

PART 6

Summary of States of Divine Consciousness

AFTER taking human-form and gaining full consciousness, that full consciousness which the *atma* (soul) craved in order to experience *Paramatma*, the *atma* still does not experience *Paramatma*; because even after attaining full consciousness, as long as this consciousness remains centred in gross impressions, the *atma* perforce is made conscious of the gross body and must therefore experience the gross world.

Without having human-form, it is impossible for the *atma* to gain consciousness of subtle and mental bodies and of Self. Similarly, it is impossible to gather experience of the subtle world, the mental world and of *Paramatma*. For the evolution of consciousness and for the evolution of form and for the experience of the gross world, it is absolutely necessary to have gross *sanskaras* (impressions), and as long as there are gross impressions, the *atma* has no consciousness of the subtle and mental bodies.

In human-form, because of the evolution of full consciousness and because of the evolution of perfect form in the shape of a human being, and because of having taken full experience of the gross world, there is now no more need of gross impressions. Gross impressions can become subtle impressions, subtle impressions can become mental impressions, and mental impressions can disappear. So in human-form the *atma* can have consciousness of the subtle and mental bodies and of *atma* itself, and experience of the subtle world, mental world and of *Paramatma*. But the tragedy is that immediately after gaining full consciousness in human form, the *atma* does not gain consciousness of subtle (*pran*) and mental (*mana*) bodies and Self, and likewise does not experience the subtle

and mental worlds and does not have experience of *Paramatma*. This is because gross *sanskaras* do not become subtle *sanskaras* or mental *sanskaras* nor disappear immediately after the *atma* has gained full consciousness in human-form. The reason for this is that the first human-form made out of the last animal-form, when dropped, leaves behind a legacy of impressions of the first human-form, and then each following incarnated human-form is made up of the last human-form *sanskaras*. So the *atma*, in spite of having full consciousness, takes a number of human-forms as long as gross *sanskaras* exist.

Eventually, one of two things happens: the *atma*'s gross *sanskaras* may entirely disappear all of a sudden, and the *atma* lose consciousness of the gross body and gain consciousness of the Self, thus losing the experience of the gross world and gaining experience of *Paramatma*. Or, the second more likely possibility is that eventually the gross *sanskaras* will fade and become subtle *sanskaras*, subtle *sanskaras* fade more and become mental *sanskaras*, and finally mental *sanskaras* fade to such an extent that they disappear. In this case the *atma* first loses consciousness of the gross body and the experiences of the gross world, and gains consciousness of the subtle body and experience of the subtle world. Then the *atma* loses consciousness of the subtle body and gains consciousness of the mental body and loses experience of the subtle world and gains experience of the mental world. Finally, the *atma* loses consciousness of the mental body, thereby gaining consciousness of the *atma* itself and loses the experience of the mental world and gains experience of *Paramatma*.

After the *atma* has gained Self-consciousness and experiences the *Paramatma* the *atma* inherits one of the THREE STATES (not two or four states but three states definitely):

First State A: Soon after this experience of the Highest of the High, the *atma* generally drops all of its shadowy bodies (gross, subtle and mental) and eternally enjoys individualized experience as a whole—the infinite power, knowledge and bliss of God—without using the attributes thereof.

First State B: The *atma* may not drop these three bodies until some time afterwards, although it is absolutely unconscious of these bodies. Except that it retains the bodies, its state is actually the same as "A."

Second State: The *atma* retains the three bodies and, simultaneously with Self-consciousness, is also conscious of its three shadows (gross, subtle and mental bodies) and at the same time experiences the infinite power, knowledge and bliss of God. It also experiences the gross world, subtle world and mental world as God's shadows, but it does not use the power, knowledge and bliss of God for the other *atmas* who are mental-conscious, subtle-conscious and gross-conscious and so it is independent.

Third State: This is exactly like the second state except that the *atma* uses its infinite power, knowledge and bliss in making gross-conscious *atmas* subtle-conscious; and subtle-conscious *atmas* mental-conscious; and mental-conscious *atmas* Self-conscious; even at one stroke making gross-conscious *atmas* Self-conscious.

Full Development of Subtle and Mental Bodies in Human Form, and Involution of Consciousness

Only in the human-form are subtle (*pran*) and mental (*mana*) bodies fully developed. Therefore, even when the *atma* has gross consciousness and is unconscious of *pran* and *mana*, it does work through *pran* and *mana*, not directly, but on the gross plane. So even if the gross-conscious human *atma* is unconscious of *pran* and *mana* and therefore does not realize Energy and Mind, it can use Energy through various aspects of energy (e.g., nuclear) and it can use Mind through various aspects of mind—such as thoughts, desires and emotions.

In the human-form when the *atma* has subtle consciousness it is unconscious of the gross (*sharir*) and mental (*mana*) bodies, yet it does work through *sharir* and *mana*, not directly, but on the subtle plane. So even if the subtle-conscious human *atma* is unconscious of *sharir* and *mana* and therefore does not realize the gross

and mental worlds, it can use the gross, through various aspects of the gross, as eating, drinking, sleeping, seeing, feeling, hearing, etc., and it can use Mind through various aspects of the mind, as thoughts, desires and emotions.

In the human-form when the *atma* has mental consciousness it is unconscious of the gross (*sharir*) and subtle (*pran*) bodies, but it does work through *sharir* and *pran*, not directly, but on the mental plane. So even if the mental-conscious human *atma* is unconscious of *sharir* and *pran* and therefore does not realize the gross and subtle worlds, it can use the gross through various aspects of the gross—such as eating, sleeping, seeing, feeling, hearing, etc., and it can use Energy through various aspects of energy such as nuclear, etc.

To give a simile, let us consider, for instance, a gross-conscious human *atma* as a soul on earth (which we take as a standard for the gross plane) far flung from the sun, which, for instance, for the purpose of our simile only, we take as the source of Energy of the subtle and the source of Mind of the mental. (The simile of sun and earth must never be misconstrued as the sun and earth of the solar system.)

This sun, which we have now adopted as our standard, sheds its rays of Energy and Mind continuously and simultaneously on the earth (which we have taken as the standard for the gross); and the gross-conscious human soul on earth—conscious only of the gross—unconsciously imbibes from the sun's rays the Energy of the subtle, by making in the gross world the fullest use of the aspects of this Energy in the form of nuclear energy. Also this gross-conscious human soul on earth unconsciously makes use in the gross world of the aspects of Mind such as thoughts, desires and emotions, which it also imbibes from this sun's rays.

For the purpose of continuing our simile we shall now take the subtle-conscious human soul as a soul in air and hence much nearer this sun than the gross-conscious human *atma* on earth. This subtle-conscious human soul in air is conscious only of the subtle—consciously imbibes the fullest energy from this sun, which is the source of energy, and consciously makes use of this tremendous

energy in its nascent form. Thus this subtle-conscious human soul is capable of wielding tremendous power and is quite capable of giving sight to the blind or limbs to the maimed. This is the domain of the first three planes, and the capability of this soul to liberate energy in any intensity is achieved according to the degree of subtle consciousness gained by it in the second and third planes.

While this subtle-conscious human soul, in its realm of Energy, consciously makes use of energy in its nascent state, it is unconscious of the mental. Therefore, unconsciously, it makes use of the aspects of Mind, such as thoughts, desires and emotions. Thus, though it is capable of wielding tremendous power through its consciousness of Energy, it is susceptible to getting entangled by mind while making use of the aspects of Mind unconsciously. For this reason this subtle-conscious human soul, although mighty powerful, sometimes slides down to the lower level of subtle consciousness while making conscious use of its energy in the form of miraculous powers.

To be more precise, the subtle-conscious human soul is either in the first or second or third plane according to the degree of subtle consciousness gained; or, one may say that the domain of the subtle sphere comprises the first, second and third planes. Now the fourth plane is that state of consciousness which draws a line of demarcation between the domain of the subtle world and the domain of the mental world. In other words, the subtle-conscious human *atma* on the fourth plane is like a human soul standing on the **threshold** (of the mental world), which delimits the subtle world from the mental world.

Therefore the subtle-conscious human soul at the stage of consciousness of the fourth plane is fully conscious of the first, second and third planes and experiences in full the subtle world, and so is completely conscious of the tremendous energy of the subtle world. Thus this human soul on the threshold of the mental world, commanding the energy at its height, is now nearest to the domain of Mind, which is the mental world, and thus is much more susceptible to the overpowering forces of the aspects of the mind, *viz.*, the thoughts, desires and emotions. And although this

subtle-conscious human soul on the fourth plane consciously makes use of the subtle world's energy at its zenith, it is still unconscious of Mind. It therefore unconsciously makes use of the aspects of Mind, which are now too overpowering and thus most alluring for this soul which, so to speak, has to face and bear the full blast of the aspects of the mind (thoughts, desires and emotions) at their highest.

This situation for the human soul on the fourth plane is extremely dangerous, since it is extremely treacherous. Here the soul, equipped with highest energy, which can be put to use either for the best or for the worst, has to maintain a sort of equilibrium of two forces at their zenith, *i.e.*, the height of the energy of the subtle world and the overpowering height of aspects of the mind of the mental world. If this human soul on the fourth plane, while unconsciously using the aspects of Mind, is overcome by the overpowering allurements of these aspects (thoughts, desires and emotions), he then cannot resist using energy at its climax for the worst by performing powerful miracles such as raising the dead, curing the blind, the sick and the maimed, etc., just to satisfy his own overpowering desires. He is even capable of creating the whole world of forms with all of its creation, so great is the power obtained from the energy at its height of which this subtle-conscious human soul is conscious.

Thus this misuse of energy at its zenith, through the medium and the overpowering allurements of the aspects of mind, also at their zenith, creates a sort of tremendous, irreparable short-circuit in the two fundamental supernatural forces—of energy at its zenith in the shape of stupendous power, and of mind at its zenith in the shape of irresistible desire—resulting in an unimaginably tremendous clash and explosion in the advanced consciousness of the subtle-conscious human soul of the fourth plane. Absolute disturbance is thus created in the consciousness of this soul resulting in downright disintegration of the advanced consciousness of this human soul. Thereupon this subtle-conscious human soul invariably falls to the lowest level of consciousness, which is the most finite type of consciousness of the crudest form. Therefore this

human soul has to take the form of stone and has again to go through the process of evolution.

Example of a Gross-Conscious Scientist

Let us try to explain this situation by an illustration of what sometimes occurs, even on the gross plane, to an ordinary human being who handles tremendous power and who is, more often than not, overcome by an intense desire to demonstrate his powers.

Let us compare then a subtle-conscious human soul on the fourth plane, such as described above, with a great scientist of repute in the gross world. The latter, being fully conscious of the gross plane, by sheer dint of effort and much investigation into the fields of the science of energies, fully realizes the possibility of releasing tremendous energy through certain experiments.

This scientist, we will assume for the purposes of our illustration, gradually becomes fully conscious of the tremendous energy that has come within his reach and which will ultimately come under his complete control. He then desires intensely to make use of it.

Even when this gross-conscious scientist in the gross world is conscious of the highest possible gross aspect of Energy, he is not at all conscious of that Energy in its nascent state, which is only of the domain of the subtle world and which can only be experienced and controlled by the subtle-conscious human soul, and which can never, under any circumstances, be experimented with or experienced by any gross-conscious human being.

Therefore, when this gross-conscious scientist in the gross world on earth is conscious of the highest possible gross aspects of nuclear energy, he is actually fully conscious of only one of the highest gross aspects of energy of the domain of the subtle world.

And, when this scientist, who is conscious of one of the highest gross aspects of energy, which is now entirely under his control, is overpowered by an intense desire—which is also the highest aspect of Mind of the mental world—to use it, then the scientist's whole career hangs in the balance, and it is thus very often at stake.

It is at this juncture of conflicting thoughts, which on the one hand provoke the scientist to demonstrate his powers, and on the

other hand soothe him to become reticent, that the scientist has to be extremely careful to maintain an equilibrium—that is, balancing the tremendous aspects of energy at his disposal. It rests with him either to use it for the welfare of the world, or to misuse it for its devastating effects, or, not to use it at all. He is confronted with the irresistible, overpowering force of the predominant aspect of mind in the shape of intense desires which haunt him with fame, name and power, tickling his ego to the utmost towards selfish ends, irrespective of the potential destruction and devastation which can be wrought.

If the scientist succumbs, therefore, to this overweening desire, which is now at its zenith, and is thereby directed for his selfish ends to misuse the power that he controls in the form of one of the highest aspects of energy, he then consciously leads himself to attempt to explode the most deadly weapon in his control—more powerful than, say, the latest hydrogen bomb.

It is at this stage that the crucial point is reached.

The scientist explodes his weapon, spreading devastating results; and the equilibrium which was thus far very narrowly maintained between use of power and overpowering desire is absolutely disturbed.

This scientist could not content himself and was incapable of maintaining an equilibrium or balance between the tremendous aspect of energy that lay latent in his weapon, which fortified him with power, and the intense desire to explode the weapon consciously, unmindful of the unimaginable result.

The tragedy of the whole thing was that this scientist, being conscious of and intensely self-interested in the result of the explosion of the bomb, was the first to be directly affected by the blast of the explosion despite all of the necessary precautions taken. The immediate consequence to himself was that at first he was completely overpowered by his own experiment and was aghast; and, he fell flat on the ground, absolutely unconscious. To add to this tragedy, when he regained his consciousness, he regained it at what cost? He had completely forgotten his state as a great and advanced scientist and he was also incapable of remembering his immediate past, his boyhood and his activities as a young man with all of

their associations with wife, children and friends. The greatest change that took place in him was that he did not even feel that he had lost anything—*i.e.*, his memory and his consciousness of being a great scientist. The doctors call such an occurrence a case of amnesia. He had consciousness only of the fact that he was a man of the most rudimentary type. He then started his life afresh, never once imagining that he had lived the life of a great man of science, who had had under his control vast and tremendous forces of energy. In a similar fashion occurs the tragedy of the most advanced subtle-conscious human soul on the fourth plane. He, being energy personified, misuses the energy at its zenith in the subtle world, and consequently loses all consciousness except the most finite consciousness which, according to the law of evolution, has to take the most crude form of stone to experience that most finite consciousness.

One of the functions of Perfect Masters is to guard the soul of the fourth plane from wrecking his spiritual career through the misuse of divine powers.* Very often, if the soul of the fourth plane is about to lose control of his mind, his powers are snatched away by the Perfect Masters, who can control the minds of all subtle-conscious and gross-conscious souls. The cases of actual downfall are accordingly rare and occur as exceptions to the rule. They must ultimately be attributed, not to any failure in the vigilance maintained by the Perfect Masters, but to the original urge within God Himself. So it is literally true that each and every thing, small or great, that happens in the universe, happens only according to the will of the Almighty.

* Being asked by the editors about Jesus' "temptations," Meher Baba replied: "The truth is that Jesus was not tempted by Satan, but that Jesus got Himself tempted, and He overcame the temptations. There was a great purpose behind this. He had to get Himself tempted; thereby He shouldered the burden of the forces of temptations that predominated in the world. Jesus then overcame all the temptations and in that way created a tremendous force which acted as a great set-back to the forces of universal temptations. The same was true in the case of Buddha, and it is the same every time in *Avataric* periods. Whenever God manifests on earth as *Avatar*, His Godhood gives a universal push and the result is universal, *i.e.*, not only the humanity reaps the benefit but everything in the whole Creation reaps the benefit of the universal push."

Here it is important to know that though it is an established fact that once full consciousness is gained in the human form, it is virtually never lost; yet, in this case of the subtle-conscious human soul on the fourth plane, there is the possibility of losing the consciousness gained. This occurs if the powers of the fourth plane are misused, and if the equilibrium is not maintained with the highest energy at command, counter-balanced by the overpowering allurement of infinite desires which are the highest aspect of Mind. Though the three fundamental aspects of Mind are thoughts, desires and emotions, the desires form the highest aspect of Mind.

But, if the subtle-conscious human soul on the fourth plane does not misuse the energy commanded by it, and maintains the equilibrium by discreet use of infinite energy for the best, then this soul on the fourth plane not only crosses this threshold of the fourth plane and enters the domain of the fifth and sixth planes of the mental world but gains consciousness of the sixth plane directly. This is because this soul (with subtle consciousness and discreet use of Energy at its zenith) was capable of overcoming and resisting the most alluring and overpowering highest aspects of Mind, the desires, thoughts and emotions, which were most powerfully treacherous at their zenith. Thus this subtle-conscious human soul gains directly the consciousness of the sixth plane by overpowering the desires, thoughts and emotions at their zenith and becomes their master, who now controls them and even has the capacity to create them.

Some subtle-conscious human souls neither use nor misuse the tremendous flood of energy at its height liberated in the subtle world; and when such souls do not fall prey to their desires, which are also at their height, these subtle-conscious human souls cross the threshold of the fourth plane and gain the consciousness of the fifth plane in the domain of the mental world. Here these mental-conscious human souls are no longer the slaves of their minds because they are now conscious of the first state of Mind which controls thoughts.

The mental-conscious human souls on the fifth and sixth planes are now fully conscious of Mind and experience the mental world

according to the degree of advancement of consciousness of the fifth and sixth planes. These mental-conscious human souls of the fifth and sixth planes are no longer conscious of the degrees of consciousness of the first, second, third and fourth planes of the subtle world nor do they experience the subtle world any longer. Therefore these mental-conscious human souls are unconscious of the tremendous energy of the subtle world. Hence these mental-conscious human souls, although they are conscious masters of Mind, are now absolutely unconscious of the power of Energy of the subtle world, and it is for this reason that these mental-conscious human souls never can perform any miracles. They can neither raise the dead nor can they give sight to the blind nor limbs to the maimed in spite of their advanced consciousness being greater than the consciousness of the subtle-conscious human soul. However, as these mental-conscious human souls are the conscious masters of Mind, they can create and control the minds of the gross-conscious and subtle-conscious human souls. For them, creating and controlling minds is but child's play, if necessary.

In the case of the mental-conscious human soul, let us suppose that its position is near the sun (which we have taken for our standard as a simile). This soul in human form consciously imbibes and controls the aspects of Mind such as thoughts, desires and emotions, and makes in the mental world the fullest use of Mind which proceeds from the sun (which we, for our purpose of explanation, consider as the source). Thus this mental-conscious human soul, in the realms of the fifth and sixth planes, is not only fully conscious of the mind and its aspects but it is also capable of creating and controlling the thoughts, desires and emotions of all other minds too. The soul is now quite stable and can never fall or slide down to any lower levels of consciousness as could the subtle-conscious human soul on the fourth plane (because the gross-conscious human soul and subtle-conscious human soul are the slaves of their minds, whereas the mental-conscious human soul is the master of his mind).

Finally, the case of the Self-conscious human soul is like a soul in the sun itself. (While trying to understand the explanation, one should bear in mind that the reference to the sun is given only as

a form of simile. One must not misunderstand this sun as our earthly sun nor misunderstand our earthly sun as the real standard of the infinite and eternal source of infinite power, knowledge and bliss, nor must we attach any significance whatsoever to our earth's sun, for our earth's sun is nothing but one of the objects of Creation of the soul's own creating.)

This Self-conscious human soul of the seventh plane is conscious of this sun (which we have taken as an example of the source of Energy and Mind), and although he invariably experiences and radiates eternally the infinite power, knowledge and bliss, in some cases such a soul also makes **use** of this infinite power, knowledge and bliss directly and consciously for the emancipation of souls from the *sanskaras* of the gross, subtle and mental worlds.