhakti of Ishwar by subtle means, it is doing higher bhakti; when

mind does bhakti of Ishwar by means of its own Self (i.e. by mind) it is doing highest bhakti of Ishwar which means it becomes one with Ishwar.

Now if the highest bhakti of Ishwar be *nishkaam* [desireless], i.e. if it is done for the realization of Self only, then the mind through Ishwar enters Parameshwar, and does not remain in the Ishwar or unrealized state. But if Ishwar bhakti is done for gross welfare or attaining subtle powers, then the mind gets these according to whether it does high or higher bhakti of Ishwar. And the mind becomes the Lord of the universe, when it does the highest bhakti of Ishwar. In other words, when it does the highest *sahakaam* [with desire] bhakti of Ishwar, it becomes Ishwar; and when it does the *nishkaam* [desireless] bhakti of Ishwar, it becomes Parameshwar.

When mind does bhakti of Parameshwar by gross means, it is doing high bhakti of Parameshwar. When mind does bhakti of Parameshwar by subtle means, it is doing higher bhakti of Parameshwar. When mind does bhakti of Parameshwar by its own Self, (i.e. mind) it is doing highest bhakti of Parameshwar and so becomes One with Parameshwar which is the state of *Fana Fillah*. { *page #179 begins }

When mind does bhakti of Sadguru by gross means, it is doing high bhakti of Sadguru. When mind does bhakti of Sadguru by subtle means, it is doing higher bhakti of Sadguru, and when mind does bhakti of Sadguru by its own Self (i.e. by mind) it is doing highest bhakti of Sadguru, and becomes One with the Sadguru.

So man arpan [the offering of the mind] is the highest bhakti of Sadguru. This means the mind completely giving itself up to the Sadguru or the mind's complete surrenderance to the Sadguru and having no voice of its own. Thus one who has completely surrendered himself to the Sadguru, one who has no desire of his own while doing action, but keeps the will and *marji* [wish] of the Sadguru even if it be against his will, one who completely obeys the Sadguru in each and every point and who considers the Sadguru's wish as his own, such a one is doing highest bhakti of Sadguru.

As Hafiz has said:--

("Firaago wasl chay khahi, rizaaye doost talab".)
[("Why seek after separation or union?
Seek only the Beloved's pleasure.")].

The one who completely obeys the Guru's orders to the minutest detail, who feels and accepts the Guru's wishes as his own, even if they run counter to his own mental inclination, and likes doing whatever he knows to be the Guru's wish and order without using his intellect and mind, and obeys literally the Guru's order, in short, the one who slaves thousands of times more than a bought slave does, (because the bought slave is duty bound to do it, whereas he ((the devotee)) happily embraces slavery of his own free will), accepting only the Guru's wish, the Guru's word, the Guru's utterance, the Guru's order as being everything and nothing but the truth, and the reality (no matter what that order may be, and be it even against one's own mental inclination, and even against one's intellect and wish) and so accepts, knows, and obeys; such a one alone does the highest bhakti of Sadguru, and proves himself worthy of being chosen ((by the Sadguru)) to become one with Him.

(I) By High bhakti of Paramatma whether as Parameshwar, Ishwar or Sadguru, is meant the mind's remembrance of Paramatma to some extent, i.e. by external (gross) mediums such as to offer worship with relevant paraphernalia, singing praise of God, cymbals, drums, arti, kashti (tying the sacred thread), fire, incense, prayers, praise, *namaaz*, obeisance, oral remembrance of God's name, uttering of the prayers, bible, kneeling down, and so forth. (*puja, paatri, kirtan, taal*, [cymbals] *mrudang*, [2-sided drum] *bhajan, arti, kushti*, [sacred thread] *aatash* [fire], *lobaan* [incense], *bandagi* [prayer], *saytaayash*, [prayer]

nimaaz, [prayer] *sizdaa*, [obeisance] oral *naam smaran*, [remembrance of Name] *zikir* [constant remembrance]). All of these are *shariat* or external religious practices.

(II) By Higher bhakti of Paramatma is meant the mind's remembrance of Paramatma to a greater extent by internal (subtle) means such as meditation, *dhyaan*, *tassavur* [contemplation], mental *naam smaran* [remembrance of name], and so forth. All of these are *tariquat* or internal spiritual practices.

The common item in high and higher bhakti is *naam smaran* [remembrance of God's name] which is the best of the practices. Of the two kinds of *naam smaran*, the most effective is the real mental *naam smaran* which is internal.

"*Hotth jibh haalay nahi, ye hay sumiran saar.*" Kabir

["When the lips and tongue do not move,

that is the very essence of remembrance" Kabir].{*page #180

begins}

(III) By Highest bhakti is meant the mind's remembrance of Paramatma to the greatest extent, i.e. by the mind itself. This is *haqiqat* or the real spiritual practice.

In this bhakti the mind remembers nothing but Paramatma, becomes *leen* [engrossed] in Paramatma, i.e. becomes one with Paramatma. The *leentaa* [engrossment] being complete and not to some extent or temporary. This is *wasl* [union] ((with Paramatma)).

In (I) the universe is forgotten to some extent, during the bhakti.

In (II) the universe is forgotten to a greater extent, during the bhakti.

In (III) the universe is completely forgotten during the bhakti.

From high bhakti, i.e. remembrance of Paramatma in the form of Ishwar, Parameshwar or Sadguru through the gross means, the mind advances to higher bhakti, i.e. to the remembrance of Paramatma through the subtle means and thence advances to the highest bhakti, i.e. to the remembrance of Paramatma through the mind itself.

So bhakti means love. In (I) God is loved to some extent. In (II) He is loved to a greater extent and here, in the increasing state of love, arises the experience of *judaai*, *birhaa* [separation], and the intense longing for union. And in (III) He is loved most completely and fully, which results in union.

We can summarize the three states of bhakti as under:--

- | | |
|--|--|
| (I) -- High Bhakti - love to some extent | (1) -- <i>Shariyat</i> External praise of God. |
| (II) -- Higher Bhakti - love to a greater extent | (2) -- <i>Tariquat</i> Internal praise of God. |
| O --- separation, <i>judaai</i> , <i>birhaa</i> | O <i>Maarefat</i> Longing for union with God. |
| (III) -- Highest Bhakti -- Union, <i>Wasl</i> | (3) -- <i>Haqiqat</i> Union with God. |

In this bhakti yoga, the *sanskaras* fall off by themselves, according to the degree of the mind's advancement from I to II as the direction of thinking is turned in bhakti yoga and the mind is turned from the universe to God.

Now in high and higher bhakti there are two divisions in each depending on the kind of remembrance:--

(1) Paramatma's remembrance through the praising of Him, by gross means in the high bhakti and by subtle means in higher bhakti.

(a) The gross means of high bhakti:--

This involves prayer, singing *bhajans* and *kirtans*, performing arti, tying of the sacred thread, idol worship, worship of fire, bowing down, kneeling and prostrating in the temple and offering prayers, etc.

(b) The subtle means of higher bhakti:--

This involves meditation, *dhyaan*, thinking of His ((attributes or)) qualities, praying to Him mentally for salvation or realization or union; asking for *maafi* [forgiveness] and doing *pastaava* [repentance] before Him, meditating on His Omnipresence, Omniscience, etc.

(2) Paramatma's remembrance through the taking of any one of His names, i.e. *naam smaran*. This is done orally in high and mentally in higher bhakti.

(a) In the gross high bhakti any one name of His to be repeated by the tongue, with or without any other external aid like cymbals, rosary, folding hands, bowing down, etc.

(b) In the subtle higher bhakti, any one name of His to be repeated mentally, with or without the aid of rhythmic breathing, and without moving the lips or the tongue. { *page #181 begins }

In state III, i.e. highest bhakti there is no praising or taking the name of God, but ((actually)) seeing Him and becoming one with Him.

Now in high or higher bhakti the (b) division, which, as explained above, involves *naam smaran* [remembrance of His name] is best. Instead of naming all His ((attributes or)) qualities and praising Him for these qualities, is it not better to remember His name and praise Him for His Self? And it is the mental naming of Him (i.e. remembering His name) that creates love, and this love creates the longing to see ((and meet)) Him; and this intense longing to meet Him makes the bhakta one with Him.

By continually remembering His name mentally in every breath, the bhakta gains the concentration, i.e. fixity of mind, i.e. *ekaagrah chit*, which can also be gained through the higher process of raja yoga. By praising Him or by thinking of His attributes and qualities (*gunas*) mentally, the mind becomes unsteady and agitated [*chal vichal*], though in a Divine respect and not in respect of the universe, as its orientation (*rukh*) has been changed, the mind being in the meditating state. Whilst mentally repeating His name only, the mind achieves the state the concentration (*ek chit*), and then longs for union. It is here that real love begins and without this heart burning, life taking, intense longing for union with God, this union (*wasl*) cannot be obtained. So for the *bandaa* to become Paramatma through bhakti yoga, he must mentally and continuously name Him to such an extent as to create an intense longing in the mind for His union.

Union with God as Parameshwar, Ishwar or Sadguru, is to be intensely longed for if He is to be met. And this intense longing is created through love which is manifested by the constant mental repetition of His name.

However, *poornataa*, i.e. Perfection or Knowledge, i.e. *dnyan* cannot be obtained, but by the grace of a Sadguru, even if one is highly advanced in any of the yogas or even has the experience [*anubhav*] of God through any of the yogas.

"Guru bin dnyan na oopajay."

["Without the Guru, knowledge cannot dawn"].

Even if one is highly advanced or even has attained union (*Wasl* or *Majzoob* state), through the *sagun* or *nirgun bhakti*, or through *dnyan yoga*, *raj yoga*, *karma yoga*, yet for attaining Knowledge (or *Dnyan*) or the *Salik* state only the Sadguru's grace is ((absolutely)) necessary. So Sadguru bhakti is the best.

Sadguru can give union [*wasl*] to one who has reached the state of separation ((and longing)). The mind can achieve this state of separation by its own efforts, but it is most difficult, almost impossible. However, for gaining Knowledge, *Dnyan Sadguru krupa* is ((absolutely)) necessary. So even for those who are highly advanced through any of the

yogas, the help, the *krupa*, the grace, the *nazar* of a Sadguru is required to give perfection, i.e. *dnyan*, *saluk*.

"Guru bin dnyan na oopajay."

[**"Without the Guru, knowledge cannot dawn"**].{*page #182 begins}

And those who, even though they may not be advanced in any of the four yogas, indeed may not even have practiced any of the yogas at all, none the less, surrender completely to the Sadguru, receive perfection in the flash of a second if He bestows His *nazar* or Grace upon them. For this *krupa* and *nazar*, the Sadguru is to be served, loved and obeyed completely. Many births ((and lifetimes)) may be required to become realized through the yogas, and even then for Knowledge, *Dnyan*, Guru's grace (*Guru krupa*), is essential; whereas in a single lifetime, both Experience and Knowledge can be achieved by complete surrenderance to the Sadguru.

"aaplyaa saarikhi kuriti taatkaal. " (Tukaram)

As Tukaram has said about the Sadguru, **"In the flash of an instant, He can make one unto Himself."**

It is impossible to become perfect except by the grace of a Sadguru. So the *sahavas* of a Sadguru, service of a Sadguru, and surrenderance to Sadguru is best .

All the explanation above is about *nishkaam bhakti* [desireless bhakti] which deals with the *bandaa* attaining the state of Paramatma by high, higher and highest bhakti. This bhakti can be for Ishwar, for Parameshwar or for the Sadguru. This bhakti can be for personal God, either with or without form, for impersonal God (i.e. Allah, Parameshwar, *Khodaa*), or for a realized Guru.

The *bandaa* must arrive at the highest bhakti for attaining the Paramatma state. By means of the highest bhakti the following states can be gained:-- By means of the highest bhakti of Ishwar, *walipanaa*, *yogipanaa* [the states of wali or yogi] can be gained if it be so desired. This means that by the highest bhakti of the personal formless (*nirakaar*) God, any of the planes from one to five can be experienced. This means that the mind can attain higher consciousness of up to the fifth plane at the most and that too only if the bhakti is not for worldly achievements. And then if the mind longs to enter the seventh plane, i.e. state of Parameshwar which is the state of Impersonal God, then the Grace of the Sadguru is required.

By means of the highest bhakti of Parameshwar, the entrance into the seventh plane which is the *Fana Fillah* state is gained, i.e. the state of Union or the *Majzoob* state is gained and the one who does so remains in that state ((of Nirvikalpa)) only. But for the one whose mind has been destined to come down from the Nirvikalpa state in order to become a Saviour, i.e. if it has been destined to become a Salik (Sadguru), then if it must be blessed with the Grace of the Sadguru.

And by means of the highest bhakti of the Sadguru, the Sadguru's Grace is gained. The highest bhakti of the Sadguru entails complete surrenderance of body and soul, mind and spirit to Him.

In summation, by the highest worship of Ishwar the state of *wali* or *yogi*, *wali panaa* or *yogi panaa*, is gained. By the highest worship of Parameshwar *Majzoob* state is gained; and by the highest bhakti of Sadguru, Sadguru *haalat* [state] is gained.

So a Sadguru can make anyone a *wali*, *pir*, *Majzoob*, or *Fakir* (i.e. *Sadguru*) by His Grace (*krupa*) in the flash of a second. {*page #183 begins} To make Him to bestow the Grace one must have the *taiyaari* [preparedness] to surrender to Him completely, which means doing His highest bhakti.

Sahakaam Bhakti [Bhakti with Desire]

Now we will describe *sahakaam bhakti*. *Sahakaam bhakti* means the *bandaa* asking for subtle or gross benefits from the All Powerful Paramatma as Ishwar. This bhakti seeks fulfillment of subtle or gross desires. In subtle desires, the psychic powers, the *darjaas* [positions], the controlling of *siddhis* [occult powers], the astral *sair* [journeys], etc. are sought to be achieved. In gross desires matters regarding wealth, child, name and fame, health, property, physical enjoyments, etc., are sought to be achieved. Ishwar is the only Lord and Master who could fulfil such subtle and gross desires.

So whether the *sahakaam bhakti* is done for Ishwar or Parameshwar or Sadguru, it is Ishwar only who fulfils these desires, but then the *sahakaam bhakti* must also be in proportion to the desire. When the *sahakaam bhakti* done is in proportion to the desire, then Ishwar, in the form of Vishnu, Shankar, etc. gets propitiated and grants the boon. Doing this *sahakaam bhakti* means that the *bandaa* does not desire or long for the Paramatma state, since longing for Paramatma state means doing *nishkaam bhakti*. Rather, the devotee doing *sahakaam bhakti* wants, desires and asks for something related to desire (*kaam* or *vasanaa*) which pertains to either the astral or the material universe. As Ishwar is the sole Lord of the subtle and gross universe, He alone can fulfil those desires of His bhaktas. So in short, by *sahakaam bhakti* the astral and material benefits [*faaydaas*] are gained, and the psychic powers or the material pleasures and desires (*sukh*) can be fulfilled. Union with God, *Wasl* or *Dnyan* [Knowledge], however, can be achieved by *nishkaam bhakti* alone.

Let us here suppose that Shankar or Mahesh, and not the Sadguru, is taken as the personal Paramatma.

If now *nishkaam bhakti* of Shankar is done in order to gain God realization, and if his bhakti reaches the required proportion which is necessary, then Shankar becomes propitiated (*prasanna*), and hands the bhakta over to the Sadguru. In this way, by the *nishkaam bhakti* of Ishwar as Shankar one can realize either Parameshwar through the Sadguru, or become one with Shankar, or become a *wali* or yogi.

Mahesh as the destroyer of the universe is Ishwar and as Shankar personified (*pratyaksha*), is Sadguru or *Shiv*; Vishnu as preserver of the universe is Ishwar, and as Krishna is Sadguru. { *page #184 begins }

If the *sahakaam bhakti* is done, i.e. His bhakti is done for the astral or the material benefit to the proportion necessary, i.e. to the proportion of bhakti required in accordance with the desire, He is propitiated and gives the devotee the desired fruit.

Through the *nishkaam bhakti* of the personal God one gets God realization indirectly; and through the *nishkaam bhakti* of the Impersonal God one gets God realization directly; and through the *nishkaam bhakti* of Sadguru, both Experience (*Aanubhav*) and Knowledge (*Dnyan*) are gained. If, however, one does *sahakaam bhakti* of Parameshwar or Sadguru to the proportion required, they hand him over to Ishwar directly or indirectly. If, on the other hand, one does *nishkaam bhakti* of Ishwar for God realization to the proportion required, he is handed over by Ishwar to Parameshwar through the Sadguru; but for Knowledge (*Dnyan*) he is handed over by Ishwar to Sadguru.

Thus the states of *wali*, *pir*, *Majzoob* or Sadguru can be achieved by the highest bhakti of Paramatma through the Sadguru. Directly through Ishwar one can achieve, at the most, the states of *wali* or *yogi* only by doing His *nishkaam bhakti*. If however, *sahakaam bhakti* is done, then at the most one can achieve psychic powers, astral benefits

and material gains. Directly through Parameshwar one can achieve the state of *Fana Fillah* or *Majzoob*; whereas through the Sadguru one can gain the states of *wali*, *pir*, *Majzoob*, *Salik Dnyaani* or Sadguru.

Parameshwar or Sadguru does not directly fulfil worldly desires either of the astral or material world, since really speaking they have no concern with the universe, either in connection with the creating or the realizing of the universe. The connection that the Sadguru has with the universe, i.e. in other words, the connection that *Shiv* has with the *jivs* of the universe from atom to human, is for the sake of their advancement towards the Self realization state, i.e. for their being snatched away from the universe-experience to Self-experience.

A *wali* can make one *wali* but he cannot make one a *Majzoob* or Sadguru. A *Majzoob* can make one a *Majzoob* but cannot make one a *wali* or a *Salik* Sadguru. A *Salik* Sadguru can make one a *wali*, a *Majzoob*, or a *Salik*, Sadguru or anything He wishes by His *krupa* [grace], since a Sadguru is *wali*, *pir* and *Fakir*. But a *wali* is not a Sadguru; nor is a *pir* a Sadguru. Ishwar cannot make one realize the Parameshwar since He is not realized Himself. Ishwar by Himself can give His bhaktas only gross or subtle benefits. Parameshwar cannot make one realize Him, as He has not realized Himself as Parameshwar. Nonetheless, conscious union with Parameshwar can be gained by the bhakta, by doing the highest bhakti of Parameshwar, which means that Parameshwar can make one a *Majzoob* but not a *Salik*. A Sadguru can make one a *pir* or a *Majzoob* or a Sadguru, but cannot Himself give the astral or material benefits directly. { *page #185 begins }

The same Parameshwar as Mahesh is Ishwar, and as Shankar is Sadguru, i.e. *Shiv*. The same Parameshwar as Vishnu is Ishwar, and as Krishna is Sadguru, i.e. *Shiv*, and as Jamshed is *jiv*.

Ishwar and Parameshwar are not the Self-realized Paramatma. The *Majzoob*, however, is the Self-realized Paramatma but He is not a Knower [*Dnyaani*] or Sadguru. It is only the Sadguru or *Salik-Shiv*, who is the Self-realized Paramatma and Knower [*Dnyaani*].

The Self-realized one, whether *Salik* or *Majzoob*, is *Shiv*; but the *Salik-Shiv* is the Sadguru.

The unrealized Paramatma can become a *wali* or *yogi* by the bhakti of Ishwar and can become *Majzoob* Paramatma by the highest bhakti of Parameshwar and can become the *Salik* Paramatma, i.e. the realized *Dnyaani* or Sadguru, by the highest bhakti of Sadguru which entails complete surrenderance to the Sadguru.

But there are many who get their astral and gross desires too, fulfilled by Sadguru bhakti. But these desires are fulfilled indirectly, their fulfillment depending upon the faith and the bhakti done to in proportion to the object of desire. The Sadguru does not Himself bestow this astral or material gift or benefit (*faaydaa*). The Sadguru has Parameshwar and Ishwar near Him, Parameshwar in His right hand, as it were; and Ishwar in His left. The Sadguru is *sagun* and *nirgun*, all in one and simultaneously beyond both. He has three states near Him as it were, the Parameshwar state, the Ishwar state and the Sadguru state. That is, He Himself and His two hands in the form of Parameshwar and Ishwar; but at the same time He is not these two hands.

For he who does bhakti of Sadguru for the astral or material desires, Ishwar, who is near the Sadguru, i.e. in His left hand, hands over the fulfillment of these desires to the bhakta. He who wants Self-realization, i.e. realization of Paramatma, and does the bhakti of the Sadguru accordingly, gets the realization through Parameshwar, who is near the Sadguru, i.e. in His right hand. And he who wants neither the universe, subtle and gross, nor God, but does Sadguru bhakti with no expectation [*aashaa*], him the Sadguru on His Own

makes like unto Himself. So the Sadguru directly makes one like Himself, but indirectly makes one realize God or receive astral or gross benefits{ *page #186 begins }.

Raja Yoga

In this yoga, the Infinite Mind goes on taking the experience of the subtle and gross universe through Its subtle and gross bodies according to Its past impressions enjoying and suffering and thus collecting new impressions of the enjoyment and suffering. But in raja yoga It enjoys Itself in trying to stop Itself from thinking by the process of pranayam, meditation, concentration, etc. The more It is engaged in this process, the sooner the goal is reached. During this process the *sanskaras* go on lessening, and when the Infinite Mind succeeds in stopping Itself from thinking altogether, the end is achieved, i.e. Self consciousness, realization, liberation [*moksh*], etc., is gained. The result is obtained according to Its engrossment in this process. If the engrossment is not complete and so if It does not stop the thinking completely as is required for Self-realization, then It realizes the planes (*bhuvano*), in proportion to the stopping achieved.

In raja yoga the more the mind makes progress, through the process of meditation and concentration to lose consciousness of body and universe, the more the *sanskaras* are wiped out. And in the end, through this yoga, mind and soul meet, i.e. mind becomes soul; the same *jiv*, when it becomes devoid of *sanskaras*, becomes *Shiv*.

Also in the process of raja yoga, when the concentration of the mind is intense, the samadhi state is induced, but the *sanskaras* still being there, the mind has not achieved perfection even whilst enjoying samadhi. Hence the *sanskaras* force the mind to experience them when the mind comes down to the gross plane. But if the mind continues advancing along the planes towards the seventh plane, despite enjoying yoga samadhi state at intervals, and keeps growing in character and perfection as it advances, until It reaches the highest state in which it is void of *sanskaras*, which have been lessening gradually, according to the advancement, then the mind gains perfection and attains the Nirvikalpa Samadhi state.

Series XII

The universe is nothing but imagination, thought [*khyaal*], illusion [*bhaas*, *bhram*, *gumaan*,] because, as we have explained the universe is nothing but the subtle and gross form of the fine Imagination. The thinking of the Intelligence has produced the fine Imagination, i.e. fine universe, in Infinite form. The universe is made up of thoughts. [*Jagat khyaal nu banaylyu.*] So the universe is the production of thinking. The universe is the subtle and gross form of the fine original Nothing. So what can that which is produced from nothing be, other than nothing.

The Infinite Intelligence when producing Its fine Imagination, in subtle and gross form, is in the Infinite Mind state, in the Ishwar state, in the Ahuramazda or Brahma state; and this Imagination is the body of the Intelligence which is manifested in Infinite subtle and gross form by the thinking. The Infinite thinking of the Infinite Intelligence brings forth the fine nothing in Infinite form; and this nothing which is darkness, ignorance, imagination, in subtle and gross form is the *jagat* or universe. So the universe does not exist at all, but is nothing, is mere imagination.

When the mind when It thinks that the universe is really existing, is everything, It is then thinking falsely in the *jiv* state; and when It realizes that the universe is imagination produced by Its own thinking and is nothing and mere illusion [*bhaas*], then It is thinking Really in the *Shiv* state. So the mind when falsely thinking is in a state of deception [*bhulaavaa*], and when Really thinking or not thinking is not in a state of deception [*bhulaavaa*].

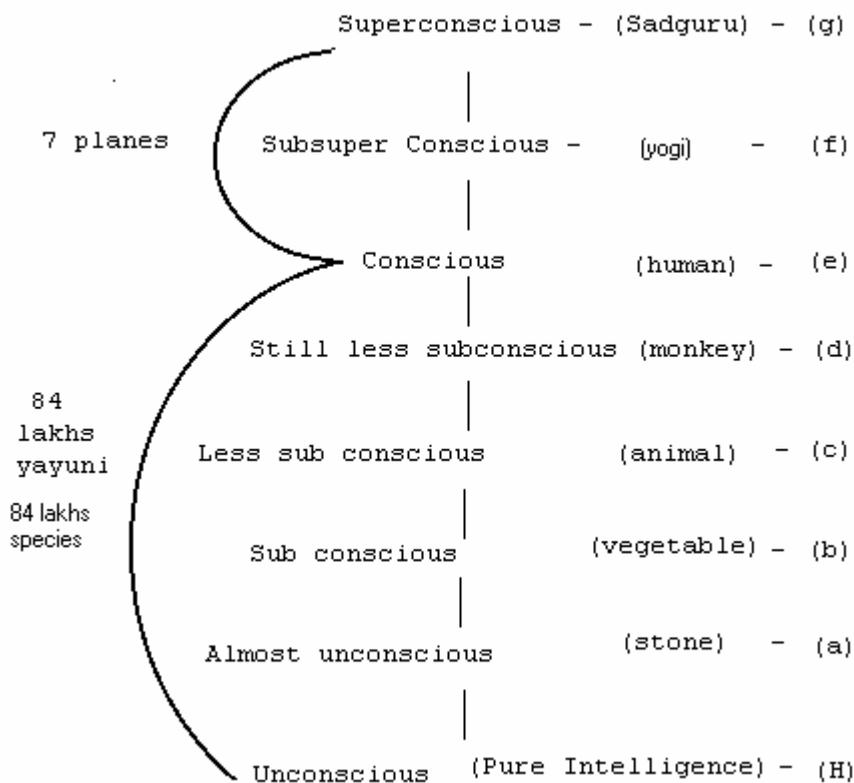
As long as there are the thoughts, the thinking, the mind working, till then the universe exists. No sooner the thinking stops, the mind stops, then the universe also ceases to exist. The mind is working falsely on account of *sanskaras*; the mind when devoid of *sanskaras* and yet working, has the Experience; if the mind has stopped then there is no experience of anything at all. In order to experience itself the mind must work. But the *sanskaras* make the mind work falsely, meaning that they make the mind experience the universe as being real. Thus even though the mind is working it is unable to experience Itself. But if it becomes devoid of *sanskaras*, then it ceases to experience the universe and realizes that the universe is mere illusion, and since it is still working, starts experiencing Itself. If however, the mind stops, then it is either in sound sleep state or in the Sadguru state. In the sound sleep state it neither exists itself, nor does the universe exist for it, meaning it neither has experience of Itself nor has it any experience of the universe.

In sound sleep or Nirvikalpa states the mind does not think the Imagination and so there is no universe. But in awake and dream states, i.e. conscious ((or semi-conscious states)), the mind thinks the Imagination, and so the universe. Thus the universe is the Imagination which is the outcome of the mind's thinking. To think or realize this Imagination as real is false thinking, which is of two types:--

- (1) The thinking through which the Intelligence creates the universe; and
- (2) The thinking through which the Intelligence realizes and experiences the universe.

To think or realize this Imagination as false, as nothing and as imagination, is real thinking. And so when the mind is stopped either in the sound sleep, i.e. unconscious state, or in the Nirvikalpa, i.e. super-conscious state, then in either case the universe and its experience do not exist for the mind.

Explanations in detail follow about the Superconscious, Subsuperconscious, Conscious, Subconscious, and unconscious states of the Infinite Intelligence:--



This chart illustrates how the almost unthinking Intelligence in the stone form becomes the Infinite real mind in the Sadguru state as further explained below:--

The unconscious Intelligence (H) in order to become Self conscious (g), starts from (a), i.e. stone form, and reaches (e), i.e. human form, with gradual but unchecked advancement. The first desire to know Itself is the original natural *sanskara* which gave unchecked development to *chaitanya* from stone, where the *chaitanya* is most finite; to human where *chaitanya* is Infinite. The unconscious Intelligence has started from (H) to reach (g) but at (e), i.e. human form, there comes the check. Here the unnatural *sanskaras* (the impressions of false egoism) do not allow It to advance up to (g). The unnatural *sanskaras* make It change ((human)) forms, one after another, at (e) only, or make It come down lower into (d), (c), etc. When at (e) once Its unnatural *sanskaras* are removed, It gradually passes unchecked from (e) to (g) and then realizes Itself. { *page #189 begins }

Example:-- Let us take the analogy of a small stick -- which is here being compared to Infinite Intelligence or the Infinite Self-traversing from one end (H) to the other end (g) down the course of a flowing stream of water, over the length of which it has to pass down six sections of descending slopes -- (a), (b), (c), (d), (e) and (f). At first it descends without check, but at stage (e) there is a snag or a heap of accumulated rubbish (here being compared to *sanskaras*) which impede its further progress and do not allow it to continue on its way up to (g). In other words, because of the obstruction of the rubbish at (e), the stick comes to a stop. But when at length the rubbish is cleared away, the stick rushes forward on to (f), where it again encounters ((a snag)) -- a heap of diamonds and pearls lying there (here comparable to occult powers, spiritual experiences, stations and so forth), and colliding against these, the stick once again comes to a stop. Indeed, since it is checked with great force, sometimes it even gets repelled backwards, since the push of the *sanskaras* from behind it, and the force of the obstruction combine in such a fashion as to give the stick a tremendous jolt, leaving it stupefied (which is the state of *hairat*).

As Hafiz says:--

"At the threshold of the Beloved beware, lest, from the height of your achievement, you fall to the lowest state of dust."

If the heap of diamonds and pearls is removed, however, then the stick goes straight forward without any hindrance down to the other end, (g). During the gradual journey of the stick from (a) to (e), however, though this journey took much time, the stick's progress was never checked.

The stick has started from (H) to reach (g). Until (e) it goes naturally, but at (e) encounters a check. At (H) the stick, representing Infinite Intelligence, is the unconscious Intelligence; at (g) It is the Self conscious Intelligence; and (a) (b) (c) (d) (e) and (f) are the Imaginary stages, mere mediums for Infinite Intelligence to reach (g) from (H). For the unconscious Intelligence at (H) to become Superconscious Intelligence at (g) the Infinite Intelligence has to pass through the subconscious, the conscious and the sub-superconscious states, i.e. (a) (b) (c) (d) (e) and (f). From (H) it goes up to (e) naturally, by the push of Its natural *sanskaras*, but at (e) It is checked by Its unnatural *sanskaras*. When these unnatural *sanskaras* are partially removed It passes up to (f), and when these are totally removed It arrives at (g).

Stages (a) to (f) encompass states of the forms of ignorance, imagination, nothing, darkness etc. This enformed [*sakar*] "nothing" ("*kaahi naahi*" [nothing]) which is darkness, imagination, ignorance etc. is the medium for the unrealized formless *nirakar* Self, which is Intelligence, Light, Knowledge, Paramatma, to become the realized formless *nirakar* Self.

Thus the unrealized *nirakar* Self at (H) in order to become the realized *nirakar* Self at (g), has to pass through, adopt, and acquire the states of *sakar* [form] of the Minds, *jivs* or Thinkings, which are most finite, less finite, less and less finite, and Infinite.

(a) (b) (c) (d) (e) and (f) are all Imaginary stages and states, are all the forms of illusion [*bhaas*], are all really non-existing. But these states serve as mediums through which the real unconscious Intelligence becomes the Superconscious Intelligence. The unconscious Intelligence started from (H) to become the Superconscious, i.e. really conscious, Intelligence (g) and for this purpose has to pass through the (initially false) conscious states (a) (b) (c) (d) (e) (f). (a) to (f) comprise the advancing states of consciousness -- (a) the most finite consciousness; (b) subconsciousness; (c) less subconsciousness; (d) still less subconsciousness; (e) consciousness; (f) sub-Superconsciousness; and (g) Super consciousness. { *page #190 begins }

So for the unconscious Intelligence to become the Superconscious Intelligence, i.e. to become Self-conscious, It has to pass through the subconscious, conscious and sub Super conscious states, which all comprise universe consciousness. Up to the conscious state (e) It goes on advancing unchecked, i.e. receiving more and more consciousness, but at (e) Its progress towards (g), i.e. Super consciousness, is then checked by the ((unnatural)) *sanskaras*.

(a) In the subconscious or ordinary dream state of the human or lower species, the mind takes the experience of the lowest division of the subtle universe.
(b) In the sub Super conscious or Divine dream state the mind takes the experience of the higher divisions of the subtle universe.

In both cases (a) and (b) the consciousness is in the sub state in the subtle universe; but in (a) the sub consciousness is in the sleep state, whilst in (b) the subconsciousness is in the awake, conscious state and so is characterized as sub Super consciousness.

Hence the subconscious state in (a) is dream in the sleep state; and the sub super conscious state in (b) is dream in the awake state or conscious state.

The thinking of Intelligence has created the universe. And for It to consider the universe to be real, is its false thought. It is Its thinking that has brought out the imagination from the Intelligence, and then the Intelligence to think this imagination as real is Its false thinking; and when It does so, It is then in the false mind state.

The thinking of the Mind has created the universe.

(1) When the mind is not thinking in the sound sleep or unconscious state, then the universe and its experience simply do not exist; but the mind has no experience of itself either.
(2) When the mind is not thinking in the Sadguru or sound sleep in awake state, which is the Super-conscious state, then also the universe and its experience simply do not exist; but the mind has experience of Itself.
So long as the mind is working, till then there are thoughts;
So long as there are thoughts, till then the universe exists;
So long as the universe exists, till then there is the experience of the universe;
And so long as there is the experience of the universe (which means experience of illusion or falseness), till then there can be no experience of Self or Reality.

There are three states of thinking:--

- (1) Thinking, that is creation of the Universe;
- (2) False thinking, that is realization of the Universe;
- (3) Real Thinking, that is realization of the Self.

The above three states of thinking are pertaining to the Infinite Intelligence.

That is :--

- (1) The thinking of the Infinite Intelligence,
- (2) The false thinking of the Infinite Intelligence, and
- (3) The real thinking of the Infinite Intelligence. { *page #191 begins }

The thinking brought forth or created the Imagination, which is like the mirage or shadow of the water belonging to the Self (Intelligence). Now, believing that mirage to be water, the mind (which is really the Self in the thinking aspect) began to drink the mirage. Believing the mirage to be water is Its false thinking. The Self did not Itself become the false mind. Later on, right at the end, realizing that mirage not to be water, the mind began drinking the real water belonging to It. That is Its real thinking. With false thinking, however, Infinite Intelligence began drinking the imaginary water, the mirage, the imagination, the universe; that is, It began to experience the universe. But with the real thinking, Infinite Intelligence began drinking the real water, that is, Its own Self. In other words, It then began taking the Experience of Self - the Realized State.

When Infinite Intelligence is not thinking, then It neither sees nor drinks the real water belonging to It, nor that real water's shadow, the false water, the mirage. When It starts thinking, the mirage comes forth. In order to believe that the water belonging to It is real and then to drink it, Infinite Intelligence must needs believe or think, in order to become conscious to realize Itself. When It first believes the mirage to be real, then It begins to drink the mirage. It is then that Its thinking is false and Its experience is of illusion. However, when It considers the mirage to be false and the water belonging to It to be real, and begins to drink this water, then Its thinking is real. Then It experiences Itself.

But the mirage, i.e. the universe, the shadow of Self, the imagination, the nothing, the darkness, etc., becomes the medium for the unconscious ignorant Self (which is Intelligence, Knowledge and so forth,) to know, experience, realize Itself.

In the above example:--

the mirage which is illusion [*bhaas*], mere imagination, the shadow of Self, gives the thirsty one, that is, the mind, the illusion of the mirage being the Self. That thirsty one's mind, i.e. the thinking Self or Intelligence, assumes that mirage to be water. In doing so It assumes falsely in which state It is now the false mind. Even though there is nothing like water there, still the thinking of Intelligence gives It the illusion that there is water ((there)).

The thinking of the Intelligence as the Creator created the mirage there, and assumed it to be water. This is false thinking of Intelligence in Its state of being the false mind. It now started drinking this illusory, imaginary water; i.e. the Intelligence started taking the experience of the imagination, or the universe. And whatever pain or pleasure It experiences while drinking is all due to ((false)) thinking. That water also is false, the drinking also is false, and the pain and pleasure experienced while drinking it, is also false. If anything like water existed, only then the drinking of it and the experience of pain and pleasure arising from that drinking would be real, would it not? However, It is a mirage, after all, and not water. Only, it has been assumed to be water. There is only the illusion of it being water, and therefore its drinking (experiencing) and the pain and pleasure arising therefrom is all illusion. Because the water is imaginary, the thirst of Intelligence is never quenched. Yet It goes on drinking that imaginary water and goes on bearing the imaginary pain and pleasure. That pain and pleasure and the needless harassment caused thereby are all in vain, and the reason for all that is false thinking and illusion.

But when Intelligence sees the real water belonging to It, then It knows that until now It has been drinking this real water's shadow (mirage) assuming it to be real. With this real thinking of Intelligence in Its state of now being the Real Mind, It drinks the real

water belonging to It and Its thirst is quenched forever. (Intelligence as the real mind).{*page #192 begins }

Consider again the analogy of the cinema. A man, here being compared to Infinite Intelligence, is sitting in the audience. His eyes are open; that is, he is conscious and is thinking. Before him on the screen he sees many different things. That is, through the subtle and gross body, Infinite Intelligence experiences subtle and gross experiences that are due to subtle and gross *sanskaras*. These scenes coming out of the machine (i.e. the mind), are fine *sanskaras* brought out in subtle and gross form on the screen (i.e. through the subtle and gross body). The man watches innumerable events that take shape on the screen; and believing that all of this is really happening -- and this belief of his is false thinking -- he is sometimes happy and sometimes sad, sometimes he weeps and sometimes he laughs, and sometimes, indeed, he becomes so excited that he jumps up from the chair.

These feelings of his, i.e. these experiences of the universe ((comparable to the cinema)), are all experienced through the false thinking. If he closes his eyes, i.e. if the Infinite Intelligence becomes unconscious as in sound sleep, then he sees absolutely nothing. When he opens his eyes again, the screen comes before his eyes, and he sees the drama being performed upon it; i.e. he takes the experience ((of the universe)). If, however, with open eyes he does not see the drama being enacted on the screen before him, then he sees Himself, that is, he experiences Himself.

But the operator -- who is here being likened to the Sadguru -- knows, "Oh! It is the machine with me (-- here compared to the mind within --) that has been operating (producing the consciousness); and from that machine the drama has been projected out and made visible on the screen, (i.e. the fine *sanskaras* which are in the mind have been projected in subtle and gross forms)." And knowing this, He never laughs or cries, never becomes happy or sad. Even though His eyes are open, those sights are as if not seen by Him, because He knows that all that is happening on the screen is unreal. He knows that this war transpiring on the screen is not real, that no one dies or lives; i.e. these sights are tantamount to not being seen by Him. He only sees this machine which is with Him and that all this is being projected out of it.

Let us elaborate this analogy further by contrasting the knowing with the unknowing operator, i.e. the real with the false mind. Take the case of a cinema operator who is cranking the machine with his own hand and is at the same time becoming absorbed in the images that he is watching on the screen or curtain. He becomes so utterly absorbed that he forgets that his own hand is turning the handle of the machine out of which all those scenes are being projected. He laughs and cries according to the scenes which he sees presented on the screen. Indeed, he forgets completely the unreality and nonexistence of these scenes on the curtain, but thinking them to be real -- and this is false thinking -- gets the feelings, i.e. experiences ((of pleasure and pain)).

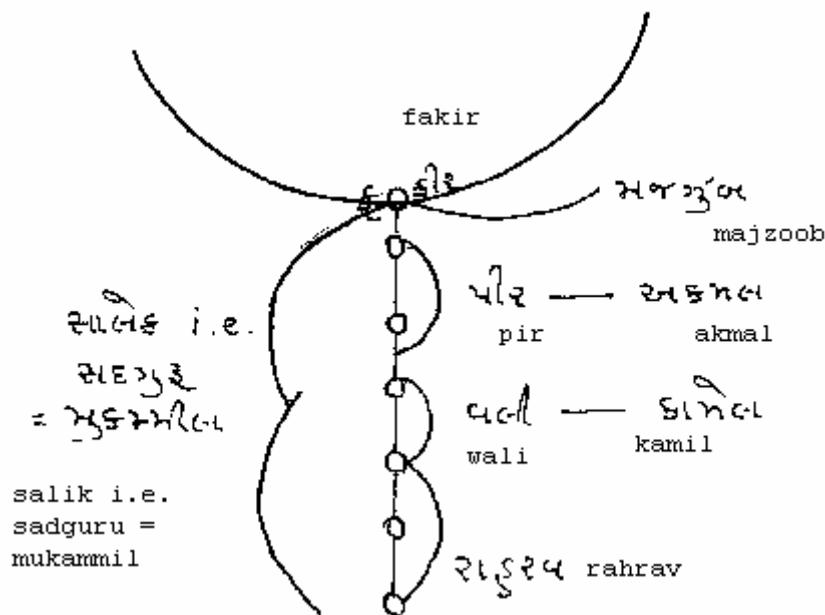
All of a sudden a scorpion -- which is here being likened to the Grace of the Master -- stings the operator's hand, and the shock of this sting checks the hand and takes it off from operating the machine. And so the machine stops and the pictures vanish. But the operator has his eyes open; and when with open eyes he sees nothing on the screen, he wakes up to the consciousness -- and this is the birth of real thinking -- that it was he who was turning the handle, and that the pictures depended upon the activity of his hand. Now he realizes that the laughing, weeping, pleasure and pain (*sukh* and *dukh*) induced by the various pictures and events that he saw were due to his ignorance of the real state of affairs. {*page #193 begins }

When the hand is stopped and the eye is closed, Infinite Intelligence is in the state of sound sleep or unconsciousness. When the hand is moving and the eye is open, then the eye sees pictures on the screen; and here Infinite Intelligence is in the conscious awake

state. But when the eye is open and the hand is stopped, then the operator sees himself, and this is the Sadguru or Super conscious state.

This Superconsciousness dawns within one who becomes God-Realized. Such a one awakens to the unfathomable, blissful feeling that He is the real Doer and that the world around him is only in the form of pictures. He knows that the different scenes on the screen producing different effects of pain and pleasure, *dukh* and *sukh*, are nothing but the outcome of Imagination.

SERIES XIII



((In diagram from top to bottom, *fakir*, *Majzoob*, *pir-akmal*, *wali -kamil*, *rahav*, on left, *salik*, i.e., *Sadguru = mukammil*))

One who is in any of the three planes is a *rahav*; one who is in the fourth plane is a *wali*; and one who is in the fifth or sixth planes is a *pir*; and one who is in the seventh plane of union with Paramatma is a *Fakir*. Fakirs, i.e. Mahapurushas, are of two kinds, *Majzoobs* and *Saliks*. One who does not return from the Nirvikalpa state to the low plane is a *Sadguru-Majzoob*. And one who after *wasl*, i.e. union with God or Self realization, returns to the ordinary level, i.e. comes down from the Superconscious to the conscious state, is a *Sadguru-Salik*. He is the real teacher.

The real teacher is he who brings himself down to the level of the student, in order to make the student advance. Take for example one who has passed M.A.(Master of Arts) in English. In order to teach English to a boy who knows nothing about it, he has himself to write out a, b, c, for the boy. That is, he has to enter the primary class again, as it were, for the time being, so that he can teach the boy. He (this teacher with the Masters degree who is here compared to a *Sadguru*) can teach any class up to the Masters level. He can make a matriculate boy advance up to the level of Bachelor of Arts (B.A.), and a B.A. boy up to the level of M.A., i.e. make the boy an M.A. like himself. { *page #194 begins }

However, it is not so for the one who has passed only B.A. He (this B.A. here being compared to a *pir*) can teach any class from primary where he teaches a, b, c, up to B.A. But not so the one who has passed matric only. This matriculate, here being compared to a *wali*, can teach only up to the matriculate level.

Salik Sadguru has Circle duty and world duty, and can make others realize God. Not so the *Majzoob*. The *pir* sees God everywhere and has Divine Knowledge and does

world duty but is not *Waasayl*, i.e. is not One with God, and has no Circle or Circle duty. *Wali* enjoys the fourth plane, with its powers and has certain status [*darajjaa*], but neither sees God nor realizes, nor becomes one with Him.

A *rahrav* neither sees God, nor realizes Him. He neither has powers nor Divine Knowledge, but has only a glimpse of the real state of affairs. Nonetheless he is on the way towards the *Manzil-e-Maksud*, i.e. the seventh plane or union with God. He travels in the three planes, and when he leaves his gross body, his subtle body experiences one of the three planes; and later on when he accepts another gross form, he has to come down to the world to experience the gross universe according to the *sanskaras*.

A *wali* after dropping his gross mortal body, enjoys the four planes for a time through his subtle body, and then later on he has to come down to the low plane and take gross body to experience the gross universe according to the *sanskaras* which are left attached to the mind.

A *pir* after dropping his gross form, becomes one with Paramatma and so his subtle body too gets dissolved, and he does not return to the low ((gross)) plane; but he is not *Jivanmukta* like *Fakirs* (*Salik* and *Majzoob*).

The *rahrav* when advancing in the planes, reaches the fourth plane and becomes a *wali*; and this *wali* if he is not checked or stopped, advances to the sixth plane, where he becomes a *pir*. If the *pir* goes to the seventh plane, he then becomes realized as a *Majzoob*, *Fakir*, *Waasayl* [state of union]; and if he again comes down to the low plane for world and circle duty, he is *Sadguru* (*Salik*, *Fakir*).

Thus Infinite Intelligence experiences different states of consciousness as under:--

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

In this state Paramatma is the ordinary *dunyaadaar* [man of the world]. The Infinite Intelligence as the conscious Intelligence is in the ordinary mind, or the ordinary *jiv* [*saadhaaran jiv*] state.

(II) It is one and the same Infinite Intelligence that is in one of the three planes, experiencing the planes which are the division of the subtle, astral, spiritual universe, with Its subtle body, detached from the gross. The subtle body as it were advances and travels, (does *sair* [journeys]) in the planes, taking their experiences. This is the Divine dream state, but it is a dream state after all. { *page #195 begins }

In this state where Paramatma is *rahrav*, the Infinite Intelligence is as the semi- sub-superconscious Intelligence, i.e. in the advanced mind state, a *jiv* on the Divine Path.

(III) It is one and the same Infinite Intelligence that is in the fourth plane, experiencing this plane, with Its subtle body.

In this state where Paramatma is *wali*, the Infinite Intelligence is as the sub-superconscious Intelligence, i.e. in the more advanced mind state of *yogi*.

(IV) It is the one and the same Infinite Intelligence that is in the fifth and sixth planes, experiencing these planes with Its subtle body.

In this state where Paramatma is *pir*, the Infinite Intelligence is as the semi-superconscious Intelligence, in the still more advanced mind state of *mahayogi*.

(V) It is the one and the same Infinite Intelligence that is in the seventh plane, i.e. becomes Self-conscious, experiencing, realizing Itself with Its own Self. Here even the subtle body dissolves, and so the bodiless Infinite state is experienced by the mind.

In this state where Paramatma is Sadguru or *Majzoob*, i.e. has realized Himself, (*Majzoob* and *Poornayogi* are like the Sadguru, also realized, but Sadguru means ((the Universe-conscious)) *Salik*). The Infinite Intelligence is as the superconscious Intelligence, the perfect real mind or *Shiv*.

So it is the subtle body that travels in the planes. It is the mind that enjoys heaven or suffers hell, and enjoys *vaikuNth* or the higher spheres, with Its subtle body; and finally it is the mind that experiences Itself with Itself. When It realizes Itself, the subtle body, as mentioned earlier, also vanishes. In sound sleep also there is no subtle body for the unconscious mind; while realization means the conscious sound sleep state. Thus in Nirvikalpa there is no subtle body for the conscious unconscious (i.e. Super Conscious) mind. In ordinary dream state there is no ((consciousness of)) gross body but only the subtle body exists. So also in the Divine dream which is the state of dreaming in awake and conscious state where the travelling is done along the planes, there is only the subtle body and the gross form is not ((consciously)) present. In ordinary awake state however, the gross body ((consciously)) exists.

In ordinary awake state Paramatma is falsely awake. In ordinary dream state Paramatma is falsely dreaming. In Divine dream state where the subtle body or *rooh* travels along the planes, Paramatma is really dreaming. In the self-realizing state Paramatma is really awake. So Paramatma, even in the *wali* and *pir* state, is only dreaming. Only in the *Fana Fillah* state is He awake and conscious of Himself. { *page #196 begins }

Mind which is Paramatma as *jiv*, has two bodies with which to experience the two universes. Now the two universes are the two bodies of the Paramatma as Infinite Intelligence; whereas the two bodies of the same falsely thinking Intelligence (i.e. the false mind) are the subtle and gross bodies [*sharirs*]. With the gross body It experiences the gross universe and with the subtle body It experiences the subtle universe. But when experiencing Itself It has no body. Thus life, death, ordinary dream, Divine dream and false awakening all occur in relation to Its subtle body, and not in relation to Its own Self. The enjoyments of heaven and the sufferings of hell are all for the subtle body. After the fall of the gross body, the mind enjoys and suffers the heavens and hells through the subtle body; but the going and coming, the dying and being born all occur in relation to the subtle body, whereas the Infinite Intelligence, acting as the mind, all the while remains Infinite and Eternal.

The subtle body of the semi-sub-superconscious mind, when in the gross body and experiencing one of the four planes, loses the gross form, it enjoys that plane for a time; meaning here, the mind enjoys that plane through its subtle form. Then it again accepts the gross cover. But if *jivtaa jivat* [while in the gross body], the subtle body of a *jiv* has crossed the fifth plane, then after the fall of the gross body, the subtle body also falls and the *jiv*, i.e. mind, becomes *Shiv*, i.e. super conscious Intelligence. As the false mind, yogi mind or superconscious Real Mind, the Infinite Intelligence remains ever the same. Only Its attitudes of thinking change and so accordingly Its subtle and gross bodies change, but the Infinite Intelligence Itself ever remains the same one, indivisible, unchangeable, eternal Infinite One.

For a *Majzoob* in the state of *Fana Filla*, the subtle, and hence the gross, body does not exist, as it were, during his physical lifetime; and so after his physical death he enjoys Self; since his subtle body as it were, has been eternally dissolved in Self. Therefore we will now be terming the *Salik* Sadguru as Sadguru.

For the Sadguru (*Salik*, *Aachaaryaa*) the subtle body (and so also the gross body according to the subtle body) which had dissolved when He was in the Self realizing, Nirvikalpa, superconscious state resumes its existence once again. This is similar to someone who is in sound sleep, when both his gross and subtle bodies get dissolved. And when he comes down from sound sleep, he gets the same subtle body as he had before, and

through which he experiences the dream state. And later, when he comes down even further, then he gets the same gross body as he had previously and he takes the experience of the awake state. It is the *sanskaras* which make him take the same body from the unconscious, bodiless state, to take the experience of the universe. Similarly, when the Sadguru comes down from the Nirvikalpa bodiless state, then He gets the same subtle body as He had before, by means of which He performs Circle duty on the planes. { *page #197 begins } And then, descending even further, He gets the same gross body as before, through which He performs world duty. Here it is duty for the salvation of the universe which is what makes the Sadguru come down from the superconscious, bodiless state and makes Him take the same body again. However, the *Majzoob* never descends from that awake sound sleep, bodiless, superconscious state.

With the subtle body (and also then with the gross) that the Sadguru has resumed after descending from the Nirvikalpa state, He does the Circle duty and world duty. World duty entails the work of giving salvation and spiritual advancement to people in the world; and Circle duty entails the work of giving Self realization to those who are already advanced and who have connection with Him. And when His gross body drops, His subtle body also dissolves eternally, for good, and then He enjoys Self.

So the difference between *Majzoob* and *Salik Fakir* or Sadguru is that, though the subtle body of both vanishes in the Nirvikalpa, the *Salik* once again takes the (same) subtle body, and then the (same) gross body, for the work of making others realize Self; whilst the *Majzoob* does not again realize the body and so does no duty. The *Salik* also, after dropping the physical body, has no subtle body and enjoys Self eternally. These *Salik* Sadgurus are the world teachers, the Saviours. *Fakiri* [the state of Fakir] is the goal, when the mind is neither falsely awake nor falsely or really dreaming, but really awake.

In the state of *rahrav*, or *wali* or *pir*, the mind is taking the experience of the subtle universe through the subtle body; and in the ordinary human state the mind is taking the experience of the gross universe through the gross body. Only in the *Fakir* state does the mind experiences Itself; and the *Fakir* who again comes down to the low plane is the Sadguru, *Salik*.

Just as in sound sleep there is no subtle or gross body for the mind, and no experience of the subtle or gross universe, so in the *Fakir* state (i.e. Nirvikalpa state) there is no subtle or gross body for the mind, and no experience of the subtle or gross universe. But in the sound sleep state the mind is unconscious, whereas in the superconscious Nirvikalpa state the mind is in *Poorbhaan* [Fully conscious state]. { *page #198 begins }

(Divine true awakening)	-Sound sleep in awake state	---(bodiless)
(Divine true dream)	-dream in awake state	---(subtle body)
Sound sleep		---(bodiless)
(Ordinary false dream)	-dream	---(subtle body)
(Ordinary false awakening)	-awake	---(gross body)

In awake state (depicted in the fifth line of the chart above) the mind has Its gross body, with which to experience the gross universe. In dream state (depicted in the fourth line of the chart) the gross body is dissolved in the subtle body; and so the mind in dream state has Its subtle body, with which It experiences the subtle universe. In sound sleep state (third line of the chart) the subtle body is dissolved in the fine body, i.e. in the formless form of the mind; and so the mind in the sound sleep state has no body, but Itself, in the sense that It keeps aside, forgets, does not utilize the ((subtle and gross)) body.

When the mind comes down again from the sound sleep state to the dream state, the subtle body issues forth from the mind, i.e. the mind's fine form comes out as the subtle body. And then from the dream to the awake state, the subtle body gets the gross cover, and so the process goes on! The mind's fine form is in fact the sum total of its impressions, whereas the fine form of the Intelligence is darkness, nothing, imagination. In other words, the fine form of the mind or *jiv* is the sum total of its impressions; and the fine form of Paramatma is the nothingness, darkness, imagination.

The dissolution of the gross body into the subtle and of the subtle body into fine is not eternal or permanent, as the *sanskaras* existing in the mind make It once again accept the subtle and gross forms according to the *sanskaras*. The mind, when bereft of Its false thinking, is the real Self. The dissolution of the *Fakir's* or *Majzoob's* subtle form into fine form is, however, permanent, as there are no *sanskaras* left. Hence that which brings forth the fine form into subtle and gross form in the case of a *Salik* or *Sadguru* is *Praarabdh* and not *sanskara* ((the duty rather than the destiny)). ((Baba says)) By *Praarabdh* I mean the duty.

A. In ordinary case:--

In the life of the ordinary person in the awake state, the mind which is the falsely thinking Self has the gross body. It has the subtle body in dream state and fine body in sound sleep state. In passing from Its sound sleep state to dream state, Its fine body gets the subtle form; and in passing from Its dream state to awake state Its subtle body adopts the gross cover. It is the *sanskaras* that changes the fine into subtle and the subtle into gross. { *page #199 begins } The mind of the ordinary person cannot have ((consciousness of)) the three bodies at one and the same time; but can consciously have them only one at a time. When It has ((consciousness of)) the gross form, with which It realizes the gross universe, It cannot utilize the subtle form; and when It has ((consciousness of)) the subtle body, with which It experiences the subtle universe, It cannot utilize the fine body. When It has ((consciousness of)) the fine form, i.e. has ((consciousness of)) no form since the fine body means formless form of impressions, then It cannot realize the universe. In fact, the Mind has ((consciousness of)) fine form in two states:--

- (1) In the sound sleep unconscious state; and
- (2) In the Nirvikalpa superconscious state.

B. In Sadguru case :--

During the Sadguru's physical lifetime He also passes through states like the sound sleep, dream and awake states like an ordinary person, but in an Infinitely higher and opposite sense. Thus His fine form in the sound sleep state becomes subtle in the dream state and gross in the awake state. But His sound sleep, being in the conscious state, means the Real awakening; and His dream state, being in the conscious state, means Divine dreaming; and His awake state, though it means ordinary awake state, has with it *Dnyaan* [Knowledge] and remembrance of the Divine dream too. And here it is the *Praarabdh* [duty], and not the *sanskaras* that changes the fine form into subtle and the subtle into gross. And after death, after the fall of the physical body, which occurs when His work of world duty is finished, there being no *sanskaras*, He receives no subtle or gross form again.

C. In the *Majzoob* case :--

He has no dream or awake state, but sound sleep state only; and this sound sleep of His, being in the conscious state, is Real awakening. But there being no Divine or ordinary dream, or ordinary awake states, and as there is no *sanskara* or *Praarabdh*, He has no subtle form or gross body, either to experience the *sanskaras* or to do the Saviour's duty.

In (I) ordinary sound sleep, and in (II) Self realization states, the mind has fine form. In (I) It is unconscious, while in (II) It is superconscious. The phrase 'fine form' means impression form, which, though it implies form, nevertheless, is formless; and the

phrase 'no form' means pure formlessness. In **(I)** it is the *sanskaras* that make the fine form adopt the subtle, and according to it, the gross form, to experience them; and in **(II)** it is the *Praarabdh* which makes the 'no form' or fine form take subtle and according to it, the gross form, in order to help the gross bodies of other minds dissolve into subtle and from subtle into fine in their consciousness. This means that the Sadguru helps to make others dream Divinely or awaken Really.

In the very beginning the Intelligence was unconscious, i.e. in sound sleep state and had Its fine, i.e. formless form. Its first *sanskara* produced forth Its fine form, i.e. imagination, in subtle and gross form; and at this juncture, It being now in the mind state, Its *sanskara* became the fine body of the mind. { *page #200 begins }

Thus there are three states:--

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

(II) The yogi, *wali*, *pir*, i.e. the Infinite semi-real mind, or the mind that is somewhat false and somewhat real mind, in the sub-Superconscious, awake state which takes the experience of the subtle universe with the subtle body, i.e. the yogi, *wali*, *pir*, has a subtle body in the awake state.

(III) The *Fakir*, i.e. the one in the Nirvikalpa state or Infinite Real Mind in the superconscious, awake state which takes the experience of Self with Self, and so has no body, no form, i.e. the Superconscious mind has no subtle or gross body in the awake state.

This *Fakir* when coming down to the sub-superconscious and conscious states resumes the subtle and gross bodies for the work of advancing the *jivs* in the universe towards the *Shiv* state.

An ordinary human being has no ((consciousness of)) subtle or gross body or subtle or gross experiences of the universe in the unconscious unthinking, sound sleep state; whereas a Sadguru, whether *Majzoob* or *Salik*, i.e. the Infinite Real Mind, enjoys this state of having no ((consciousness of)) subtle or gross body, and no subtle or gross experiences of the universe, in the thinking, conscious awake state.

The ordinary human being is the Infinite false mind, i.e. Infinite false mind with *sanskaras* which make It realize the universe, i.e. think the imagination, which means think falsely. This Infinite false mind, when devoid of *sanskaras*, is Real Mind.

An ordinary human has no ((consciousness of)) gross body but only ((of)) subtle body, and only subtle experience of the subtle universe in the semi-conscious, semi-thinking state, i.e. dream state. A yogi or *wali* or *pir* has this state of having no ((consciousness of)) gross body or gross experience of the universe, but ((is conscious of)) only the subtle body, and has subtle experience of the universe in the conscious, thinking, awake state.

As mentioned before, an ordinary human being, meaning here the Infinite false mind, i.e. Infinite Self with *sanskaras*, has subtle and gross body for the subtle and gross experience of the *sanskaras*; whilst a *Salik*, Sadguru having no *sanskaras* left for Him, but only *Praarabdh*, has the subtle and gross body, not for the subtle and gross experiences of the universe but for the sake of working for others, for the destroying of the *sanskaras* of others, for the lifting of the other low minds to the experience of the planes, and for the lifting of other minds on the planes to the experience of Self; in short, for the spiritual benefit of others, as explained further, below. { *page #201 begins }

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

Every karma good or bad, creates good or bad impressions or *sanskaras*; *paap* and *punya*, i.e., sin and virtue, are both bindings; good *sanskaras* give one a happy life (*sukhi janam*) and bad *sanskaras* give one a life of suffering (*dukhi janam*) because the bodies and the experiences of the universe, i.e. the pain-pleasure (*dukh- sukh*) are all due to the *sanskaras*. It is the *sanskaras* that are being taken experience (*oopabhog*) of in subtle and gross form. So if the *sanskaras* are bad (sin, of *paap*) their *oopabhog* is accordingly bad, full of suffering; and if the *sanskaras* are good (virtue of *punya*), their experience is likewise good, full of happiness. As are the *sanskaras*, so are the mind's or *jiv*'s experiences of the universe through the body. It is the impressions (*sanskaras*) of sin and virtue (*paap* and *punya*) that give the body to the mind to take their experience (*oopabhog*). But the karma or action of both sin and virtue are the cause of birth and hence of binding. So *moksha* or freedom is achieved when there are no *sanskaras*, i.e. when no karma is done. This means when one does karma and yet remains aloof from it, i.e. the impressions don't bind him, don't touch him, He is then *Jivan Mukta*.

Let us take the example of an ordinary human being, say Jamshed, and let us take dirt, filth, mud to mean bad *sanskaras*, bad impressions, i.e. sin (*paap*); and perfume, paint, oil to mean good *sanskaras*, good impressions, i.e. virtue (*punya*). Hand means a being, a person, a *jiv*, a mind.

Now let us suppose further that poking the filth, dirt, perfume, paint, etc. means doing karma. Now when Jamshed's hand pokes the filth, dirt, scent, paint etc., spots of these are impressed on his hand. He has done the good and bad karma by poking scent and filth, and the karmic impressions have bound him, i.e. spots have been impressed on his hand.

Let us next suppose that Zoroaster (Sadguru) has a stick in His hand. He too pokes the filth, dirt, perfume, paint etc., but with the stick. He too has dealt with the good or bad impressions of others, i.e. He has poked the scent or filth of others, but not for His own experience like Jamshed ((does)) and yet the impressions or *sanskaras* (spots) have not been impressed on His hand, i.e. bound Him. In other words, He has done the karma [action] and yet remained aloof from it. He can throw away the stick when He likes;{*page #202 begins} whereas Jamshed cannot throw away his hand, as it is attached to him.

Thus while both Jamshed and Zoroaster have done karma, yet Jamshed has been bound by it, whereas Zoroaster has remained aloof from it. Jamshed's hand has been impressed with spots of every article that his hand has handled. As is the article, so is the spot; and as is the karma, so are the impressions. But Zoroaster's hand remains pure and spotless as before, although He has poked in all the various good and bad articles, i.e. although He has done all the good or bad karmas. The reason for this is that Jamshed does it with the hand, while Zoroaster does it with the stick in his hand.

Zoroaster also handles both perfume and excrement, but not with the hand. He does not involve His hand, hence His hand remains pure and spotless. However, Jamshed handles perfume and excrement, but does so with his hand, hence his hand gets smeared and stained. When Jamshed handles perfume and excrement, he too has a stick in his hand, but he involves his hand also along with the stick, because in his case the hand and the stick are joined together as if they are one.

In this analogy the hand represents the mind and the stick represents the body. Zoroaster has a stick in His hand but it hasn't joined with His hand and become one with it; the stick remains apart and free from His hand.

To further clarify this analogy let it be understood that :--
Jamshed and Zoroaster represent the Self,
The hand represents the Mind, and
The stick represents the subtle and gross body.

Jamshed's hand and stick, having joined and become one, both together get smeared in the same way. That is, Jamshed's mind (hand), because of getting involved in that action gets smeared. Zoroaster's hand (mind) does not get smeared even though the stick (body) gets smeared. It does not matter if the stick (body) gets smeared, but the hand (mind) should not get smeared. For even if the stick (body) gets a thousand stains (impressions), it can be thrown away from the hand. But if the hand (mind) gets these stains how can it be cast away? Then it becomes necessary for the stains on the hand (mind) to get erased, i. e. the *sanskaras* must then be removed from the mind to make it the Infinite Real mind.

The *sanskaras* attached on to the mind have made the mind false; when these are removed the mind becomes the Real mind. Thus Zoroaster, who represents the Real Mind, when doing the karma by poking the articles, does not engage His mind (i.e. hand) in it. The hand does not touch the articles and so remains spotless, though His body (i.e. stick) touches it and so is engaged in it. But Jamshed, who represents the false mind, when doing the karma by poking the articles, engages his mind (i.e. hand) in it. The hand touches it and receives the stain, as does his body (i.e. stick). Therefore, the Sadguru is free of karma despite doing karma. Jamshed pokes { *page #203 begins } the perfume and filth for experiencing them; whilst Zoroaster pokes the perfume and filth representing the *sanskaras* and karma of others, in order to make others void of the spots of perfume and filth. Zoroaster with His stick wipes out the perfume and filth from the hands of others; i.e. with His subtle and gross body He destroys the *sanskaras* of other minds. But whilst doing this karma, His hand (mind) being aloof from the stick (body), the spots (*sanskaras*) of other hands (minds) do not smear (impress) on His hand (mind). In this way He uses His stick (subtle and gross body) to collect on it the spots (*sanskaras*) of others and having done this, He then throws away the stick (body) when the work is finished, and His hand (mind) remains pure and spotless (*sanskara-less*) as ever.

Thus a Sadguru does karma and yet is aloof from it; does everything and yet does nothing, is in everything and yet aloof from everything. Does everything yet He is actionless. A *Majzoob* has no *sanskaras* or *Praarabdh* [duty] left, and so no subtle and gross body left. Thus for Him there is no subtle and gross experiences of the universe, nor does He benefit other minds by breaking the limits of their *sanskaras*.

Thus, during His lifetime, a Sadguru remains in one of the following states, whenever He likes :--

(I) In the state of being one with Self, or the Real Mind where He is conscious and yet without ((consciousness of)) subtle and gross body, i.e. in the superconscious state.

(II) Stations Himself on the planes of the subtle universe where He is conscious and yet without the ((consciousness of)) the gross body, i.e. the sub-Superconscious state, retaining ((consciousness of)) only the subtle body and experiencing only the subtle universe, i.e. the planes. He does not do this because of the *sanskaras*, but for the lifting and advancement of other minds on the planes either to higher planes, or to the state of Self-Realization.

(III) In the material world, i.e. the gross universe, where He is conscious and with ((consciousness of)) the gross body, experiencing the gross universe not for the *oopabhog* of the *sanskaras*, since He has no *sanskaras* left, but for the lifting of the gross-conscious minds to the state of subtle-conscious mind or to the immediate Self-Realizing state.

("Sadguru aissa kijiay joe tat dikhaavay saar,

paap palakmay paar utaaray darshan day daatar "
["Find such a Sadguru who can show you the Reality instantly;
in the blink of an eye your sins are destroyed, and He gives darshan of
God.")

Who can in the fraction of a second land you on to the shores
of reality and give you the darshan of the Lord!

Thus in (I) above, He is bodiless. To be bodiless means not to be conscious of the bodies, i.e. not to be conscious of the senses (*indriyaas*), of the bodies while being in the conscious state. In this state Sadguru becomes bodiless, realizes only Himself, and then does no subtle or gross working. For the Sadguru, subtle working is Circle duty, while gross working, for Him, is world duty.

Then in state (II) above, when He comes down from this bodiless Self Realizing state, He reassumes the subtle body and does the subtle universe duty which entails bringing about the salvation of others.

Then coming down further yet in state (III) above, He reassumes the gross{*page #204 begins} body and does the gross universe duty which entails working for the advancement of others.

Similarly, the mind of the ordinary man becomes bodiless in sound sleep, when he neither realizes himself nor the subtle and gross universe. He then comes down from this unconscious bodiless state and reassumes his subtle body, not for the performance of subtle universe duty or any working therein, but for the experiencing or realizing of the subtle universe in dream state. Then coming down yet further, he resumes his gross form in the awake state, for the realizing of the gross universe according to the *sanskaras*.

The one who comes down from the superconscious state to the subsuper-conscious and conscious state is Sadguru; and the one who remains in the superconscious state is *Majzoob*. Thus a Sadguru uses His subtle and gross body for the doing of Circle and world duty, i.e. for the working in the subtle and gross universe, i.e. for the benefit of all others. Thus it has been said,

*"Jagaachay kalyaan santaachi vibhuti,
dayha kashtaviti oopkaaray "*

("The august presence of the Saints is for the spiritual upliftment of the universe; they suffer great bodily hardships to oblige others.")

An ordinary person uses the senses (*indriyaas*) of his subtle and gross body for taking the experience (*oopabhog*) of the objects or *vishays* of the subtle and gross universe. He takes the experience of the subtle in the dream state, and of the gross in the awake state. A *Majzoob*, however, neither realizes the universe nor does duty of working in the subtle and gross universe; which means He neither does circle duty nor any world duty, but abides in the Realization of Self.

A *wali* and *pir* does not realize Self, but experiences the planes with his subtle body in the conscious state and lifts the gross conscious minds to the consciousness of the planes. This means he does world duty but no Circle duty; i.e. he makes other gross conscious minds realize the planes in the conscious awake state.

So a *wali* and a *pir* (though in a strict sense, not the latter), as will be explained under, uses his subtle body for the realizing of the subtle universe in the awake state, and not in the dream state as ordinary beings do, and uses his gross body for the uplifting of other minds from the state of gross consciousness to the state of subtle consciousness of the planes. This means that he makes those who experience the subtle universe in the dream state to realize it in the awake state.

Thus a poet has said:

"*Hardo aalam peechay chashmay maaN namudi yuk adas*"
["The two worlds are like a lentil seed in our sight."]
"*Divaaanaa -ay toe hardo jahanash chay kunad*"
["To those who are mad for you,
the two worlds are worth nothing."]
"*Aashakay toe az hardo jahan aazad ust.*"
["Your lover is free from both the worlds."]

The two worlds alluded to by the poet are known in Sufi terminology as:--

Jahaanay Faani, meaning the gross universe; and
Jahaanay Baaki, meaning the subtle universe.

{*page #205 begins}

In *jahaanay baaki* there are *tabakkaas* or planes, and each *tabakkaa* has subdivisions such as *aalamay kudas*, *aalamay arvah*, *aalamay behesht* and so forth.

In the ordinary dream state the subtle body, *sukshma sharir (rooh)* realizes the lowest plane of the subtle universe. In the after death state the *rooh* or subtle body realizes one of the divisions of the subtle universe, i.e. heaven or hell, according to its *sanskaras*.

A yogi, in the awake dream state, realizes these *tabakkaas* and divisions with his subtle body, during his physical lifetime. But a Sadguru is beyond the state of realizing the subtle universe even in the awake state, because even the realizing of all the *tabakkaas* of the subtle universe is false, mere Imagination. He is beyond both the universes, i.e. both the *jahaans*, i.e. *har do aalam* [universes, both the worlds ((this one and the next))].

So a *wali* or *pir* has broken the bindings of the gross universe, has crossed *jahaanay faani* and entered *jahaanay baaki* in the awake state. But the *wali* has not broken the subtle binding, nor has he crossed *jahaanay baaki*, to become *Fana Fillah* in the awake state. A *pir*, however, has broken the subtle binding but he too has not crossed *jahaanay baaki* to become *Fana Fillah*. But both the *wali* and *pir* can make other minds break the bindings of the gross universe, cross the *jahaanay faani* and enter *jahaanay baaki*.

But a Sadguru, having broken the bindings of both the universes, having crossed the *jahaanay faani* and *jahaanay baaki* in the conscious awake state, having become void and rid of *sanskaras*, i.e. having become *Fana Fillah*, and then having come down once again, can make others cross the *jahaanay faani* and enter *jahaanay baaki*, or make others cross even the *jahaanay baaki* and become *Fana Fillah*. Salik (Sadguru) and *Majzoob* both have attained the *Fana Fillah* state, but the former can make others *Fana Fillah* too, whilst the latter cannot do this, as he has no subtle or gross body with which to do this in regard to the other subtle and gross minds. A *wali* enjoys the subtle experience and can make others *wali* if he likes; a *pir* can make others *wali* or *pir*, i.e. cross *jahaanay baaki* in the conscious awake state; i.e. does world duty but does not enjoy the subtle universe. He is in the sixth plane and purposely does not enter the seventh plane, knowing that if he becomes one with Self, he will become a *Majzoob*, and so will not be able to come down again in the planes or even in the gross universe in order to do the work of upliftment of others. Thus merely for the sake of world duty, he does not attain to the *Wasl* state, the state of union with God. It is not so in the case of the *wali*.

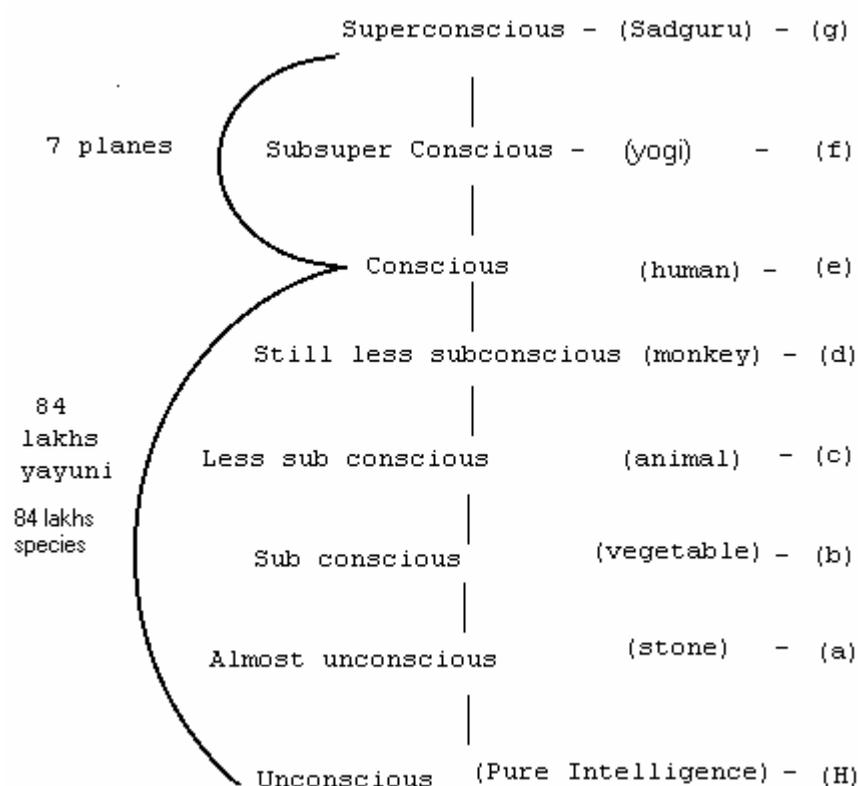
Thus there are the three states of Perfection:--

(I) The Perfect :-- The *Salik* and *Majzoob* Fakirs are unconscious of both the worlds and conscious of Self, in the conscious awake state.

(II) The Semi-Perfect :-- *wali* and *pir* are conscious only of the subtle universe and unconscious of the gross universe or Self, in the conscious awake state. {*page #206 begins}

(III) The Imperfect :- The ordinary beings are conscious only of the gross universe and unconscious of the subtle universe or Self in the conscious awake state.

Series XIV



The above chart illustrates the evolution of consciousness where the almost unthinking Intelligence in the stone form becomes the Infinite Real Mind in the Sadguru state, as explained below.

The unconscious Intelligence (H) to become self conscious (g) starts from (a), i.e. stone form and reaches (e), i.e. human form, with gradual and unchecked advancement. The first desire to know ((or become conscious)) creates the original natural *sanskara*, which gave unchecked development to *chaitanya* from being the most finite in stone form to becoming the Infinite in human form. It has started from (H) to reach (g), but at (e), i.e. the human form, there comes the check. Here the unnatural *sanskaras*, which are the impressions of the false egoism, do not allow It to advance up to (g). Here the unnatural *sanskaras* make Infinite Intelligence change forms, one after another at (e) only, or in rare cases make It come down to lower states at (d), (c), etc. When at (e) if once Its unnatural *sanskaras* are removed, It gradually passes unchecked from (e) to (g) and then realizes Itself.

Infinite Intelligence has started from (H) to reach (g), but at (e) the check is given, as stated above. Till It reaches (e) It progresses naturally and unchecked. Now at (H) It is the unconscious Intelligence and at (g) It is the Self-conscious Intelligence, while stages (a) (b) (c) (d) (e) and (f) are the imaginary stages, mere media for unconscious Infinite Intelligence at (H) to become superconscious at (g). For the unconscious Intelligence at (H) to become the Superconscious Intelligence at (g), the Infinite Intelligence has to pass through the subconscious, conscious and sub-superconscious states at (a) (b) (c) (d) (e) and (f). It goes from (H) up to (e) naturally by the push of the natural *sanskaras*, and is then checked by the unnatural *sanskaras* at (e). When unnatural *sanskaras* are partially removed It passes up to (f), and when they are totally removed It passes up to (g).{*page #207 begins}

For the unconscious Paramatma to become Self-conscious Paramatma, It has to pass through 84 lakh species of consciousness, and thereafter It has to pass through the planes . The forms, from atom to human, are mediums for It to become Self-conscious. Once that formless unconscious Self becomes Self-conscious, then all these forms, from atom to human, are left aside because their purpose has been served.

When unconscious Paramatma awakens in order to become Self-conscious, the most finite false consciousness gets attached to It; which false consciousness evolving gradually from atom form to human form, becomes Infinite false consciousness. Thereafter, from the human form advancing gradually through the seven planes or stages, the falseness of the Infinite consciousness gradually decreases, and on the seventh plane the falseness changes into Realness and that means the Self becomes Self-conscious. Hence that formless unconscious self, in order to become Self-conscious, has to pass through the series of forms, from atom through stone, vegetable, animal and human; for the advancement of its most finite false consciousness to Infinite false consciousness, i.e. for the development of Its false *chaitanya*.

Thereafter, it has to pass on from state of human form through the states of *rahrav* [wayfarer], *wali*, *pir*, to the state of Sadguru, in order for Its Infinite false consciousness to be transformed into Infinite Real consciousness, for Infinite false *chaitanya* to be transformed into Infinite Real *Chaitanya*.

So, as the false *chaitanya* advances from Its most finite to Its Infinite state, Its forms also develop from the most imperfect atom (stone) to the perfect human form.

The stone form lies down horizontally with its legs and head straight in one line, lying rigid. It cannot raise itself, nor move by itself, as there is no motility (*chal vichal*) in it. This is the most imperfect form. Then the advancement of form goes on; and in the advancing forms the leg is, as it were, being gradually raised till the vegetable form is attained, where, for all practical purposes, *chaitanya* begins; although in all the other forms from stone to vegetable there is *chaitanya*, but in the most finite unrecognizable proportion. In this vegetable form the leg and the hand are both raised up vertically. In this form the motility (*chal vichal panaa*) has begun, the expression of self (*jiv panaa*) is apparent, the system of growing, living, dying is manifested, but it cannot move from one place to another by Itself. This is the semi-perfect form.

Then in the still advancing forms the leg is, as it were, being gradually lowered till the animal form is attained. In this form the head and leg are in one line like in the stone form, but reversed (*ooNdho*), now the legs are in a position opposite to that in the stone form. There is a greater motility (*chal vichal panaa*) in this form, and it can also move here and there by itself. This is the three-quarters perfect form, achieved in the progression of form from fish to reptiles to worms etc. { *page #208 begins }

Then in the further still advancing forms, the head is gradually raised through the progression of forms like the camel, elephant, goat, deer, dog, etc. This marks the gradual advancement through the series of animal forms with the accompanying gradual increase of *chaitanya* (manifested as instinct), of self-expression and of movement. This progress continues up to the monkey form where the head is almost raised and where the signs of intellect are manifest and where the *chaitanya* and self-expression is almost perfect, till the progress culminates in the attainment of the human form. In this form the head is up and the leg is down. The greatest *chaitanya* and self-expression has now been achieved in this form, where Intellect is in Its Infinite aspect. This is the perfect form.

So from the stone form to the human form, i.e. from the raising of the leg in a circle till the head is raised erect with leg down, there is a series of 84 lakh formations that the Intelligence has to pass through in order to become fully conscious, i.e. fully awake.

Then from this human form, the Infinite mind has to pass through the stages of *rahrav*, *wali* and *pir*, in order to become Self-conscious.

Let us take as an example the case of Arjun, who at first is lying down straight and prostrate. This is analogous to the state of stone. Gradually Arjun lifts his leg up; this represents the progression of forms from stone to vegetable. When the leg is fully raised and the head is down on the ground, this represents the attainment of the vegetable form. Then Arjun begins lowering his leg in the opposite direction ((to complete a semi-circle)). This movement represents the progression from vegetable to animal form, till Arjun lies flat on his face, which is analogous to the state of animal. Then Arjun begins to rise by raising his head gradually. This movement represents the progression from animal to human form. This raising is done by Arjun first raising himself on his two hands and two legs with the head raised, although at this stage, which represents the state of animals, the body is not erect. Then, as Arjun gradually raises his head further, it represents the state up to the form of monkey. At last, when Arjun stands up straight and erect, this represents the human form, where the head is up and the legs are down.

Let us now take a further example of the seed. At first the seed is unconscious. In order to become self-conscious, the seed has to pass through the root, trunk, branches, etc. to become the seed in the fruit. As the seed of a ripened fruit, which is comparable to the form of the Sadguru, it became Self-conscious. In this analogy the seed, root, trunk, branches and the unripe fruit correspond to the development of form from atom to human, via stone, vegetable and animal.

From here the maturation from the state of raw fruit to the ripe fruit, represents the progression from the human state to the Realized state. The stages of ripening -- namely raw, half-ripe, three-quarters ripe and fully ripe represent the states of human, *wali*, *pir* and Sadguru or Realized person.

Let us consider the seed to be Infinite Intelligence. Now this seed has no knowledge of Itself. In order to attain that knowledge It has to pass through the various formations up to Its development as the fruit. This fruit contains the same seed that was in the beginning. But in the beginning the seed was without limit, whereas now it has to remain within the fruit, which is to say that the seed now has form.

Through the course of the development of the seed into the fruit, let us take the root, trunk, and branches as representing the progressive advancement through the series of forms from the stone form. In all these stages it is the same seed, but its forms are different and various. { *page #209 begins } At first, the seed was without form, but at that time it had no knowledge of itself. Then passing through the forms of root, trunk, branches, etc., which represent the various forms, it attained the form of fruit at the end. At this stage, it became fully awake, but yet, it had not yet recognized (realized) itself. In the raw, unripe fruit, the seed can be likened to the ordinary human being. Let us now suppose that the fruit ripens slightly, in which stage the seed can be likened to the state of a *rahrav*. Next the fruit becomes half-ripe, in which the seed can be likened to the state of a *wali*. Then that fruit becomes three- fourths ripe, in which the seed can be likened to the state of a *pir*. Finally the fruit ripens fully, in which the seed can be likened to the state of Self-Realization. All the while the seed was the same. In the beginning, just as it was free and limitless, so also it was at the very end. But in order to recognize (realize) itself, it had to pass through all these forms up to the state of the ripened fruit. These forms were the means by which it was able to recognize (realize) itself. { *page #210 begins }

Let us take, as a final example, the growth of a fetus into a fully mature man. The fetus in the mother's womb is comparable to the unconscious state of the Infinite Intelligence. The new-born infant can be likened to the stone form of Infinite Intelligence. For the tiny, new-born child is absolutely without any sense, like the stone which is virtually

without *chaitanya*. As the child grows bigger, its body or form begins to develop, and approximately at the age of five years it acquires a very small amount of sense. This corresponds to the advancing forms of Infinite Intelligence from stone onwards to the vegetable form, where *chaitanya* has been manifested in its beginning aspect. Then gradually, as the child begins to grow more, it accordingly gains more sense; and this corresponds to the further development of the *chaitanya* of the Infinite Intelligence from vegetable form onward.

At last, when the child has reached about twenty-five years of age, he has become fully sensible; and this corresponds to the achievement of human form on the part of the Infinite Intelligence. But here he is still immature. Then slowly, as he advances further and grows older, this is comparable to the advance of Infinite Intelligence through the states of *rahrav*, *wali* and *pir*. And when at last he becomes an old man, he becomes fully mature in experience, and in this state his sense being fully mature, he knows himself. This corresponds to the Infinite Intelligence in the Sadguru or Realized form.

At the start the child, which is Infinite Intelligence, was in the womb of the mother in the formless, *nirakar*, unconscious state. But It knew not Itself. But later that very same formless, *nirakar* Existence, in the state of the aged man came to know Itself. In order to attain this Self-Knowledge, it had to issue forth from the mother's womb and experience the states from childhood up through old age. The need for these forms was only for the purpose of enabling It to know Itself. Yet it is the very same existence which was in the mother's womb in the *nirakar* state, that continues to exist in the form of the aged man. Infinite Intelligence came to know ((realize)) Itself in the form of the old age state, and It now has no further need of form. It was the same one Existence or Infinite Intelligence from the time that It was in the mother's womb in the unconscious state through birth and childhood, on through old age. Only Its forms kept advancing, the only difference is that in the mother's womb It was without sense while in old age It knew Itself.

So the advancement of the forms of the Infinite Intelligence is in accordance with the development of Its *chaitany*; the beginning of advancement is in the stone form; the mid-stage is in the vegetable form, and the end stage is in the human form. As is the *chaitanya*, so are the forms. From stone to human form, from the first gradual raising of the leg to the head erect state is all due to the working and effect of the gradually increasing *chaitanya*. When in the human form the Infinite Intelligence has the stone form state then It has realized Self.

Although from stone to ((just prior to)) human form, the Intelligence is in the false I (*jiv*) state, yet the false thinking, the false I, the *chaitanya*, the *jiv panaa* is in finite stages, i.e. Its expression of Selfhood is not fully apparent, but progressively faint. This is due to the play of natural *sanskaras*. And so in these forms, from stone to animal, the still ignorant knowledge does not clearly and fully pretend knowledge, { *page #211 begins } meaning the Intelligence does not yet clearly and fully think falsely. But in the human form the Intelligence has Infinite false thinking and it is then that the progress of Intelligence towards Self-Realization is checked. Here the unnatural *sanskaras* of Infinite ego, the "I-ness", causes the Intelligence to make false assertions such as, 'I am the one who is doing thus and such'; 'I am the one who has done that,' and so forth, which is tantamount to Intelligence thinking Itself as the mind and the body. This is what constitutes the ego or 'self-ness' of Intelligence. It is only when this ego or self-ness gets eliminated by gradual stages, that once again the further progress of Intelligence is resumed. When ego or self-ness is totally wiped out then the state of Godhood is attained. Now in order for the ego or self-ness of the Intelligence to get wiped out, Its mind-state and consciousness of the body, both must disappear in the conscious awake state.

In the gross plane the evolution starts from the stone states, which contains the least amount of *chaitanya* and consciousness possible. This *chaitanya* and consciousness are manifested more and more in

vegetables and animals until they become perfect in human form, which is also perfect. Chaitanya in animal is Instinct (where consciousness is not fully developed) and is Intellect in human beings (where consciousness is fully developed but is false, used as it is for experiencing the universe owing to sanskaras).

In advanced persons it is Inspiration and in perfect beings it is Realization (where also consciousness is fully developed but is true and used as it is for self realization.)

So consciousness and chaitanya are one in the very beginning and in the end, but in the intermediate stages they are distinctly apart presented as they are in two different aspects.

In the course of evolution, besides chaitanya and consciousness (fully developed) in the human form, there are also the sanskaras which have got attached to it. Chaitanya, which is Intellect, here in the human form, got the full consciousness that it required for self knowing. But instead of making use of the fully aroused consciousness towards self-knowing, it makes use of it in experiencing sanskaras, that it got in the previous forms, while the consciousness was being developed from the most finite to infinite. When the sanskaras are wiped off, the body and the experiencing of the world vanish leaving leaving only chaitanya and full consciousness, the former now being conscious of its own infinity.

Thus we see Atma i.e. Reality is at the back of the trinity chaitanya, consciousness and body. Experiencing of the gross, is the working of the intellect with the help of consciousness through the body, in contrast with Realization which is Intellect, working its way with the help of consciousness towards the Reality i.e., Atma and finally becoming one with it.

We have seen now that chaitanya and consciousness are distinct from each other and are a condition of all gross forms in a more or less degree. To help evolution until its culmination in the human form, chaitanya manifests itself as passion or procreative energy. It is there in

the human form (beyond which there is no other form to take) that chaitanya is required to be given an opposite direction.

Ordinarily in the human form the intellect, with the help of consciousness, enjoys or suffers the sanskaras through the body. In this process, the old sanskaras are used up and new ones gathered and that means new forms or bodies.

In order therefore to escape re-embodiments, the consciousness is to remain but the chaitanya is to be given an opposite direction whereby the old sanskaras will wear out by themselves without creating new ones. The Intellect being thus relieved of its work of enjoying the sanskaras, welcomes the help of consciousness and goes onwards on its journey to identify itself with the Self.

Infinite Intelligence, from Volume V, 44 pages in ms.

To see God means you must be in sound sleep and yet you must be consciously awake in sound sleep. This state of wakefulness in sound sleep is *Nirvikalpa* Samadhi. To better illustrate this take the example that you have body, you have life, you have a mouth, you have eyes, you have ears, and yet you can't move, you can't see, you can't hear etc. This is what happens in sound sleep state. Now this is the state to be arrived at while remaining in the awake conscious state. In short, *Nirvikalpa* Samadhi is being awake while being in sound sleep, i.e. being alive and dead at the same time. A dead man cannot not see, feel, hear, smell etc. although he has eyes, ears, nose etc. Why is this so? Because the mind of the dead man is not there, just as in sound sleep! In other words, because there is no life in a dead man, mind or *jiv*. For a person to be in *Nirvikalpa* Samadhi state, however, there must be life, as in the conscious awake state, and yet the person's mind should not see, hear, smell, etc., which means a completely alive and yet dead being. In short, when the mind is completely stopped in the conscious awake state, it means sound sleep in the awake state. But the problem is that mind cannot stop Itself; there has to be another stronger mind to stop It and that stronger mind is the Sadguru.

Sleep is a state of ours. In sound sleep we are in our unlimited state. In the awake state we arrive into the limited state. In sound sleep there is for us no time, no space, no form, no future, no past; in short there is no limit. No sooner we wake up, then starts our identification with a particular name; and then begins identification with of the body, the limited possessions, etc., with that name. In other words, limitation returns. It would not be true simply to state that sound sleep is God and wakefulness is the slave. In sound sleep, one is God to be sure, but one is not conscious of it; whereas in the awake state one is the slave. If, however, in the awake state, he experiences the state of sound sleep, then he would become conscious of the fact that He Himself is God.

Let us for instance consider the following example:-

A person is wearing a designated gown and is sitting on a designated chair in the court-room. He then is the judge. But at home, moving about in his sadra and vest, he is just an ordinary person. ((In other words, it is one and the same person playing different roles in different garbs.)) ((Returning to the subject of the states of Infinite Mind)) the sound sleep, the dream and the awake, are the three conditions or states of the Infinite Mind. In the state of sound sleep, you are God, and in the dream and awake states you are the slave (state of bondage). In other words, in the sound sleep or stopped-mind state you are God, just like the man in our example was a judge when he wore the gown and *Sat* on the designated seat. Note here that sound sleep itself is not God, but is the state of God.

So now consider that in your present condition, you are experiencing that self-same state of God-hood and that of the slave ((of illusion)) also, and yet you are not aware of this, not conscious of this. Reflecting on this, you will now be able to understand that what the Perfect Ones of yore had said was the truth; that God suffers neither pain nor pleasure, neither birth nor death, has neither form nor colour nor shape. When you are in sound sleep (the state of God), do you experience any pain or pleasure? Is there any shape, colour or form then? But in the dream and awake states you do experience pain, pleasure, colour, form; and you get shape, body, etc. You yourself are God, but you have no experience, no understanding, no knowledge of this fact. For the Experience ((of God-hood)) you have to experience death while remaining alive. This can be achieved in a moment through the grace of the Sadguru. Thus, a Sufi poet has said:

"The One whose Nazar verily transforms the dust into alchemy,
Is it possible that the same Nazar could ever fall on me?"

Thus sleep, dream and wakefulness are the basic states of God. In sound sleep nothingness prevails, but in the dream {*begin page 2} and awake states there is pleasure and pain, night and day, sunshine and shade - the play of opposites.

Hence there are now five states of God altogether ((whilst journeying from ordinary human consciousness to God-consciousness)) as under:-

(1) The ordinary sound sleep state; where God has no experience whatsoever. This is the state of God-hood.

(2) The ordinary dream state; where the experience of the universe is had in a very dim manner. This is the state of the slave ((bound in illusion)).

(3) The ordinary awake state; where the experience of the universe is had clearly. This too is the state of the slave ((bound in illusion)).

(4) Dreaming in the awake state; where the experience of the higher planes is had. This is the state of yogi.

(5) State of sound sleep in awake state; where the experience of Self is had. This is the state of Sadguru.

When a person passes out under chloroform, or when he faints, or is in a swoon, or in sound sleep, then too he is like one dead, even though life remains. He is, as it were, alive and dead at the same time, but there is no consciousness. However, the one who retains consciousness in this alive and dead state is the Realized One. The ordinary man, when he loses consciousness, is in the stage where he is in the unconscious state. Similarly, the state of Self-Realization means there is Super-consciousness, and here too ordinary consciousness is absent. In short, in both the sound sleep or swoon or death state, and the Self-Realization state, the ordinary consciousness is absent; but in the former case it is replaced by unconsciousness, whilst in the latter case by Superconsciousness.

The unconscious state can be obtained by the external chloroform, which the Doctor gives, and the Superconscious state can be obtained by the internal chloroform, which the Sadguru gives.

Sleep dream and wakefulness are the three states of God which means we can go on the assumption that God has three bodies ((representing the three states)):-

(1) A body of the sound sleep state,

(2) A body of the dream state, and

(3) A body of the fully awake state.

God in the body of sound sleep state is in the fine nothing state.

God's body in the sound sleep state is the fine Imagination, the most finite fine universe, the fine nothingness; whereas God's body in the dream state and awake state takes Infinite subtle and gross forms ((respectively)).

Hence God's body in the sleep state is the fine Imagination; the most finite universe, i.e. nothingness. Such too is God's body in the *Nirvikalpa* state.

God's body in the ordinary dream state is the Infinite Subtle universe or Subtle Imagination. Such too is God's body in the Divine dream state or *Turiya Avasthaa* or the yogi state.

God's body in the ordinary awake state is the Infinite Gross Universe or Gross Imagination.

God in the body of sound sleep state does not either know or take experience of anything.

God in the body of dream state takes faint experience of the universe.

God in the body of awake state takes clear experience of the universe.

Take the analogy of the three states of a substance - in this case, water.

(1) Gas - vapour, (2) liquid - water and (3) solid - ice.

In all three the substance is the same; i.e. the substance which is in vapour is also in water, as well as in ice.

This {*begin page 3} substance, let us say, is God. One body of this substance is the gas form (the fine body of God). The other body is the liquid form (the subtle body of God). The third body is the solid form (the gross body of God).

Thus we could compare God's body in sound sleep, in dream and in awake states with the body of the substance in the states of vapour, water and ice, respectively.

Now in sound sleep God has fine body that is nothingness, darkness, imagination, ignorance, which could be compared to the gas form. In the dream state, God has subtle form that is the subtle

body, which could be compared to the liquid form. And in the awake state God has gross form that is gross body, which could be compared to the solid form or ice. This means that the gross manifestation of that nothingness, imagination, ignorance, darkness, could be compared to the solid form or ice. Just as the substance has three bodies, gas, liquid, and solid, so does God have three bodies. The fine universe, the subtle universe, and the gross universe.

Now at the back of this body of yours, imagine yourself to be the Infinite Everything. On one, say left, side of this Infinite Everything imagine that there is the fine Nothingness - the state of vapour or gas. On another, say front side, imagine a sort of condensed state of liquid - which is the subtle. And on the other, say right side, imagine a more condensed state of solid - which is the gross. These three bodies - the fine, subtle and gross - are the bodies of the thinking, of the mind and not of the Intelligence. These are the bodies of the *jiv*, the mind; and not of God, the Intelligence. So far we had been explaining about the bodies of God which are the bodies of the Imagination, of the Universe; while ((in the preceding lines)) we have been explaining about the bodies of the thinking, the bodies of the *jiv*. You constantly cast light upon your fine form and your subtle and gross bodies. You never sleep. Then what is it that sleeps? The mind! When the gross body sleeps, then it merges into the subtle which is the dream state; and when the subtle body sleeps then it merges into the fine form, which is sound sleep. So it is your gross and subtle bodies that sleep, not you, not the Self.

Let us consider further examples regarding the subject of the three bodies:-

For instance, Force which is the *chaitanya* or *shakti* or thinking, although it is one throughout, yet its existence is in three bodies and it abides in the three bodies in different ways. Consider the case of a seed. The Force (*jiv*, *chaitanya*) in the seed, as it had no scope to manifest itself in that form, assumed the form of the tree; but in order to manifest openly to the fullest extent it had to assume the form of the fruit. It is the same force that is in the seed, the same force in the tree and the very same force in the fruit. But that same force, in order to manifest in different ways, had to assume the three different bodies - seed, tree and fruit.

Now let us again consider the case of the clouds (which we could equate with the fine body) which pervade the atmosphere everywhere. When they descend from the heights to the lower reaches they get condensed. They can then no longer move about freely, without restriction, in the air. As rain drops they assume the liquid form, (which we could equate with the subtle body). Then as the water it flows hither and thither. This same liquid form, when it condenses even further and solidifies, assumes the form of ice - becomes frozen and immobile ((which we could equate with the gross body)).

In the same way, when the mind is in sound sleep state, or is unconscious, or in the *Nirvikalpa* Samadhi state, or Superconscious state - the state of being awake in sound sleep - the mind has fine body which pervades everywhere. In the dream state, or subconscious state, or in the *Turiyaa Avasthaa* or the sub-superconscious state, the mind's body assumes the subtle form, and now no longer pervades everywhere, but roams about freely hither and thither. Finally in the awake conscious state the mind's body assumes the gross form when even its movement becomes totally restricted ((due to the grossness of the form)).

When {*begin page 4} the thinking begins, the Infinite Intelligence - as Intelligence - has two bodies, and as mind has two bodies too. As Intelligence, Its two bodies are the subtle and gross universe. As mind, Its two bodies are the subtle and gross body.

When we are in sound sleep, then our body is fine, is nothingness, like gas. When we are in the dream state, then our body is subtle, like liquid. When we are in the awake state then our body is gross, like solid ice. That same substance, the same force or *shakti* has the three bodies - the gaseous, the liquid and the solid. These bodies of the force obstruct it in its efforts to manifest. When that force was in the cloud body, it was unable to manifest itself, and so got another body in the liquid form. However here in the liquid form its chances for manifesting instead became further diminished. That is the reason why it then assumed the third body which was the solid form of ice.

But here the confusion only became worse compounded. That force, in order to manifest and make use of itself, first transformed itself from the form of clouds to the form of water and thereafter from the form of water to the form of ice. But from this stage onwards, it could not condense itself any further. Now to manifest and release that force, there was only one thing left, and that was heat. That heat - which is the Sadguru - when it starts having an effect on ice (which is the ((third)) gross body), then it transforms that ice into water (which is the ((second)) subtle body); and when the heat starts having effect on the water, then it transforms the water into vapour or steam (which is the ((first)) fine body). In this steam, that force is able to manifest itself, and is now capable of running the engine and other appliances. That same force in the form of clouds, water and ice was incapable of driving the engine, but only in the gaseous form of vapor or steam it is capable of running the engine and other appliances.

Now God is unlimited force or *shakti*. That unlimited force (God) was at first in the fine body. But It could not manifest in that form. Hence it assumed the ((second)) subtle state or body. In that state it only became more distant from manifesting, for which reason it assumed the ((third)) physical state or body, where the chance or scope for its manifestation was vastly reduced. It was at this juncture that the "heat" (so to say) of the Sadguru comes to its assistance. The Sadguru, in the mind's conscious state, causes such an effect on its gross body so as to transform the gross into the subtle, and then merging the subtle into its fine body, thereby causing the force to manifest.

Working through the subtle and gross bodies, the mind experiences the world and also takes the experience (*oopabhog*) of its sanskaras. But in the fine body the mind is simply unable to work; it has stopped altogether. In the ordinary sound sleep state, the mind is stopped and does not function through any of its bodies. But it also does not retain consciousness. In the *Nirvikalpa* state the mind has also stopped and does not function through any of the two bodies, but simultaneously retains consciousness. That means it remains conscious in the sound sleep state - and this is Realization. In both the sound sleep and *Nirvikalpa* states the mind assumes fine form in which it is incapable of performing any action.

To continue with the analogy of the cloud cycle, as explained above, we have seen that the same force in the body of nothingness or the fine body, i.e. the cloud body, could perform no work. In order to enable itself to perform work, the force had its cloud body changed and condensed into the liquid water and the liquid into the solidified ice, and yet could not perform any work. Actually, though the force began working in the two transformed bodies - water and ice - yet that working was of the wrong type.

The {*begin page 5} true and proper use of the force was to drive the engine and other appliances, which it could not do in the forms of water and ice. In short, the force could perform no useful work in the forms of water and ice.

In the natural course, the sun's heat (here meaning sanskaras) again changes the solidified ice into liquid water, and the water once again into clouds. And this natural cycle thus goes on, but the force is unable to manifest. This is because the process is being done unconsciously; the force here does not have consciousness to enable it to manifest. So when the force arrives at the state of full consciousness, i.e. a human being, then it makes conscious use of heat to change the ice ((gross form)) into liquid ((subtle form)) and the water into vapour ((fine form)), and harness this vapour or steam to run the engines - i.e. manifests the force latent in the vapour or steam state, which is the fine formless but conscious state ((of the realized human being)). In order for the force to manifest itself, the "steam" state must be attained. Because even if the force be fully conscious ((i.e. human being)) and he uses his gross form ((i.e. ice)) or transforms it into the subtle (i.e. water) yet he cannot manifest the force in these two forms, ((i.e. attain the realized state)). Similarly, this force as God in the fine body, does not realize his own Self if he is unconscious. And even when there is consciousness, He cannot realize Himself (i.e. the force cannot be manifested) in the gross and subtle form. He can only realize Himself if He is in the conscious fine form state. It means He must be conscious and yet be only in the fine form state, i.e. aloof from the subtle and gross form. This, in other words, means that the force must be conscious or be working, but at the same time be in the

gas state or bodiless ((fine)) state and not in the water or ice form state. In short, in the fine form state, God must be conscious ((to realize Himself)).

In the beginning there is the fine form, where God is not conscious. So then He becomes faintly conscious, whereby He gets the subtle body and then later, becomes fully conscious whereby He gets the gross body. The state of consciousness has been achieved but the fine body is not there, which has now been transformed first into the subtle and then into the gross forms. So if with retaining of the consciousness God transforms the gross body (ice) into the subtle body (liquid) and the subtle body into the fine (steam i.e. gas form or the clouds form) then He is able to manifest ((i.e. realize Himself)).

Now if you close your eyes, what do you see? Hands, feet, body, world, moon, sun, absolutely anything and everything disappears from sight. Nevertheless what do you still see? "Darkness". This darkness, as explained earlier, is the natural darkness, which means nothingness (although you are still within imagination or ignorance). Only darkness will be visible. Since both the eyes are closed, who is it that sees? The one who sees this darkness is you yourself; the one who sees this darkness is the Mind; the one who sees this darkness is the Light; the one who sees this darkness is God. Just as in sound sleep there prevails nothingness - the nothingness which is absolutely nothing other than darkness, so also when the eyes are shut, you see nothing other than darkness. But you do not see the total, original, absolute darkness. You are seeing the darkness hazily, the reason being that your mind has not stopped. This state of shutting the eyes is somewhat similar to that of sound sleep, except that you are still awake; the reason being that the other senses still continue to work, and are, so to say, "open". Only your physical eyes are shut. Therefore, even though you see darkness, consciousness of your body still persists. Retaining full consciousness, the body-consciousness must go ((to realize Self)).

As explained above, when you shut your eyes you are still awake. But this awake state is not the wakefulness in sound sleep state, (where there is no feeling, hearing, seeing, smelling, etc., for here only the faculty of seeing is shut) otherwise, instead of seeing darkness you would have seen only Light.

The world {*begin page 6} and other things which you see is the false light or the unnatural light and the darkness that you see on shutting your eyes is the real darkness or natural darkness. The one who sees the false or unnatural light is the false or unnatural darkness, the false I. When real or natural light sees the real or natural light, i.e. sees Self, it means Self-Realization.

In this connection the Perfect Master, Kabir has said:
"Know the mind has stopped when all is comprehended without any instruction,
Just as in a dark room, a lighted lamp reveals the door."

Not only the eyes, but even the mind too is false - meaning that the imagining of the mind is false. The same mind, when it thinks really, is real. Similarly the darkness, the fine body, is also false. Only the one who is thinking, the one who is seeing, is real. This same darkness, ((the fine body)), is imagination, is the Nothing; and that which makes it appear to be real, to be the Everything, is Maya.

Just as subtle and gross universes are the bodies of the Intelligence, so are the subtle and gross bodies, the bodies of the mind. Just as Imagination is the body of Intelligence, so is thinking the body of the mind. This Imagination ((of the Infinite Intelligence)) when It is in the fine state is most finite, but when It manifests in subtle and gross states, It becomes Infinite; whereas this Thinking ((of the mind)) when it is in the fine state, is Infinite, but when it manifests in subtle and gross states, is at first most finite and then gradually becomes Infinite according to the evolution of forms ((from stone to human)).

Now the mind has three bodies:-

(1) The fine body, which is the fine thinking or the no-thinking mind.

- (2) The subtle body, which is the subtle thinking mind, embodied in thoughts and desires.
- (3) The gross body, which is the gross thinking mind, which expresses itself in physical actions.

All these three bodies are false, and the mind taking the subtle and gross experiences through these bodies is also false. But the One who exists in these three bodies, and through the subtle and gross bodies takes the experience of the subtle and gross universes, (which are the two Infinite bodies of God or the two Infinite forms of the Imagination of the Intelligence), that One alone is Real, is Omnipresent and is the Unlimited Oneness. That One is the only One who hears through all ears, smells through all noses, speaks through all tongues, and thinks through all minds. That same One - God - meaning the same One Self, the same One *Paramatma*, exists in all minds and all bodies. Just as there are different minds and different bodies, so accordingly the experiences of the universe are different. But the One who experiences the Illusion, the Imagination, the Universe, through the mediums of these different minds and different bodies is that same One Self alone.

Now let us consider the following example:-

Imagine that a man having 25,000 eyes is present here, but that his faculty of sight is only one, which means that the sight which sees through these 25,000 eyes is only one. Now imagine further that each eye is wearing an eye-glass of a different colour. And imagine a ball in front of the man. The sight sees only one ball through those 25,000 eyes. But through the eye wearing the red eye-glasses it will see the ball is red; through the eye wearing the yellow eye-glasses it will see the ball is yellow; through the eye wearing the white coloured eye-glasses it will see the ball is white! The {*begin page 7} sight is only one, the ball is only one, but through the 25,000 eyes 25,000 different coloured balls are seen, the reason being different coloured eye-glasses. In this analogy, the different colours of the eye-glasses represent the subtle bodies; the different lenses of the eye-glasses represent the gross bodies; the ball represents the Universe. This means that only the One Self, through different subtle bodies and different gross bodies, that is through different states of *jiv* and mind, takes different experiences of the one universe.

As you can easily see, everyone's thoughts are different, everyone's feelings are different and everyone's experience of pain and pleasure is different. In short, absolutely everything of everyone is different, the reason being the different subtle and gross bodies - the different colours and the different lenses of the eye-glasses, in the analogy. But though experiences, thoughts, minds, *jivs*, bodies, are all different, the resider in all minds, the dweller in all bodies, the taker of all experiences - God - the faculty of sight, which is the seer, is neither the eye-glasses, nor the colour, nor the lenses, but the seer of the one ball through the colours and lenses of the eye-glasses. Through all of you that are sitting here now, that which sees, smells, thinks and feels is only the One; but because of the individually different states of each, the experience of each, and consequently the experience of the One in each, is different.

Sound sleep implies the state of God. What else but God could be in that state? But the dream and awake states, albeit illusory, nevertheless exist. Imagine that we are in a desert. If we look far off, we will see something that seems like water. It is actually not water at all, but a mirage. Though the mirage is not water, yet it creates the illusion of being water. But now we experience it as being nothing but water, though in actuality there is definitely no water and as such we are experiencing illusion. In the same way, what we experience in the dream and awake states is not real. The awake and dream states, the gross and subtle bodies, the universe - all is illusion, Imagination. This is just as though many a time you imagine yourself to be seated on a throne and thinking that the people are obeying your commands. Now, while you are imagining this, you have the illusion of experiencing yourself sitting upon your throne, and people obeying your commands; and while you are imagining this, you even begin to experience the associated feelings of pleasure and pain. But really speaking, you remain where you were all the while. In truth, there is no throne and there is no one to carry out your commands. The throne, the people obeying your commands and the associated feelings of pain and pleasure are all illusion. That illusion which is the universe

has evolved out of darkness, imagination, ignorance or the Nothing. ((Why?)) Because the universe is but the subtle and gross form of that fine darkness or Nothing. Now what could possibly be the manifestation of that Nothing? It can only be Nothing at all!

Infinite Intelligence, in Its journey from unconsciousness to conscious Self-Knowledge, progresses through the following five stages:-

(1) Intelligence = Natural light = Everythingness = Self = real existence = Eternal bliss and Infinite Knowledge, not realizing Itself.

(2) Natural darkness = Nothingness = fine Imagination = No existence = Ignorance.

(3) False thinking = *Sakar* thinking or thinking of Form = unnatural darkness = false everythingness = false existence = false knowledge = false bliss = false I = false egoism.

(4) Imagination (subtle and gross) = Unnatural light = Universe.

(5) Real thinking = Natural light realizing Itself = Everythingness, Eternal bliss and Infinite Knowledge, realizing Itself = Real I = Real Egoism.

The {*begin page 8} natural light, when not realizing Itself ((as in state 1 above)) means the natural light in darkness, the nothing- in- everythingness, the not existing existence, the ignorant Knowledge, the unfeeling Bliss, the unthinking Intelligence, the unconscious Self.

The natural light, when realizing Itself ((as in state 5 above)) means the really thinking Intelligence, Real thinking, Real everythingness, Really existing Existence, the really knowing knowledge, The really conscious Self, i.e. Self conscious, or superconscious Self. This means that the natural light, when realizing the natural light ((i.e. Self)) is in the Real I, Real Mind state.

The natural light when realizing the unnatural light, (i.e. the universe, the subtle and gross imagination), (as in state 3 above), is in the unnatural darkness or false egoism state, which means that the natural light is then the false mind, the false I.

Thus the unnatural darkness ((i.e. false I)) realizes the unnatural light ((i.e. the Universe)) (as in state 4 above).

The natural light when realizing natural darkness (i.e. nothing) i.e. realizing nothing, (as in state 1 above), is in the no mind state, i.e. in the Intelligence state, i.e. in the unconscious Self state.

Let us take the case of a parrot which was free from its birth. It could fly and perch on any tree and eat any fruits it liked. It would eat in one place and fly off to the river in another village for a drink of water. Being born free, it had no idea of what was freedom, or no restriction of movement. And so it would continuously cry out, "What is freedom? Make me free." A philosopher, on hearing its cry, said, "Brother, you are free." But the parrot could not enjoy the experience of its freedom. So the philosopher then said, "Alright, I will show you what is freedom. First come into my hands and surrender to me." The parrot was wise, and obeying the philosopher, went and placed itself in his hands. The philosopher took the parrot and shut it in a cage. Now the parrot was unable to fly anywhere, despite all of its efforts. At length, the philosopher set the parrot free, and then it realized what freedom is, and it cried out, "Oh! I had been free from the very beginning."

In the above analogy "freedom" corresponds to Godhood, the "philosopher" to the Sadguru or *Shiv*, and the "parrot" to the animate being or *jiv*.

Before the parrot was caught in the cage, it was free, no doubt, but it was unaware of that freedom. With its encagement the parrot lost its original free state along with the consciousness associated with that state, and it began to think that it had been confined within the limits of the cage from the very beginning. But after it was released from the cage, the parrot regained its original free state together with the understanding that it was free.

Where there is sunshine, there is shadow. Standing in the shade, we can observe the sunshine. In the same way, the Knowledge that there is Light is discerned through the Natural Darkness. The "Is-ness" or the Existence of Light is the Darkness. That is, Darkness is the body of the "Is-ness" of Light. But Darkness is of two types. The first, "Natural Darkness" implies the fine body, and the fine imagination, the fine ignorance, the fine nothing, the fine universe; the second, "unnatural darkness", implies the false "I-ness", the false egoism, the false mind, the false "I", through the medium of which the experience of the subtle and gross universe, i.e. experience of the imagination, is to be had.

Khodaa {*begin page 9} or God is the one, universal, indivisible, eternal and infinite Existence, Sight, Power, Bliss, Knowledge, Voice, Feeling, and all else. It is *Paramatma* that speaks through the mouth of one and listens through the ears of another. Through every individual mind and body, this one and only *Paramatma* takes the various experiences of the universe. Through the mind and body of Ravana He experiences sin, and through Laxman's mind and body He experiences virtue. Through the mind and body of Shivaji (for the sake of high ideals only) He gets the experience of killing, and through the mind and body of Afzal Khan He gets the experience of being killed. But the mind and body through which *Paramatma* experiences Himself - that mind and body is beyond even the highest praise.

The Ocean experiencing the illusion of being a drop, means the Infinite Intelligence experiencing the illusion of being the false mind. Now, if a dog shits or piddles in the Ocean, the Ocean does not get polluted, but if it shits or piddles into a small pot of water, then that water gets dirty, and begins to stink, and gets polluted. "Water" is the same in both, but in the Ocean it has no limit, whereas in the pot of water it is limited. This limitation is created by sanskaras. Thus it is that the water in the pot has the experience of being a "drop" (as compared to the Ocean). If this limit imposed by the sanskaras is removed, however, the water that was in the pot experiences itself as the unlimited Ocean; and then it gains the Knowledge that it was the same Ocean from the very beginning, but because of sanskaras, imagined itself as being a drop.

Real "I" - which is Mind working really, or which is Mind stopped but conscious, or which is the Self-conscious Self - this Real "I" is Natural Light realizing Itself.

False "I", which is mind working falsely, which is false egoism - this false "I" is Unnatural darkness.

Unnatural light means the subtle and gross imagination.

The Existence (*Astitva*) of Natural Light is Natural Darkness, and the Existence (*Astitva*) of unnatural light is unnatural darkness. ((This is contrary to the original manuscript in Meher Baba's handwriting.)) Unnatural light is the *sakar* or enformed universe which the unnatural darkness, i.e. the false mind, experiences.

So because there is Natural Light, there is Natural Darkness; and because there is unnatural darkness there is unnatural light. ((This is contrary to the original manuscript in Meher Baba's handwriting.)) If there were no Unnatural Darkness - False "I" or False Egoism - there would be no unnatural light - that is, the universe and its experience. As long as mind is working falsely in the unnatural darkness state, so long the universe, (or the unnatural light) with its multifarious experiences, continues. When the mind stops in sound sleep, unnatural darkness disappears, and the experiences of the universe (or unnatural light) also stop. In this unconscious state, unnatural darkness is replaced by Natural Darkness. In the superconscious state of Self-Realization, however, where just as in sound sleep, the mind is stopped, the unnatural darkness is replaced by Natural Light.

So in the ordinary awake state - which is the state of unnatural darkness - the mind is working falsely; and for the mind in this state the universe (or unnatural light) and the experiences of the universe, all exist. But in the sound sleep state, where the mind is stopped and is not

working, the universe and its experiences vanish. There, { *begin page 10 } only the Nothingness or the Natural Darkness prevails. In that sound sleep only Light and Its Existence, the Darkness remain. And this Darkness is nothing other than Unconscious Light, or Light not realizing Itself. Thus the Nothingness of sound sleep is Natural Darkness. In short, God in the sound sleep (Natural Darkness) is ((unconscious)) God, *Khodaa*; God in the dream-and-awake state (unnatural darkness) is bandaa or slave; and God in the sound-sleep-awake state (Natural Light) is Sadguru.

Thus from Nothingness springs forth the entire universe. So what can that be but Nothing, which is produced from Nothingness? Thus it is that the universe does not really exist, but is mere illusion (*bhaas*). When the mind is working ((falsely)) in the conscious state, the universe and its paraphernalia seem to exist, as these are merely the outcome of the imagination of the mind. But when the mind is stopped in the unconscious and superconscious states, then the universe does not exist; which means that the illusion of the universe, or in other words the Imagination, disappears.

((This sentence which has been inserted here is from Meher Baba's original handwritten manuscript.)) "So now unnatural darkness means the mind and unnatural light means the body and the universe."

As long as mind is working falsely, there is the subtle and gross body and the subtle and gross universe; when the mind is stopped, or when it is working really or rightly, then there is no body and no universe. Thus in the dream and awake states, there is the false mind, the subtle and gross bodies and the subtle and gross universes. However, in the unconscious, sound sleep state or in the Superconscious *Nirvikalpa* awake-in-sound-sleep state, the false mind, the bodies and the universes all vanish. Thus, ((false)) mind, bodies, universes, all are nothing, all false, all illusion. ((pages 6, 7 original ms.))

So now there is:-

- Unnatural Darkness which is False mind ((working)), with unnatural light alongside. ((page 7 org. ms))
- Conscious Natural Light which is Real Mind ((stopped)), with natural darkness alongside.
- Unconscious Natural Light which is No Mind, i.e. Intelligence.
- Natural Darkness which is Fine Imagination or Nothingness.
- Unnatural Light which is subtle and gross Imagination.

So in everyone of you (the ordinary human beings), there is natural light, i.e. your Real Self; natural darkness, i.e. the Existence of Light or Spirit; unnatural light, i.e. body and whole universe; and unnatural darkness, i.e. mind. The natural light through the natural darkness experiences the unnatural darkness; and through the unnatural darkness experiences unnatural light, which is the enformed (*sakar*) natural darkness. This, in other words, means the Self through the Spirit experiences the ((false thinking)) mind, and through the false thinking mind, experiences the subtle and gross bodies, and through them the universe; and through Real Thinking the Self experiences Itself. So Self experiences the universe as long as there is the false mind and its two bodies; and does not experience the universe when there is no false mind and its two bodies. Thus Self is aloof from everything and yet is in everything.

The same natural light is in the natural darkness, unnatural darkness and unnatural light. This means that the same Self is in the Spirit, the false mind, the body and the universe.

Thus { *begin page 11 } there is nothing but Self, nothing but Light, whereas the (false) mind, body and universe is all illusion (*bhaas*), but in this *bhaas* (illusion) too, it is the same Intelligence that exists.

The really thinking (working) Mind = Real mind = Real I, i.e. mind stopped but conscious, i.e. Superconscious mind.

The not thinking (working) mind = mind stopped and unconscious, i.e. unconscious mind.

The falsely thinking (working) mind = mind working (not stopped) and conscious, i.e. conscious mind.

For Self-Realization, the mind must be conscious and yet not take any subtle or gross experience. The subtle experience is desires and thoughts; whereas the gross experience is action.

Mind working falsely is limited and realizes "I am this body, I am finite;" and mind working really, i.e. stopped in the real sense, is Infinite and realizes "I am bodiless, I am Infinite. "

Now between the falsely working mind and the stopped or the really working mind states, i.e. between the false, limited "I" and the real, unlimited "I" states, i.e. between the *jiv* and the *Shiv* states there are seven stages, seven planes, i.e. seven advancing mediums for changing the false thinking into real thinking, step by step; i.e. for replacing the falseness of the Infinite thinking by realness. For the falsely thinking Infinite Mind to become the really thinking Infinite Mind, It has to undergo the process of concentration for crossing the intervening seven stages. Through the gradually advancing process of concentration, the false mind gradually breaks the limit of falseness; and as the limit is gradually broken, the gradual advancing through the planes is experienced by It, falseness being gradually replaced by realness. The more the mind is concentrated, the more it advances in the planes. And when concentration reaches its highest state, the mind is entirely stopped in the conscious state, i.e. all its limits of falseness have been broken. It has now become unlimited, i.e. completely real, i.e. It is realizing Self, every moment. ((page 21/24 org. ms))

Thus by the process of concentration too, it is possible to reach the goal. But the concentration must reach such a stage as to make the mind stop completely in the full conscious state. This is the most difficult process and takes an extremely long period of time. Because to the mind, if It succeeds in concentrating a little, is manifested the first plane, which so interests It, that It gets concentrated on that plane only. If, however, It manages to concentrate more, the second plane is manifested to It, and here the chances of Its concentrating further are diminished even more. And so in each advancing plane the scenes, surroundings, powers etc. are so manifested to the mind, that It becomes captivated and involved in them and does not want to concentrate still yet more or further; although at intervals It { *begin page 12 } might get yoga - samadhis.

In fact, this yoga-samadhi is just one type from the three types of samadhis:-

(1) Ordinary samadhi, which one experiences in sound sleep. Here the mind is stopped and unconscious, although the sanskaras of the mind remain.

(2) yoga samadhi where the mind is stopped but conscious, although the sanskaras remain.

(3) *Nirvikalpa* samadhi where the mind is stopped but conscious, and without any sanskaras.

Only in a rare case, and that too by the constant help throughout of a Realized *Salik* Guru or (*Akmal*), can a mind be made to gradually cross all the stages of concentration, i.e. be made to experience the seven planes, and finally be made to stop and realize Self in the *Nirvikalpa* state. In the *Nirvikalpa* state there remains no experience of the planes, neither even any subtle experience nor any spiritual manifestation, but the realization of the Self as the One Infinite *Prakash* (Effulgence), and realized as prevailing throughout. Now, if a Perfect Realized Master, i.e. Sadguru, by His *Nazar* stops a falsely thinking Infinite mind in its conscious state, then that mind attains to the Superconscious *Nirvikalpa* state in a split-second, i.e. the *jiv* is made to cross all the seven planes and transformed into *Shiv*, all in the twinkling of an eye.

As Tukaram has said: "A Sadguru makes one like unto Himself in an instant."
"aaplyaa saarikhi kariti taatkaal "

Or, as Kabir has said: "The Sadguru has that power, whereby in an instant He can reveal the Essence; in a split second, He can take you across and give realization of God."

"Sadguru may woe shakti hai kay tat dikhaavay saar
paav palak may paar utaaray darshan day daataar."

Now, as you all know, dreams prove to us (when we are awake) that we were asleep, and then the dreams in the awake state are remembered. Similarly, the realized mind which is stopped but conscious, coming down from the *Nirvikalpa* or Superconscious state to the sub-superconscious state of experiencing the Divine Dream, knows that It enjoyed the experience of Self, i.e. Infinite Bliss (*Parmanand*), i.e. *Nirvikalpa* Samadhi. Similarly, the subtle-realized mind, or the yogi mind, when coming down to the gross mind state, knows that It has experienced the planes and remembers their manifestation.

However, this descent of the yogi differs from that of the Sadguru, since the Sadguru descends for the benefit of others, whereas the yogi descends from the sub-superconscious state for mere *oopabhog* or enjoyment of the experiences of the gross universe, in the ordinary conscious state.

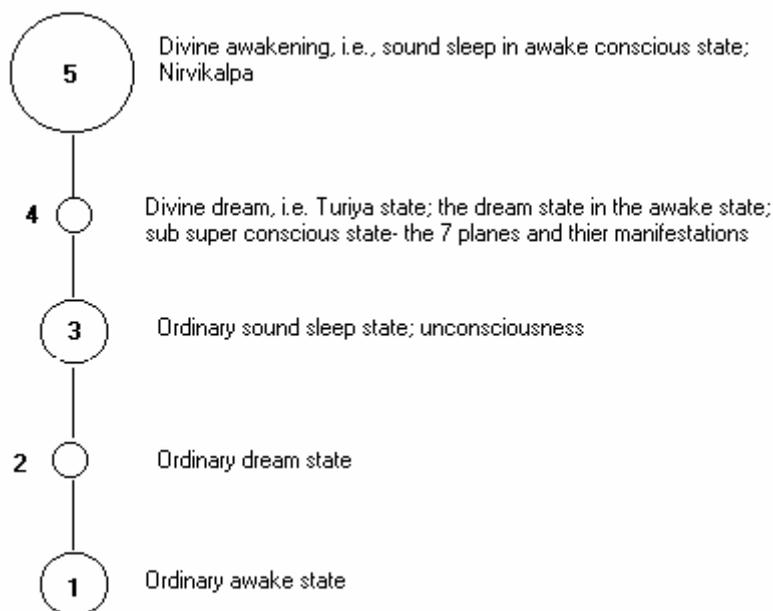
Now, while Sadgurus experience the Superconscious, sub-superconscious and conscious states, the yogis do not experience the superconscious state, but only the sub-superconscious and conscious states; whereas *Majzoobs* experience only the superconscious state and not the sub-superconscious or conscious states. And ordinary human beings experience the conscious and sub-conscious states, but not the sub-superconscious or superconscious states.

Now, you who have ordinary minds, whenever you wish to remember your dream in the conscious awake state, have to first think it over, and then you mentally recreate the dream, though{*begin page 13} not in its actual form. Similarly, for a Realized mind, or a yogi mind which has descended to the gross sphere, It has only to think of the planes that It has experienced, and there they are exact and actual, before Its eyes.

The Infinite Mind's conscious returning from the stopped, superconscious state to the working, ordinary conscious, thinking state passes through the Divine dream or *Turiyaa Avasthaa*, with all its planes and their manifestations. Now the mind's ordinary working state, Its passing through the sub-superconscious state of the planes, Its superconscious stopped state and Its returning from this superconscious to sub-superconscious, and then to conscious state, corresponds to the ordinary sound sleep, dream and awake states which we shall presently explain.

The Self-Realization where the mind is stopped but conscious, is the real state of experience of Union (*Wasl*); and the realization of planes is still the false state because, though concentrated, the mind is still working subtly.

The concentration of the mind, i.e. mind's crossing the planes, is necessary only for the mind to be stopped in awake, conscious state; i.e. concentration simply is the means and not the end or goal. The end or goal, the real highest state, of Union (*Wasl*) is the state of the mind being stopped in fully conscious state (*poorbhaan*). In this state there is neither the experience of the subtle planes nor of the gross universe, but only the experience of Self-Realization. But it is most difficult for the mind to cross all the planes consciously and then finally be stopped in fully conscious state. This is because there is every chance of Its being enchanted, tempted, entangled by the manifestations of any one of the planes and then the further advancing progress of concentration gets checked. However, the Sadguru's grace can in a split second bestow the highest state.



When mind from the ordinary conscious awake state, No. (1), enters the unconscious sound sleep state, No. (3), It has to pass through the subconscious dream state, No. (2), which is the middle state. In this dream state, midway between (1) and (3), some of the awake state of (1) and some of the sound sleep state of (3) is experienced. When the pull of the awake state is greater, (i.e. when the mind in the awake state is much entangled in worldly affairs) and the pull of the sleep state (i.e. when the mind tends to stop, rest and forget worldly affairs) is less, It accordingly remains more in the dream state, and then It remembers the dream. But when the pull of the awake state is less, and of sleep state more, It accordingly remains less in the dream state, and then It does not remember the dream and many times does not even know that It has been in the dream state (although before acquiring the sound sleep state It has to pass through the dream state). And while falling asleep if the pull of the awake state (No.1) persists, It remains in the dream state only and does not reach the state of sound sleep, but returns to the awake state without going to the sound sleep state at all.

It would be appropriate to remark here that the latter case of not reaching the sound sleep state is similar to the case of certain yogis who remain stuck in the planes and do not enter the Super-conscious *Nirvikalpa* State.

In the case of the ordinary mind, on entering the sound sleep state and whilst remaining there It experiences nothing; and whilst returning from the sound sleep state to the awake state It has again to pass through the dream state. While thus returning to the dream state, if the pull of sound sleep is more (and this generally does happen It having just returned from sound sleep) It remains in the dream state longer and so remembers it. If, however, the pull of the sound sleep is less (and this happens in the case of those who, while falling asleep earlier, remain longer in the dream state and less in the sound sleep state) and the pull of the awakening is more, It does not remain long in the dream state.

Now in the case of the Saint's mind:-

It passes upwards from the sound sleep state (No. 3) to the real awakening (No. 5) and not downwards to the false awake state (No. 1). (These terms "upwards" and "downwards" are used only for the purposes of explanation). Now as it goes from sound sleep state to the real awakening, the mind has to pass through a dream state (No. 4). This dream state is midway between two kinds of sound sleep states, the sound sleep (no. 3) and the real awakening, or sound sleep in the awake state (No. 5) (both being states of sound sleep). In other words, it lies between unconscious state (No. 3) and superconscious state (No. 5). This crossing point (No.4) between the two is the state of realizing the Divine dream and is termed the *Turiyaa* (meaning the fourth) state.

To summarize, if the ordinary mind in the awake state detaches Itself from, i. e. turns back from, or forgets the body and the universe, i.e. if for the time being It gives up enjoying and experiencing the universe through the body, and concentrates on the { *begin page 15 } Divine instead, It is said to have started Its journey from the ordinary sound sleep state (No.3) to the state of Divine awakening of conscious unconsciousness, i.e. Superconsciousness, (No. 5). And in Its journey of going from (No. 3) to (No.5) ((If the pull of sound sleep (No. 3) is more)), It remains in the Divine dream state (No. 4) longer and so remembers it; but if the pull of sound sleep ((No. 3)) is less (and this is so when the mind has advanced in Its concentration) It passes through the seven planes of the Divine dream state till It reaches the awake sound sleep (No. 5), where there are no dreams but light, *Prakash!*

Now let us here consider what is meant by Realization. Right now you (i.e. the mind) are seeing the body and the universe. Now in this same awake state, shutting your eyes, you try to concentrate the mind, by shifting the focus of your mind from the body and universe and engaging It on a single Divine Subject. When a single Divine Subject thus engages the mind, then this can be considered as the start in Its progress from (No. 3) to (No. 5). Now when this process starts, the Planes become visible. Your body and universe are still there, meaning you are awake (but the mind does not initially see the body and universe, which means the sound sleep state. Hence the state of sound sleep (No. 3) could be considered as the starting point). Now, being in the awake state, you have forgotten the body and universe to a small extent which means that you are now in the ((Divine)) dream or *Turiyaa* state. {If you were to totally lose consciousness of body and universe then you would be in either the sound sleep state (No. 3) or *Nirvikalpa* state (No.5)}.

As you concentrate the mind more and more, gradually all the Planes become visible. This is dreaming in the awake state or *Turiyaa* state or the Divine dream state. At the end, when the mind stops, it means the sound sleep-in-awake state (No.5), where your body and the universe are still there but the mind is not there.

Thus the mind's going alternately upwards and downwards means that in the ordinary awake state the mind is thinking grossly, i.e. It is experiencing the gross universe through Its gross body; in the dream state the mind is thinking subtly, i.e. It is experiencing the subtle universe through Its subtle body; and in the sound sleep state It is not thinking at all, i.e. stopped and unconscious and so experiences nothing. From sound sleep, mind is again made to think subtly and then grossly by Its *sanskaras* which are the impressions resulting from Its previous experiences of the universe.

In the case of a yogi, the mind thinks subtly in the awake state, i.e. in the fully conscious state, experiences the subtle universe through Its subtle body, i.e. experiences dream in the awake state and this is dream in awake state or *Turiyaa* state.

In the case of a Realized One the mind stops, i.e. does not think, though being fully conscious, and so experiences Itself. That means It is in the sound sleep state, because It has stopped thinking, become unconscious ((of body and universe)) and yet fully awake. This is real awakening, Self-Realization, the Superconscious or *Nirvikalpa* state.

Now when the mind is working, *sanskaras* or impressions are formed. In order to experience these *sanskaras*, the body is there and for the body the world is there. This means that when the *sanskaras* are there, then there is existence of body and also of the world. If there are no *sanskaras* (which are the root cause for all Imagination and assertions like "I", "that is mine", "I and mine"), then there cannot be any existence of the body and the universe. This means that the body and the universe are only the creation of Imagination.

In { *begin page 16 } the process of concentration, the mind makes great efforts to remain aloof from *sanskaras*, which means aloof from the body and the universe, and when the final stage of concentration is attained, then the *sanskaras*, meaning body and universe become as naught - the "Nothing" and vanish. But this process of concentration is difficult beyond limits, and its completion requires ages. But the Sadguru, with one glance, can destroy all the *sanskaras*; and no

sooner are these sanskaras destroyed, the mind stops in the awake state. This means Self-Realization.

When the mind is still working, i.e. thinking falsely, then according to sanskaras, the desires are formed and put into action; and again according to the desires and actions new sanskaras are formed and so it goes on.

This cycle whereby sanskaras form desires and actions, and the desires and actions in turn form new sanskaras, impels the mind to go on thinking falsely, i.e. to think the imagination, which means to make It realize the subtle and gross universe through Its subtle and gross bodies. Once desires and the resultant actions end, the sanskaras also disappear; and when the sanskaras disappear, the false thinking of the mind stops. Through concentration or by doing sincere *bhakti*, or through karma yoga, the false thinking mind, bit by bit destroys Its own limits, i.e. destroys the falseness of Its thinking. These limits are due to the sanskaras which manifest as desires in the subtle form. When these limits are totally destroyed, the mind becomes unlimited, i.e. starts thinking really, as the limitation due to Its thinking falsely has been destroyed. When It thus becomes unlimited, It realizes Self, which means a state where the mind is stopped in full consciousness, or a state where the mind has become void of sanskaras.

But this gradual, bit by bit process of destroying the sanskaras, is a very difficult and long one, sometimes requiring so many births, and only a very few succeed in achieving this end. But a Sadguru, with a single glance of grace can, in one and the same life, in the twinkling of an eye, destroy a false mind's limits of desires and sanskaras; i.e. destroy the limits of the false thinking, of the false I, of the false egoism. Thus the Sadguru can make the mind unlimited, i.e. make It think really like His own.

In the case of a Sadguru, the Infinite Mind:

- Realizes Itself when It likes, but then It does not realize the planes and the gross universe or the subtle and gross bodies.
- Or realizes the planes, i.e. subtle universe when It likes, but then It does not realize the Self or the body or the universe.
- Or realizes the gross body and the universe through the gross body when It likes, but then It does not realize the planes or the Self. Such is the state of a Mahapurush.

In the original state, the mind was first unlimited and Infinite as It was without desire. Hence It was without sanskaras or the limit of falseness. But then It also could not realize Self, as It was unconscious, since to realize self It must be conscious. It became conscious as the *Ishwar*, the Creator of the subtle and gross universe; and this consciousness brought out Its fine Imagination {*begin page 17} in Infinite subtle and gross form. This consciousness was the outcome of desire, but the desire gave It sanskara, and made It realize the universe which was the subtle and gross imagination.

In short, it was desire which gave the Mind consciousness as well as sanskara, and sanskara in turn was responsible for giving It the limit whereby It became the subtle and gross mind.

In this way mind now became conscious but limited by the falseness of the thinking. At first, as we have seen, It was unlimited, free from false thinking and consequently not realizing the universe. But in this state It could not know and realize Itself as It was not thinking and was unconscious. But when It was conscious and thinking It still could not know or realize Itself as It became limited due to false thinking or the realizing of the Imagination.

To achieve the Goal, the mind must be stopped and yet thinking, conscious and yet unconscious, i.e. Superconscious. In short, Mind must think, but think really. It must think Self and not the subtle and gross Imagination; It must realize Self and not the universe.

The fine thinking means no thinking, and hence cannot think or realize the Infinite Intelligence. When the Infinite fine thinking becomes Infinite real thinking then It thinks or realizes the Infinite Intelligence; but when It becomes Infinite false thinking, It thinks or realizes the Infinite Imagination which is the subtle and gross universe or the unnatural light. The fine thinking mind cannot realize anything. When there is movement then there is consciousness and thinking; and the Infinite fine thinking is turned into:

- (1) The Infinite thinking of *Ishwar* and then
- (2) The false thinking of the subtle and gross forms.

The consciousness has come but with it has come the limit of false thinking. This limit of falseness has to be broken, i.e. changed into real thinking, while the consciousness has to be retained.

This *chal-vichal* or movement which is desire made the mind conscious, i.e. made It the Infinite Mind or *Ishwar*, but then gave It the limit of falseness of subtle and gross forms. The mind now being conscious, began to realize, know, experience, not the Real Self, but all that is false and imaginary, - the bodies of the universes. The desire gave the mind consciousness to realize the Imagination, which the consciousness produced from the fine most finite state to the Infinite subtle and gross form of the universes. Desire thus made the mind think falsely, and so made It think or realize the Imagination - the subtle and gross universe. And so instead of realizing the Self, the mind went on realizing the body and the universe, which Its consciousness produced from the fine state to the subtle and gross form. If the Mind were to retain the consciousness while thinking really, It could then think or realize the Infinite Intelligence. For this to happen, the consciousness or thinking must remain, but the falseness must vanish. And once the falseness of the thinking goes the mind realizes Self.

What is it that gave mind the falseness in the first place?

The first original sanskara, which was the result of the first original desire!

But the first sanskara produced innumerable further sanskaras and therefore innumerable further limitations of false thinking. For all these limitations to vanish, all these sanskaras, i.e. desires must { *begin page 18 } vanish too.

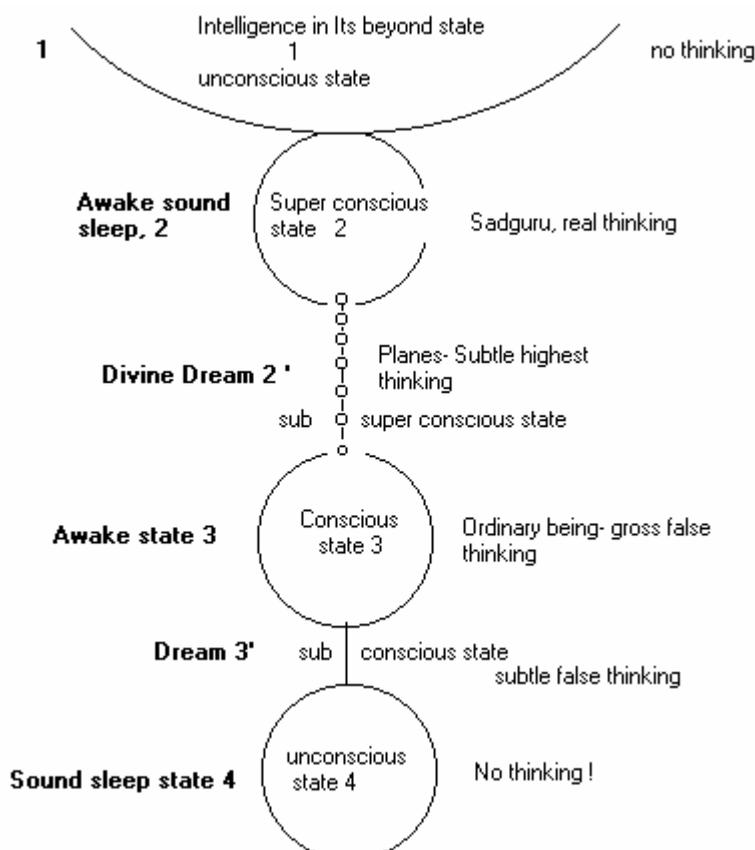
The same Infinite Intelligence when not thinking is *Khodaa* (God); when thinking really is Sadguru (*Shiv*), and when thinking falsely is slave (*bandaa*) (*jiv*). The mind, which in reality is God, and this mind, which right now is seeing another, is nothing but God, who is speaking ((to another)) is nothing but God, who is listening ((to another)) is nothing but God. But then God here is not seeing, hearing or speaking to Himself within Himself. When He sees, hears, speaks to, i.e. in short, experiences Himself within Himself, then God has realized Himself, and then the *Shiv* state has been attained.

Your mind (which is really God, or the Infinite Intelligence within you) which is now thinking the Imagination, (i.e. seeing, speaking, talking etc.) is but thinking, i.e. realizing or experiencing falsely. Hence It cannot see, know, realize Itself; i.e. think Itself and so is in the *bandaa, jiv* state.

It is the impressions that make It think falsely, i.e. make It realize the universe. When Mind is stopped and yet conscious, then It is thinking really and is in the state (*haalat*) of having realized Itself. The Infinite Intelligence as false mind, as *jiv*, is not frail. It is the state of being (*jiv-panaa*), or the falseness of the mind that is frail. It is the impressions, which give limit to the mind, that are frail.

Mind without impressions is *Shiv*. Mind with impressions is *jiv*.

Intelligence is Indivisible. God is undivided feeling, is undivided existence, is undivided knowledge. The *Satchitanand* state is the thinking, conscious, feeling, Infinite Mind. The mind of the ordinary person is the falsely thinking mind, limited by the sanskaras, and this is the false *Satchitanand* state, which is actually the shadow of the Real *Satchitanand* state. When mind is void of sanskaras, it is the Real *Satchitanand* state which is unlimited, infinite and eternal. {*begin page 19}



The above chart depicts Infinite Intelligence in the four states as discussed hereunder:-

(1) The Infinite Intelligence in this, Its original unconscious state, does not think at all, and does not realize anything. Here It is pure Intelligence, pure existence.

(2) In this awake sound sleep or superconscious, Real thinking state of Sadguru, It realizes the universal Intelligence, Feeling and Existence. In this Divine Dream or sub-Superconscious, subtle higher thinking state, It realizes the planes.

(3) 3' In these states of gross conscious awake or gross false thinking, and dream, subconscious or subtle false thinking, It realizes the gross and subtle universes respectively, which are the states of limited false *Satchitanand*.

(4) In this, Infinite Intelligence is in unconscious sound sleep, unthinking state and realizes nothing.

Every day there is *kyaamat* or Involution of the forms of thinking. In the sound sleep state God reverts to His fine state, in dream state He is in the subtle form, and in awake state He is in the gross form. This, going into dissolution in the cosmic point and coming out in expansion, is a daily occurrence. But this involution and evolution is pertaining to the forms of an individual and refers to the gross and subtle bodies of thinking. When the whole universe, which is the Infinite subtle and gross bodies of Imagination, reverts into the sound sleep state, it is *Maha-pralaaya* or the Universal *kyaamat*. After this universal dissolution the universe remains in fine form, i.e. in *kyaamat*, for a period of ages, just as in the individual case, the subtle and gross bodies of the individual mind remains in fine form for a span of some hours when the mind is reabsorbed in the unthinking {*begin page 20}, unconscious state of sound sleep. In this state the universe, as it were, could be said to be "involved". And when the universe comes out again, first in the subtle form and then in the gross form it could be said to have "evolved". This is exactly similar to the individual case,

when the fine form of thinking comes out first in the subtle form, when the mind is in the sub-conscious dream state and then the subtle form of thinking gets the gross cover, when the mind regains full consciousness in the ordinary awake state.

The different states of Infinite Intelligence correspond to the states of Light and Darkness as under:

- 1) Self : {The most original state of the unconscious Infinite Intelligence} is:
{ Natural Light existing as Natural Darkness. }
- 2) False I: {Infinite Intelligence in the state of false egoism} is:
{Unnatural Darkness }
- 3) Real I: {Infinite Intelligence in the full Really conscious ((or superconscious)) state} is:
{Natural Light existing as Natural Light }
- 4) Universe: {Infinite Intelligence in the state of Imagination} is:
{Unnatural Light }

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

The light is the same whether It is the seer or the seen. For instance, although there is one Padri, he sees, hears and smells etc. Padri in the different states, is getting different experiences although he is one. In the same way the Self or Infinite Intelligence is the same whether It is in states (1) or (3), the difference being that in state (1) It is unconscious and in state (3) It is Really conscious; while in state (2) It is as the false I, i.e. falsely conscious. Natural darkness is the medium for the natural light or unconscious self, to become the Self-Realized Natural Light or the Superconscious Self, i.e. the Real I.

Thus the above referred state (1) Self is the state of unconscious Infinite Intelligence or unconscious Natural Light, i.e. God. And state (3) Real I is the state of Superconscious Infinite Intelligence, or the Infinite Real Mind or the fully conscious Natural Light, i.e. Sadguru.

In both (1) and (3) it is the same Infinite Intelligence or *Paramatma*, but in different states.

Let us now return to the analogy of the parrot. In the original state, (1), the parrot which represents here the Self or Infinite Intelligence is unconscious, in the sense that even though the parrot is as free as the air, without any bindings or restraints, It was not knowing that It was free, nor did It know that It was bound. In short, It was unconscious. Now to become conscious It had to get shut up in a cage; the cage here representing natural darkness. In this cage - state (2) above, the parrot became conscious, but not conscious of Its freedom, rather, conscious of Its being bound. Thus It finds Itself bound or limited, i.e. finite, which means It became falsely conscious or became *jiv*. The cage, which represents darkness, is not the parrot, which represents light, but is the medium for the parrot to become conscious. All the while the parrot remains the same; only now in Its engagement - state (2), It {*begin page 21} became falsely conscious while in Its original state (1), It was unconscious. So the parrot is now in state (2) which represents Infinite Intelligence in the state of false I or unnatural darkness. This falsely conscious parrot, now having become aware of Its captivity and aware of Its binding, depicts the Infinite Intelligence having become aware of Its captivity by experiencing Itself as being the subtle and gross body, and aware of Its binding by experiencing Itself as being the subtle and gross universe (which is state (4) of unnatural light or the manifestation and form of fine Natural Darkness). When at last the parrot manages to escape out of the cage, It becomes free, represented by state (3), i.e. really conscious or Superconscious, i.e. conscious of Its eternal freedom, and infinity.

To summarize the four states of Infinite Intelligence:
State (2) (i.e. false I) sees state (4) (i.e. universe) and
state (3) (i.e. real I) sees state (1) (i.e. Self) and
state (1) (i.e. Self) sees nothing (i.e. sees Natural darkness); but the same state (1) when in
State (2) sees state (4) (i.e. the Universe) and when in State (3) sees state (1) (i.e. Itself).

To continue with the analogy of the parrot: the parrot was ever free from the eternal beginning, but It was not conscious of Its freedom. It became conscious by the process of being caged: ((i.e. the consciousness which is the Creative Infinite Thinking of the Infinite Intelligence, provided It with the cage)). Thus the consciousness came to the parrot, but with its coming, the parrot's freedom vanished; and then retaining the consciousness, the parrot manages to get out of the cage and become free as before, which means now It is free and also conscious of Its freedom. It now knows that It was eternally free and Infinite.

Even in the beginning the parrot had wings; that is, it was free, though it was asleep, ((i.e. unconscious of this freedom)). For this reason the parrot could not fly hither or thither freely. As soon as it awoke, however, the parrot was ensnared in the cage. At this stage too, the parrot had wings; which is to say that it was ((potentially)) free, since it had full power of flight and also was wide awake, but could not fly about hither and thither, being entrapped in the cage. Actually, its wings or its power of flight, in short its existence, was absolutely intact, but its freedom had been snatched away. Now, when it emerges from the cage in the awake state, then the parrot can fly freely wherever it wishes. In short, in the beginning in sound sleep when outside the cage, when waking up and getting entrapped in the cage, and when in the fully awake state emerging from the cage, all along the parrot was the same, and the same were its set of wings.

The parrot in this analogy represents Infinite Intelligence, and Its wings represent thinking.

In sound sleep, the parrot's wings are of no use; this condition represents Infinite Intelligence when Its thinking has not yet begun to work. When the parrot has fallen into entrapment in the cage, its wings function, but in a restricted manner due to its captivity. This corresponds to Infinite Intelligence when Its thinking works falsely. When the parrot escapes from the cage, then its wings enable it to fly about wherever it wishes. This corresponds to the Real Thinking of Infinite Intelligence. Thus consciousness gave the parrot its captivity; now retaining this same consciousness, the parrot must break out of the cage.

Let us take another example :-

Doctor ((Ghani)) always remains as Doctor ((Ghani)) whether (a) unconscious, or (b) conscious; he differs only in his state. In other words, here the Doctor is the same, i.e. one and the same person, but in two different states. To make this example relevant to the foregoing four states (1, 2, 3, 4) of Infinite Intelligence we shall have to first { *begin page 22 } suppose Doctor whom we are taking to represent the Self or Intelligence, or Natural Light as being in Mr. Shahaney's room which represents state (1), i.e. the state of unconscious Infinite Intelligence. Now the Doctor becomes conscious which represents state (2) and he simultaneously comes out of the room, and sees state (4) i.e. Imagination or universe; but when retaining the same consciousness, he manages to re-enter Mr. Shahaney's room where he originally was, he sees himself, instead of the universe, i.e. the scene outside and this represents state (3) - the Real "I" state of Infinite Intelligence.

Now Infinite Intelligence in the Self-Realized state (3) has three aspects or attributes in one; known as *Sat-Chit- Anand*.

(1) *Sat* is Eternal indivisible existence, i.e. *hasti* or the Truth. With regard to this Existence or Truth, Hafiz has said:

"*Tu khud hijaabay khudi Hafiz, az miyaaN barkhiz*"

(You yourself are your own curtain, O Hafiz. Remove this curtain).

(2) *Chit* is Eternal Intelligence ((or Knowledge)). With regard to this *Chit* Hafiz has said:

"*kasi sarbar kunad Injan kash sar na baashad*"

(Only such a one can enter this state, who has become "headless". ((Meaning whose mind has stopped))).

(3) *Anand* is Eternal bliss. With regard to this Bliss, Hafiz has said:

"*mastam kun oon chunaaN kay nadaanam zay bay khudi,*

dar arsa ay khyaal kay aamad kudaam rafat".

(Make me intoxicated in such a way that I am no longer aware who enters or leaves this abode of yours.)

All the three attributes become one and the same when perfection is attained through any of the yogas. Mind stopped and conscious which is Superconscious mind is realized *Sat-Chit-Anand*.

Through *bhakti* yoga one attains the state of trance, and half way in *raja* yoga one gets stationed in one of the *manzils*. However, when one becomes Perfect through any yoga, the mind enters the state of *Chit*; but *Chit* Itself is both *Anand* and *Sat*. The *Paramanand* state is attained through *bhakti* yoga, but this same *Anand* is *Sat* and *Chit*.

The point through which *maya* expresses itself always exists like your shadow. From this point, comes out the universe, and into this same point goes in the universe.

It takes a very long time and is very difficult for one to achieve perfection through any one of the yogas, which are the paths leading the mind to become free of *sanskaras* that constitute the *gubaar*, *hijaab*, *bandhan*, meaning dust ((or dirt)), veil or binding. But Sadguru with His superconscious universal Infinite free mind, can in a second destroy the limits of impressions or *sanskaras* of other bound minds. Kabir very beautifully describes this:-

"Bandhaay say bandhaa milaa toe kaun karay oopaay

Nirbandh say bandhaa milaa, toe pul may diyo chutaay."

(When one in bondage meets another in bondage, who can have the remedy?)

However, when one in bondage meets another who is free, then freedom can be attained in an instant.)

So the easiest, safest and surest way of realizing Self is by surrendering completely and unconditionally to a realized Perfect Master or Sadguru.

Because a Sadguru has *Parameshwar* and *Ishwar* near Him, *Parameshwar* in His right hand and *Ishwar* in His left hand, as it were, He is *Sagun* and *Nirgun* *Paramatma*, {*begin page 23} *Paramatma* with and without attributes in One. He is the embodiment of the three states of *Paramatma* which are:

(1) *Parameshwar* (2) *Ishwar* and (3) The Real Self which is beyond both states (1) and (2).

State (1) *Parameshwar* is Unconscious *Paramatma*. State (2), *Ishwar* is Conscious *Paramatma* but as the Creator of the universe. State (3) Real Self is Superconscious *Paramatma*; but when *Paramatma* is in the Superconscious or *Nirvikalpa* or Real Self state, i.e. the Sadguru state, He cannot be in the *Ishwar* state. So the Sadguru state is individually aloof from the *Ishwar* state.

When a devotee does *bhakti* of a Sadguru for the sake of material benefits, it is *Ishwar*, who is near the Sadguru who hands over the worldly things to the bhakta. When a devotee wants God-Realization, and accordingly does the *bhakti* of the Sadguru, he gets Realization of *Parameshwar* who is near the Sadguru. And the devotee who wants neither the world nor God and does Sadguru *bhakti*, him the Sadguru makes like unto Himself. Sadguru means the Superconscious *Paramatma*; *Parameshwar* means the unconscious *Paramatma*; *Ishwar* means the conscious *Paramatma* in the state of producing, preserving and destroying the universe. So of these three states of *Paramatma*, "the Sadguru's state is" the real state of *Paramatma*. *Parameshwar* or *Ishwar* is not Sadguru; but Sadguru encompasses both *Parameshwar* and *Ishwar*, though as Sadguru He neither becomes unconscious as *Parameshwar* nor does He become the Creator, Preserver and Destroyer of the universe as *Ishwar*.

The *bhakti* of *Nirgun* (attributeless) *Parameshwar* can be done by either subtle or gross means:

(a) Allah can be worshipped by means of the mental repetition of His name. This is subtle *bhakti* of the attributeless (*Nirgun*).

(b) Allah can be worshipped by means of the oral repetition of His name, or prayer (*namaaz*) or the kneeling and bowing down (*seejda*) in the mosque (*masjid*).

This is *bhakti* of the attributeless (*Nirgun*) by gross means, i.e. gross *bhakti* of the attributeless (*Nirgun*).

The *bhakti* of *sagun Parameshwar* (with attributes) can also be done by either subtle or gross means.

(a) The subtle *bhakti* of *sagun Parameshwar* can be done by the mental worship or meditation (*tasavvur* or *dhyaan*) of Krishna, Mohammed, Jesus, or some living saint, or of *Parameshwar's* impersonal aspect of *Vishnu*, Shankar, etc. This type of *bhakti* can also be done by bringing their image before the mind and meditating on their mental picture or meditating by the recollection of their lives, or by mentally repeating their names etc.

(b) The gross *bhakti* of *sagun Parameshwar* can be done either by worshipping the past (departed) Great Ones like Krishna, Vithoba, Saibaba, etc. or living Masters like Upasni Maharaj, Babajan, etc. through the performance of their *arti*, *puja*, etc., or by taking their names orally, or by prostrating on their feet, (*shashtang namaskaar*) etc.

Nirgun (attributeless) *Parameshwar* is Impersonal God.

Sagun (with attributes) *Parameshwar* is Personal God.

Sadguru { *begin page 24 } is indirectly *sagun* and *nirgun* both, though directly He embodies the personal aspect of God, i.e. God incarnate.

Paramatma as *Vishnu*, preserves the universe and as Ram, Krishna (Avatars of *Vishnu*) realizes Himself. *Paramatma* as *Mahesh* destroys the universe and as Shankar (Avatar of *Mahesh*) realizes Himself. *Paramatma* as *Brahma*, *Vishnu* and *Mahesh* respectively creates, preserves and destroys the universe and as Shree Dutta realizes Himself.

If a man involves himself in any one of the four yogas - ((*karma yoga*, *dnyan yoga*, *bhakti yoga* or *raj yoga*)) - then he progresses in proportion to his effort, in crossing the planes. However, while he is passing through the planes, there is every possibility of getting ensnared and stuck there. But suppose that somehow, almost killing himself through hard work and unremitting effort, he manages to get Realized, the fruit of this Realization is for himself alone; he can't bring about the salvation of anyone else. He becomes a *Majzoob*, and has neither Knowledge (*Dnyan*) nor *Salik*-hood. To become a Sadguru, to come down from *Nirvikalpa* and obtain the duty of salvation of the universe, which means obtaining both the Experience and Knowledge - for this he needs must obtain the grace of the Sadguru. *Ishwar* and *Parameshwar* cannot by themselves give Realization to anyone; but *bhakti* for *Ishwar* and *Parameshwar* can result in the Realization of union with them, if that *bhakti* is performed in the right proportion and is of the highest type. The Sadguru, however, can, on His own initiative, give Realization to whomsoever He wishes, whenever He likes. He can make one unite with *Ishwar* or *Parameshwar*, or if He chooses, He can make one like unto Himself. It all depends on one's *bhakti* for Him.

The stone has no desire, no wish, no thoughts of the morrow, no feeling, no expectation (*aashaa*). If you kick it, it remains unaffected; if you garland it, then too it remains unaffected. If you place it in a latrine it does not become sorry, and if you build it into a palace wall, it does not become pleased. It remains unaffected throughout; but the effect and result from your dealing with the stone affect you according to the use you make of it. If you kick it, your foot will be hurt. If you strike your head against it, your crown will be broken; and if you place it in the palace wall it will serve that purpose. The effect of the stone's use is for you, according to how you utilize it. It does not take the sense experience (*oopabhog*) of any *vishay* (object) of the universe, nor has it any consciousness (*bhaan*) of the body or the universe. So is the state of one in the *Nirvikalpa* state (i.e. state of *Majzoob*, *Fana-Fillah*, or Union with God). He too does not realize the universe and so is in no way affected by it. But at the same time, the mind in the stone also does not realize Itself, whereas the (1) Sadguru, or (2) *Majzoob* realizes Himself.

In the state of sound sleep, i.e. in the unconscious unthinking state, the universe or Imagination exists in the fine form as the nothing, and is not realized. Similarly in the *Nirvikalpa* { *begin page 25 } Superconscious ((*Majzooob*)) state too, the universe or Imagination exists in the fine form as the nothing. But in the Sadguru-*Salik* state, i.e. having returned from the superconscious to the conscious state, the universe, Imagination exists in Infinite subtle and gross form and yet is not realized; i.e. the universe does not exist for the Sadguru. He knows the universe is mere Imagination, he knows it is nothing, and he utilizes it as such for giving others freedom from it. He does not however realize the universe like the ordinary beings do, and so the universe does not exist for him.

1) The example of the eye:

The initially shut eye (representing the Infinite in the unconscious state) when it first opens, signifies the emergence of its awake state of thinking and consciousness; and with its opening, its shadow ((the creation)) issues forth in infinite form. Yet initially as there is no mirror of sanskaras opposite to and facing the eye which is opening, the shadow does not get impressed upon and reflected ((by the mirror)) with the result that the eye does not see or realize its shadow. This means, even though it is open, the shadow does not exist for the eye. This represents the state of dissolution of the subtle and gross universe and the bodies into the fine form. Then their emergence from fine form into the subtle and gross form takes place ((when sanskaras begin to form)).

2) The example of the phonogram:

The phonographic plate or record represents the mind. Now the condition of this plate when the needle of the phonogram is not placed upon it, can be compared to the mind in the unconscious sound sleep state. In this situation, the song impressions engraved upon the plate, can be compared to the mind's sanskaras which remain in fine form. But when the needle of the phonogram, which here represents the subtle and gross body, is placed on the plate, representing the mind, then the sound is heard, which means that the sanskaras impressed or engraved upon the plate get manifested and experienced in the subtle and gross form.

Sanskaras:-

The human semen plays an important part in the upkeep of the body. As far as possible, this semen should not be allowed to issue from the system in the course of bad pursuits or in the fulfillment of selfish aims such as personal material enjoyments and carnal engagements. The issuing of semen is not so harmful in the spiritual sense, if this happens by way of dreams or in other natural ways. It is most harmful however if it results from illicit sexual intercourse or other unnatural methods. Very thick sanskaras muster around the mind which has discharged and lost it by such unnatural methods.

Sanskaras in their invisible state, are attached to every human mind. It is on these sanskaras that the movement of a human mind and its subtle and gross bodies depends. Good sanskaras produce good wishes and desires and bad sanskaras bad ones; and if these wishes and desires are put into action, new sanskaras are gathered on the mind, according to the action. For instance, a man's wish to see God, is the result of good sanskaras, and a man's contemplation of { *begin page 26 } committing murder and other evil actions for the possession of gold or woman is the result of bad sanskaras. Impressed upon every mind are innumerable sanskaras good and bad. It is due to the existence of these sanskaras that one cannot enjoy the unfathomable bliss that is within.

Every Spiritual Master, who has become one with God, whose sanskaras have been completely annihilated, and who focuses His mind, and works His body, on the lower plane, for the spiritual advancement of humanity, maintains such a system amongst those who come in His personal contact, or among those others who become his followers, as will annihilate their sanskaras. The various systems of yoga are not recommended by the Spiritual Master for the sole reason that although these systems enable the mind to enjoy the higher atmosphere of the planes, still these do not make one completely void of sanskaras. Initially by strictly following the rules or *shariyat* of any religion, it brings one into contact with a Master, who by His grace eventually

destroys all the sanskaras and makes one realize the Self. For it is the sanskaras which create desires and which in turn cause the restlessness (*chal vichal*) of the mind.

In the original formless (*nirakar*) state, the sanskaras are in fine form. In the subtle (*sukshma*) state, the sanskaras translate into desires. In the gross (*sthul*) state, the sanskaras translate into action ((for the gratification of desires)). The physical body must needs be consumed. But this consuming of the body can take place in two ways. This tantamounts to stating that the consuming and sublimation of the semen can occur in two ways. One by way of evil company, and the other by way of service or love.

The wasting or consuming of the body by the first of the two ways, creates fresh sanskaras and in the process, fixes a bargain for the taking on of new bodies.

The wasting or consuming of the body by the second of the two ways, i.e. by way of service or love, consumes the old sanskaras, and does not accumulate new sanskaras, thus procuring for one liberation from the round of births and deaths.

SEVA or service:-

Seva means service, of which there are four prominent types: service to the nation (*desh sevaa*), service to the world (*jan sevaa*), service to parents (*maat pitaa sevaa*), and service to the Guru ((Master)) (*guru sevaa*). Of all the various kinds of *sevas* or service, service to the Guru (*guru sevaa*) is real as only this *seva* leads one to Self-Realization.

SERVICE

Service at all times is considered to be the best method for the advancement of (the) humanity towards the goal of Truth. The service of one's own desires is actually no service at all. Some serve with the idea of joining the ranks of the great and the famous. This is also a very poor perception of the Goal. Service rendered with the idea of imparting some benefit to others without any selfish motive, qualifies as excellent service, but even this is not the true interpretation of the real meaning of the word "service".

As {*begin page 27} long as the idea lurks behind the server that he is laying an obligation on the served ones, his service cannot be perfect. This lurking thought makes the server feel that he is superior to the recipients of his service, and that he is rendering an obligation. As long as the thought lingers in the mind of the server that the recipients are in some way under the burden of his obligation, his service is not ideal. The best form of service and indeed the only form, which hurries one along toward the Goal, through the crooked and strenuous paths of Maya, is that in which the server thinks himself under obligation to the other party for having been offered an opportunity of service. The rendering of this service is most difficult, and in fact almost impossible, but it is worth the effort, for if the Goal is once reached, one finds no end to Happiness. How few noble souls there are, who can perform the last type of service. Not even one in a *crore* can do so. Let none attribute such exalted form of service to our patriots! This service is only possible in some degree, for those who see nothing around them but the Goal of Truth, and who are already under the guidance of a *Pacca* or True Sadguru.

Let those blessed few, desirous of being able to perform service in a manner that comes as close to this ideal as possible, in order to attain the Goal of Truth quickly, purge their minds of all other thoughts except that of finding a real Sadguru. All work of "leading" and "teaching" others must be left behind. Is it not hopeless to try to "lead" others when they themselves are groping in the darkness? However such Real Sadgurus ((to whom real service could be rendered)) are very, very difficult to find, though it is not impossible. They will not be found in big cities and towering mansions, nay, not even in any of the so-called "civilized" countries.

India will be the only country where there is a chance of coming across such a Sadguru at present. Let genuine Truth-loving souls make it their point, not to rest until they find one. Let them

wander through India's villages and visit men who are reputed by the rustics to be holy. But ((at the same time)) let them be on guard! There are very few among such holy ones who are Real Sadgurus - very, very few indeed. Let these seekers be very rigid in their scrutinization, but very humble in their behavior. If luckily they find a Real Sadguru, then the rest of the way will be clear.

And in one's search, one should not care for the ill talk and criticism of others, regarding one's having renounced everything for the sake of service (seva). It is a distinctly profitable margin for those innocent seekers, against whom ill is gossiped. The innocent one has every reason to be grateful in his heart for the clear spiritual profit that is unaskingly being thrust in his coffers! This profit is in the shape of the lessening of his sanskaras.

It { *begin page 28 } is the predominant idea of every religion or spiritual system to clear away the pile of sanskaras from the road to Truth. The more an innocent one is ((slandered or)) talked ill about, the greater is the volume of sanskaras cleared out of his path. Is it not then folly for him to return this goodness by thinking of ((and taking recourse to)) revengeful methods? Kabir has beautifully expressed this idea in the couplet:

*"NiNdaa hamaari jo karay dost hamaaraa hoi, saabu layvay gaaNthkaa
mailaa hamaaraa dhoay "*

This means that one who talks ill about me is my friend, as he buys his own soap and washes away my dirt.

Hence semen must needs be consumed and sublimated, the body must needs be wasted away, for the sake of service, for love, and never through evil actions or the selfish pursuits of worldly pleasures.

It is only the sanskaras in fine form, which in the thought or subtle form are desires; and these same desires manifest in the gross form as action. If, however, the sanskaras when they come into the subtle form, in the shape of desires, are thereafter not allowed to manifest as action in the gross form, then new sanskaras are not created. In this connection Kabir says: "If the mind goes, let it go, but do not let the body follow; If the bow is not drawn, where then can the arrow strike?"

Good and bad sanskaras are the cause of birth and deaths of the body, and of all worldly pleasure and pain. Sanskaras should not remain and then there is neither any desire, nor any action. Then it is only liberation and nothing but liberation.

Now consider a situation, where let us say you have come to Shahaney's place from Meherabad. In other words, you feel as if you have left Meherabad and come here. But this is all *bhaas*, illusion or imagination. Really speaking no one comes and goes. Then who has come? The body! Similarly, whilst asleep you fall in the dream state and in that state you seem to come and go and do all sorts of things; and all the while, your gross body lies rigid like stone. Then who does all this coming and going in dream? The subtle body! For whom then do your gross body (in the awake state) and your subtle body (in the dream state) work? For your Self, your real Self!

The Self in the mind state does it all, but it does so through the bodies while the Self in the self state does nothing. The Self as it were sends the bodies here and there. The Self Itself goes nowhere, for It is everywhere, so then where to go and come? This going, coming, living, dying, etc. is all for your bodies, but all the while you think and feel that it is your self that goes and comes, dies and lives. Your real Self neither comes nor goes, neither dies nor lives, It is one, Infinite, Indivisible, Eternal, Omnipresent Existence.

The Sadguru is conscious and awake and yet His subtle body being aloof from His gross body does all the work aloof. It wanders and travels wherever It likes - just as your subtle body does in the subconscious dream state - but the Sadguru experiences all this in the awake state.

In {*begin page 29} your awake state you send your gross body wherever you like, but the subtle stays linked with it; and in your dream state you send your subtle body ((while your gross body lies inactive)). The Sadguru however, while all the while in the awake state sends the gross body wherever He likes and also the subtle body wherever He likes. Moreover whilst doing everything with your bodies (i.e. with the gross body in awake state and with the subtle body in dream state), you think that you are the body; whilst the Sadguru continually experiences that He is not the body, that the bodies are only His instruments, and that He is aloof from these bodies.

The yogis cannot send their subtle bodies wherever and to whatever planes they like. Their capabilities are limited, whereas those of the Sadguru's are unlimited. The Sadgurus can send their subtle body to any plane they like. For instance, a man has got a certain amount of money which allows him to travel if he wishes, from Bombay up to Karachi only but not to America. But a King can travel all over the world if he likes. However the coming and going of the bodies is also all an illusion (*bhaas*).

Let us consider another example:

Imagine the gross body to be one kite and the subtle body to be another. Now as an ordinary human being, what will be your state (*haalat*)? When you are awake you can fly one kite only; this is the kite of the gross body. You cannot at the same time fly the other kite too which is the kite of the subtle body. Now when you go to sleep, you bring down the first kite as it were, in laying aside the gross body, and keeping aside this kite, you now fly the other kite (i.e. utilize the subtle body within the lower astral plane.) The flying of this kite can only be to a limited distance due to the string being of limited length, unlike the Sadguru's kite, which has a string of unlimited length. Moreover, you cannot fly both the kites separately, at one and the same time. Furthermore, whilst flying the kites one at a time, you also imagine, feel, realize and experience, that you are the kite itself and not the flier. The Sadguru, however, in the conscious awake state is capable of flying both the kites separately, holding one string in each hand, at one and the same time, and all the while He also feels, experiences and realizes that He is the flier and not the kite.

Now suppose the kite is flying in the air. If the kite meets with any mishaps, troubles or misfortunes in the air, you as the flier of your kite are aloof and safe. Even if the kite is torn by a strong wind, you get another kite, which means you can get another body; but you yourself are not torn or troubled. So all sufferings and enjoyments come to bear on your falsely thinking mind and its bodies and not on your real Self, which is altogether aloof from these changes and feelings and varying careers.

Now what is liberation *moksha*? *Moksha* Liberation means freedom. But when in reality there is no actual binding at all, why talk about freedom? Freedom can only be relevant for one who is bound; but {*begin page 30} where there is no binding, how can there ever be any question of freedom?

When the Self, the Intelligence, the *Paramatma*, is unconscious It experiences neither suffering nor enjoyment, neither coming nor going, etc. because It is bodiless and the universe does not exist for It. When Self is superconscious, i.e. in the Real Mind or *Shiv* state, then too It does not experience all these changes of duality, because It has no body and the universe does not exist for It. Instead, It realizes Its own Infinite Self. But when the Self is in the conscious and falsely thinking *jiv* state, then the body and universe (Imagination), exist for It, owing to the false thinking and all these changes, sufferings and enjoyments are experienced by It. In reality, the body and the universe do not exist, except as Shadow and imagination, but the false thinking Self experiences their existence as real.

Your Real Self has no binding. As Real Self you are eternally free, unlimited and Infinite. You neither go nor come; but are everywhere and indivisibly One. But you have fallen into the trap of Illusion and delusion, imagining that you are the limited and finite body. This illusion (*bhaas*) of

yours is the binding; and the freedom from this illusion (*bhaas*) means Liberation. Thus Liberation is the realization that you are the Infinite and unlimited, eternal and all-pervading indivisible One.

When you fly the two kites and at the same time realize that you are not these kites but that you are the flier, you are *Jivanmukta* (Liberated one) experiencing *Jivanmukti* (Liberation). When you bring down both the kites, the gross and also the subtle, just as you do in the sound sleep, unconscious state but at the same time remain in the awake fully conscious state, and don't fly the kites, then you are in the *Nirvikalpa* state in which, while awake, you experience neither the subtle nor the gross. This is Self-Realization.

Realization of the Truth means union with God. This happens through the mercy of a Spiritual Master only. After years of constant attachment and service to the Master, this state comes within reach of the disciple. When a mind realizes Truth, for the time being It loses all consciousness of the external and internal worlds. It has crossed all the planes of the inner worlds and has reached a state, where nothing but one universal existence exists. It falls to the lot of only a few great men, who are destined to do the duty of the world, to return from that exalted station to lower consciousness again. If having once attained to the Goal, the Mind returns thus to lower consciousness, It becomes saturated with the Truth. For such a man has become God personified. His desires are no more. Doubts and fears have no place in His heart. He sees nothing but Light. He sees and experiences that the whole universe is His and comes out of Him. This world and the rest of the universe present themselves before Him in their true colours. He sees them clearly, as the product of Imagination. All gospels and parables of the prophets become clear to Him. There remains no puzzle that he cannot solve. He enjoys unfathomable bliss. He knows the universe as mere Imagination, coming out of him and manifesting as the subtle and gross universe.

The example of a cinema operator:

A cinema operator who is cranking the projector with his own hand and is at the same time deeply absorbed in watching the images on the screen. He becomes so deeply absorbed, that he forgets that it is his own hand which is cranking the machine, and out of which is being projected all of this which he sees on the screen. He laughs and weeps according to the scenes presented on the screen. In the process he forgets the unreality and non existing state of the scenes on the screen. Now all of a sudden a scorpion stings him! His hand stops. The machine stops. The pictures vanish, and he wakes up to the consciousness that it was all along he, who was turning the handle and that the pictures on the screen depended upon, and were the result of his activity. His weeping and laughter, his pain and pleasure over the changes and reverses in the drama projected on the screen were only due to his ignorance of the real state of affairs. The same consciousness dawns on one who becomes Realized. He awakens to the great elation and wondrous feeling that He is the real Doer, and the world around Him is only the projection of so many pictures on the screen. Realizing this, why will he then weep or smile? Where will any existence of his desires be, when he would see nothing but his own Self everywhere? He is now perfectly aware that the different scenes on the screen produce different effects of pain and pleasure on the ignorant onlooker, but that to Him, this *dukh sukh*, pain and pleasure is mere *bhaas* illusion, since He knows that the happenings on the screen (the wars, the fighting, the exciting races, etc. etc.) are only imaginary. Really speaking, nothing of the kind, like an actual war, is at any time taking place on the screen.

When the hand is stopped, then this state can be compared to the eye that is closed, or to the sound sleep unconscious state.

When the hand is moving, this state can be compared to the eye that is open and which sees the pictures projected on the screen, or to the ordinary dream and awake state or false conscious state.

But when the eye is open and the hand is stopped, this is akin to the state of Self-Realization, the *Nirvikalpa*, superconscious state.

However if the eye is open and the hand is moving and yet the pictures are not seen as real, but only as pictures, then this is akin to the state of *Sahaj* Samadhi, the Sadguru state, or the state of *Salik*.

Let us take another example of the Ocean and the drop:

Let us compare the Ocean with *Paramatma* and the bubble drops with the ordinary mind of human beings. Just as the Ocean becomes { *begin page 32 } limited in the form of a bubble-drop, in the same way *Paramatma* experiences limitation in the form of mind of the human being. The formation of the bubble in the Ocean is due to the movement of water which the wind produces. It is the wind of desire blowing over the Ocean of Intelligence which gave the drop - mind or *jiv*, the limitation of bubble form, i.e. limitation of the body.

The mind, when it is not working, is in the God state whether it is in the unconscious or superconscious state. For instance in sound sleep, your mind is stopped. Then your state resembles that of a Realized Person, regarding the non-experience of the universe. But the difference is that the realized mind is conscious and so enjoys the unfathomable bliss within, whilst you in sound sleep are unconscious. In other words the realized mind enjoys the sound sleep state in the awake state where He is conscious of unconsciousness, which means He is superconscious.

Now, when the Ocean becomes the drop in the form of bubble, it forgets that it is the Ocean. The simultaneous knowledge of the bubble state and the Ocean state is possible only for that drop, which in the limited bubble state becomes aware of its original unlimited Ocean state. Such a drop while it keeps its bubble form can have the knowledge that it is the Ocean and nothing else.

In the same way a Realized Person is an ordinary being to all outward appearances, but He has mastered the trick of keeping His mind either stopped or working as He likes, in the conscious state. He has known and realized that He is God, of God and from God.

It is not the destiny of all Minds who become Realized to return to the ordinary mind state again, for performing the duty of advancing the world towards the Truth. There are some Realized Ones who permanently lose all consciousness of the body and the universe but remain in superconscious state, conscious only of the Self. They outwardly appear to be like mad men, though inwardly enjoying the highest bliss. These are termed "*Majzoobs*" in Persian. There are others, much fewer in number, who regain partial consciousness ((of body and universe)), and these are termed "*Salik-Majzooob*". But much rarer still in their numbers are those, who, from the superconscious state, come down once again to the ordinary plane and full ordinary consciousness of the body and the universe. These are termed "*Salik-Sadgurus*".

The world can never repay the debt of gratitude to these *Salik-Sadgurus*, who not only give up their enjoyment of the superconscious, *Nirvikalpa* state of the highest bliss, for the sake of all others, but also suffer physically to an enormous extent; and all this for the sake of helping the world to advance spiritually. By far the most important duty they perform is to make a few other mortals who have long been in their contact, perfect like unto themselves. They { *begin page 33 } also purify the minds of those, who come into their contact physically - those who come for their *darshan*, or those devotees who worship them.

To return again to the analogy of the Ocean and the drop, the wave bubbles in the Ocean are the worlds in the universe. Each wave bubble contains innumerable drop bubbles. To the ordinary drop bubble the Ocean is a mighty giant. This is exactly how an ordinary man feels with regard to the world in which he lives. But to the drop that has the knowledge that it is the Ocean, even such wave bubbles are merely a passing show. It knows that all the waves, drops and bubbles are of the same Ocean, i.e. of Its own Self.

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

The Imagination, i.e. the universe, and all the worlds in it, is Nothing; but it is because the Intelligence, i.e. Self, is.

The Intelligence does not Create the Imagination; the Imagination is there because the Intelligence exists. In other words the “Is” is, due to which the “Not Is” also is ((because the “Is” is, therefore the “not is” also is.)).

That which is pure *Sat* (i.e. Intelligence, Self etc.) is Everything. It does not make the Nothing (universe). So Nothing is not made, which means It's all just nothing. All that is seen, felt, experienced regarding the universe is regarding the Nothing; but because Everything (*Sat*, Self, Intelligence etc.) is, this Nothing also is. That Everything does not create the Nothing, but because Everything is, Nothing also is. Because you “are,” all this “is;” once the knowledge that you “are” (*mee panaa, huN no bhaan*, I-ness, the consciousness of I) disappears, as in the unconscious sound sleep state or in the superconscious state of Realization, all this which is the Nothing or universe disappears too.

The unconscious *Paramatma* became the conscious *jiv* and then the conscious *Shiv*. This means after passing through the 84 *lakh* species as *jiv*, *Paramatma* in the end became *Shiv* again. As unconscious *Shiv*, It, i.e. *Paramatma*, was unlimited, but did not know it. As conscious *jiv*, i.e. from stone to human form, It was also unlimited but It became bound by the Illusion *bhaas* that It is limited. As conscious *Shiv*, It is also unlimited but knows, realizes that It is unlimited. The 84 *lakh* species *lakhs yayuni* is the outcome of nothing (darkness, ignorance, imagination etc.) through the medium of which the Everything (Light, Knowledge, Intelligence etc.) knows Itself as Everything.

This “Yes” is eternal. “Yes” (Everything) can {*begin page 34} never be “No” (Nothing). This “No” exists because “Yes” exists. This “Yes” (Intelligence) manifests the “No” (Imagination). The Everything in the Nothing state gives to Itself the pretense of everythingness. So of the Nothing there are now two states: the pure Nothing and the Pretending-everything-Nothing which means the false Everything. From the “mixture” of pure Nothing and false Everything, i.e. from the combination of fine imagination and false consciousness (or false I, or false egoism) are produced the series of evolution. This fine combination is called the fine *Prakriti* (primordial nature) which gives *jiv-panaa* (mind state) to the *Purusha* (Supreme Being, in which *Prakriti* is latent) which is the Intelligence. This fine *Prakriti* in the subtle and gross form is the subtle and gross body of the *jiv*. In other words this combination of fine imagination and false consciousness is *jiv* which then due to false thinking passes through the series of evolution, from stone to human form, and experiences the fine imagination, i.e. pure nothing, as the Infinite, as ((the false)) everything. The unconscious or involved Everything passing through the formations produced from the combination of pure nothing and pretending-everything-nothing, (i.e. from stone to human), reverts to Its everything state but now with self consciousness within It.

Thus the pure Everything becomes one with Its own Real Self, in the Sadguru form, by first being caught in the net of the combination of real Nothing and false everything; i.e. by being caught in the (*jiv*) or mind state with its two bodies, through which It advances from the stone to human and thence to Sadguru form. This means that the unconscious Everything consciously passing through the formations of nothing, in the end becomes formless again, as the conscious Everything. For although in the end all the formations of nothing disappear since nothing is after all nothing, the consciousness (the thinking, *chit*, *chaitanya*) which the Everything had acquired during Its passage through the formations of nothing remains, even when these formations of nothing disappear. Then with this consciousness and thinking, the Everything realizes and expresses Itself "Oh! I am everything. Up till now, I was passing through the illusion of the formations of nothing. All this universe, that I was realizing as existing, real and everything through the bodies, which were the formations of the combination of nothing and false everything, i.e. of the false I, was really nothing, non-existent, and a mere product of my own imagination.”

So really speaking, Nothing is non-existence, but as non-existence, Nothing does exist. There is nothing but Self everywhere, nothing but Self exists, nothing but the Everything exists. Yet this Nothing does exist after all! Self which is Everything is everywhere, and nothing else exists except the Self. So this Nothing exists then, because nothing else exists except the Everything.

Thus this Nothing is existing *aapo aap* automatically, owing { *begin page 35 } to the existence of Everything; otherwise Nothing does not really exist. How can Nothing be anything when there is nothing but Everything existing. So the Nothing exists in the nothingness state, as the Nothing.

The Everything has not created the Nothing. For how can a thing which does not exist at all be said to have been created? Thus *Sat*, Truth, which is Everything, passing through the formations of the *jiv* state, which is the *jiv avasthaa* state of experiencing the Nothing as everything, in the end comes back to Its original *Sat* state but with Self Knowledge, with Self thinking, with Self consciousness, which is the *Shiv* state *Shiv avasthaa*.

The *Purusha* or *Sat* gets entangled (*atkallo*) in the *Prakriti*, whose manifestation is the form. The *Purusha* then thinks, "I am the body, I am doing this, I am coming, I am going etc." It now thinks falsely because really speaking, It is everywhere, free, never changing, never going, or coming etc.

So now with this false thinking, *Purusha* has become mind, i.e. *jivatma*, owing to this (*bhaas*) Illusion. In fact, it is the *Prakriti* which is doing all this and *Purusha* thinks that He is doing it! So in this false thinking state *Purusha* is in the *jiv* state, though actually He has not changed, is ever-free, but now the false thinking, the (*bhaas*) illusion gets attached to Him. When this *bhaas* Illusion goes, the false thinking goes. Then *Purusha* asserts, "I am, and ever was, free, I am not the body, I am Infinite! I am *Purusha* and not the *Prakriti*, but I was experiencing all this Illusion *bhaas* (universe) through the *Prakriti*." Then with this Realization, *Purusha* has become *Shiv*.

It is ever-free in all the three states of *Purusha* (or *Sat*), *jiv* and *Shiv*. But in the state of *Purusha* (*Sat*), It does not know at all, whether It is free or bound. In the state of *jiv*, It is under the illusion that It is the bound and limited body, and is Itself taking all the (sensual) experience (*oopabhog*) of the universe. And in the *Shiv* state, It experiences Itself as free. The experience of the body and universe persists, as long as Its false thinking is there. In order for the *Purusha* to attain the *Shiv* state, the *jiv* state, with its mind, the two bodies and the experiences of the universe became Its medium. For the unconscious Self to become the Self-conscious, super conscious Self, the false consciousness or ordinary consciousness of the universe became Its medium.

The unconscious, ignorant, "not-knowing Everything," after experiencing all the manifestations of the Nothing, through the medium of the formations of the combination of the Nothing and the false everything. i.e. of the "No" and the "Yes-pretending-No" in the end became the knowing conscious, and the "thinking-Itself-Everything." So this Nothing is the medium for the unconscious and "not-Self-Realizing Everything" to become Self-conscious and Realize Itself. And then It knows all of the following: { *begin page 36 }

- (a) what the Nothing is
- (b) what the universe is
- (c) what is beyond this Nothing i.e. Itself!

Then It also knows that the Everything, i.e. Itself is Real and all else is the Nothing, is the Imagination. Thus this Nothing or Imagination and its experiences, became the medium for the Everything which is Intelligence, Self, *Sat*, *Purusha*, Knowledge, Light, to know, realize, feel and experience Itself.

This original Nothing, Imagination, is *Nirakar* (formless) and so has no weight, for only where there is form, is there weight, and this original Nothing is independent. However the universe, which is subtle and gross Nothing, or the Infinite forms of Nothing, i.e. *sakar* Nothing, depends on the *nirakar* ((original)) Nothing and it is produced from the fine Nothing. But *nirakar* (formless) Nothing is not produced from the Everything, although it indirectly depends upon the Everything.

The ((original)) Nothing exists in the Everything in the fine most finite state. This Nothing is most finite, because being Nothing, it does not really exist; so compared with the Infinite existence of Everything, its existence is most finite. The manifestation of this Nothing in the subtle and gross form is what is termed as “Creation”. Otherwise there is no creation as such, but the manifestation of Nothing other than what eternally exists in the non-existing, Nothing state. So this original Nothing is entirely without sense, weight, form, etc. and is independent, though as mentioned earlier, it is indirectly dependent on the Everything for its independent state.

The Everything, the *Sat*, however, is independently everywhere. This Everything in Its original, unvibrating state, is unaware of the Nothing, and the Nothing is unaware of the Everything. Only when the Everything is passing through all the manifestations of the “No” *naahi*, does It become aware of the Nothing.

Vibration makes the unthinking, unconscious Intelligence, conscious and thinking. In other words vibration is what gives the Intelligence, the state of the Infinite mind, which in turn produces forth the Imagination ((i.e. universe)) in subtle and gross form. Then this Infinite mind desires - this being Its first natural desire - to experience the universe that It has produced. This first natural desire is really speaking no desire, as it springs forth naturally and immediately. This first natural desire gave Intelligence Its first natural sanskara, which in turn gave It form; and the first form Intelligence received was through the medium of, and as that of atom.

The body of Intelligence, i.e. the body of God, in the sound sleep state, is the fine, most finite imagination, the fine nothingness. When God, as the thinking Mind, passes into the dream and awake state, His body, which is the fine, most finite imagination, then takes Infinite subtle and gross forms. Thus{*begin page 37} the body of Intelligence or God in the sound sleep state of the mind, or in the *Nirvikalpa* Samadhi state is the free Imagination, the most finite universe, i.e. nothingness. The body of Intelligence or God in the ordinary dream state of the ((gross conscious)) mind, or the *Turiyaa*, or the Divine Dream state of the ((subtle conscious)) yogi, is the Infinite subtle Imagination or subtle universe. The body of Intelligence or God in the ordinary awake state of the ((gross conscious)) mind is the Infinite gross Imagination or universe. Similarly the body of the mind in the Sound Sleep state is the fine body. The body of the ((gross conscious mind)) in dream state is the *sukshma sharir* subtle body, and the body of the ((gross conscious)) mind in the awake state is the *sthul sharir* gross body. While it thus manifests in different forms, God's body is nothing but Darkness, Nothingness, Ignorance, Imagination.

The False mind is the unnatural darkness. This unnatural darkness which is *jiv*, takes the experience of the unnatural light. Now this unnatural light which is enformed (*sakar*) natural darkness is the subtle and gross universe. Thus this unnatural light is the subtle and gross forms of the natural darkness. Now the natural darkness is the fine Imagination or formless *nirakar* nothingness. The (*nirakar*) formless natural darkness in turn is the body of the (*nirakar*) formless Natural Light. Now this (*nirakar*) formless Natural Light, when in the state of (*sakar*) enformed unnatural darkness, manifesting as the subtle and gross (*sharirs*) bodies of the Mind {which in turn is the formless (*nirakar*) unnatural darkness}, takes the experience of the (*sakar*) enformed natural darkness or unnatural light. And when the unnatural darkness (false egoism or Mind) vanishes, the unnatural light (which is the universe and its experiences, i.e. the *sakar* enformed natural darkness) vanishes too.

So as mentioned earlier the whole universe is the production of Nothingness and this Nothing in turn is dependent on the Everything; but the Everything in the original unconscious state is unaware of the Nothing. Because the Everything is, the Nothing is there, automatically *aapo aap*, (by definitions) and from this Nothing (which is eternally existing owing to the Everything) is produced the universe.

There is one *Sat* (Knowledge, Intelligence). With this Knowledge (*Sat*, *Paramatma*, Self) came the “Not-Knowing”. This “Not-Knowing” Knowledge took knowledge to Itself. I.e. the ignorant knowledge, pretended to be Knowledge and became subject to false egoism, false

knowledge. This false knowledge then created for Knowledge, 84 lakhs yayuni species, passing through which, Knowledge came to *masan avastaa* (yogi state) and thence to *Shiv Avastaa* (state). In this way the “Not-Knowing-Knowledge” after passing through the state of false thinking, in the end becomes Real Thinking. One attains to this Real Thinking state only after passing through all the states of false thinking, using as His medium, the “Not-knowing,” the Nothing, the Imagination. He then sees, understands and knows everything asserting, that “I am (*Anant*) Infinite, I am free, I am one, I am God I am everything, I am the Soul, the Self, I am not the mind, not the body.”

Thus {*begin page 38} there are three states in all:-

- 1) Pure Knowledge, Intelligence, Self, Everything in the state of being unconscious, not thinking, not knowing.
- 2) Intelligence in the state of thinking falsely.
- 3) Intelligence in the state of thinking really.

States 1, and 2, do not realize the *Anant panaa*, Infiniteness. State 3) takes the experience of Infiniteness, *anubhav* of *Anant panaa*; It knows, experiences and feels that It is Infinite *Anant*, i.e. realizes Its Infiniteness, *Anant panaa*, and this is Realization, this is Real Thinking. It then knows by actual experience that: "The pure, the all alone, Independent, Eternal, Infinite, Indivisible, Intelligence is myself ! The unthinking unconscious state comes from Me. This - my unthinkingness - took thinking upon itself (*aangaavar*), and thus I became the false, I, *jiv*. The result was the realization of the universe, and that this universe too is from Me. And then passing through all this and attaining to the state of *Shiv* (*Shiv pad*) is all Me only. I am the Manifester of all this. The sun, moon, and planets are all Me. "

The ignorance of knowledge, pretending to be knowledge, means that knowledge realizes the universe which is the Imagination that the vibration produced from It in Infinite form. In realizing the universe, Knowledge knows ignorance which is the universe or imagination; and yet It thinks (knows) this Ignorance as knowledge. This is Its false knowledge. This false knowledge gives to Knowledge the *jiv-panaa* (state of *jiv*). In other words, the combination of this false knowledge with original ignorance, gives rise to the *jiv* and its bodies.

Thus it could be said about the universe that:

- (a) The Infinite Intelligence which is unconscious, unknowing, unthinking Intelligence, does not create or realize the universe
- (b) Infinite Real Mind, which is conscious, knowing, thinking Itself, Intelligence, does not create or realize the universe
- (c) The Infinite Mind creates the universe
- (d) The Infinite false mind realizes the universe.

This creation and the realizing of the universe, i.e. the states of (c) and (d) stated above, are the means whereby the unconscious Intelligence becomes the Self conscious Intelligence, i.e. for (a) to become.(b). Thus (a) attains the states of (c) and (d) to eventually attain the state of (b)

Body, universe, and their experience are merely mediums for the Self to know Itself. When It experiences the universe through the medium of the body, then Self becomes the mind; and when It experiences Itself directly, then the Self's varied paraphernalia of mind-*panaa* (“mind-ness”), body, universe, and experience of the universe, all disappear. No sooner It knows Itself, then the universe and body are no more, the reason being, that in reality the universe and the body never existed at all. The seeming existence of universe and body is due to the Self's “mind-*panaa*”(or state of being the mind). In trying to become conscious in order to know Itself, the Self acquired this “mind-*panaa*.” Thus conscious It did become, but then It acquired the mind-*panaa*. Now if only Self could divest Itself of mind-*panaa*, while retaining consciousness in full awake state, means It has achieved the *Nirvakalpa* state, because it is from the very Nothingness that the universe and body have been created in the first place.

Thus the vehicles of body and universe are no longer fit and proper for the Self when it has achieved the “Self-ness” or Self-*panaa*. The Self only in the state of mind-*panaa*; has relationship with the universe and body. Self is real. The universe and body are mere illusion. But Self does not know Itself; and through this “not-knowing,” this body, universe, and 84 *lakh* species, sprang forth. And with their help, Self eventually came to know Itself.

Universe {*begin page 39} is the production of not-knowing, i.e. ignorance - which is the Nothing, the Imagination, the Darkness. When Intelligence thinks this Imagination, then Knowledge knows that It does not know. I.e. It knows that It is ignorant.

This knowing, this knowledge of ignorance, this thinking of imagination, which is false thinking, false knowledge, ends in Real Thinking, Real Knowledge.

As in the earlier example of the parrot! It was originally free, but without the knowledge that it was free. Subsequently it was caged and then let loose. It became free as before, but now with the knowledge it is free. Thus the cage served as the medium for its gaining this knowledge of freedom; similarly this mind and its body too, is like the parrot’s cage. With the disappearance of the *sanskaras*, the mind and its body disappears, and then the Intelligence which can be compared with the parrot, knows that It is *Anant*, Infinite. This mind *panaa* had necessarily to become the medium for the Self to gain this Self-Knowledge, which can occur only after all the *sanskaras* vanish.

The subtle body depends on the *sanskaras* and the gross body depends on the subtle body. The *sanskaras* retain the *jiv-panaa* or mind *panaa* of the Self which then experiences the universe through the subtle and gross body.

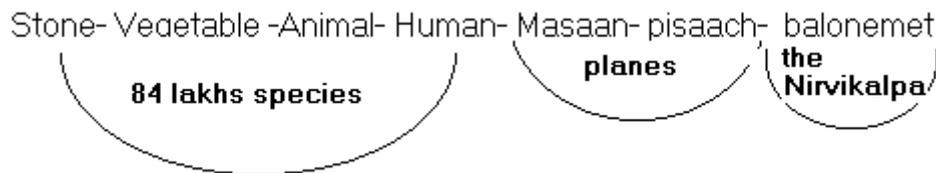
Knowledge in the beginning did not know that It was knowledge. From this "did not know," i.e. ignorance, was created the universe; and from the combination of ignorance and false knowledge, i.e. from the combination of *Prana* and *Akasha* and false egoism, the *jiv* and its two bodies was formed or produced, resulting in the 84 (*lakhs yayuni*) *lakh* species of the mind. Then this Knowledge passing through all these series and forms of false thinking, in the end knew Itself. In other words Knowledge passing through the 84 (*lakhs yayuni*) *lakh* species, and further on attains the *Shiv* state.

Thus ignorance became the medium for Knowledge to know Itself. Because of Ignorance (which is the Nothing, the Universe), Knowledge gained the false knowledge, actually realizing the universe as real; which means Knowledge actually knowing ignorance as knowledge. So then false knowledge is, when Knowledge which despite knowing only ignorance, yet persists in knowing that It knows! And then passing through the formations of false knowledge, i.e. passing through 84 (*lakhs yayuni*) *lakh* species and then the higher planes, Knowledge eventually becomes Really Knowing. In other words Knowledge becomes Self-Realized.

These 84 (*lakhs yayuni*) *lakh* species or forms of false thinking are the natural development for the “not {*begin page 40}-knowing” Knowledge “to know”. In other words from stone to the *Baalonmat* (*Majzoob*) *Shiv* state, are the advancing forms of the “not-knowing” meant for the “not-knowing-knowledge” to know Itself.

Knowledge after passing through all the stages and forms of “not-knowing,” and reaching the last stage of *Baalonmat* (*Majzoob*) Knows or Realizes Itself.

These stages are depicted in the chart below:



{*In graphic: *baalonmat*, 84 lakhs yayuni }

Upto the human, which is the highest form, the natural development of knowledge, of passing through the forms of false knowledge, goes on; then in the human form comes the check. Although from stone upto human form, the knowledge is in the false I or *jiv* state, yet this false knowledge, this false I-*panaa* (I-ness), this *chaitanya*, this *jiv-panaa* is in the non-apparent, faint, finite stages when there is the production of natural sanskaras. Hence, in the forms from stone through animal the ignorant knowledge does not clearly and fully pretend to knowledge. However in the human form, knowledge has acquired Infinite false knowledge when there is the production of unnatural sanskaras. Hence at this stage the progress of knowledge towards Self-Realization is checked. So in the human form knowledge takes to Infinite unnatural, false knowledge which is false thinking, false egoism. This Infinite I-ness *mi panaa*; khudi self-ness becomes the obstacle for knowledge to pass on through the remaining stages of the planes and reach the *Nirvikalpa* state.

Thus upto the human form the progress of Knowledge is natural and unchecked. But from human form, further progress is checked by the (*mi panaa*) I-ness; so if knowledge is to pass on from human to *Shiv pad* (state) this *mi panaa* (I-ness) must vanish. In other words, the Infinite false knowing must change into Infinite Real Knowing. For this to happen the Infinite “knowing” of the human form must remain, but the falseness thereof must be changed into the Realness, which is achieved by advancing through the stages of *rahav*, *wali*, and *pir*.

In the stone form knowledge is most finitely falsely knowing; this most finite false knowledge, or false I, goes on advancing in the progression of forms, till It becomes Infinite false knowledge in the human form. But now when the falseness of the knowledge or the *mi panaa*, the *jiv-panaa* is complete and Infinite, further progress is checked by the unnatural sanskaras resulting from the experiences of the universe by the Infinite *mi panaa*, or Infinite false I, through its bodies. When this check of the unnatural sanskaras is removed, knowledge advances from the human state, through the planes, from the states of *rahav*, *wali*, and *pir* to the state of *Balonmaat*, i.e. the *Nirvikalpa*, *Shiv* state.

Thus {*begin page 41 } the Infinite false knowledge is changed into Infinite Real Knowledge in Its progress from human to *Shiv* states.

Knowledge realizing the universe means knowledge realizing the ignorance, the Nothing. But Knowledge, whilst knowing or realizing ignorance, pretends to, or has the illusion of (*taynay bhaas thaai chay*) knowledge, i.e. knows ignorance as being Knowledge. This is false knowledge or the state of false I. *Prakriti* is the form of this false knowledge. Thus the original Knowledge, which is *Purusha*, experiences the various forms of the false knowledge which is *Prakriti*. In other words *Purusha* falls into and gets stuck in the net of *Prakriti*; i.e. Knowledge gets captivated in the combination of ignorance and false knowledge. This means *Paramatma* is now in the *jiv* state and realizes the forms of ignorance, which-is the universe.

The Everything (Self, Knowledge, Intelligence, *Paramatma*) which although is Satchitanand in the original state, does not Itself, i.e. does not realize Its own Eternal existence, Infinite Knowledge and unfathomable bliss. In other words It is not conscious of Its *Satchitanand* state, but simply “Is.” However when this Everything realizes Itself, then It is in the Satchitanand or Real Infinite mind or *Shiv* state. The *jiv* state, the state of duality *davait avasthaa*, is the medium by which the (*tustaa*) indifferent or aloof *Paramatma* becomes *Shiv*, or the Self Knowing *Paramatma*. *Paramatma* as *Paramatma*, does not know either Knowledge or ignorance. *Jiv* knows ignorance, and *Shiv* knows Knowledge. In order to experience the One, the original, there is need of plurality,

i.e. duality. Through the help of that duality, no sooner the experience of the original-One, i.e. of Self is gained, then the work of duality is finished.

When once the Intelligence realizes Itself, then where is the need of the body and the universe? Then there is no body, no universe, no birth *janam*, no death *maran*, nor any experience of the universe. The mind, body and the universe are only the medium of consciousness, for the unconscious *Paramatma* to become Self conscious, i.e. superconscious *Paramatma*. But in the beginning as we have seen, duality is necessary. That which is the original One, to It is applicable, neither the state of duality nor that of non-duality. However when It takes the experience of the universe then duality is applicable to It, and when It takes the experience of Itself then non-duality is applicable to It. Now in order to experience Itself, at the outset-plurality has to be brought into existence. Then to destroy the existence of that plurality, and once again bring into existence the Singularity is Self-Realization.

The original *Sat* (Existence or Truth) is that, to which neither the plurality nor the Singularity is applicable. Now in order to take the experience of that *Sat*, which implies begetting to It, the Singularity, there is need for plurality. In order to experience that which is the Truth and which is Infinite, at first the duality comes into play, which then disappears and Singularity comes into existence.

The {*begin page 42} knowledge or *Sat* got captivated in the forms which were produced by the combination of the ignorance and false knowledge. I.e. *Paramatma* began experiencing the *jiv* state. In other words, Intelligence was entrapped (*fasi giyo*) in the false mind state and its two bodies. And It took upon Itself, and realized as Its own doing, all that happened due to the combination of ignorance and false Knowledge, which as said above, is the false mind and its bodies. Thus Intelligence, or the Soul, the Self, thought Itself as the body and took all the doings brought about by the mind through the body, as Its own.

In spite of the Intelligence being unbound, when It is in the state of *jiv-panaa*, It assumes that all interactions being done by the body, are being done by Itself only. In short It imagines that “I myself am the body.” Actually as the aloof *Paramatma* or *Purusha*, It does absolutely nothing. All these actions and interactions arise when It is in the state of *jiv* or false mind. Although Intelligence does absolutely nothing, yet Its assertion “I only am doing all” is due to Its false thinking or *jiv-panaa* (the state of being *jiv*). Actually *Prakriti* does everything. But *Purusha* takes it all upon Himself. *Purusha*, in the beginning, was in the state of absolutely knowing nothing and doing nothing at all. Then He got entangled in *Prakriti* or the body, which is the combination of ignorance and false knowledge or the combination of ‘the ignorant knowledge pretending Knowledge’ and ‘pure ignorance’. And what *Prakriti*, (i.e. mind through its bodies) is doing, *Purusha* starts imagining that He is doing Himself.

The Intelligence thinking falsely is embodied soul *jiv* atma. This *jiv* atma is (*nirakar*) formless; and yet it is this *jiv* atma that according to Its sanskaras takes the experiences of the universe through the bodies. But the original form of *Prakriti* (which is the combination of false knowledge and ignorance or the fine body of the mind) is also formless *nirakar*. This *nirakar* formless *Prakriti*, also ((simultaneously)) came into form and identified with *jiv* atma’s subtle and gross body; and the *jiv* atma, which is the false thinking Intelligence or the false mind takes upon itself all the affairs done through the *Prakriti*, which is now *jiv* atma’s subtle and gross body. So when the body fails, these affairs remain with the *jiv* atma in the form of sanskaras; and the *Prakriti* now identifies with and remains in the guise of formless sanskaras, on the formless *nirakar jiv* atma. These sanskaras are impressed in fine form, i.e. in the guise of formlessness on the fine body of *jiv* atma. Now in order to experience these sanskaras in subtle and gross forms, this *jiv* atma projects its fine *Prakriti* or fine body, in another subtle and gross form. Then the *jiv* atma, through this new subtle and gross body (with which the *Prakriti* now identifies Itself), then takes the *oopabhog* or experience of the sanskaras. This is what constitutes birth and death.

The Self working through *jiv atma* never dies, though when the Self attains the *Nirvikalpa* state, Its bodies (i.e. Its *jiv-panaa*, *man panaa*, i.e., Its state of being the *jiv* or mind) die. It receives new bodies according to the new *sanskaras* accrued from Its actions in the previous body. The failing of Self's old body, and Its taking a new body is { *begin page 43 } termed as Its birth and death, (*janaam maran*). However when It has *Dnyan* (Knowledge) through the annihilation of the *sanskaras*, i.e. when Its false thinking has vanished, Its *jiv atma panaa* (assertion of being *jiv*) disappears. Then the *Prakriti* also disappears, and the universe, which It experienced through the *Prakriti* too, disappears, and It remains as One formless Indivisible, Infinite *Akhand Anant* Soul (Self), just as It was in the beginning, but with Self Knowledge.

So the *Purusha* who was captured in *Prakriti* now realizes that, "I am calm *sthir* and one indivisible, eternal Infinite and omnipresent. All this that is happening, in relation to the experience of the universe, which I understood and took to be as my own doing, was actually being brought about by *Prakriti*." This is the Knowledge of *Jivanmukta*.

In short, one who, though while still in the body, attains the (*shaaNt sthir*) peaceful, calm superconscious *Nirvikalpa* state is called *Jivanmukta*; then even if He be in the body (*deh Prakriti*) yet He is as if not in the body; because although He is apparently captivated in the body, He experiences freedom, and realizes His own Self as One ((Indivisible)) and Omnipresent. Then the round of births and deaths (*janam maran fayro*) for Him is no more; the taking on of mental and physical bodies is no more. Even though being in the *Prakriti*, He sees Himself as aloof, and realizes the *Prakriti* and the experience of the universe through the *Prakriti* as false; and simultaneously takes the experience of the unfathomable bliss of Self.

So when the Knowledge or *Sat*, which has thus become entangled in *Prakriti*, finally knows Itself, then It becomes free or *Jivanmukta*. It then asserts: "I am eternal, One indivisible and calm, *sthir* and all this experiencing of the universe that was being done was by the false thinking through the *Prakriti* and not by My own Real Self; but I was all the while only under the illusion (*bhaas*) that I was doing it." False thinking is the cause of the state of *jiv atma*; because of *Prakriti* there is the experience of the universe; this false thinking is due to *sanskaras*; and this false thinking ends, no sooner the *sanskaras* are annihilated; and once the false thinking stops, the experience of *Prakriti* and the universe all come to an end.

Then only *Purusha*, Self, *Sat*, *Paramatma* remain. So the *Jivanmukta* is the One who has escaped the bindings of *Prakriti*, which were created by the clashings of false knowledge with ignorance. And if the *Jivanmukta*, who experiences superconsciousness and being in the *Prakriti*, realizes *Prakriti* and the universe, and if further, He makes use of the *Prakriti*, by descending from the superconscious to the conscious state for the salvation of others, He is then the *Sadguru*, *Aachaaryaa*, *Salik*-Perfect Master.

Starting from the "Nothing" state a *Sadguru* passes through the 84 (*lakhs yayuni*) *lakh* species evolving upto human form, and thence on to the *smashaan* state, and then on to *bhoot-pishaach prat* (disembodied spirit state), and further on to *Baalonmat pishaach Nirvikalpa* state, all in the flash of a second. Then He repeats this process.

Originally, { *begin page 44 } in the very beginning, (*agaau, sauthi pratham*) the *Sadguru* too, like all other *jivs*, had to start from the state of Nothing and had passed through all the forms of birth and death, including all the formations of the series of evolution till He evolved upto the human form and then through the reincarnation cycles He advanced to *smashaan pad* and proceeded on to the *Baalonmat* superconscious state or *Nirvikalpa* state.

Then after this Self-Realization, and attaining the state of *Sadguru*, He now traverses back and forth from the Nothing or *Sat* state passing through the *jiv* state to the Everything or *Shiv* state all in the flash of a second as stated earlier. In this *Shiv* state, i.e. *Sadguru* state, He, now knowing the *Prakriti* and the whole universe as a dream, and as imagination, and works through this *Prakriti* for the salvation of others.

When the Sadguru descends to the ordinary-level, others are raised. In an instant He becomes *jiv*, and in an instant becomes *Paramatma* again. This becoming *jiv* and *Paramatma* at will is due to His *Shiv* state. He comes down the 84 (*lakhs yayuni*) *lakh* species in a second, and when passing through these species *yayuni*, the *jivs* that are in each species are raised to higher species. Thus the vegetable *jiv* becomes animal *jiv*; the animal *jiv* becomes human *jiv* and the human *jiv* is raised to *smashaan pad*. Thus the Sadgurus coming down to the ordinary conscious state and returning to the superconscious state is for the benefit of the world, for the advancement of the universe.

In *Dnyan* (Knowledge) there is immense power. After once passing through the series of 84 (*lakhs yayuni*) *lakh* species and reaching the *Jivanmukta* state this Knowledge (*Dnyan*) having the power of saving others, comes. In other words after once going through the scenes and visions of the gross and subtle spheres and finally reaching the original *Sat* state in full consciousness, He becomes the superconscious Self conscious, *Parameshwar*. This *Nirvikalpa* state which is attained when one realizes Self is the highest state. One who attains to this state is called *Jivanmukta*; and the one who comes down from this *Nirvikalpa*, superconscious state to the consciousness of *Prakriti* and its interactions, for the good of the world, and for the spiritual advancement of others - this Glorious One is the *Achaaryaa* or Sadguru.

End of Manuscripts

Correlations between Folios of the Intelligence Notebooks and Pages of Infinite Intelligence

For those who wish to refer from the primary text of the Intelligence Notebooks to corresponding passages in the edited text of Infinite Intelligence, this Table is intended as an aid. The information that it provides is this: it correlates the opening line of each folio of the manuscript with the corresponding page and line number of the published book. These correlations, it should be emphasized, are often crude and approximate. Users of this Table should remember that, in the editing process, sentences from the original manuscript were often reorganized, sometimes introductory or linking material was added, paragraphs were occasionally reordered, figures and tables were relocated to places where they fit in with the greater book design, and so forth. This Table makes no attempt to correlate the original with the edited texts passage by passage. It is not always possible even to specify exactly which line in the edited text corresponds to the first line of each new folio. In short, this Table is a primitive tool, intended merely as a first step in helping readers to orient themselves as they try to find material in the manuscript or published book.

The folio numbers in the original two-volume manuscript run, first, in a continuous series from 1 through 211, which constitute the source for ‘Infinite Intelligence as All in All.’ Then, the second series of folio numbers, from 1 through 44, constitute the source for ‘Sadguru and the Light of Intelligence.’ Folios 1-157 appear in Notebook I of the Intelligence Notebooks; folios 158-211 and 1-44 appear in Notebook II. For further details on the manuscript, see Infinite Intelligence, pp. 496-99. In the column of the Table that cites line numbers in the published book, these numbers were arrived at by counting lines of primary text only and discounting titles, summaries, and tables.

Inclusive folio numbers for the fourteen series of ‘Infinite Intelligence As All in All’ and ‘Sadguru and the Light of Intelligence’ are as follows.

Infinite Intelligence As All in All: Notebooks I & II, folios 1-211

Series 1: folios 1-7

Series 2: folios 7-27
Series 3: folios 28-41
Series 4 : folios 41-44
Series 5 : folios 44-57
Series 6: folios 58-67
Series 7: folios 67-81
Series 8: folios 81-88
Series 9: folios 88-107
Series 10: folios 107-136
Series 11: folios 138-186
Series 12: folios 186-193
Series 13: folios 193-206
Series 14: folios 206-11

Sadguru and the Light of Intelligence : Notebook V, folios 1-44

Table of Correlations between Folio and Page Numbers

Intelligence Infinite Intelligence Notebooks I & II

Ntbk	folio	page	line
I	1	3	1
I	2	5	14
I	3	6	18
I	4	7	24
I	5	9	Table 1 bottom column
I	6	10	20
I	7	11	24
I	8	15	6
I	9	16	9
I	10	17	3
I	11	18	6
I	12	19	9
I	13	20	24
I	14	22	4
I	15	24	1
I	16	25	10
I	17	25	24
I	18	27	25
I	19	29	9
I	20	30	17
I	21	32	1
I	22	33	16
I	23	35	13
I	24	36	15
I	25	37	9
I	26	39	4
I	27	40	14
I	28	42	top
I	29	43	16
I	30	45	3
I	31	47	9
I	32	49	11
I	33	51	2
I	34	52	1
I	35	53	6
I	36	54	4
I	37	56	1
I	38	58	1
I	39	59	21
I	40	61	8
I	41	64	2
I	42	66	5
I	43	63	23
I	44	68	19
I	45	71	9
Ntbk	folio	page	line

I	46	72	16
I	47	75	2
I	48	76	10
I	49	77	13
I	50	81 &	
		79	1
I	51	82	24
I	52	84	4
I	53	85	20
I	54	88	4
I	55	90	5
I	56	91	20
I	57	93	13
I	58	95	1
I	59	97	2
I	60	97	28
I	61	98	24
I	62	100	3
I	63	101	18
I	64	104	1
I	65	105	8
I	66	107	6
I	67	108	19
I	68	111	13
I	69	112	20
I	70	114	3
I	71	116	10
I	72	117	12
I	73	118	15
I	74	119	24
I	75	120	26
I	76	122	3
I	77	123	10
I	78	124	11
I	79	126	15
I	80	127	17
I	81	128	26
I	82	132	5
I	83	133	21
I	84	135	17
I	85	136	26
I	86	138	7
I	87	139	13
I	88	140	27
I	89	144	2
I	90	145	17
I	91	146	19
I	92	148	7
I	93	149	14
I	94	152	8
I	95	153	30
Ntbk	folio	page	line
I	96	155	6
I	97	156	11

I	98	157	15
I	99	160	9
I	100	161	21
I	101	163	13
I	102	164	22
I	103	167	1
I	104 & 105	169	19
I	106	171	14
I	107	172	21
I	108	175	14
I	109	177	12
I	110	180	1
I	111	181	16
I	112	182	19
I	113	185	11
I	114	188	5
I	115	189	10
I	116	190	25
I	117	191	25
I	118	193	8
I	119	196	13
I	120	197	21
I	121	198	30
I	122	200	11
I	123	202	1
I	124	203	27
I	125	205	10
I	126 & 127	206	20
I	128	211	11
I	129	213	4
I	130	[see Series 10 endnote 12]	
I	131	[see Series 10 endnote 12]	
I	132	[see Series 10 endnote 12]	
I	133	216	6
I	134	218	11
I	135	219	13
I	136	220	26
I	137	[blank page]	
I	138	222	1
I	139	223	25
I	140	225	12
I	141	226	15
I	142	229	3
I	143	231	5
I	144	232	10
I	145	233	18
I	146	235	2
I	147	236	12
I	148	238	2
I	149	239	21
Ntbk	folio	page	line
I	150	240	27
I	151	243	1
I	152	244	28
I	153	245	27

I	154	247	4
I	155	248	17
I	156	250	5
I	157	251	10
II	158	253	12
II	159	255	3
II	160	256	15
II	161	257	28
II	162	259	14
II	163	262	11
II	164	264	4
II	165	265	18
II	166	267	8
II	167	269	8
II	168	271	19
II	169	273	13
II	170	274	27
II	171	276	11
II	172	278	16
II	173	280	23
II	174	284	12
II	175	287	1
II	176	290	5
II	177	291	24
II	178	294	6
II	179	295	28
II	180	299	6
II	181	301	28
II	182	303	17
II	183	305	14
II	184	307	16
II	185	309	7
II	186	312	3
II	187	315	9
II	188	316	(Figure 22)
		317	26
II	189	318	15
II	190	321	1
II	191	323	6
II	192	325	21
II	193	327	27
II	194	331	19
II	195	333	20
II	196	335	20
II	197	337	9
II	198	338	14
II	199	340	12
II	200	342	13
Ntbk	folio	page	line
II	201	343	28
II	202	346	6
II	203	347	22
II	204	350	9
II	205	352	10
II	206	354	7

II	207	356	17
II	208	358	5
II	209	360	10
II	210	360	24
II	211	362	17
II	1	365	1
II	2	367	14
II	3	370	2
II	4	373	1
II	5	374	24
II	6	377	12
II	7	379	21
II	8	382	1
II	9	383	17
II	10	386	16
II	11	388	8
II	12	389	21
II	13	391	22
II	14	393	25
II	15	395	8
II	16	397	10
II	17	399	24
II	18	401	9
II	19	402	(Figure 26)
		403	14
II	20	404	20
II	21	407	1
II	22	409	5
II	23	411	27
II	24	414	4
II	25	415	17
II	26	418	1
II	27	420	8
II	28	421	16
II	29	423	19
II	30	425	13
II	31	426	24
II	32	428	20
II	33	429	28
II	34	432	12
II	35	434	3
II	36	435	12
II	37	436	23
II	38	439	14
II	39	441	9
II	40	443	1
Ntbk	folio	page	line
II	41	445	16
II	42	447	1
II	43	448	14
II	44	450	9

