

PART 8

The Beyond the Beyond State of God, the First Urge and the Cycle of Evolution and Involution of Consciousness

The Beyond the Beyond State of God

To begin with the beyond the beginning, there is the original state of the Beyond the Beyond state of God or *Paratpar Parabrahma*. This is the original state of “GOD-IS.” In Sufi terms this state is said to be the state of *Wara-ul-Wara*.

In this original state of “God-Is” unbounded absolute vacuum prevails.

In this absolute vacuum there is neither any manifestation of the conscious or unconscious state of God nor is there manifestation of the consciousness or unconsciousness of God. Neither is there the unlimited “I”—the Divine Ego or the Universal Ego—nor is there the limited “I” or the individual ego. Neither is there universal mind nor is there limited mind. Neither is there unbounded energy nor is there limited energy. Neither is there the universal body—the *mahakarana sharir*—nor is there the limited body. Neither are there universes nor are there worlds. There is not even consciousness of either the consciousness—*mahachaitanya*—or of the unconsciousness.

This state is absolutely the **original unbounded absolute vacuum state of God**—neither the *nirguna-nirakar*, nor the *saguna-sakar* states of God—where “God-Is” and “consciousness is-not.”

When it is said, “God-Is,” it describes the state which prevails beyond the beginning of the beginning of Creation.

This state of God-Is is also called the “original divine sound sleep state of God” in the Beyond the Beyond state.

The God-Is state is the state of infinitude. Infinitude by virtue of being infinite is everything. That is, “EVERYTHING” is the nature of infinitude.

EVERYTHING by virtue of being everything embodies even “NOTHING,” or else Everything can never mean everything. This Nothing is **latent** in the Everything. But Nothing, being literally nothing, the very being of being nothing is nothing at all.

As this Nothing is latent in the Everything, the Nothingness of the Nothing is embedded in the Everything as the Latency.

Thus, in the infinitude of the God-Is state all that is latent in the nature of Infinity, which is Everything, is the Nothing. Therefore anything that is latent in Everything is of the Nothing.

In short, except for the infinity of the infinitude, all things are latent in the God-Is state of Everything; and all that is latent is of the Nothing with all its aspects as Nothingness.

In the God-Is state where the Nothing is latent, automatically by the nature of nothingness, consciousness also exists as Nothing. Accordingly consciousness in the Beyond the Beyond state of God is ever and ever latent in God Who is by nature the Everything— infinite and unlimited and unbounded. Thus automatically, by His very nature of being the Everything, God in the God-Is state has in Him ever and ever infinite power, infinite knowledge, infinite bliss and all that is infinitely glorious or beautiful.

Because God is the Everything and the Infinite, the opposite of the Everything, which is the Nothing, must be most finite.

Therefore the Nothing is latent in the God-Is state as the most finite; or, in the infinite state of God which is the Everything there is latent the most finite state of the Nothing.

It is only natural that when this latent and most finite Nothing manifests, it ought to manifest as most finite.

But it is a most paradoxical fact that when this most finite Nothing manifests, its manifestation gradually expands *ad infinitum*.

The thing that gives infinity to this most finite Nothing is God’s own latent trio-nature of infinite power, infinite knowledge

and infinite bliss which, by virtue of being the nature of God, obviously pervades the infinitude of the God-Is state latently. Naturally, this infinite trio-nature also envelops this most finite Nothing when latent in the infinity of the Everything.

“Om” Point

Therefore, when this most finite Nothing becomes manifested as Nothingness, the manifestation of the most finite Nothing closely linked with, and stretched forth by, the simultaneous projection of the latent all-pervading infinite trio-nature of God, gradually expands *ad infinitum* and gets apparently manifested as infinite Nothingness or the Creation; and hence the universe of Nothingness which is illusory can be called God’s “shadow” and, God being infinite, His shadow is also infinite.*

When it manifests, the Nothing, which is most finite and latent in the Everything, projects out from a most finite point in the Everything where the Nothing as most finite is embodied.

The most finite point from where the Nothing projects out as Nothingness is called the **Creation Point** or the **Om Point**. This creation point is naturally also in the Everything, which means in God in the Beyond the Beyond state.

So the most finite Nothing projects as the Creation out of the infinite Everything through the most finite “creation point,” into the infinity of the infinitude of the God-Is state.

In short, when the most finite Nothing gets projected as Nothingness through the most finite creation point, which is also in the infinity pervaded by the infinite trio-nature of God, the projection of the most finite Nothingness—closely linked with and upheld by

* The whole Creation has come out of the Nothing. Out of the Nothing two things have emerged, evolution and production. Out of the Nothing, seven states of gas came into being. The seventh evolved state is hydrogen. Out of this seventh gaseous state evolution and production came into being.

Creation can be reconciled with evolution because all is in seven stages: seven stages of production, seven stages of evolution, and seven stages of involution. So, it is said that God created the universe in seven days. From the Nothing, most finite shadow and infinite shadow emerged simultaneously.

the all-pervading infinite trio-nature of God—gradually expands *ad infinitum* and manifests apparently as infinite Nothingness or as infinite Creation.

The Whim or *Lahar*

The cause which led the most finite Nothing, latent in the infinite Everything, to manifest itself as infinite Nothingness, is the original cause called the “CAUSE.”

This Cause is just nothing but the WHIM or *lahar* of God. This original whim can also be called the first “WORD” uttered by God—“WHO AM I?”

The infinitude of the God-Is state made God absolutely independent, and by virtue of being absolutely independent it is but natural for God to exercise His infinite whim to experience and enjoy His own infinity. To exercise a whim is always the mark of an independent nature, because it is whimsicality that always colours the independent nature.

It is the original infinite whim which is responsible for giving Cause to the latent-all that was of the Nothing to manifest as Nothingness.

But before God exercised His original infinite whim to make manifest the latent-all that was of the Nothing, this whim of God was itself latent as the Nothing in the Everything of the infinitude of absolutely independent God in the God-Is state.

How is it then possible for the latent original infinite whim to surge in God and make manifest itself and all that is latent of the Nothing as Nothingness?

Whim after all is a whim; and, by its very nature, it is such that “why—wherefore—when” can find no place in its nature. A whim may come at any moment; it may come now or after a few months or after years, and it may not come at all.

Similarly, the original infinite whim, after all, is a whim, and too, it is the whim of God in the state of infinitude! This whim may not surge in God at all; and, if it surges, either at any moment or after thousands of years or after a million cycles, it need not be surprising.

THE ORIGINAL WHIM

CHART II

Beyond Beyond-God

"IS" State

Unconscious of Self and of Illusion



Beyond-God

Conscious of Self and Three Infinite Aspects

but

Unconscious of Illusion

(no pattern or design)

since there is only

"ONENESS"

GOD

Creator-Preserver-Destroyer

conscious of illusion

unconscious of "SELF"

I L L U S I O N

same pattern and design but innumerable and varied
forms of display



= Original Whim surged and GOD as Creator,
Preserver and Destroyer Manifested with His paraphernalia.

Creator is Himself Created

Preserver is Himself Preserved

Destroyer is Himself Destroyed

Thus it is, that the original infinite whim of God in the state of infinitude once surged; and it surged both spontaneously and all of a sudden in absolutely independent God Who is eternally Eternal. Hence this whim, which once surged, once began the Beginning of all things in Creation.

In short, this original infinite latent whim of God in the state of infinitude, once it surged in God Who is absolutely independent, made itself manifest, and simultaneously with its manifestation, it manifested the latent-all that was of the Nothing as Nothingness. Thus the whim created the Nothing.

Let us recapitulate how infinite Nothing came out of most finite Everything:

God Beyond is infinite Everything. Infinite Everything may be compared to an infinite, limitless ocean. Therefore this limitless ocean is infinite Everything. Thus every drop in the ocean is most finite Everything. In short, if infinite ocean is infinite Everything then every drop of the ocean is most finite Everything.

Before the whim surges in the limitless ocean and before Creation is manifested, the creation point (*Om* point) through which the Creation is ejected is itself in the limitless ocean as infinite Everything because, prior to the surging of the whim, perfect tranquility prevailed and pervaded the limitless ocean; there was no question of "drops" of the ocean and there was no separateness. There was limitless ocean as infinite Everything.

At the instant when the whim surged in the infinite Everything the creation point or *Om* point manifested as most finite Everything.

Infinite Nothing was latent in the infinite Everything, but when the whim surged the infinite Nothing got manifested through most finite Everything, which is the *Om* point.

Thus, through the most finite Everything, the infinite Nothing is ejected gradually, manifesting itself as expanding *ad infinitum*.

Simultaneously with the projection of the latent Nothing and with the manifestation of Nothingness, the consciousness which existed as Nothing, latent in the infinitude of the God-Is state, also got projected and manifested itself gradually as the consciousness of God, and made God experience Himself as God the Creator

of all the things that projected out of His state of the Everything as Nothingness.

Whereupon, gradually gaining full consciousness, God in the state of Creator became entangled in the maze of most-finite Nothingness found as infinite, stretched out and upheld through His own infinite trio-nature.

The paradoxical irony is that the infinity itself of God makes it infinitely difficult for God to escape the false apparent infinity of Nothingness which goes on expanding *ad infinitum* through the closely linked infinite trio-nature of God which is infinite power, infinite knowledge and infinite bliss.¹⁷

But this entanglement is absolutely necessary in order that God in the infinitude of the God-Is state should gain consciousness fully and completely for Himself and of His infinite reality, and in this way experience consciously His unbounded, unlimited, infinite trio-nature of infinite power, infinite knowledge and infinite bliss.

The fundamental fact is that full consciousness once gained can never be lost. It remains eternally, regardless of whether that consciousness fully gained is the consciousness of the false Nothingness experienced as real, or whether that consciousness is the consciousness of Reality Itself.

Eventually consciousness does make God realize His own reality after that same consciousness has attained complete maturity. Consciousness is fully matured to realize Reality only after it is nurtured by the apparent awareness of the false. This awareness of the false as real becomes so intensified during the course of the evolution of consciousness, that the consciousness, steeped in false awareness, makes God aware only of the false, which is experienced by God as the real. That is, God as Creator falsely experiences the manifestation of the Nothing as real and Everything.

In order that the latent consciousness of God in the God-Is state should make it possible for God to realize His own eternal reality, the projection of that latent consciousness in Everything (which, when projected outwards, becomes focussed on the false infinity of Nothingness) should be withdrawn inwardly. By such an inward withdrawal, the focus of the same consciousness becomes

centred on the infinity of Everything (from which it had projected outwards and given rise to the experience of infinite Nothingness rather than the experience of the infinity of Everything).

As said before, when the projected consciousness withdraws inwards or undergoes full and complete involution, that Nothingness which was once experienced as reality automatically vanishes for the consciousness which is now focussed completely on the eternal Reality of the infinitude of God.

In short, there is no **new** consciousness to be attained to realize Reality—the Eternal. It is the **same** consciousness latent in the Everything which, when it emerges out of the Nothing, first gradually evolves and, associating with the Nothingness, then experiences the Nothingness as real. When the evolution of this consciousness is complete and full, the same consciousness makes God experience the false Nothingness which expands *ad infinitum* as real and infinite. Again, when the same full and complete consciousness reaches full and complete maturity through its own involution, it realizes infinite Reality as the **only reality** and gives God the experience of His own real and eternal infinite state.

God in His original state of infinitude is eternally infinite through His infinite, unbounded and unlimited trio-nature of infinite power, infinite knowledge and infinite bliss. As God eternally **Is**, the only virtual difference between the original state of God and the new states of God that He acquires is that of the consciousness gained progressively through the **impressions** of the projected Nothingness.

God in His original state of God-**Is** is not conscious of His infinite eternal existence nor of His own infinite nature though He exists infinitely and eternally. Due to His own infinite whim God acquires the consciousness of His reality and realizes His infinite, eternal unlimited Self to experience His unbounded, unlimited and infinite trio-nature.

Thus God, now with His newly acquired state of eternal consciousness, is consciously and eternally aware of His original Beyond the Beyond state of God-**Is**, which is for ever and ever unconscious of the infinitude of His own God-**Is** state. Therefore the goal is to realize the eternal and infinite God-state **consciously**.

As already described, the original state of God is that state of unbounded absolute vacuum where God is and consciousness is-not. This state is the original divine sound sleep state of God beyond the beginning of the Beginning of Creation.

The original infinite whim of God as the “cause” is responsible for breaking the spell of the original divine sound sleep state of God, and the result, which is Creation, is called the “effect.”

In order to grasp clearly the divine sound sleep state and understand more clearly all that follows immediately after the original infinite whim surges in God, bestirring Him from the divine sound sleep, let the divine sound sleep state of God be compared with the sound sleep of man.

This sound sleep state of man is literally the same original divine sound sleep state of God. God in the God-Is state is eternally in the original divine sound sleep state, whereas God in the human state daily experiences alternately the sound sleep state and the awake state.

The infinite, impressionless and formless, eternal God experiences Himself as finite, limited, inanimate or animate forms or beings only because of the advent of the first most-finite impression of the Nothing that manifested as Nothingness.

At one stage in the evolution of consciousness the impressions of the Nothing impart to God the experiences of the human state.

These impressions of the Nothing are just the procreation of the original most-finite first impression picked up by the most-finite first ray of consciousness in God made manifest simultaneously when the latent original infinite whim surged in God and projected the latent-all of the most-finite Nothing as Nothingness.

The original most-finite impression multiplied and increased simultaneously and concurrently with the evolution of the most-finite original trickle of consciousness.

The multifarious and varied impressions so formed were experienced by the greater evolution of consciousness through multifarious and varied media of finite or gross forms, because the impressions formed must necessarily be experienced by the consciousness; but for consciousness to experience the impressions, suitable media were absolutely necessary.

Thus the evolution of consciousness goes on evolving further and greater consciousness in conformity with the evolution of gross forms of relatively higher and higher types, in order to experience the impressions gathered in conjunction with the preceding relatively lower types of gross media.

In short, the most-finite first impression of the original infinite whim surging in God gave to the unconscious infinite God the most-finite consciousness. Gradually, varied impressions multiplied and increased and gained greater finite consciousness for God, until eventually the evolution of consciousness was complete when the impressions of full consciousness gained identified God with human form. God having now gained full consciousness in human form, the need no longer persists for additional or higher forms to evolve consciousness as this consciousness gained is full and complete.

During the process of the evolution of consciousness, the consciousness, while identifying God consciously with varied finite gross forms—inanimate and animate—was also simultaneously though unconsciously identifying God with His limited subtle form and His limited mental form. These forms associated with the limited gross form of God in compact and homogeneous unconscious association throughout the process of evolution of consciousness, from the very advent of the first original projection of the latent Nothing in Everything.

It is but natural that, together with the evolution of greater and greater consciousness of God, the evolution of the limited and finite subtle and mental forms simultaneously takes place, till in human gross form the limited subtle and mental forms of God are fully developed.

Though God has gained full consciousness in human form, and though the limited subtle and mental forms are also fully developed in human form, yet the full consciousness so gained is only of the gross which gives experience only of the gross world. Hence, the fully gained consciousness is not yet conscious of the subtle and mental forms nor does it consciously experience the subtle and mental worlds.

In short, though God in the human state has gained full and complete consciousness, He is still not conscious of His limited

Energy of the subtle form nor of His limited Mind of the mental form. Much less is He aware or conscious of Himself as the one indivisible, eternal and infinite God with unbounded power and unlimited knowledge. At this stage God is only fully conscious of His identity with human form and its varied gross aspects, and experiences in full only the gross world as an ordinary human being of the world in the form of man or woman.

But the consciousness of man together with his mental form as the mind, his subtle form as energy and his gross form as the body are all the outcome of the manifestation of the most-finite Nothing as infinite Nothingness which was latent in the God-Is state. In other words, the limited mind, the limited energy and the finite body are all of the Nothing, and the consciousness of the limited mind, the limited energy and the finite body is also of the Nothing.

In man, the mind is the seat of desires and thoughts, energy is the seat of force and vigour, and the body, typifying happiness, is the seat of happiness and misery. Hence these desires and thoughts, force and vigour, happiness and misery are respectively the finite aspects of the limited mind, energy and body of man.

Although these aspects of the finite basis of the triple nature of man—the mind, the energy and the body (typifying happiness)—are finite, due to the fact that they are the outcome of manifestation of the most finite Nothing, yet these finite aspects of mind, energy and body demonstrate their capabilities *ad infinitum*.

This is because each of these finite bases of the triple nature of man—the energy, the mind and the body (typifying happiness)—is closely linked with and upheld by each of the three infinite bases of the trio-nature of God (*sat-chit-anand*), infinite power, infinite knowledge and infinite bliss.

The fact is, that when the latent infinite trio-nature of God is gradually manifested out of the gradual projection of the finite Nothing, and when it simultaneously protrudes the projection of the finite Nothing as Nothingness manifested *ad infinitum*, this very same infinite trio-nature of God, at this stage of manifestation, becomes enmeshed in the apparent and false infinity of

the Nothingness and thus gets itself expressed as the finite triple nature of man with capabilities demonstrated *ad infinitum*.

How (1) the mind, (2) the energy and (3) the body, as the triple nature of man, demonstrate their capabilities *ad infinitum* in Illusion is clearly experienced (1) through the inventive mind of a scientist, who finds no end to discoveries and inventions; (2) through the release of nuclear energy in Illusion, which has reached a stage where it threatens with its own force of illusion to destroy the very Nothingness out of which it emerged and evolved into such a terrific force; (3) through the body (typifying happiness) which, now keeping pace with the advanced progress of the evolution of the Nothing, is infinitely urged to seek greater and greater happiness to such an extent that happiness actually becomes the very basis of the life of illusion.

The only reason for such infinite demonstration in the field of Nothingness (which is Illusion) is because the basic finite triple nature of man—energy, mind and happiness of Nothingness—is upheld and stretched out *ad infinitum* by the basic infinite trio-nature of God—*infinite power, infinite knowledge and infinite bliss of Everything*.

Infinite power is unbounded and is never reduced nor exhausted, whereas finite energy, though linked with infinite power, is reduced and exhausted because it is only the outcome of the Nothing manifested as the finite energy of Nothingness.

Infinite knowledge is eternal, uniform and all-pervading and therefore is without a break in its continuity. The limited mind, however, though linked with infinite knowledge, is annihilated and made to vanish ultimately because it is the outcome of the Nothing manifested as the finite mind of Nothingness.

Infinite bliss is bliss eternal and continual and because it is perpetual it is without any opposite aspect. Happiness, on the other hand, although linked with infinite bliss, is not perpetual and therefore it has an opposite aspect of misery. This finite happiness vanishes, even though it is the very basis of the life of the human being, because life itself is transient. As the life of illusion is the outcome of the Nothing manifested as the life of Nothingness, this life must perish.

A stage is reached when man in his travail to realize God ultimately loses his basic finite triple nature, that is body (typifying happiness), energy and mind, and realizes the basic infinite trio-nature of bliss, power and knowledge. In this state man experiences that his nature is not the finite body (typifying happiness) but is infinite bliss; not the finite energy but infinite power; not the finite mind but infinite knowledge. Thus man loses his basic finite triple nature and realizes that his is the basic infinite trio-nature of God. This means that the basic finite triple nature of man, which was upheld by the basic infinite trio-nature of God, is un-linked from the basic infinite trio-nature of God.

Although the man loses his basic finite triple nature, the full consciousness that he gained in his travail is not lost, because full consciousness once gained is never lost, except in gross misuse of the powers of the fourth plane, as previously described.

In this state, with consciousness intact and complete, the limited and finite body (typifying happiness), the limited and finite energy, and the limited and finite mind are all totally unlinked from the unlimited and infinite bliss, power and knowledge respectively.

This is the stage when man is fully conscious and yet no longer experiences the false finite Nothingness as real and infinite. The body (typifying happiness), energy and mind, which were instrumental in giving the experience of the Nothingness, no longer grip the consciousness of man with finite impressions. These are now unlinked and have simply vanished from the focus of the consciousness. They must vanish because they were of the finite Nothing by nature, which literally means absolutely nothing.

But before body, energy and mind ultimately lose their grip over the consciousness of man, there is one predominant experience which he has in his everyday life, that of sleeping and waking each day.

This fundamental experience in a normal man gives rise to three basic states in his everyday life:

The first state is the sound sleep state or the state of complete unconsciousness of the Self in man.

The second state is the dream state or the semi-conscious or semi-aware state.

The third state is the completely awake state or the state of complete consciousness of the Self in man as man.

Now, man's cognizance is life in man, and man's life is made cognizant through the actions of man. Actions are generated by the impressions of man and vice-versa. These impressions of man are picked up and imprinted on the mind of man by actions. Impressions and actions are thus interdependent because impressions are fed by actions and actions are motivated by impressions.

As said previously, the source of impressions is traced as far back as the latent Nothing in the Everything, which means God in the God-Is state. When the Nothing first became manifested as Nothingness in the shape of Creation, the primal manifestation of the Nothing gave rise to the first trace of consciousness in God and hereupon the first impression of Nothingness manifested. This first impression procreated impressions with the evolution of consciousness.

Accordingly, all impressions are of the Nothing, and as Nothing literally means nothing, these impressions are naturally nothing but mere impressions. But, because it was through these very impressions of Nothing that consciousness evolved fully and completely in man, the consciousness of man is closely linked with these impressions of Nothing and makes man consciously experience this false Nothing as Everything and real.

Impressions as such play a vital role in the life of man until such time as they are completely wiped away, relieving and freeing consciousness from experiencing the false Nothing as Everything and real. Consciousness, when relieved of all impressions, will no longer experience the false Nothing as real but it will experience Reality as the unlimited Self (i.e., God).

As long as impressions persist and continue to impress the consciousness of man, these impressions, activated and generated by the energy of man, are being constantly imprinted on the mind of man and are being retained or stored in his sub-consciousness.

Some of these impressions remain dormant in the sub-consciousness of man for hours, or days, or years, and sometimes for lifetimes. But most of them get projected through the sub-consciousness of man every moment of his life while he experiences

semi-conscious and fully conscious states; that is, the dream and awake states, respectively.

When these impressions remain absolutely dormant the man is in his sound sleep state. When these impressions begin to get projected from the sub-consciousness of man, they are hazy in their initial stages, being in varied sub-subtle forms moulded out of the Nothingness, and the man is said to be in a semi-conscious state experiencing dreams through his sub-consciousness. When these hazy impressions grow clearer in their final or ripe stages of projection, the Nothingness in sub-subtle forms is experienced as gross forms and the man is said to be in a fully conscious or awake state, experiencing the gross world through his full consciousness in a completely awake state.

When the man wakes up, the projections of impressions of Nothing manifest the same dream of Nothingness more forcefully and realistically. In other words, the same dream is said to be at its height now in the awake state of man.

Therefore the awake state of man is the experiencing of that same hazy state of dreams, only now they are experienced clearly, being at their height and in their fully ripe and final stages.

The dream of a man is but a drama enacted by the projection of man's own dormant impressions. These impressions, when projected through man's sub-consciousness, create things and creatures of the dream, as sub-subtle forms.

Man in the dream state not only becomes involved in the drama of his dream and plays the roles of both the creator of that dream and of the hero in the drama of that dream, but in this drama man also gets closely associated with the things and the creatures in their sub-subtle forms, which are of his own creation in his dream state. This creation of sub-subtle forms comes entirely as a result of the manifestation of man's own past and present impressions. Thus man in his dream state associates sub-consciously with forms in sub-subtle states.

When recollected by a man in the awake state, these very forms which he has seen and associated with in the dream state remind him of his conscious associations with the gross forms as things, creatures and beings associated with in his day-to-day life of the

present, and link them with his connections and contacts established in his life of the immediate and sometimes distant past.

But more often than not, a man also recollects in his conscious awake state that a particular gross form, whether of a thing, creature or being, with which he closely associates and which he actually seeks, reminds him of having witnessed that same object in his dream at some time in the past, either some days, months or years ago.

Thus it actually happens that a form of the future which he happened to witness in his dream of the past, reappears to the man as a gross form in his life associations of the present.

After a lapse of time the same object, that the man was totally ignorant of ever having seen or contacted before in his lifetime, appears to him (now in the awake state) exactly as he had witnessed it before in his dream state.

Experiences of a similar nature are also recorded in which a man witnesses certain incidents in his dreams years in advance of their actual occurrence.

How is it possible for a man to witness in advance, in the drama of his dream, such forms and incidents of futurity, when this drama of the dream is only the outcome of his past and present everyday life impressions?

Is it really possible in the dream of the present, for one to come across and witness a certain object which is totally of the future, and to establish future associations with it in advance, yet all the while remain ignorant of the object until it is eventually contacted and consciously associated with in an awake state one day in the distant future?

Even if such a thing be really possible, and if the future is being inadvertently probed by man in his dream, then from where does futurity spring into man's present?

How could man living in the present through his own impressions of the past ever come to grips with futurity, even in a dream state, and associate in advance with impressions of future incidents and objects? What is it that endows man with the faculty of prescience?

These very associations with future objects and incidents, though experienced inadvertently and unknowingly by man in the

present, are automatically developed and are inevitably there by virtue of man's being the creator of the drama in his dream state.

No sooner does man become the creator of the drama of his dream state through the projection of his dormant impressions, than this very projection of his own dormant impressions reflects his past as if it were really his present, and man, finding himself involved in this drama, gets absorbed in his past while still maintaining his past to be his present.

In this manner, although all the time remaining in the present, the man inadvertently and unknowingly continues to preserve his past, maintaining it to be his present. But when man continues to preserve his past, he (being at the same time the creator) also concurrently becomes the preserver of his own creation through his spontaneous associations with the objects in the drama of his dream state. These very associations, though inadvertently established, maintain the continuity of the drama and endow the creator with the role of the preserver as well.

In every wee-bit act of preservation of all of that which has passed, man in his present, as the preserver of his past, inadvertently and unknowingly, also simultaneously establishes the future in his very present by the very act of preserving his past as his present, which present had remained always as the future of the past.

Take for example a man who finds himself living in the present of today and who looks upon yesterday as all of his past, and tomorrow as all of his future.

Now as soon as this man asserts that he is living in the present of today, he inadvertently and unknowingly has preserved that past of yesterday not only as the present of today but also as the future of tomorrow, just by maintaining himself as alive today in the present.

In every wee-bit act of preserving that past of yesterday while maintaining himself as living in the present of today, that man also inadvertently and unknowingly establishes in his present of today, this today as the future of yesterday.

So it is that although the past and the future have their own stand, yet both of these are consistently and concurrently preserved only in the present. It is only because of the present that

both the past and the future find their point of fusion everlastingly in the present.

In the eternity of existence there is no time.* There is no past and no future, only the everlasting present. Therefore, in eternity nothing has ever happened and nothing will ever happen. Everything is happening in the unending NOW, if there is anything happening at all; because all that has apparently happened, all that is apparently happening and all that will ever apparently happen in the illusory cosmic universe is all that which God has already dreamt the moment His own original infinite whim surged as "WHO AM I?" So, really speaking, nothing has happened and nothing will ever happen.

When man in his dream state associates with past, present and even future forms, he simply invents the roles of creating association, then preserving that association and eventually destroying that association, while all the time maintaining that he is the witness to all these in the present of his dream state.

On these very bases of the creation and preservation of all things, creatures and beings created and preserved—whether in the dream state or in the awake state—there hinges at every step in the present an inevitable destruction as the future of all things created and preserved.

Anything that has its beginning must have its inevitable end; and all things created must inevitably be destroyed however much such things be preserved, anticipating futurity, advertently or inadvertently, as destruction. In the very act of preservation, man in the present automatically becomes the preserver of all things that

* The gross, subtle and mental spheres exist only in imagination, and so time and space exist only in imagination. Time therefore has no absolute value, and in each of the three spheres it has purely relative values that are quite independent of each other. Thus time on the gross sphere is independent of time on the subtle and mental spheres; time on the subtle sphere is independent of time on the gross and mental spheres; and time on the mental sphere is independent of time on the gross and subtle spheres. A dream is nothing more than an experience of gross things by means of the subtle organs, and we have all been told how a long and intricate dream may take place in an impossibly brief moment in that imaginary time which is measured by the movements of the hands on our wrist watch.

he created in the past. Man becomes the preserver, being in the know of the future that consistently confronts him in the garb of unfailing destruction that awaits its inevitable turn as futurity. Of course, man himself is really **not aware** that he knows the future, but the very fact that he is the preserver shows that he must be anticipating the destruction; and as destruction belongs to the domain of futurity, the man, though not aware that he knows the future, is knowing it all the time that he is engaged in playing the role of the preserver in the present.

In the very act of becoming the creator, preservation of all things created follows and the creator, perforce, simultaneously has to play the role of the preserver. Concurrently, in the very act of becoming the preserver, destruction of all things preserved is anticipated. Therefore, all things are advertently or inadvertently preserved, and the preserver therefore establishes in the present the future of all things created and preserved, anticipating the inevitable destruction.

God in His original infinite divine dream state eternally plays the three roles of the Creator, the Preserver and the Destroyer simultaneously.

When God is in the process of preserving His own infinite Creation, He is already at the same time in the future, and having preserved what He created, which has passed, the future is definitely established before Him even in His eternal present, which future will destroy what He created in the past and what He preserved in the present. Therefore God, being omniscient and eternally of the present, knows of the past which He eternally preserves as the present; and also, at the same time, He constantly experiences in advance, in His eternal present, all that which is of the future.

Similarly, God in the man state, as man, inadvertently witnesses all the time in his dream state that which is also to be experienced in the future of his awake state. Man thus finds that he sometimes has prescience of things that come to pass after a lapse of time.

To sum up: In the very act of creation, the acts of preservation and destruction are also present; so, by creating illusion God, as it were, simultaneously preserves and destroys it.

In reality, therefore, nothing is created that remains to be preserved and destroyed, because the created Creation is of the Nothing, and this Nothing in reality means absolutely nothing in all respects.

Though this Nothing is indeed nothing at all, yet when it is said that the Nothing is created by *Brahma*, preserved by *Vishnu* and destroyed by *Mahesh* or *Shiva*, it is spoken of only in terms of the infinite illusion, i.e., in terms of the infinite, divine dream state of God related to the illusory universe—the *brahmand*.*

In the eternity of reality there is absolutely no such thing as creation, preservation or destruction, neither is there space, nor is there any scope for relativity, much less could there ever be the correlated factors of time, such as the past, present and future.

In the eternity of Reality, the one, infinite, eternal, all-pervading existence is.

In short, when the consciousness of a man makes him experience the impressions of the Nothing sub-consciously, the man is said to be dreaming a dream. When the consciousness of the man causes him to experience more realistically the impressions of the same Nothing full-consciously, the man is said to be dreaming yet another dream into the dream, or he is said to be dreaming into the dream a vacant dream, experiencing the Nothing into Nothing. Hence it is said most appropriately that the world and its affairs are Nothing into Nothing—dream into dream. This means that God in the man state experiences the life of man as a vacant dream into the divine dream, which means Creation. Or, in other words, the life of man is yet but another dream of God in the dreaming of His divine dream or the Creation.

Although God in the man state has gained full consciousness and falsely experiences the multifarious impressions of the false infinity of Nothingness as the reality of the gross world, this full consciousness and these innumerable impressions are all absorbed or

* Of the three aspects—Creator, Sustainer and Dissolver—Sustainer is the most important because “The Present” which sustains the past and the future is most important. Therefore, *Parvardigar* (*Vishnu*)—the Sustainer—is the most important aspect of God.

gulped in while God in the man state passes away in the sound sleep state, indirectly asserting His original divine state of divine sound sleep. When God in the man state completely wakes up every day from His sound sleep state, the full consciousness which lay dormant during sound sleep and the multitude of impressions which had vanished (*i.e.*, out of sight and out of experience) in the sound sleep are now all catapulted out to produce once again the false experiences of the finite Nothing manifesting as real and infinite Nothingness.

This unending chain of alternating absorption and ejection of consciousness and impressions in the alternating sound sleep and awake states continues until ultimately all of the impressions are ousted or wiped off clean through the experiencing of the opposite impressions in the processes of reincarnation and involution of consciousness. Thus impressionless consciousness alone remains to give God the conscious experience of His original, eternal, infinite, real God-state.

As God invariably gains full and unimpressioned consciousness through the human-form, the different states of man may be taken as examples with which to compare the different states of God.

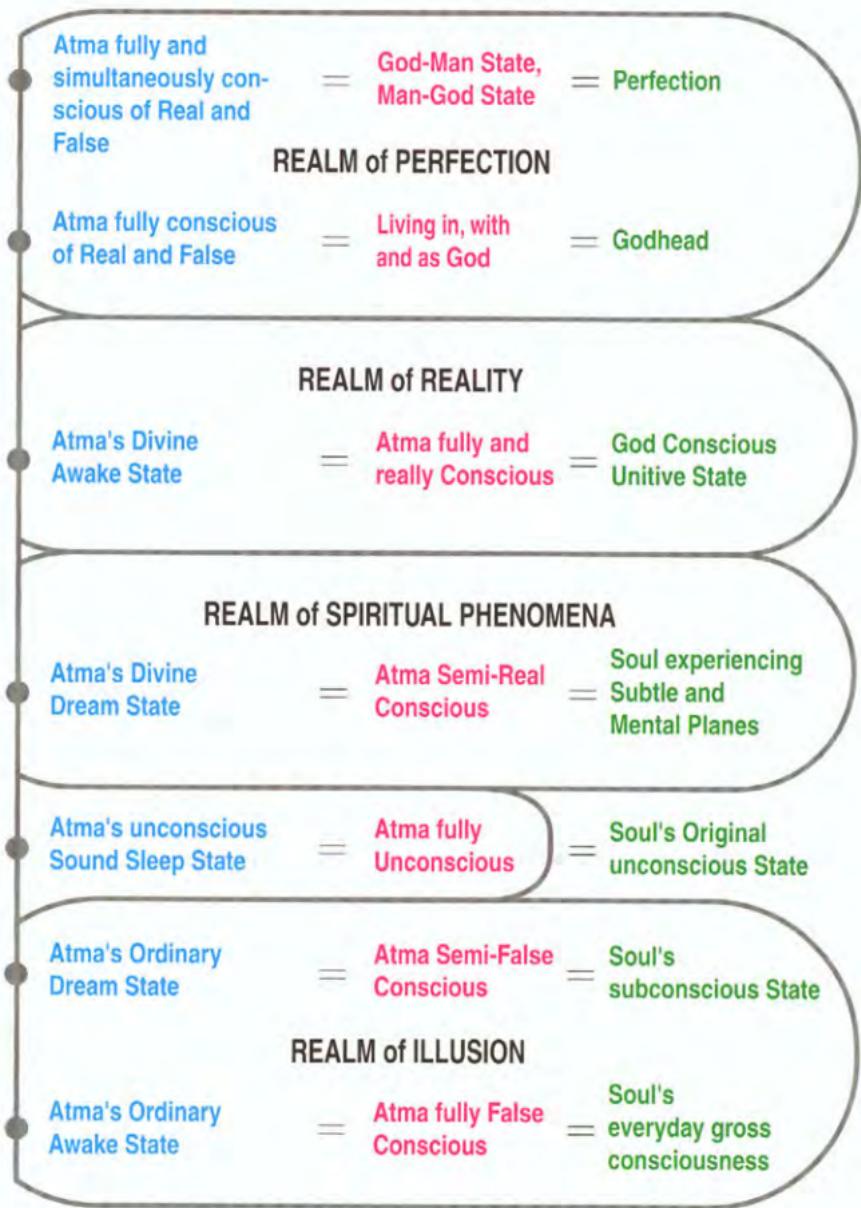
The sound sleep state of God in the man state not only resembles the divine sound sleep state of God but is literally the same original divine sound sleep state of God in the Beyond the Beyond state of God-Is where unbounded, absolute vacuum prevails.*

* There is a profound and very real relationship between God-realization and sound sleep. The eternal desire of the soul is to become one with God, but because consciousness attaches itself to the gross, the soul seems to become one merely with the gross. In the stone state, for instance, gross consciousness makes the soul identify itself with the stone although, in reality, the soul is all the time one with God. To make this clearer, let us suppose that you take opium or an intoxicating drink. You feel elated or depressed, although there is no radical change in your body, and it is only the consciousness that is affected and gives rise to your feelings. Thus you, as an individual soul, are twenty-four hours within and one-with God, although you feel merely gross-conscious.

Again, let us suppose that you feel tired and fed up and that you go to sleep. What is it that you are trying to do? It is nothing but to try to take refuge in God—your natural and inherent state. The whole Creation therefore has this conscious or unconscious tendency to take shelter in God the Over-Soul by entering the state of sound sleep for a time.

REAL AWAKENING

CHART III



The so many deaths during the one whole life, from the beginning of evolution of consciousness to the end of involution of consciousness, are like so many sleeps during one lifetime.

* * *

One who lives for himself is truly dead and one who dies for God is truly alive.

— Meher Baba

When man passes away in the sound sleep state, absolute vacuum and no consciousness prevails, and though the "self" in man continues to breathe normally, yet in that "self" of man there is no consciousness of its limited "I" or ego, nor is there consciousness of the limited mind, energy, body or the world. The self in man is not even conscious of its own being. In short, in the sound sleep state of man the "self-is" and consciousness "is-not."

When a man wakes up daily from his sound sleep state he normally just wakes up for no reason whatsoever except that his own dormant consciousness of impressions urges or excites his subconsciousness to eject out the consciousness, and experience the dormant impressions which apparently vanish in sound sleep. Therefore, as soon as the man wakes up, he invariably and simultaneously gains consciousness at first of his surroundings and gradually then of his own "self" with all of its paraphernalia of the limited "I," the mind, energy, the body and the world.

Similarly, no rhyme, no reason and no cause other than the original, infinite whim of the absolutely independent God was the actual Cause—the original cause—for God in the original divine sound sleep state to wake up out of the unbounded, original vacuum.

Just as a man, who wakes up from his sound sleep state,* has invariably to pass through the state of dreaming first and then wake up completely, gaining full consciousness after the semi-conscious state of the dream (which may last for a very long duration or may last only for a split second), so, too, is it the case with God in the God-Is state. Before completely waking up from His original divine sound sleep state, God necessarily experiences the divine semi-conscious state which is the divine dream state or the creator state.

The original, infinite whim, as the Cause, manifested the first trickle of most-finite consciousness in God. This most-finite consciousness made God, now in a semi-conscious state, experience through sub-consciousness the most-finite impression of the latent Nothing which was also manifested as the Nothingness. This experience of the most-finite first impression of Nothingness began the "divine dream"—the creation of the universe.

* See chart "Real Awakening" facing this page.

Thus the first trickle of consciousness in the God-Is state infused God with the divine sub-consciousness which in turn bestowed the divine semi-conscious state upon God Who was in the divine sound sleep state. In this divine semi-conscious state, God dreams divinely and experiences the divine dream, or the Creation, much before the real, divine awakening state, which state, awakening Him completely, would give Him the experience of God fully conscious of His infinite, unbounded and unlimited divine nature.

This divine sub-consciousness of God also emerged from the Nothing which was latent in the God-Is state of the Everything, and necessarily was projected through the creation point, or *Om* point, in the original absolute vacuum of the Everything.

The very vibrations of the projection of the divine sub-consciousness of God, through the creation point in the original absolute vacuum, bestirred the divine sound sleep state of God and made manifest the original breath of God, or the original Word—the divine *nad*—together with space, time and the cosmic universe, with all of its paraphernalia of the limited and finite ego, mind, energy and the individual and multiple forms.

As the projection of the infinite divine sub-consciousness of God in the divine dream state gathers momentum, the divine dream, or the Creation, begins to evolve, and God in the divine semi-conscious state not only begins to experience the divine dream but simultaneously gets involved in His divine dream by identifying and associating Himself with all the things which He experiences in the field of cosmic evolution.

When the infinite divine sub-consciousness of God has projected infinitely through the creation point in the absolute vacuum, the whole Creation projects forth gradually and evolves in size, shape, form, colour, and so forth, in accordance with the intensity of the projection of the divine sub-consciousness.

At this stage God, in the Beyond the Beyond state of divine sound sleep, is just aroused from the divine sound sleep—not completely but semi-consciously—even after the complete emergence of the divine infinite sub-consciousness that was latent in God.

God, being now in the more evolved divine semi-conscious state, experiences more forcefully the divine dream and also identifies and associates Himself more intensely with His very Creation.

Gradually, though now more forcefully, God experiences Himself as everything in the cosmic evolution and identifies Himself with the universes, the airs, the inanimate and animate beings—such as stones, metals, vegetation, birds, worms, fishes, animals and human beings. God in this way receives apparently real, but really false, answers to His First Word “Who am I?”—such as “I am stone,” “I am metal,” and so forth, and finally obtains the answers “I am man,” “I am woman.”

When God identifies Himself with human beings, He is no longer semi-conscious; because at this stage in the divine dream state, as soon as God identifies Himself with a human form He gains full consciousness.

Full consciousness now having been gained, this consciousness ought to dispel all dreams and cause God to experience the real awake state, giving Him the realization that He is God. At this stage, although God identifies Himself with human beings and although God is now fully conscious, with a feeling of greatest awareness,* yet God has not realized His real, divine awake state because the full consciousness thus far gained is of the Nothingness of the Nothing which was latent and which is now manifested apparently as Everything through the projection of His own divine infinite sub-consciousness. This leads God to identify Himself with His projected creation rather than to become conscious of Himself as the real Everything and of His own identity as God.

In short, this is the stage at which God, while identifying Himself with human beings in full consciousness, still remains quite oblivious of His own real and original state of God-Is.

Even in this state of full consciousness God still continues to experience the world of His own creation, and with greatest awareness simultaneously continues to identify Himself with human

* Before attaining human form there is consciousness but not awareness. In sound sleep there is neither consciousness nor awareness. Till the sixth plane there is awareness. In the seventh plane there is only consciousness.

beings, thus finding Himself sometimes as man and sometimes as woman according to the predominance of impressions which are opposite in nature. In other words, God in the man state, although fully conscious and completely aware, experiences Himself not as God in the God-Is state but as man in the human state, not as infinite but as finite.

The paradoxical irony is that God the Real now finds false creation as real, having lost His own reality in illusion and having made His own reality an obstacle to experiencing Reality.

In order that God-in-man should experience Himself as God-in-Reality, the projection of the full consciousness of God, which is now fixed on man, should be so drawn inward that the same full consciousness, which when projected outward identified God as man, should now identify Him as Himself. This is realization of the God state and this realization is the divine goal which alone brings about the end of the divine dream.

Attainment of the divine goal would mean that at this stage God-in-man, through the gradual process of involution of consciousness, should eventually experience the passing-away-in that original divine sound sleep state of absolute vacuum while retaining the legacy of the full consciousness which has been gained. Thus God would be able to realize His eternal "I am God" state consciously. Whereupon, attaining His original state consciously, God would experience His own divine eternal existence and His own divine nature which is the Everything— infinite and real; and so at last get the real answer to His First Word or question of "Who am I?" as "I am God."

To make it clearer, to attain the divine goal with full consciousness evolved, the human-conscious God strives, through further experiences by the process of reincarnation, to withdraw inwards towards Himself the already projected full consciousness, which He gained as soon as He identified Himself with the first human-form in His divine dream (Creation).

As this stage of the beginning of the end of the divine dream approaches, the full consciousness of God which experiences the false awake state in the human form strives to the utmost through the process of involution to withdraw inwards, unto Himself, this fully

evolved consciousness which is projecting outwards onto all things in the cosmic universe rather than unto Himself.

In order to describe the various stages by which the complete unconsciousness of God in His original sound sleep state gradually projected full consciousness through the process of evolution of consciousness, and how the projected consciousness was eventually withdrawn inwards through the process of involution of consciousness, after numerous reincarnations, before actually experiencing the real divine awake state of "I am God," let the different stages be visualized step by step, comparing each stage of gradual gain in consciousness of God with the relative states of a normally conscious man who is at first in sound sleep and who subsequently gains consciousness enough to realize eventually his ordinary awake state every day.

First Stage

Visualize a man with eyes completely shut and in sound sleep. This man is completely unconscious and is oblivious of all that surrounds him. Now picture at the same time the original divine sound sleep state of God as He is in the original absolute vacuum of the God-Is state. In both cases, that is, both in God's formless state and God's state of human-form as man or woman, there is complete absence of consciousness, and in both cases absolute vacuum prevails. Simultaneously, also picture the total absence of consciousness in both cases as comparable to the completely shut eyes of a man in sound sleep.

Second Stage

Visualize the next state of the man as being still asleep but beginning to open his eyes very, very slightly, because he is just bestirred from his sound sleep state and the spell of absolute vacuum is shattered by the emergence of the dormant impressions now commencing to project through the sub-consciousness of the man which also lay latent in him in his sound sleep state. Because of the projection of the varied impressions through the sub-consciousness of this man, he now begins to experience dreams while still asleep, although no longer in the sound sleep state, because the

absolute vacuum no longer prevails. For the man to commence experiencing dreams means that in his initial stage of the semi-conscious state he begins to experience through his sub-consciousness the dormant impressions of the Nothingness in sub-subtle forms. The man now is not only in the initial stage of the semi-conscious state and is not only beginning to experience dreams, but he is also starting to get involved in the dreams by beginning to associate with the creatures in sub-subtle forms of his own creation. Thus the projection of impressions, which lay dormant in the sub-consciousness of man, makes man play the role of the hero or the creator in the drama of his dreams. Because this man in this dream state has only just stirred from his sound sleep and has just attained the semi-conscious state, picture this man experiencing the dreams as one who is starting now to open his eyes very, very slightly. The beginning of the opening of the eyes resembles the advent of the first trace of consciousness as sub-consciousness manifested in man.

While visualizing this state of man, as a parallel, picture likewise that state of God in which He has just stirred from His original divine sound sleep state. God now only begins to experience the divine dream state, or the Creator state, as soon as the first most-finite impression of the Nothingness is projected through the divine sub-consciousness of God. Both of these—*i.e.*, the Nothingness and the divine sub-consciousness of God—were latent as of Nothing in the original state of God as the Everything. God, now in the initial stage of the divine semi-conscious state, just begins to identify Himself with the creatures of His own Creation (*i.e.*, His own divine dream) through the infinite divine sub-consciousness which just begins to project the Creation, that is, the impressions of the Nothingness.

Third Stage

Visualize the third state of the man as still asleep, but with half-open eyes, because a man in this state now completely experiences the semi-conscious state. In order to picture this complete semi-conscious state of the still-sleeping man, continue to visualize him with eyes very, very slightly open, representing the beginning

of the semi-conscious state. In this state, as said above, he starts to experience dreams due to the false, illusory impressions of the Nothingness which were collected sub-consciously and are now ejected out through the projection of the sub-consciousness, giving rise to the beginning of the dream state of man. But, as the dreams continue, and as they gather momentum due to the intensity of the projection of multifarious and varied dormant impressions through the sub-consciousness of the man, he gets more and more involved sub-consciously. As a result he now firmly associates himself with the creatures of his own creation in the dreams and he is completely in the semi-conscious state. This semi-conscious state of the man represents that state which is neither the complete sound sleep state without consciousness nor the complete awake state with full consciousness. This state, so to speak, is the semi-awake state. Now visualize this third state of the man as the state of semi-consciousness represented by half-opened eyes experiencing the dreams more forcefully and much more intently.

While visualizing this state of the man, picture as a parallel that state of God in the divine dream state where God is experiencing a semi-conscious state. At this stage, God as the creator of Creation experiences the creator state through the infinite, divine semi-conscious state. Here the infinite divine sub-consciousness, intensively projecting Creation into being, continually affirms God's identification with the creatures of His own creation. This gives rise to infinite experiences of a more forceful nature in the divine dream of God, when God actually finds Himself as the creatures of His Creation.

Fourth Stage

Visualize the fourth state of the man as that in which he is still asleep but trying gradually to open wider his already half-opened eyes in accordance with the greater and greater intensity of the projection of more and more impressions through the sub-consciousness of the man still in his dream state. Here the man is not only in a semi-conscious state but is verging on being fully conscious, and is about to realize his awake state.

Now paralleling this, picture also that state of God in the fourth stage of His divine dream state. Compare the fourth state of the man in the semi-conscious state with a very critical stage in the divine dream state of God. Here the projection of infinite impressions, through the infinite divine sub-consciousness of God, is so intensified in the course of the cosmic evolution of the consciousness of God, that this projection is about to be so completely fixed, or so perfectly focussed, onto the infinity of Nothingness as to identify God with His own most perfect image in His divine dream of Creation. Thus at this stage in the divine dream state, God the Creator is about to identify Himself with a human form after innumerable identifications with all and everything that is in His Creation including inanimate and animate objects. God, in the divine infinite semi-conscious state, is now nearing the verge of gaining full consciousness concurrently with His identification with human form.

Fifth Stage

Visualize the fifth state of the man as being still asleep but with eyes now **almost** open. The man in this state is **still** in the semi-conscious or semi-awake state, experiencing the dreams at their height in their final stage, in which the impressions are projected through his sub-consciousness with the greatest intensity. The zenith is reached both by the intensified projection of the impressions in much less hazy forms, or in greater degree of realism, and by relevant dreams which are dreamt in a greater degree of clarity or in their ripe stage. This is the stage in dreams when the sub-subtle forms of Nothingness have reached their zenith and appear more clearly. The dreams at their height now must stop, because the zenith reached by the projections of impressions through the sub-consciousness of the man is at this point sufficient to excite and urge the emergence or manifestation of full consciousness at any moment. This state of the man **almost** fully conscious may therefore be pictured as a man with his eyes almost wide open, though still asleep. This is the stage reached a split second before the man has roused from his dream state to become wide awake. This is the completely matured semi-conscious state of sub-consciousness.

While visualizing the fifth state of the man, side by side with it picture that state of God in His divine dream state where God is experiencing the completely matured state of the divine, infinite semi-conscious state and is almost about to gain full consciousness. At its zenith the intensity of the projection of infinite impressions through the divine, infinite sub-consciousness of God has almost ceased to identify God semi-consciously with the last of the creatures in the cosmic evolution of Creation and forms. With divine, infinite sub-consciousness, God is in His divine, infinite semi-conscious state, which when **almost matured** identified God with infinite impressions of animal forms. But now in the fifth stage of the divine dream state where God is in the **completely matured** divine, infinite semi-conscious state, God can no longer be made to identify with impressions of animal forms even though they are intensively and infinitely projected through His divine, infinite sub-consciousness. At this point a stage is reached in the divine dream state wherein, with the projection to infinity of impressions projected infinitely through the divine, infinite sub-consciousness of God at its zenith, this infinite projection has almost identified God with a human form and God is almost fully conscious.

Sixth Stage

Visualize the sixth state of the man as having completely awakened from his sleep and as having his eyes completely wide open. In this state the man is no longer in the semi-conscious state, dreaming the dreams which were nothing but the hazy and faint projection of the dormant impressions of Nothingness which were stored in the sub-consciousness of the man, and realized through his sub-consciousness in sub-subtle forms of Nothingness. This is the stage in the state of the man where he has just awakened completely, but albeit he is fully conscious, he is not conscious of his "Self" as yet. The man is no longer in his sound sleep and semi-conscious states and, with full consciousness gained, is pictured now with wide-open eyes. This means the end of the dream, or the end of the false state of man where he experienced the latent or dormant Nothing manifested in its raw state as Nothingness in the

shape of hazy and faint sub-subtle forms. The man now in the awake state no longer experiences or sees the Nothingness as something hazy or faint as he used to see it in his dream state. With his eyes just opened wide and fully, he is dazed and stares vacantly at things that now confront his sight more realistically. The man now observes things that confront his sight as if he were seeing the ripe, the clear and the fully developed forms of the same Nothingness that he saw in his dream as raw, hazy and faint. In this state the man sees, as it were, yet another dream, but he sees it much more realistically than the dream from which he awakened a split second before.

This is the sixth stage in the state of man where the man, dazed, simply experiences the sight of things much more realistically but still as if it were just a vacant dream. That is, the man sees more forcefully and realistically but still vacantly the dream of his dream state, giving him the sense of yet another dream within the dream of his dream state.

This state corresponds to the few seconds immediately after a man has awakened and cannot help but see at first the objects that come within range of his vision rather than his own self. This is because, as soon as his eyes open after the sleep state, the spontaneous opening of the long-shut eyes creates in him a sort of dazed state and, although the man has awakened and is fully conscious, he is still unaware of his Self or of its position in relation to the objects surrounding his very self. He simply stares at the objects upon which his gaze falls.

While visualizing the sixth state of the man, make a parallel of it by picturing in the same way that state of God as of that instant when God has **just** identified Himself with a human form and has **just** gained full consciousness. At that moment God is no longer in the divine, infinite semi-conscious state, dreaming the original divine dream which was the projection of the latent Nothing released by the divine, infinite sub-consciousness as the Creation, or as completely evolved Nothingness.

In this sixth state, God is now out of His original, divine sound sleep and His divine, infinite semi-conscious states because He is

now fully conscious. Here God is conscious not of His unlimited Self nor of His infinite, unbounded and unlimited trio-nature of infinite power, knowledge and bliss, but is just fully conscious. God is fully conscious now in the sense that God is consciously absorbed in the Nothingness which now manifests through His full consciousness as clear and well defined, realistic gross states apparently demonstrating their infinite aspects *ad infinitum*.

Seventh Stage

Visualize the seventh state of the man where he has his eyes wide open and is completely and fully awake in the sense that he now asserts his limited self or ego, and is conscious of his human form or the gross body, of his surroundings and of the gross world. Though this man is fully conscious and completely aware of the gross, and experiences the gross world in full, yet he is still unconscious of the limited energy and mind of which he indirectly makes unconscious use, being aware of their aspects through the limitations of his gross body alone. In this state the man is fully conscious, but gross-consciously, and is fully aware of his self as a man in the world of his surroundings.

The man is not only completely aware of the gross world, and of all things in the world which confront his view, but he also actually experiences them by involving his fully conscious and fully aware state of limited self in them. He now recognizes the objects of the gross world through his five predominant gross senses and differentiates them one from another, using them discriminately or indiscriminately, automatically and indirectly utilizing energy and mind which are now fully developed, in attaching to them their relative values as and when his limited self asserts in his awake state before he passes away once again in sound sleep.*

* In the awake state, it is the mind that sees through the gross eyes, hears through the gross ears, smells with the gross nose, eats through the gross mouth and acts through the gross limbs.

In the dream state (sub-conscious state) it is the mind that sees through the sub-subtle eyes, hears through the sub-subtle ears, and so on.

In the sound sleep state, it is the mind that is at peace and at rest.

While visualizing the seventh state of the man, picture likewise that state of God where God identifies Himself completely with the human form and gains full and complete consciousness. God now no longer dreams divinely the original divine dream but, with full consciousness now completely gained, He experiences falsely the complete awareness. This awareness makes God falsely aware of that original Nothing which was latent in His own state of infinitude, and which, with the present gain of full consciousness, makes God experience that Nothing realistically as the Everything, infinite and real. In other words, God, when He was in the divine, infinite semi-conscious state, was experiencing the latent Nothing manifested as the Nothingness as His divine dream. Now, when God is in a fully conscious state, He apparently experiences that Nothing, not as the divine dream of Nothingness, but He now actually experiences the awareness of this Nothing as the Everything.

In this stage with the advent of awareness, although God in the state of creator has stopped dreaming divinely the original divine dream, yet, because of His having gained full consciousness and complete awareness, God now becomes completely aware of the original divine dream not as a dream but as something realistic, not as illusion but as reality, not as the Nothing but as the Everything, preserving the Nothing that He created. Thus it is that, although God gained full consciousness and experienced complete awareness in the state of creator, this very awareness of God the Creator proves a deception and makes God now experience His own divine dream (or the Creation) of the Nothing as Reality while He identifies Himself with the human being.

In short, God the Creator as the God-in-man, though now fully conscious and completely aware and out of His original divine dream state, yet finds Himself not as God but as man with complete gross consciousness, experiencing the creation of His own original divine dream state as Reality. Here it is to be said that the God-in-man continues to experience in the awake state with the awareness of false reality the vacant divine dream as yet another dream of God within that original divine dream.

This is the most alluring stage in the state of God when, with full consciousness gained, God is led astray, by the false awareness

attained, to identify Himself not with His unlimited and infinite Self, but with His most perfect image in the shape of the human being, while God continues to experience the vacant divine dream.

Although it appears as the most fantastic imagination, yet it is a fact that the very life of man is the veil that shrouds the reality of the eternal existence of God.

It is the irony of divine fate that God gets lost in man to find Himself, and the instant that man gets lost in God, God realizes His Reality as Existence, eternal and infinite.

In other words, infinite God becomes infinitely absorbed in His own infinitely perfect image intently seeking His infinity; and although God does gain full consciousness through it, He does not realize the reality of His own eternal, infinite existence in it. But, the instant the full consciousness thus gained ceases to identify God with the infinite reflection of His infinitely perfect image, this image vanishes from the consciousness of God, and God spontaneously and automatically and consciously realizes His own identity as God, the infinite Existence, and finds that He alone ever was, always is and eternally will remain the Only Reality.

Thus God in the man state, at first realizing Himself as man, asserted His limited aspects through the limited self or the limited ego, the limited mind, the limited energy and the finite gross body. Then eventually and ultimately realizing Himself as God, He manifests His unlimited, unbounded, infinite trio-nature of infinite knowledge, infinite power and infinite bliss through His divine unlimited Self.

While depicting, through the seven different primary stages, the process of unfoldment of the latent consciousness of God in His original, unconscious, divine sound sleep state, as compared with the seven different primary states of man gaining consciousness right from his unconscious sound sleep state to the state wherein he gains full consciousness and wakes up completely with wide-open eyes, it is found that this is the process of the evolution of consciousness of God which eventually identifies the fully conscious God with the fully conscious man, after identifying God with all and everything inanimate and animate in the drama of the divine dream of Creation.¹⁸

Right from the unconscious state (compared to the divine sound sleep state) until full and complete consciousness is gained in the man state (compared to the wide-open eyes of man experiencing the gross world), God remains One, indivisible, infinite, formless and eternally all-pervading. But it is the all-pervading, infinite nature of God that expresses consciously and unconsciously His eternal divine existence, directly and indirectly, in one and all states and forms, through their expressions of their very being.

The whole process of evolution was an absolutely spontaneous outcome of the original, infinite whim surging in the unconscious God to become conscious of His eternal and infinite existence. And, paradoxical as it may seem, in the process of evolution the **unconsciousness** of God urged the gradual unfoldment of the latent **consciousness** of God, which consciousness grew greater and greater through a gradual, systematic and progressive process of gathering and experiencing varied and innumerable impressions through identifying God with varied and innumerable gross forms.

So it is that the evolving consciousness of God gives rise to the identification of God with forms and states of forms of higher and higher types. This identification of God in turn gives rise to an apparently unending chain of associations and dissociations, or the so-called births and deaths, of forms and beings which continue to form and assert and then dwindle away in the Nothingness, leaving behind the legacy of impressions which in turn again lead the evolving consciousness of God to identify Himself with yet another form moulded of the very impressions left behind by the form that dwindled away.

Through the process of evolution, the unconscious God did eventually gain full consciousness when the evolved consciousness of God eventually identified God with the human form. But this full consciousness gained was impressioned consciousness and therefore did not make God realize the original, infinite state of God. On the contrary, God realized that He is man. Thus God, after having the original whim of His First Word ("Who am I?"), at this stage finds Himself to be man and experiences the gross world, apparently living in it as man and quite oblivious of His infinite and

eternal existence until He finds the real answer to His First Word of "Who am I?" to be "I am God."

So it is that the original whim **created** the Nothing; and the impressions or the *sanskaras* **preserved** that Nothing as the Nothingness, *i.e.*, the Creation and the creatures of Creation; and eventually the opposite impressions will ultimately uproot these impressions and destroy that Nothingness to give realization of Reality.

It was the original whim of God that effected in the absolutely independent God the infinite triune attributes of God the Creator—God the Preserver—God the Destroyer (*i.e.*, *Brahma*—*Vishnu*—*Mahesh*). It is God's original whim itself that is responsible for bestowing upon God infinite attributes such as the Creator—the Preserver—the Destroyer.

These infinite triune attributes of God consistently force assertion through consistent formation, conservation and dissolution of all things and beings in existence. Even in the everyday life of man and of all creatures in Creation, this infinite triune aspect of God consistently appears to assert through consistent births, procreations (maintaining the preservation) and deaths.

The original first word, through the original whim of God, created out of the latent Nothing the latent original first impression of "Who am I?" and this original first impression procreated the latent Nothingness as the original Creation. In turn, the procreation of the Nothingness procreates the impressions which continue to preserve the Nothingness consistently as the original Creation, until eventually this Nothingness is destroyed by opposite impressions through the processes of reincarnation and involution of consciousness, and the final answer of "I am God" is obtained to the first word "Who am I?"

It is in accordance with the procreated impressions of the varied individualized conscious assertions of inanimate and animate forms and beings that illusion consistently maintains its apparently infinite and varied stand. It is because of this unfailing and apparently unending chain of varied individualized procreated impressions that the original Creation, originating out of the original whim of God, is consistently preserved, while being concurrently

evolved so that every individualized form and being in existence may consciously experience the answers to the first word "Who am I?" as "I am an inanimate thing," "I am an animate creature," "I am a rational being," "I am a man" and "I am a woman."

For example, when God in the man state, as man, is in sound sleep, and when time and space as the day and the universe of the man have all been apparently destroyed for him, then what is it that every day unfailingly creates his daily morning for him? And again, when man wakes up every day, then what is it that unfailingly creates for him his universe and all the things that are of it and in it? It is the man's own dormant impressions gathered during the course of the evolution of consciousness, and during the process of reincarnation, that incite his own dormant consciousness during sound sleep to wake him up inadvertently every day, so that the man's own dormant impressions may have the necessary scope to become exhausted through conscious experiences during his awake state. In this manner the man's own impressions in the dormant state **create** for the man his own morning and his own universe every day. Although both the daily morning and the universe of the man were simultaneously created for him by his own dormant impressions, yet both were already handily **preserved** for him by his own impressions of his life in the everyday awake state, and also through the procreation in his own everyday life of deeper and deeper impressions or *sanskaras* of the already existing Illusion, or of the original Creation, which sprang from the original whim of God. Eventually, both the morning (or the day) and the universe of that man are **destroyed** by the man's own opposite impressions experienced in his sleep state, which are diametrically opposite to the impressions of his awake state.

Hence, in regular unfailing succession, God in the man state as man, consistently asserts Himself as the Creator of His own Creation through the dormant impressions of man; as the Preserver of His own Creation through man's leading the everyday life in the awake state, procreating the impressions of creation; and as the Destroyer of His own Creation through the opposite impressions of man when he falls asleep and ultimately passes away in the

sound sleep state. Every day, finally destroying the very creation as individualized by his consciousness, man once again creates, preserves and destroys the whole creation through the play of impressions. Even through the very being of every thing and of every creature, God consistently asserts His infinite triune attributes as the Creator, the Preserver and the Destroyer.

As in the nature of the man state, so also in the nature of every state of God, God consistently asserts directly and indirectly, apparently and really, His infinite triune attributes of Creator, Preserver and Destroyer at one and the same time. Even in the very pulsation of the heart and in the functioning of the lungs, the three aspects of the infinite triune attributes never fail to assert. With every pulsation of the heart, the heart expands, relaxes (in the refractory period) and contracts, simultaneously heralding the advent of the birth of a being on the one hand, and sustaining the life of the being on the other hand, and finally, with the eventual and final contraction, leading to the physical death of the being.

Thus it is that the triune attributes of God, as God the Creator, God the Preserver and God the Destroyer (*Brahma, Vishnu* and *Mahesh* or *Shiva*), assert independently as well as simultaneously in all things and in every creature and in all beings, in every state of God at every stage in the evolution of consciousness, and on every plane in the involution of consciousness, until eventually the original cosmic Creation, having sustained the ages, cycles and periods, and being preserved by the play of cosmic impressions, is finally destroyed by the play of cosmic opposite impressions of God. This final destruction is generally known as *mahapralaya*, meaning the "Greatest of the great event of absorption," when the whole cosmic Creation as Nothingness is absorbed infinitely by the Everything.

In the process of evolution, unconscious God did obtain full consciousness, not of His original infinite state but of the gross and finite. After all the struggle during the course of evolution, which achieved full consciousness for God, no doubt—at what price was it gained? The cost was the burden of the legacy of impressions accumulated in the gross form—the last medium of association of the evolving consciousness of God—through which

full consciousness was completely evolved in the instant that God identified Himself with the human form. Therefore God in the man state is still unaware of His original state despite having gained full consciousness. This unawareness is due to the unwanted (though necessary) burden of the gross impressions still clinging to the full consciousness gained.

The process through which God in the man state struggles to unburden these finite impressions is one which takes place through opposite impressions, and is called the process of reincarnation.¹⁹

In trying to unburden consciousness from the finite impressions the gross consciousness of God necessarily has to experience these impressions and then exhaust them by innumerable opposite experiences through a series of reincarnations. Experiences opposite by nature are absolutely essential to exhaust the impressions, because opposite experiences alone can shake up the roots of thickly set or firmly established varied impressions.

In the process of reincarnation the fully gross-conscious God in man, fortified with fully developed subtle and mental bodies, which are consistently though unconsciously used, must necessarily experience a series of unending chains of varied and innumerable experiences, opposite by nature, in order that the impressions of opposites might be exhausted. These impressions are constantly being imprinted upon, or picked up by, the mental body or the mind of man, and are retained or released by the sub-consciousness in man. When these impressions are released through the sub-consciousness and full consciousness of God in man, as man, he has varied experiences according to the variety and the intensity of the impressions released. Whereas the subtle body of man, which is the seat of energy, energizes these impressions to activate man into committing actions in his everyday life of either the dream or awake state (as the case may be). These actions are also opposite in nature to the varied related opposite impressions.

Thus in the man state on the gross plane, although energy and the mind are fully developed and are continually and consistently used, yet they are employed indirectly and unconsciously. When on the planes of Energy (i.e., on the subtle planes), this Energy is divinely and consciously made use of; but on the subtle planes the

Mind is made use of indirectly and unconsciously. On the mental planes, when this Mind is made use of divinely and consciously, Energy is only made use of indirectly and unconsciously.*

It necessarily follows that while this gross-conscious God in the man state experiences the opposites in the gross world, He reincarnates a number of times, sometimes as a male, sometimes as a female, in the varied castes, creeds, nationalities and colours and in varied different places and continents, always reviewing opposite impressions and exhausting them by experiences of opposites.

It is always through these diverse oppositional impressions and their respective opposed experiences that gross-conscious God in the man state on earth can possibly one day, after millions of rebirths, thin out the thick-set impressions. It is the process of this cycle of so-called deaths and births of human-forms that ultimately urges the consciousness of the gross-conscious God in the man state to involve. This process of involution of consciousness gradually takes shape when the gross impressions gradually grow fainter and scarcer.

Involution of the consciousness of God in the man state is only possible when the opposite impressions, after a very, very long process, gradually thin out through the process of unfailing reincarnations which leads to the limit of gross impressions.

When the limit of gross impressions is reached, then the stage is attained where gross-conscious God in the man state gradually becomes dissociated from the gross world as the involution of consciousness begins to **infold** the consciousness. Simultaneously with the beginning of the involution of consciousness, God in the man state gradually dissociates from experiencing the impressions of the opposites of the gross world.

It was seen that God attained full consciousness through the process of evolution of consciousness; but the full consciousness gained was a consciousness that was impressioned. In order to wipe the impressions off of the full consciousness gained, the process of reincarnation and the process of involution of consciousness must be followed through.

* [See also Meher Baba, "Control of Mind over Energy and Matter," *Life at Its Best*, ed. Ivy O. Duce (San Francisco: Sufism Reoriented, Inc., 1957), 38. Ed.]

The process of the evolution of consciousness of God was compared to the gradual opening of the eyes of man. When man opened his eyes completely it was compared with the end of the evolution of consciousness, because God then had gained full consciousness.

The process of the reincarnation of God in the man state may be compared with the man completely awake with full consciousness and with eyes wide open, gaining diverse experiences opposite to the impressions he gathered during the years of his life, and which he now actively experiences during the course of his days, forgetting his own self amid the execution of his multifarious activities.

Now the urge for the involution of the consciousness of God in the man state may be compared with a man who, having been engrossed in his activities of the day, at last finds time, when the day's work is practically over, to pay attention to his own self rather than to his activities. Thus urged, man's attention shifts automatically from external activities towards paying proper attention to his own self.

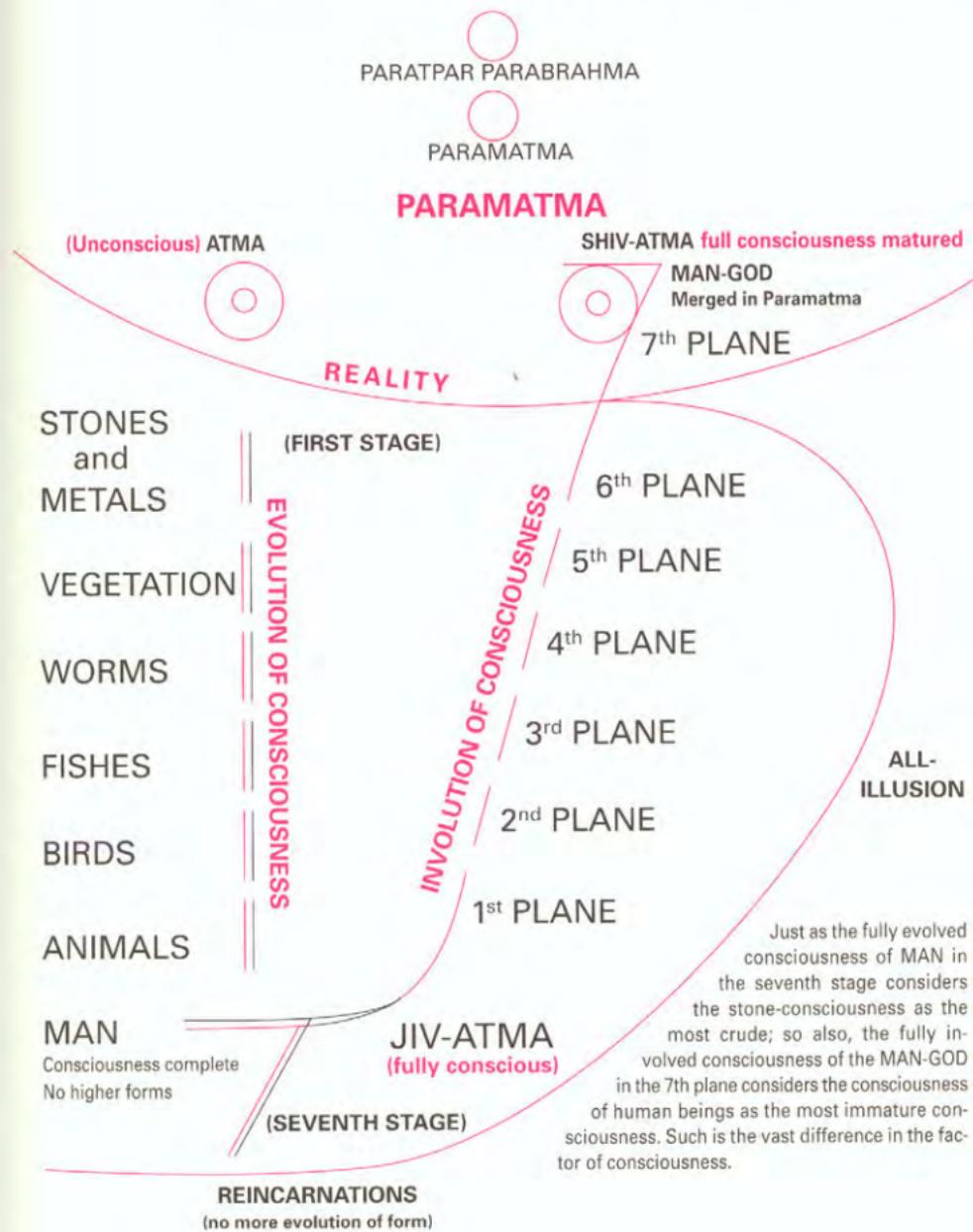
Just as full consciousness was evolved in seven different stages, so too, evolved full consciousness is completely involved through the process of involution in seven different stages. These seven stages of involution of consciousness are named "the seven planes of consciousness." The seventh plane is the seventh and last stage in the process of involution of consciousness where consciousness is completely involved and God consciously realizes His eternal infinite existence. That is, God, Who was originally unconscious, now becomes oblivious of oblivion itself.

These seven stages of gradual involution of the consciousness of God in the man state may be compared with the wide-open eyes of a man, at first gazing straight ahead of him and away from him. Then, in an attempt to behold his own self, he lowers his eyes gradually, shifting them in seven stages, until eventually his range of vision includes his own self.

Through unfailing, numerous reincarnations wherein a limit to gross experiences is reached, and when the gross impressions become faint and almost defunct, the gross consciousness of gross-conscious God in the man state gradually begins to involve, and

EVOLUTION AND INVOLUTION

CHART IV



God in the state of man is initiated into the process of involution of consciousness.

At this stage the involving gross consciousness experiences partially the first stage or plane of the subtle world through the medium of the already fully developed subtle body of God in the man state. This is the initial stage before the first plane where the involved gross consciousness of gross-conscious God in the man state obtains the first glimpses of the first plane of the subtle world, and experiences their impressions partially through the gross body and partially through the subtle body. Here both the gross and the subtle senses are simultaneously used.

This is the stage where God in the man state stands, as it were, on the line of demarcation which delimits the gross world from the subtle world and where the consciousness of God in the man state experiences strange things. With His gross eyes He obtains glimpses of the subtle plane, with His gross ears He hears celestial music of the subtle plane, with His gross nose He enjoys subtle scents. In short, gross-conscious God in the man state, partially on the first plane of the subtle world, experiences subtle impressions with the gross senses.

With further involution of gross consciousness, gross-conscious God gradually experiences completely the first plane of the subtle world. Now the gross consciousness of God in the man state is no longer gross consciousness, but is subtle consciousness.

Subtle-conscious God in the man state gradually becomes conscious of the second plane of the subtle world as the involution progresses on and on to infold consciousness further and further.

This subtle world is the domain of infinite energy. The infinite and unlimited power, which is an aspect of the infinite trio-nature of God, when radiated from unbounded infinity into the finite worlds of illusion, is translated into the finite and manifested in the domain of the subtle world in the form of infinite energy of the subtle world.

Thus, in the second plane, God in human-form is subtle-conscious, and therefore He is not conscious of the gross body and the mental body—the mind. But God in human-form does work

through the gross body and through the mind (the mental body), not directly but on and from the subtle plane.

Therefore even if subtle-conscious God in the man state is unconscious of the gross body and of the mental body, and does not experience directly the gross and mental worlds, still, God in the man state does make use of the gross body (though not directly but from the subtle plane) through various aspects of the gross, and is therefore observed from all outward appearances as an ordinary gross-conscious human-form which eats, drinks, sleeps, sees, feels, hears, and so forth. Similarly, God in the man state, when conscious of the second plane of the subtle world, does use His mental body (*i.e.*, the mind), not directly but through various aspects which give it the outward appearance of being an ordinary gross-conscious human-form having thoughts, desires and emotions.

At this stage, with greater involution of consciousness, subtle-conscious God in the man state on the second plane, gains greater awareness of the infinite energy of the subtle sphere and is now capable of performing tricks or minor miracles of lower degree through the release of this infinite energy, and can demonstrate such powers as converting a dry tree into a green one and vice versa, stopping railway trains and motor cars, filling a dry well with water, and so forth.

This subtle-conscious God in the man state on the second plane experiences the subtle world with the subtle senses of His subtle body. He is now totally **not-conscious** of the gross world, though from all outward appearances He remains and functions as an ordinary man, eating, sleeping, having feelings of pain and pleasure, and so forth, yet actually His involved consciousness experiences not the gross but the subtle sphere and creates fresh subtle impressions through His subtle senses, which are three in number, with faculties only of seeing, smelling and hearing.

Further involution of consciousness makes it possible for God in the man state to experience the third plane of the subtle world. Here subtle consciousness gains greater awareness of the infinite energy of the subtle sphere, and God in the man state experiences greater finite power. In this stage He is capable of performing grand miracles such as giving sight to the blind, restoring limbs to the

maimed and sometimes even raising the dead* into life. In this state subtle-conscious God in the man state is also capable of experiencing the different planes and worlds of the subtle sphere, just as a gross-conscious human-form is capable of travelling from one continent to another, using the gross vehicles at his disposal.

The second and third planes of the subtle world are the two major planes which are solely in the domain of the subtle world. The first plane is partially in the domain of the subtle world and partially of the gross world. Similarly the fourth plane is partially of the subtle world and partially of the mental world. For this reason the fourth plane is said to be the threshold of the mental world.

Now, with gradual though progressive gain in the involution of the consciousness of subtle-conscious God in the man state, the consciousness of God experiences the fourth plane of the subtle-cum-mental.

In the fourth plane God in the man state is fully conscious of the subtle body and completely experiences the subtle sphere, and therefore He is completely aware of the subtle nature of the subtle sphere which is infinite energy. This is the very same infinite energy which is the finite aspect in the Nothingness of that infinite and unbounded power of God which was latent in God's state of the Everything.

In the fourth plane God in the man state is fully equipped with infinite energy and thus He is now capable of raising the dead and of even creating new forms, in new worlds, breathing with life. Subtle-conscious God in the man state in the fourth plane is in reality infinite energy personified.

This infinite energy of the fourth plane of the subtle-cum-mental worlds is not the ordinary so-called energy of the gross world. It is that infinite energy which is called the "breath of all life," or "pran," and which can cause all things to become alive. It is this energy which when infinite can create living things out of dust.

Although this energy be infinite, it is yet by no means equivalent to the reality of that infinite power of God. This infinite power of

* Those on the third plane of consciousness can only raise the dead of the sub-human species.

God, when translated into Illusion, becomes the finite aspect of the infinite energy of the fourth plane of the subtle-cum-mental worlds.

Subtle-conscious God in the man state, possessing the key to the store of the infinite energy of the fourth plane, is now firmly established on the threshold of the mental world, and is confronted by the full blast of the intense desires, emotions and thoughts which are the aspects of Mind of the mental world.

Though the fourth plane is the exalted stage of consciousness where God in the man state consciously experiences Himself as infinite energy personified, yet it is the state of experiences of the so-called "darkest night," because here the consciousness of God in the man state undergoes the experience of being caught, as it were, between "the Devil and the deep." Fired by intense desires and emotions, the overpowering incitement or temptation to wield and use the infinite energy which is at His command proves a treacherous foe at this juncture when the involution of consciousness of subtle-conscious God in the man state is unfailingly and rapidly progressing towards the mental sphere where it will gain mastery over all desires, emotions and thoughts.

If desires at their zenith emanated by the mental plane, confronting the consciousness of God in the man state in the fourth plane, overpower God (in the man state on the fourth plane), and if the forces generated by the infinite energy at His command are released by Him, then the experience of the liberation of infinite energy at this juncture often proves fatal, especially when He grossly misuses the forces liberated by infinite energy to satisfy selfish ends indiscriminately.

At this juncture on the fourth plane if the power of the infinite energy of the subtle world is indiscriminately liberated, the resultant effect of the complete liberation of that energy is almost unimaginable by gross consciousness. However, an idea could be gathered of that result from the fantastic experiences of the liberation of nuclear energy, which is merely one of the gross aspects of the infinite energy of the subtle world.

Thus, if the involved consciousness of God in the man state succumbs to the temptation of experiencing the complete liberation of infinite energy in the fourth plane of consciousness, the

inevitable experience is so severe that the full consciousness gained, and the subtle consciousness experienced, totally disintegrate into the most-finite consciousness, identifying God once again with the most-finite gross form of stone. Consequently, the consciousness of stone-conscious God must once again go through the whole process of the evolution of consciousness, identifying Himself with gross forms until He identifies with man and again wins full consciousness.

It is a fact that when consciousness is once gained it can never be lost, but the disintegration of consciousness from the fourth plane is the one exception to this rule. This disintegration of consciousness occurs only in the case of fourth plane consciousness and that, too, only very, very rarely, when He succumbs to the temptation of misusing the powers of that plane.

If God in the man state in the fourth plane does not misuse the powers of infinite energy but uses them discriminately, without being overpowered by desires,* then with further involution of consciousness the subtle-conscious God in the man state experiences directly the sixth plane of the mental world, skipping over the experiences of the fifth plane of the mental world.

But if God in the man state in the fourth plane neither uses nor abuses the powers of infinite energy, then gradually, with further involution of consciousness, subtle-conscious God in the man state in the fourth plane of consciousness crosses the threshold of the mental world and begins to experience the fifth plane of consciousness.

The fifth and sixth planes of consciousness are fundamentally the planes of the mental sphere of the Mind. In the mental world

* [Desires must be **consciously** wiped out because they can create new impressions and in turn further desires which may lead to further binding actions. Consciousness is preoccupied with such impressions and their physical expression rather than with the real Self. If these impressions are wiped away consciously, the soul (*atma*) will then begin to perceive the Truth, and will begin to emancipate itself from the tyranny of worldly desires. The individual (*jiv-atma*) minus life (of desires) becomes soul (*atma*), and is always the unconscious Almighty. It is while we are living that life must be given up. To renounce worldly desires while retaining consciousness of unconsciousness is the goal of life. Ed.]

mental-conscious God in the man state is master of His mind, whereas in the gross and subtle worlds when gross- and subtle-conscious, He was the slave of His mind.

With the progress of the involution of consciousness of subtle-conscious God in the man state, the experiences of the fifth plane of the mental world are realized by the mental sense which is only that of **seeing**.

In the man state, when God is mental-conscious He is not conscious of the gross or subtle bodies but He does work through the gross body and subtle body, not directly but on and from the mental plane. So even if mental-conscious God in the man state is not conscious of the gross and subtle bodies, and therefore does not realize the experiences of the gross and subtle worlds, He still can unconsciously utilize the gross body through various aspects of the gross. He is thus observed eating, drinking, sleeping, seeing, hearing and feeling as in an ordinary gross-conscious human-form, although He is all the while conscious only of the mental body with His mental sense of only "seeing." Similarly He can unconsciously utilize His subtle body through various aspects of infinite energy and is thus observed moving about actively and performing acts while all the time He is only conscious of the mental body—the mind—and only consciously experiences the mental world with His mental sense. Mental-conscious God in the man state in the mental sphere has now only one sense, and that is of "seeing." The mind persists through the fifth plane of consciousness. In the sixth plane of consciousness, the mind itself becomes the Inner Eye and sees God. In the seventh plane of consciousness, the mind is annihilated.

Hence it is that mental-conscious God in the man state in the fifth plane experiences the impressions generated through His mental sense of "seeing" and consequently experiences the mental world with the mental body (mind). He is now conscious only of mind. In this stage, God in the man state is capable of controlling the minds of gross-conscious and subtle-conscious states of God in subtle-conscious and gross-conscious human forms.

But in the fifth plane, mental-conscious God in the man state is totally incapable of performing any miracles because He is now in the

mental sphere and no longer in the subtle sphere of infinite energy which, when released, resulted in miraculous powers. Yet, because He is mental-conscious and is about to become "Mind" personified, He controls the minds of the subtle-conscious state of God and becomes the source which incites those in the state of subtle consciousness to perform miracles. He is the One Who, in the mental-conscious state, according to the desire and will of His mind, is capable of checking, controlling or guiding the minds of those in the subtle-conscious planes either to perform the miracles or not, though He Himself in His mental-conscious state cannot perform any miracle.

God in the man state of mental consciousness is capable of creating and controlling the thoughts, desires and emotions of all minds in gross- and subtle-conscious states. He is Himself stable as soon as He experiences the state of the fifth plane, from which state the consciousness involved thus far can never devolve nor disintegrate.

As the involution of consciousness of mental-conscious God in the man state gradually progresses deeper and deeper, He experiences His mastery over the mind, and the consciousness of mental-conscious God is said to be Mind personified. Thus God in the man state now becomes fully conscious of the mind or the mental body and experiences the whole of the mental sphere or the mental world in the sixth plane of mental consciousness. This experience is of "seeing" God in His original state face to face. This "seeing" is the seeing of the mental consciousness with the mental sense of "seeing." In other words, God in the man state sees God everywhere and in everything.

Right from the first plane up through the sixth plane the involution of consciousness progressed gradually and consistently as the consciousness of God underwent fewer and scarcer experiences of multifarious and diverse opposite impressions, which grew fainter and fainter. Therefore, during the progress of the involution of consciousness of God, the diverse opposite impressions gradually lessened and became fainter until the involved consciousness of God in the sixth plane was fully conscious of the mental body and experienced the mental world in full with practically no impressions at

all except for a last faint trace of residual impressions of opposites. In other words, the involved consciousness fully identifies with the mind and God tends to realize that He is Mind. Now God in the man state as Mind has the last finite impression that He as Mind sees God face to face in all things except in His Self. This is the state of God in the man state in the sixth plane of consciousness.

This mental-conscious God in the man state of the sixth plane, practically void of all impressions at this point and only conscious of Mind, is now confronted by God Himself and sees Him face to face, and also sees Him in all things, but He does not see His Self in God because He is still impressed with the consciousness of Mind and takes Himself as Mind.

This mental-conscious God in the man state, associating Himself with Mind, is conscious of Himself as Mind and experiences Himself as still something other than God, because He actually sees God face to face with His mental consciousness. Then, too, He sees God much more vividly and intensively than, in the gross or subtle states of God, He can see the gross and subtle objects in the gross and subtle worlds.

In this stage the consciousness of God, which had experienced diverse and innumerable opposite impressions, now experiences the last trace of dual impressions of opposites. Therefore, mental-conscious God in the man state on the sixth plane is yet conscious of duality, that is, identifies Himself as Mind and differentiates Himself from God.

In order to understand the involution of consciousness in the mental sphere more clearly it is necessary to understand that the mental sphere of the fifth and sixth planes of consciousness is the domain of the Mind. This Mind of the mental planes has two sections.

In the first section the state of Mind is inquiring or reflecting. In this state Mind functions as Thoughts—high thoughts, low thoughts, good thoughts, bad thoughts, material thoughts, spiritual thoughts and thoughts of every kind, type and state.

In the second section the state of Mind is impressive or sympathetic. In this state Mind functions as Feelings—feelings of sufferings

and emotions, feelings of desires and longings, feelings of pangs of separation and feelings of every kind and type and state.

Since Mind of the mental sphere has distinct dual functions, it is inevitable that the experiences in the field of Mind (*i.e.*, the mental sphere) must be distinctively of two kinds also.

Thus the mental sphere has two domains. Therefore the domain of the fifth plane of consciousness is of thoughts, and the domain of the sixth plane of consciousness is of feelings.

Consequently, the consciousness of mental-conscious God in the man state in the fifth plane identifies with the first section of Mind, which is inquiring or reflecting Mind. Therefore, this mental-conscious God in the man state of the fifth plane is the creator and master of thoughts, as He is "Thoughts" personified, and is accordingly capable of controlling only the thought section of all minds of all gross- and subtle-conscious states of God. This is often misinterpreted as controlling the **minds** of all gross- and subtle-conscious states of God, but the fact is that God in the fifth plane of consciousness does not control the mind as a whole, but controls only that state of Mind which functions as **thoughts**.

Mental-conscious God in the man state in the fifth plane of consciousness, while identifying Himself as inquiring or reflecting Mind emanating only thoughts, does not identify Himself with the second section of Mind and is therefore still incapable of establishing mastery over feelings (*i.e.*, emotions and desires).

With greater involution of consciousness, mental-conscious God in the man state of the fifth plane progresses into the sixth plane of consciousness wherein He gains consciousness of the second section of Mind of the mental sphere and thus tends to identify Himself with that second section of Mind (*i.e.*, impressive or sympathetic Mind).

Mental-conscious God in the man state in the sixth plane of consciousness experiences the mental world, with the mental sense of seeing, through complete identification with feelings, and thus God in the man state is not Thoughts but is Feelings personified. Wherefore He experiences consciously the feelings of seeing God face to face continuously in all things and everywhere. He feels seeing God everywhere continuously but He cannot feel seeing Himself in God

as God. For this reason He cannot reconcile feelings of sight of God with His own identity as God, because He still identifies Himself with feelings. He feels for, longs for and pangs for union with God Whom He at this stage feels seeing face to face.

This identification with the second section of Mind (feelings) is the state of God in the man state where the predominant aspect of divine love, which eventually leads to union with God (*i.e.*, realization of the God state consciously), is manifested most forcefully.

Hence it should be clear that the fifth plane of the mental sphere is the state of full consciousness of thoughts only. The mastery over control and creation of thoughts alone is established, and there is no mastery or control over feelings of desires and emotions. But the sixth plane of the mental sphere is the state of full consciousness of feelings, and thus the mastery over control and creation of feelings is established and no more scope is now left for even a single thought to penetrate into the domain of feelings.

The sixth plane consciousness is **thought-less** and governs the **feelings** of all of the gross- and subtle-conscious states of God. This is often misinterpreted as mastery over the **hearts** of all those in the gross- and subtle-conscious states of God. He does not govern or regulate the so-called hearts but controls and governs that second section of Mind in the mental sphere which emanates feelings of emotions and desires.

The loving of God and the longing for His union is really and fully demonstrated in the sixth plane of consciousness. Only when the sixth plane of the mental sphere is transcended, does Illusion vanish with the vanishing of the last trace of impressions, and Reality is realized.

Mental-conscious God in the man state on the sixth plane is still experiencing duality, because God in this state of consciousness finds Himself as Mind and not as God.

This experience of duality lingers on and on until the final involution of consciousness attains the seventh plane of consciousness. This is the final and seventh stage in the process of involution of consciousness when the full consciousness of God in the man state is now fully withdrawn inwards, so completely that it is now

fixed and focussed onto Himself rather than onto the objects of His own creation.

Now that full consciousness has been fully involved, the objects of Nothingness, which apparently appeared to exist, vanish completely together with their impressions.

With complete annihilation of impressions of the associations of the Nothing, the impressioned consciousness of God in the man state is spontaneously transformed into the unimpressioned or impressionless consciousness of God which makes God in the man state experience the "passing-away-in" His original state of absolute vacuum. It is but natural that the full consciousness, fully involved, and now free from even the slightest trace of any impression, should give no other experience but that of the original, absolute vacuum state of God which once prevailed and which is now experienced **consciously**.

This full consciousness, fully involved, is the super-consciousness or the *mahachaitanya*. The unconscious God in the original, absolute vacuum state is now fully conscious, or super-conscious, of His original state of God in the Beyond the Beyond state.

This "passing-away-in" the absolute vacuum of the original state of God is called attaining the *fana* of the seventh plane of consciousness.

In Sufi terms *fana* means "passing-away-in." *Fana* has two stages: the first stage of *fana* is the conscious experience of the absolute vacuum state, and the second stage of *fana* or *fana-fillah* is the conscious experience of the "I am God" state.

Fana-fillah, the second stage, is the Goal of God in the man state where God in human form, that is, as man, ultimately realizes the "I am God" state with full consciousness. This is the state of final *majzoobiyat* as it is termed by the Sufis.

Much before the first stage of *fana* is attained, God in the man state, as man, had full consciousness of the limited ego or "I," mind, energy, body and the world in an ordinary awake state, because the full consciousness of God in the man state, as man, was directly focussed on them through their finite impressions. And as soon as the consciousness of God in the man state, as man,

began to involve, the involved consciousness experienced gradually the six planes of sub-super-consciousness through impressions gathered and spent in each of the six planes. When the sub-super-consciousness completely involved, that is, was withdrawn inwards towards Himself, then God in the man state, as man, gained the seventh plane of super-consciousness devoid of all impressions. This was the final stage in attaining the Goal.

Simultaneously with the complete involution of consciousness, and on gaining super-consciousness, the mind is finally completely annihilated and vanishes once and for all time together with all impressions. The false experiences of the limited ego or "I," mind, energy, body and the world all disappear forever, vanishing completely, because all these experiences were but the outcome of the impressions generated out of the Nothing, which literally meant nothing and were nothing.

Consequently, with the vanishing of the limited ego or "I," mind, energy, body (typifying happiness) and worlds with all of their corresponding paraphernalia, a state of absolute vacuum is spontaneously experienced by the consciousness, which remains eternally when once it is gained. At this stage God, in the man state as man, with full consciousness as super-consciousness, is now only conscious of absolute vacuum—the consciousness is now fixed and focussed on "Absolute Vacuum" itself.

This vacuum is absolute in its entirety; vacuum alone prevails and there is an entire absence of the Nothing as well as of the Everything. This is therefore called the "Divine, Absolute Vacuum," and it is not born of Illusion, but it is born of Reality.

This state of divine vacuum prevails just at the instant when the Nothing disappears or vanishes and just immediately before the Everything fills in that vacuum to give conscious experience of the reality of the "I am God" state.

This is the first stage of *fana* where all that is of the Nothing vanishes completely and where the super-consciousness is focussed only on absolute vacuum, which now prevails as it prevails eternally in the original God-Is state of God in original, divine sound sleep.

Therefore, in the first stage of *fana* the consciousness of God, in the man state as man, is not of the limited self or ego or "I," mind,

energy, body and worlds, nor is the consciousness even of God or of the unlimited Self or Ego or "I," universal mind, unbounded energy, universal body and universes; because, in this first stage of *fana* only the consciousness of absolute vacuum prevails. This vacuum is also divine; it is not of Illusion but it is of Reality. In this first stage of *fana* the super-consciousness of God, in the man state as man, experiences the "passing-away-in" the absolute vacuum state of the original God-Is state, and is thus conscious now only of absolute vacuum.

As has already been said, this same absolute vacuum state is also established in the everyday sound sleep state of a normal man where the limited ego or "I," mind, energy, body and the worlds also vanish and the consciousness gained remains dormant.

The only difference, which truly makes a world of difference, between the absolute vacuum state of the everyday sound sleep state of man and the experience of the absolute vacuum in the first stage of *fana* is, that although the same absolute vacuum is established also in *fana*, yet in *fana* the consciousness no longer remains dormant. In this stage it is fully and completely matured consciousness, now actually experiencing the very same absolute vacuum state as the original state of God.

The experience of the first stage of *fana* is of the *nirvana* state.

Nirvana is that state where apparently "God Is Not." This is the only state where "God Is Not" and "Consciousness Is." This experience of the first stage of *fana* is what Buddha emphasized, but later on it was misinterpreted as Buddha having emphasized that there was no God. The reality, however, is that God Is; but in the absolute vacuum state of the first stage of *fana* only consciousness remains, experiencing absolute vacuum.

As it can never happen for God not to exist, in the state of *nirvana* God plays the part of consciousness itself, which consciousness is sometimes termed super-consciousness or *mahachaitanya*.

The second stage of *fana* follows this *nirvana* state and the "I am God" state is experienced consciously.

However, it is only in some cases that the first stage of *fana* is immediately followed by the second stage of *fana* called "*fana-fillah*" where the annihilated false and limited ego or "I" is replaced by the

real and infinite, unlimited “I” on which the super-consciousness now becomes automatically focussed. Simultaneously the absolute vacuum is automatically filled by the experience of the Infinite.

The super-consciousness of God in the man state, as man, now fixed and focussed on the unlimited “I,” spontaneously identifies man with God the Infinite. Simultaneously with the identification, the super-consciousness of God the Infinite experiences the “I am God” state. This is the Goal.

Attainment of the Goal is to attain the *nirvikalpa samadhi*.*

Just as man goes to sleep every night and must wake up every day in the state of man, so also when one goes into divine sleep one must wake up in the Divine. Similarly the first stage of *fana* is the sound sleep state with full consciousness, and the second stage of *fana* which is *fana-fillah* is the state of awakening in God as God.

When the first stage of *fana* is immediately followed by the second stage of *fana-fillah*,²⁰ in some cases the consciousness of the limited “I,” “self,” mind, energy, body and the worlds does not come back; but the consciousness, now as super-consciousness, of the unlimited “I” only exists as identified with the universal Self, God. The super-consciousness now experiences the “I am God,” “Aham Brahmasmi” or “Anal Haqq” state. This is the experience of *nirvikalpa samadhi*, meaning thereby “Undoubtedly I am God.” This is experienced because in *fana-fillah* the *atma* consciously merges completely in *Paramatma*, or in *fana-fillah* the soul achieves complete union with the Over-Soul.

This experience is the Goal and it was attained only after the evolution of the consciousness, latent in the Nothing, took place when the latent finite Nothing manifested as infinite Nothingness. The evolved consciousness, while infinitely entangling itself in the field of the Nothingness, experienced this false and finite Nothingness as real and infinite. Ultimately, when this consciousness involved, it could gradually experience the infinite falsity of

* The soul has necessarily to pass through the state of *nirvana* to attain Liberation (*mukti*). Escape from the round of birth and death is attained both in *nirvana* and *nirvikalpa*. It is because of this that *nirvana* is supposed to be the Goal, but the fact is that the real Goal for one in human form is to attain *nirvikalpa*. And, there is a world of difference between *nirvana* as Goal and *nirvikalpa* the Goal.

the infinitely false Nothingness, and eventually realize the infinite reality of the God-the-Infinite as the Everything beyond doubt and beyond limitations and as eternal existence in the “I am God” state of *fana-fillah*.

This *fana-fillah* is the goal where the “I am God” state is experienced, for example, by those persons who are called “*Majzoobs*” (one being overpowered by God, or one whom God controls). These persons are also known as “*Brahmi Bhoots*.” In this state one constantly, continually and consciously experiences the “I am God” state together with the continued and conscious experience of the infinite trio-nature of God, *sat-chit-anand* (i.e., infinite power, infinite knowledge and infinite bliss), as one’s own infinite nature.

So it is that self-conscious God, in the man state as man in the seventh plane, is now fully conscious of Self as infinite and eternal. He is now also conscious of the source of energy and mind which were nothing but the finite aspects of His own infinite power and infinite knowledge, which He experiences now, while being continually in infinite bliss.

In His travail to gain Self-consciousness, the indivisible, eternal God, unconscious of His infinite state, gathered and experienced innumerable diverse impressions, and all the while associated Himself with finite and ephemeral existences, unfurling the gross, subtle and mental worlds, while *evolving* gross consciousness of the gross world and while *involving* consciousness of the subtle and mental planes of the subtle and mental worlds. The final involution of the consciousness of God culminated in conscious realization of His Self in His infinite state.

Consequently when the consciousness of God gained consciousness of Self and experienced infinite power, knowledge and bliss, God realized that He exists eternally in infinite bliss and that all through the travail of gaining Self-consciousness, the impressions, experiences and associations and dissociations of the gross, subtle and mental bodies and worlds were of the Nothing and were but vacant dreams. He realized, too, that identification with gross bodies, creatures and human beings, and all experiences of the three worlds and the six planes with all of their paraphernalia, had their relative existences sustained and maintained as long as His

consciousness was immature. Maturity was only attained in the seventh plane with consciousness fully involved. This led God to realize His Self, or made God fully conscious of God-realization. In other words, God's own infinite state was consciously realized by God Himself when He attained the "I am God" state.*

In other words, God first goes through the becoming process in the gross; that is, in the gross, God becomes the **body** of *anna bhuvan* (gross sphere). Then in the subtle He becomes the **energy** of *pran bhuvan* (subtle sphere). Then in the mental He becomes the **mind** of *mano bhuvan* (mental sphere). Beyond this in *vidnyan*, God becomes God—that which He was and is and always will be. Therefore God, Who was originally unconscious, now becomes oblivious of oblivion itself and gets the real and final answer to His original First Word—"Who am I?"—as "I am God." Thus in the gross, subtle and mental spheres God becomes actually what He really **is not**; and in *vidnyan* He becomes actually what He really **is**. Originally God was God; now God has become God.

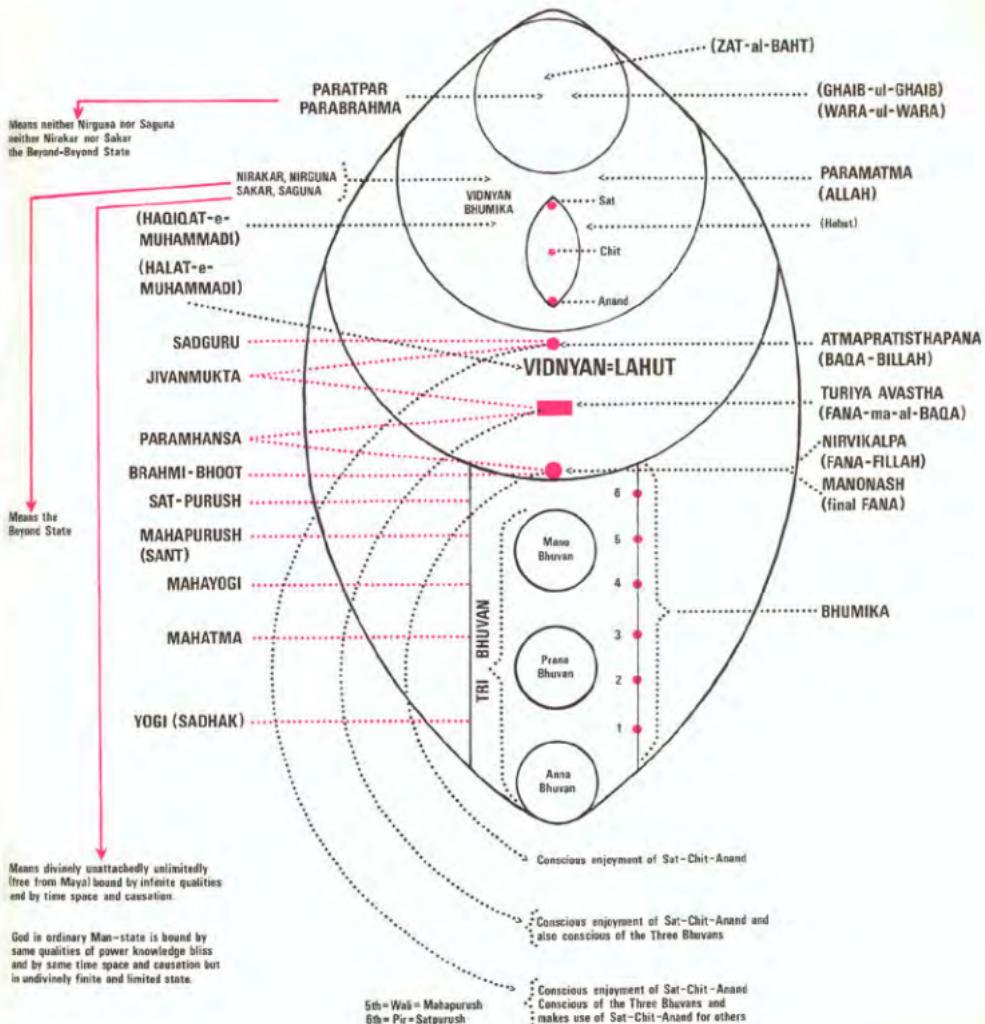
Just because God, after "passing-away-in" His original state of absolute vacuum in the first stage of *fana*, realizes His own infinite state of "I am God" in the second stage of *fana*, this *fana* (i.e., *fana-fillah*) becomes and is the goal.

Attainment of this goal means the end of the First Divine Journey, which began with gnosis and which ended, after traversing all planes of consciousness, in deification.

The second stage of *fana* is deification which means man has become God. Man now is God and experiences God's knowledge, God's powers and God's bliss; but this is not "Perfection" as yet, although it is the goal. At the second stage of *fana* or the *fana-fillah*, which is the end of the first divine journey, man has entered God and thus has become God, but has not yet entered God's life. Man at the end of the first divine journey simply realizes that he is God and simply experiences the "I am God" state together with

* The happiness of God-realization is the Goal of all Creation. The real happiness which comes through realizing God is worth all physical and mental sufferings in the universe. Then all suffering is as if it were not. The happiness of God-realization is self-sustained, eternally fresh and unfailing, boundless and indescribable; and it is for this happiness that the world has sprung into existence.

THE JOURNEY



VEDANTIC *	MYSTIC	SUFI
Paratpar	God's Beyond -	Ghaib-ul-Ghaib
Parabrahma	Beyond State	Wara-ul-Wara
Paramatma	God in Beyond State	Allah
Anant	Infinite	La Mahdoode
Nirguna	Attributeless	La Sifat
Nirakar	Formless	La Surat
Sat-Chit-Anand	Power, Knowledge, Bliss	Qudrat, Marefat, Musarrat
Vidnyan Bhumika	Realm of Mastery	Alam-e-Hahut Arsh-e-Ala
Atmapratisthana	Established in the	Baqi-Billah
Sahaj Samadhi	Life of God	
Vidnyan	Highest Divine Consciousness	Ahadiyat Alam-e-Lahut
Saguna	Qualitied	Ba Sifat
Sakar	Manifest in Form	Ba Surat
Brahma	Emanator	Afridgar
Vishnu	Sustainer	Parvardigar
Mahesh	Dissolver	Fanakar
Mano Bhuvan	Mental Sphere	Alam-e-Jabrut
Pran Bhuvan	Subtle Sphere	Alam-e-Malakut
Anna Bhuvan	Gross Sphere	Alam-e-Nasut
Utkranti	Evolution	Irteqa
Punar Janma	Reincarnation	Rij'at, or Awagawan
Bhumika	Plane	Asman
Atma	Soul	Jan, or Ruh
Jiv-Atma	Embodied Soul	Jan-e-Jismi
Manava	Human	Insan
Yogi (Sadhak)	Aspirant	Rah rav
Sadhu	Advanced Soul	Mutawassit
Mahatma	Great Soul	Akhyaar
Mahapurush (Sant)	Saint	Abrar = Wali
Satpurush	Adept Pilgrim (Saint)	Afrad = Pir
Manonash(Nirvana)	Annihilation of Mind (self)	The final Fana
Nirvikalpa	Oneness with God	Fana-Fillah
Brahmi Bhoot	The Divinely Absorbed	Majzoob-e-Kamil
Turiya Avastha	Divine Junction	Fana-ma-al-Baqi at Muqam-e-Furutat
Paramhansa	Divine Super-Man	Majzoob-Salik or Salik-Majzoob
Jivanmukta	Liberated Incarnate	Azad-e-Mutlaq
Sadguru	Man-God	Qutub
Avatar	God-Man	Saheb-e-Zaman

* Vedantic and near-Vedantic terms

the experiences of infinite power, knowledge and bliss, and enjoys the state of infinite bliss.

After the Goal is attained at the end of the first divine journey, but very rarely however, God as man, now in the God state, can leave infinite bliss and come down to normal consciousness from the super-conscious “I am God” state and begin to experience the state of *baqa*, thus entering the second divine journey.

The Sufi term “*baqa*” means “abiding-in.”²¹

To come down to normal consciousness from the super-conscious “I am God” state and to experience the “abiding-in” God state would mean getting established in the very life of God. Thus in *baqa* the life of God in a human being is established. This means that in *baqa* man establishes himself as God consciously. This consciousness is called “*sulukiyat*” or the normal consciousness of being “established in the life of God.” Distinct from this is the *majzoobiyat* or “being drowned or absorbed by infinite bliss” in the state of “I am God.” Accordingly, God as man, experiencing the state of *baqa*, is called the real “*Salik*” in Sufi terminology. This *baqa* of Reality and Divinity is called “*baqa-billah*.” In Vedanta it is known as “*atmapratisthapana*.”

The *Salik* not only experiences infinite power and infinite knowledge while in infinite bliss, as in *majzoobiyat*, but, now being the *Salik*, He consciously accumulates all the infinite power, infinite knowledge and infinite bliss while being established in the life of God with the normal consciousness of His *sulukiyat*.

But before finally and really “passing-away-in” the reality of the ultimate *fana-billah* state with full consciousness completely matured, and before getting established in the final *baqa-billah* of Divinity, generally speaking in terms of Illusion, there are as many individualized experiences of *fana-baqa* as there are varied and innumerable species and states of life in Creation.

Nevertheless, three fundamental types of *fana-baqa* include all the individualized experiences of *fana-baqa*.

The first of the three fundamental types is the rudimentary. This type is the *fana-baqa* of the phenomenal, false life in Illusion experienced by all who, daily “passing-away-in” *fana*, gain *baqa* to “abide-in” Illusion every day. This rudimentary *fana-baqa* of the

ordinary phenomenal, false life is composed of the ordinary sound sleep state and the ordinary awake state.

As stated before, even when one with all of the impressions of Illusion “passes-away-in” sound sleep, the same original divine absolute vacuum of the God-Is state is established, where never anything existed and where nothing ever exists except the one infinite and only Reality as the Everything, which is called the Infinitude of God in His God-Is state. When the impressions of Illusion, with which one goes to sleep, wake one up, one abides in Illusion itself in the awake state and establishes everyday life in Illusion.

Accordingly, in everyday life, when one goes into sound sleep, *fana* is established as one daily “passes-away-in” the original God state without consciousness. And when one wakes up daily, *baqa* is gained to “abide-in” the everyday life of Illusion, as long as sound sleep does not overpower and drag one, once again, into the state of the daily *fana* which is the One’s original, divine state of absolute vacuum.

The second type of *fana-baqa* is of the planes on the Path towards attainment of the goal and differs from the rudimentary type of the ordinary phenomenal, false life in Illusion, although this second type of *fana-baqa* of the planes is also illusion.

In every plane, from the first through the sixth plane on the path, the full consciousness evolved is being gradually withdrawn inwards or involved. Hence the *fana-baqa* of the planes is in accordance with the impressions impregnating the involving consciousness and differs from the first type of rudimentary *fana-baqa* of the impressioned consciousness that is fully evolved or is still in the process of evolution.

Every plane on the path towards the goal of *fana-fillah* has its *fana-baqa* while the fully evolved consciousness is being gradually involved in conjunction with progressive advancement in the planes.

But the generalized meaning of the Sufi term “*fana*” is the “passing-away-in” the absolute vacuum of the original God-Is state. Therefore, whether the *fana* is of the rudimentary type of the ordinary phenomenal, false life or of the second type of the planes on the path, it does not make any difference at all. In both types the

fana (“passing-away-in”) is fundamentally the same, for daily in the sound sleep state the impressioned consciousness, in both cases, “passes-away-in” the same state of absolute vacuum, regardless of all the differences in the types of impressions of Illusion.

Although the *fana* is always the same in both the **evolving** consciousness and the **involving** consciousness, yet it is the type of impressions of Illusion with which the consciousness is impregnated, while abiding in Illusion during the awake state, that really matters, and that does create the differentiation when “passing-away-in” the sound sleep state or in the state of *fana*.

For example, the *fana* of an animal or a creature in the sound sleep state “passing-away-in” the absolute vacuum, with its own particular impressions of Illusion, differs completely from the *fana* of a human being in the sound sleep state “passing-away-in” the absolute vacuum with his own particular impressions of Illusion. Similarly, the impressions of Illusion of an ordinary human being will be quite different from the impressions of Illusion of a human being in the planes of the path.

In all cases, though the different types of *fana* remain always as *fana*, yet the different impressions impregnating individual consciousness in the *baqa* of the awake state give rise to the individualized *fana* of each and all species and states of life in Creation.

In contrast with that, when the *baqa* of the individualized life is gained in the awake state after the sound sleep state of *fana*, the *baqa*, which in Sufi terms means “abiding-in,” establishes in Illusion the everyday individualized life of Illusion in accordance with the predominant impressions with which the individualized life had “passed away” from the variety of impressions of Illusion in the state of its individualized *fana*, in the sound sleep state. As such, every individualized *baqa* completely differs from every other *baqa*, because when this individualized *baqa* is gained in the awake state, the impressions of the impressioned consciousness of every individualized life are solely responsible for establishing in Illusion the individualized life of Illusion.

Hence it is that in regular, unfailing succession the *fana* of Illusion in the sound sleep state is invariably followed by the *baqa* of Illusion in the awake state, which in turn gets lost in the inevitable

fana only to alternate and re-establish again and again—day after day, year after year, and life after life—irrespective of whether this *fana* or *baqa* is of the ordinary, phenomenal false life or is of the planes on the Path. It is never stable as long as it is of the Illusion.

As long as individualized life does not really and finally “pass-away-in” the *fana-fillaḥ* of Reality and become established in the abiding *baqa-billaḥ* of Divinity, it is obvious that there are bound to be innumerable and diverse types and groups of *fana-baqa* of Illusion in accordance with the persisting impressions that consistently impress the evolving and the involving consciousness of individualized life in *baqa*.

In every plane also, from the first through the sixth plane of involving consciousness, there is bound to be a particular type of *baqa* for each of the six planes, in accordance with the particular impressions of the Illusion of each plane.

When a man is said to be on the first plane his fully evolved consciousness is beginning to involve, and his full consciousness remains focussed on the first plane of the subtle sphere, because the impressions of the first plane consistently impregnating his involving consciousness make him abide in the first plane and lead him to experience the illusion of this plane. Even though the gross body of the man on the first plane is exactly like the gross body of a man **not** on the first plane, and though the man on the first plane also sleeps and wakes up exactly like an ordinary man of the everyday phenomenal, false life, yet, because his involving consciousness is directly focussed on the first plane, he “passes-away-in” the sound sleep state of the first plane *fana* with the impressions of the illusion of the first plane, and wakes up daily to get established in the first plane *baqa* to “abide-in” the first plane, and to experience the impressions of that plane.

The difference between the *fana-baqa* of the man who enters the planes of the path and of the man who is not on the planes of the path is that the former can be likened to a man who, after living for many years in a certain place, severs all of his past connections and sets out on a world tour, travelling from one place to another, crossing continents one after the other. Although this

man would be daily going to sleep, and awakening the next day, as he was accustomed to sleeping and awakening every day in his first habitat, yet now in the course of his world tour he would be “passing-away-in” sound sleep and would be daily waking up evidently with the predominant impressions of his completely changed environments and novel experiences.²²

In short, he who enters the first plane of involving consciousness eventually experiences the first plane fully. This man, who is getting established in the first plane, establishes his living in this “world of his own” and therefore he sleeps in this plane and wakes up every day in this plane as well. In exactly the same way, all individualized consciousness in all other planes “passes-away-in” the *fana* of those particular planes to wake up in such planes and establish the everyday life *baqa* in these particular planes.

Nevertheless, the *fana-baqa* of every plane of the path is fundamentally of the same type, because it pertains only to consciousness that is **involving** gradually and not to that of the evolving nor of the evolved consciousness. Whatever difference there is to differentiate the *fana-baqa* of one plane from another plane would only be such as would exist between two men living on two different continents of the same earth and having their own individual impressions of that particular part of the earth on which each lives. The man in America has his own impressions and relative experiences of his individualized life; the same is true of the man in Asia who has his own impressions and experiences related to his continent which is quite different from America.

But the fundamental fact remains that both men live on the same earth. Despite the vast difference between the impressions and the consequent experiences of these two men, yet when both sleep, they both “pass-away-in” sound sleep. And, whether one sleeps on a bed of velvet and the other on a bed of hay, it is quite immaterial when both can equally enjoy the same sound sleep state. In like manner, when both wake up they both can live their individual lives in illusion on the same earth, irrespective of the difference in their impressions and their consequent relative experiences due to living on different continents. Thus the *fana-baqas* of all the planes on the

path are not in any way different fundamentally, although each and every plane on the path has its own *fana* and *baqa* when individualized life on the planes is under consideration.

Just as the rudimentary first type of *fana* and *baqa* includes all the individualized *fanas* and *baqas* of dogs, horses, camels, elephants, of all creatures and human beings that live the phenomenal, false life of illusion in the gross world, so also the second type of *fana* and *baqa* of the planes on the path includes all the individualized *fana-baqas* of each and all on every plane from the first through the sixth planes of the illusory subtle and mental worlds.

When a man in a particular plane, with his consciousness gradually involving, becomes completely dazed by the enchanting experiences of the plane, the man is said to be a *majzoob* of this particular plane.* Such a *majzoob* is completely absorbed and overpowered by the impressions of Illusion of the plane which consistently impregnate his consciousness. Even in the awake state this *majzoob* of the plane behaves as if he were completely intoxicated by and drowned in the enchantment of the plane. Such a man is commonly known as a “*mast*,” meaning thereby that the man is “God-intoxicated.”

On the other hand, if a man in a particular plane does not get absorbed in and overpowered by the fascinating experiences of the plane, but continues to maintain his poise throughout while his involving consciousness is persistently impressed by the impressions of Illusion of that plane, he is then said to be a *salik* of the particular plane.[†] Such a *salik*, to all external appearances, behaves like a very normal man of the world even though his consciousness is progressively involving and is completely dissociated from the gross world as far as his consciousness, fully focussed on the particular plane, is concerned. The *sulkiyat* and *masti* of each plane are different.

There are, however, certain cases when a man in a particular plane is sometimes completely drowned in and absorbed by the

* The *majzoob* and *salik* of the planes should not be confused with the real *Majzoob* of the seventh plane known as “*Majzoob-e-Kamil*” (perfect *Majzoob*), nor the real *Salik* of the seventh plane.

† [See footnote above. Ed.]

fascination of the experiences of the plane and behaves like a *majzoob*, and at other times he regains his poise and behaves like an ordinary, normal *salik* of the plane. Such a man on the plane is said to be a *majzoob-salik* of the plane if the predominant behavior is that of a *majzoob*, and a *salik-majzoob* of the plane if the predominant behaviour is that of a *salik*. Such a state in Illusion may be compared with the *turiya avastha* at the Divine Junction in Reality.

The third type of *fana-baqa* is of the seventh plane of the final involution of consciousness and is the real *fana-fillah* of the Reality and the real *baqa-billah* of the Divinity. When the impressioned consciousness of individualized life is totally and finally relieved of all impressions of the Illusion, and when this unburdened or impressionless individualized Self consciously “passes-away-in” the original, divine absolute vacuum to gain the *fana-fillah* or the “I am God” state, the goal is finally attained. This is the state of real *majzoobiyat*.²³

The only but infinite difference between the *fanas* of all the different individualized species and states of illusory life and the final and real *fana* of the divine life is that in the former the consciousness is nil while in the latter full consciousness prevails.

After the state of *fana-fillah*, the state of *baqa-billah* is established by some individualized selves to live the life of God as “Man-God” on the earth. Such a “Man-God” lives at one and the same time in all states of life and in all planes, the life of man in Illusion—knowing Illusion as Illusion—and of God in Reality. This is the state of real *sulukiyat*.

After attaining the state of *fana-fillah* and before establishing the state of *baqa-billah*, there is also a state of *turiya avastha* at the Divine Junction between *fana-fillah* and *baqa-billah*. In this state there is sometimes the experience of real *majzoobiyat* of the *fana-fillah* and sometimes the experience of real *sulukiyat* of the *baqa-billah*. This is the state of the real *Majzoob-Salik* or *Salik-Majzoob* as the case may be.

The consciousness of the false limited “I,” which was there before *fana*, matured through the process of involution, and the limited false “I” was replaced by the real unlimited “I” in *fana-fillah*. In

baqa-billah this matured consciousness is now focussed once again and is fixed on the “I” as the real unlimited “I,” on the mind as Universal Mind, on energy as Unbounded Energy and on the body as the Universal Body called the “*mahakarana sharir*.” An important fact must be noted here: that in the state of *baqa-billah* simultaneously the same consciousness is also focussed and fixed on the limited “I,” mind, energy and body, wherefore the *Salik* consciously experiences the false as falsity with the false, and the Real as Reality with the Real.

Consequently, in God’s state of *baqa-billah*, the same consciousness simultaneously experiences the dual experiences of “I am God” and “I am human.” Along with this dual experience the same consciousness spontaneously also experiences, without break, the infinite knowledge, power and bliss of God along with the experiences of the weaknesses and sufferings of humanity.

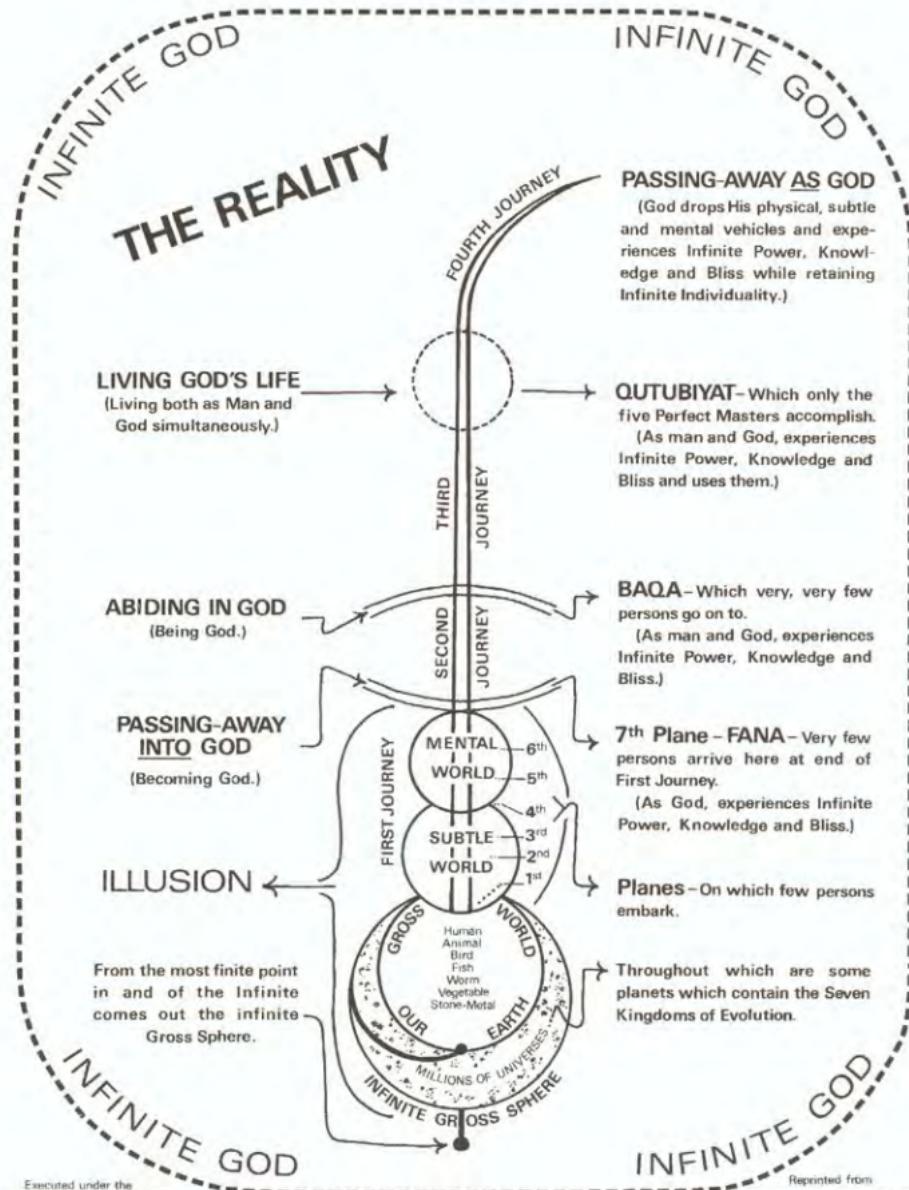
It follows that in God’s state of *baqa-billah*, God, in the form of an ordinary human being, establishes Himself in His divine life or, man “abides-in” the life of God.

In short, *baqa-billah* is that state of God where “abiding-in” or getting established in God is experienced by those who are defined as “*Saliks*” or “*Jivanmuktas*.^{24, 25} The *Salik* continually and consciously experiences simultaneously the dual experience of the “I am God” state and “I am human” state, and accumulates infinite knowledge, power and bliss, simultaneously experiencing human weaknesses and sufferings, knowing their falsity to be based on the manifestation of the finite Nothing that manifests out of His own state of being Everything and Infinite.

In *baqa-billah*, the life of God-in-human being established, man as God experiences the *sahaj samadhi*. This means that man as God simultaneously, without the least effort, has continually and automatically the dual experience of God and of man. This is the state of Perfection.

Perfection generally carries with it the sense of the highest pitch of, or the extreme type of, accomplishment, and Perfection as such cannot become more perfect. But when the term “Perfection” is used in terms of Divinity, there are three types of Perfection in the state of *sulukiyat* of *baqa-billah*:

THE FOUR JOURNEYS



The first type is known as “*Kamil*”—The Perfect One.
 The second type is known as “*Akmal*”—The Most Perfect One.
 The third type is known as “*Mukammil*”—The Supremely Perfect One.

There is absolutely no difference whatsoever in their continual and conscious experience of the eternal Reality, but the degrees of comparison that are attached to the perfection are due to the difference in the function of the **offices** of “Perfection.” Hence, due to differences in function, different attributes are attached to each type of Perfection.

The *Kamil* can spontaneously give conscious experience of the realization of God to only **one** man and make only that man like unto him in the eternal experience of the Reality. The *Akmal* can make **many** like unto him in experience; whereas the *Mukammil* can make not only **any number**, even all in the Creation,* like unto him in the experience of the eternal Reality, but he can also spontaneously bestow on **any number** the transfiguration of their physical bodies and even make their physique **appear and live and experience** like unto his own physical body in the gross world, together with giving the eternal conscious experience of the Reality.

Baqqa-billah is the end of the second divine journey. In between the states of *fana-fillah* and *baqa-billah*, at the Divine Junction (*muqam-e-furutat*), there is the state of *turiya avastha* (*fana-ma-al-baqa*).

Turiya avastha is that state where **sometimes** the super-consciousness gives the experience of the “I am God” state and where **sometimes** super-consciousness gives the experience of the “I am human” state of normal consciousness.

This state is experienced by those who are termed “*Majzoob-Salik*” or “*Paramhansa*” and who in this state of *turiya avastha*

* A *Mukammil* can make all Creation God-realized if he wishes. All Creation means all human beings and everything that is in Creation from a particle of dust to an elephant. But a *Mukammil* will never wish to do so because the carrying out of such a wish would mean the end of cosmic Illusion (the whole Creation). To put an end to cosmic Illusion would amount to putting an end to the divine play. And to end the divine play would go against the very nature or characteristics of God in His original State II (described on page 161) when He remains infinitely conscious and simultaneously infinitely unconscious.

sometimes experience consciously as “I am my own God” and sometimes experience consciously as “I am my own creature.”

At the Divine Junction, between the end of the first and the beginning of the second divine journey, the fluctuating divine experiences of “divine” and “human” are experienced alternately until the “I am God” state of *fana-fillah* gradually becomes established in the state of *baqa-billah* where the “abiding-in” God state is established and where man as God simultaneously, without the least effort, automatically undergoes the dual experience of God and man at one and the same time.

As soon as the Divine Junction is crossed the *majzoobiyat* of *fana-fillah* becomes established as *sulukiyat* in *baqa-billah*. The *Majzoob* of *majzoobiyat* could only consciously experience infinite knowledge and power while being drowned* in infinite bliss. The *Salik* of *sulukiyat*, however, not only consciously experiences but also consciously accumulates infinite knowledge, power and bliss, although He does not use these infinite aspects for others as *Qutubs* of the *qutubiyat* do.

The end of the second divine journey leads to the third divine journey which is the state of *qutubiyat* where living the life of God is actually experienced by those who are termed “*Qutubs*” or “*Sadgurus*” or “Perfect Masters.”

The state of *qutubiyat*, which follows the *sulukiyat* of *baqa-billah*, is where man as God, established in the life of God in *baqa-billah*, now begins to live the life of God in the state of *qutubiyat* as a *Qutub* or a *Sadguru*. He now not only consciously experiences as in the state of *fana-fillah* and consciously accumulates, as in the state of *baqa-billah*, infinite knowledge, power and bliss, but uses

* [Meher Baba was asked, “If *Majzoobs* are utterly unconscious of all the spheres (gross, subtle and mental), of everything except the ‘I am God’ state, then how is it they react to the physical side of life (eating, drinking, showing preference to certain things, antipathy to others)?”]

Meher Baba replied, “The *Majzoob* may apparently like or dislike, ask or reject, seem happy or angry; it is an automatic reflex action of which he is unconscious, like the sound of snoring is to the fast-asleep man emitting it. Like the sleep walker who is unconscious of his actions, however normal or varied they may be, the *Majzoob* is oblivious to his body and surroundings, and is conscious only of his divine state of ‘I am God.’” Ed.]

these infinite aspects in this state of *qutubiyat* for those who are still in Illusion. Such a Man-God of the state of *qutubiyat* is called a Perfect Master,²⁶ who as man has not only become God and established himself in God but lives the life of God as God's individual representative in Illusion.

The dual role of "I am God" and "I am human" which was established in *baqa-billah* is now not only simultaneously experienced but is also lived through in the state of *qutubiyat*; and the Man-God (*Qutub, Sadguru* or Perfect Master) now simultaneously lives the life of God and the life of man with all of the strength of the infinite knowledge, power and bliss of the God state together with all of the weaknesses and sufferings of the man state.

At the end of the third divine journey the Perfect Master not only lives a dual role and displays strength and weakness simultaneously, but also simultaneously utilizes this display of infinite strength through infinite knowledge, power and bliss, and infinite weakness through infinite suffering for those who are in ignorance and who still conceive the false, finite Illusion to be infinite and real. In contrast to this state, in the state of *baqa-billah* God experiences His Godhood constantly, simultaneously with the continual and constant experience of His manhood; and yet He cannot use the infinite knowledge, power and bliss and also cannot utilize the infinite weakness and suffering for those in ignorance because God does not live the life of God in this state as in the state of *qutubiyat*.

It is very, very rare and it is for only very, very few to begin and to end their third divine journey in the *Qutub* or *Sadguru* state. In this state man as God now lives the life of God. He now uses the infinite knowledge, power and bliss that He experiences. He is that "God and man" or Man-God who has brought down the One indivisible existence into the Many. He is that Man-God who brought down Independent Reality into Illusion and controls Illusion from the divine office of His Beyond state *vidnyan bhumika* or *muqam-e-Muhammadi*.²⁷

The very life of this Man-God or Perfect Master is the *sahaj samadhi*. Such a Perfect Master is at one and the same time, simultaneously, in all the universes and in all the worlds, on all the levels and on all the planes, living the life of the "One and the All." His

life is that of living also on particular levels and on particular planes, as every creature, and as an individual of that certain level, and of that particular plane. At the same time, together with living the life of God, he lives the life of man on this earth.*

In this state of *qutubiyat* it may be said that God overlaps God-hood, which means that the consciousness of God after pervading everything still remains infinite, unlimited and unbounded in this Beyond state of God, while remaining eternally conscious of the Beyond the Beyond state of God.

The fourth divine journey pertains to the dropping of the *Qutub's* body (*sharir*).

Even after dropping his body, the *Qutub* eternally remains consciously and individually as God the Infinite; and the individual and indivisible state of "I am God," of the state of *fana-fillah*, which is the goal, is everlastingly experienced. That is, even after the body or the human-form is dropped in the fourth divine journey, the experience of conscious, infinite, indivisible individuality is retained eternally as "I am God," Everything, infinite and unbounded, "One without a second."

Similarly, God in the state of *baqa-billah*, where the apparently dual role of consciousness of "I am God" and "I am human" is manifested, is naturally enacted until the cloak of Illusion, knowingly and consciously donned, is dropped. That is, when the human form or the body is dropped the experience of conscious, infinite, indivisible individuality is retained eternally as "I am God," Everything, infinite and unbounded, "One without a second."

God is Existence eternal, infinite and all-pervading. Since God is eternally infinite existence, it follows that there are an infinite number of states of God, infinitely and eternally existing. But

* [In the words of Meher Baba, "Perfection does not belong to God as God, nor does it belong to man as man.... The finite being, who is conscious of his being finite, is obviously short of Perfection; but when he is conscious of his being one with the Infinite, he is Perfect.... Thus we have Perfection when the finite transcends its limits and realizes its Infinity, or when the Infinite gives up its supposed aloofness and becomes man; in both cases the finite and the Infinite do not stand outside each other. When there is a happy and conscious blending of the finite and the Infinite we have Perfection." Ed.]

fundamentally there are only two states of God: the original state and the final state.

The original state is the Beyond the Beyond state of God where eternally God “Is” and consciousness “Is Not.” The final state is the Beyond state of God where consciousness “Is” eternally of the “God-Is” state of the Beyond the Beyond state of God.

The same Existence, as God, prevails eternally, whether it is as the Beyond the Beyond state of God or as the Beyond state of God. The only difference is one of consciousness. In the Beyond state of God, the Existence **consciously** realizes Itself as existing eternally as the Beyond the Beyond state of God-Is.

Therefore the divine goal is to realize the “I am God” state where Existence consciously realizes Itself as existing eternally as the Beyond the Beyond state of God-Is. This is the Reality, and the conscious realization of this Reality once gained is retained eternally. Invariably It manifests Itself in no other forms but in human forms of the earth in **different divine states** of God through different divine statuses of *majzoobiyat*, of *turiya avastha* or *fana-ma-al-baqa*, of *sulukiyat* and of *qutubiyat*.

All other intermediary states of God are **illusory states** where the same eternal, infinite, all-pervading, one, indivisible, formless Existence, as God, though not realized as the eternal Reality, asserts through its very being, in assuming forms of infinitely innumerable inanimate and animate things and creatures, as lifeless and living states of God, while in the process of gaining full consciousness of the eternal reality of infinite existence.

All these intermediary illusory states of God thrive in the illusion of cosmic Creation through multifarious and diverse gross, subtle and mental impressions of illusion; and though the entire cosmic Creation is illusion, yet it serves the purpose of a divine incubator, where consciousness of the Divine incubates, and where such incubation produces the maturity to realize the eternal Reality after the consciousness is nurtured and progressively developed through multifarious, diverse and finite impressions and experiences of the opposites of the gross, subtle and mental forms and worlds of the cosmic Creation.

In the illusory states of God, the eternal, formless, infinite God, while being impressed by His own cosmic creations, gains consciousness first of the gross forms and experiences the gross worlds, then of the subtle forms and experiences the subtle worlds, then of the mental forms and experiences the mental worlds and, eventually attaining consciousness of His unlimited Self, experiences His eternal state.

Consequently, when God is conscious of His gross forms He identifies Himself with the gross bodies and finds Himself as a particular gross body according to the special impressions of that gross body. This means that the infinite, eternal, formless God finds Himself as finite, mortal and having gross form. The cause of this ignorance is but the impressions—*sanskaras*.

So God, Who is eternally in the Beyond the Beyond state of *Paratpar Parabrahma* or in the infinitude state of God-Is, in the beginning acquires ignorance through being impressed by the impressions rather than by acquiring knowledge of His reality.

Hence when God acquires a particular form, body or *sharir* according to particular impressions, He feels and experiences Himself as that particular form, body or *sharir*. God in His stone-form experiences Himself as stone. Accordingly, in consonance with impressions and their consciousness, God feels and experiences that He is metal, vegetation, worm, fish, bird, animal or human being. Whatever be the type of the gross form and whatever be the shape of the form, the evolving consciousness of God tends God spontaneously to associate Himself with that form, figure and shape which tends Him to experience Himself through impressions that He is that form, figure and shape.

Similarly, when God is conscious of the subtle body (*i.e.*, the *pran*) then God experiences the subtle world and regards Himself as the subtle body or *pran*. Likewise, God becomes conscious of the mental body (*i.e.*, the *mana* or the mind), experiences the mental world and regards Himself as the mental body or the *mana* (*i.e.*, the mind).

It is only because of impressions that the infinite God, the Over-Soul, without form and infinite, experiences that He is veritably but a finite gross body in the gross sphere (*i.e.*, the *jiv-atma* in *anna*

bhuvan), or a subtle body in the subtle sphere (i.e., the *jiv-atma* in *pran bhuvan*), or a mental body in the mental sphere (i.e., the *jiv-atma* in the *mano bhuvan*). God, while experiencing the gross world through gross forms, associates with and dissociates from innumerable gross forms. The association with and dissociation from gross forms are called “birth” and “death,” respectively.

It is because of impressions that the eternal, immortal, formless God, or the Over-Soul, without births and deaths, has to experience births and deaths a number of times. While God has to experience these innumerable births and deaths because of impressions, He has not only to experience the gross world which is finite and therefore false, but together with it He has also to experience its happiness and misery, its virtue and vice.

All forms, figures and shapes, all worlds and planes, all births and deaths, all virtue and vice, all happiness and misery, experienced by God, Who is eternal, formless and infinite, are the outcome of impressioned consciousness. Since all impressions are but the outcome of the Nothing that manifested as the Nothingness, it means that whatever God experiences through His evolved consciousness in the gross, subtle and mental worlds is the experience of the Nothing; and as this Nothing by nature is nothing, therefore all the experiences in the intermediary illusory states of God are nothing but literally illusion and, as such, false and finite.

Only when the impressioned consciousness is freed from all impressions is liberation or *mukti* in human form attained as *nirvana* or *fana*, where only consciousness “Is” and where all else of the Nothing, which was as Nothingness, vanishes forever. Only in the case of the one who retains the body* for three to four days[†] after *nirvana* does the liberated (or the unimpressioned or impressionless) consciousness invariably realize eternal Godhood in the second stage of *fana* (i.e., in *fana-filla*) and assert itself as “I am God” **without doubt**. This is the *nirvikalpa* state of “Undoubtedly

* [Meher Baba explained: “Those who do not retain their bodies for three to four days but drop their bodies immediately after *nirvana* attain Liberation (*mukti*).” Ed.]

† [Time does not exist for anyone who is in *nirvana* or for the one who has attained Liberation. The period mentioned (three to four days) holds meaning only for the understanding of those who are gross-conscious and are bound by time. Ed.]

I am God” when, literally, the impressionless or unimpressioned consciousness, linked with human-form, realizes “I am God, I was God and forevermore will remain God” as Existence, eternal and conscious. In this way man becomes God; and it is said that man is God-realized, or that the *jiv-atma* in *Paramatma* has become the *Shiv-Atma* in *Paramatma*, or the Over-Soul.

The eternal reality is that *Paramatma*, or the Over-Soul, is *atma* or the soul; and this reality is realized only when the impressioned consciousness as *jiv-atma* becomes the impressionless or unimpressioned consciousness as *Shiv-Atma*, merging in *Paramatma* to assert and realize the identity of *Paramatma*.

If in reality *atma* is *Paramatma*, how then could any situation arise for *atma* to merge in *Paramatma*?

In order to clarify this situation and understand that *Paramatma* is *atma* in reality, we compare *Paramatma* with an infinite, limitless and shoreless ocean. Therefore *atma*, which is *Paramatma*, can never be out of bounds of the limitless and shoreless ocean (i.e., *Paramatma*). *Atma* can never be out of *Paramatma* because *Paramatma*, which we have compared to the limitless and shoreless ocean, is infinite and unlimited. How could *atma* come out of or have a place beyond the expanse of the limitless when *atma* is *Paramatma*?

Hence, *atma* is in *Paramatma*, too.

Now, in order to understand that the *atma* which is in *Paramatma* is in reality *Paramatma* Itself, let us imagine that it is possible to separate or take one iota of the ocean out of the limitless expanse of the unlimited and shoreless ocean. It follows then that this iota of ocean, when in the limitless ocean, is ocean itself before separation, and was in the unlimited ocean not as an iota of the ocean but as the ocean itself (because every iota of ocean when not limited by the limitations of being an iota is unlimited ocean itself).

It is only when the iota of the ocean is separated from the unlimited ocean, or is taken out of the unlimited ocean, as a drop, that this separated iota of the ocean is looked upon as the limited drop of the unlimited ocean.

In other words, the infinite, unlimited and shoreless ocean now is made to look upon itself through the drop as merely the limited

drop of that infinite, unlimited and shoreless ocean; and in comparison to the infinite, unlimited and shoreless ocean, this drop of ocean is most finite, most limited, and has now infinite limitations.

Similarly, *atma*, as compared to the drop of the infinite ocean, can never be out of any limitations of the limitless and infinite *Paramatma* as compared to the infinite, unlimited and shoreless ocean.

But just as the iota of ocean acquires its limitations as a drop through a bubble on the surface of the ocean, and just as this bubble bestows upon the iota of the ocean an apparent separative and limited existence apart from the infinite ocean, likewise *atma*, which is not only in *Paramatma* but which is *Paramatma* Itself, apparently experiences and asserts separative existence from the infinite, unlimited *Paramatma* through the limitations of the bubble of impressions, which bestow conscious ignorance, and with which *atma* shrouds itself and experiences itself as limited and separate from *Paramatma*.

Through these limitations, formed by the bubble of impressions, self-created by *atma*, *atma* apparently inherits a separative and limited existence from *Paramatma*, and because of this self-created separateness from infinite *Paramatma*, *atma*, which is Itself infinite, unlimited and unbounded, bestows upon Itself the aspects of being most finite and most limited, with infinite limitations acquired through impressions.

As soon as the bubble of impressions bursts on completion of total involution of consciousness, and conscious ignorance, as impressioned consciousness, is transformed into conscious knowledge, as unimpressioned consciousness, the limited and the most finite experiences of the *atma* vanish. *Atma*, liberated from apparent separative finite existence, automatically merges in, or finds itself as one with and in *Paramatma*—eternally infinite, unlimited and unbounded in the Beyond state of God; and this is called *atma*'s union with *Paramatma* or *Allah*. In this state of consciousness, *atma* is now completely conscious of the Beyond the Beyond unconscious *Paratpar Parabrahma* state of God, which is the original state of God when it is said “God-Is.” In Sufi terms, God in the Beyond state is termed “*Allah*,” and God in the Beyond the Beyond state is termed “*Wara-ul-Wara*” or “*Ghaib-ul-Ghaib*.”

In human form the highest and the most exalted divine status of God is that of *qutubiyat* where the *Qutub*, or the *Sadguru* or Perfect Master, not only consciously experiences infinite knowledge, infinite power and infinite bliss and all-goodness and all that is infinite beauty, meaning glory, but He consciously uses these infinite aspects for those *jiv-atmas* still undergoing the illusory states of God in Illusion.

In this exalted divine status of *qutubiyat* not only man becomes God but man **lives** the life of God, too. To worship this Man-God is to worship God with infinite attributes.

This highest divine status of living the life of God consciously in human-form is attained very, very rarely by very, very few *Shiv-Atmas*, after the unconscious *atmas* pass through the process of evolution, reincarnation and involution of consciousness as *jiv-atmas*, and attain *nirvana* which in some cases is immediately followed by *nirvikalpa samadhi* of super-consciousness asserting as *Shiv-Atmas*.

At all times and in all ages, and at one and the same time, there are always on this earth fifty-six *Shiv-Atmas* or God-realized *Atmas*. Of these fifty-six *Shiv-Atmas* some remain in the state of *majzoobiyat*; some remain in the state of the Divine Junction—in *turiya avastha*—known in Sufi terms as “*fana-ma-al-baqa*”; a very few of them, crossing the Divine Junction, remain in the state of *sulukiyat*; and only five of them are always there in the state of *qutubiyat*, as long as all these retain human-forms.

Thus, at all times and in all ages, there are always five *Qutubs* (*Sadgurus* or Perfect Masters) living on the earth amongst humanity, wielding infinite aspects of *ahadiyat* of the *arsh-e-ala* or *vidnyan* of the *vidnyan bhumika* of the Beyond state of God in the form of infinite knowledge, power and bliss for the progressive emancipation of all in the field of Illusion.

According to the divine law, these five *Qutubs* or *Sadgurus* or Perfect Masters, at the end of every cycle, precipitate the advent of the direct descent of God on earth in human male form. Hence, at the end of every cycle, when God manifests on earth in the form of man and reveals His divinity to mankind, He is recognized as the *Avatar*—the Messiah—the Prophet. The **direct descent** of God on

earth as *Avatar* is that independent status of God when God directly becomes man* without undergoing or passing through the processes of evolution, reincarnation and involution of consciousness. Consequently, God directly becomes God-Man, and lives the life of man amongst mankind, realizing His divine status of the Highest of the High, or the Ancient One, through these *Qutubs* or *Sadgurus* or Perfect Masters of the time.²⁸

Fundamentally there is absolutely no difference in the experience of Reality, whether the *Shiv-Atmas* are in the divine status of *majzoobiyat*, *turiya avastha*, *sulukiyat* or *qutubiyat*. Once the goal is attained, all *Shiv-Atmas* in all divine statuses undoubtedly and consciously begin to enjoy for ever and ever that divine heritage of infinite bliss while spontaneously and continuously experiencing their own triune nature of infinite knowledge, infinite power and infinite bliss.²⁹

However, the difference in their divine status is due not to their experience of their infinite triune nature but to a difference in the scope of wielding infinite power after establishing themselves in the *vidnyan bhumika* of infinite knowledge or *sulukiyat*, and then living the life of Man-God, as *Qutub*, exercising their infinite knowledge to wield infinite power while enjoying infinite bliss.

The difference between the divine status of a *Qutub* or *Sadguru* and the *Avatar* of the Age is that a *Qutub*, after having gone through the whole process of cosmic evolution, enters and lives the life of God as Man-God, while the *Avatar* does not have to go through the process of evolution at all because the *Avatar* is that highest status of God where God directly becomes man and lives on earth as God-Man.

In living the life of God, both the *Sadguru* (or *Qutub*) and the *Avatar* (or the *Saheb-e-Zaman*) are equal in having the same experiences. Both are leading God's life and also both are on every level

* *Fana-ul-fana* = the state of God becoming man (the direct descent of God on earth as *Avatar*).

Baqqa-ul-baqqa = the state of God becoming God-Man (God's knowing Himself as *Avatar*).

State of ordinary man is the state of God as man.

and plane of life in Illusion. Both are simultaneously on the level of the lowest to the highest. In spite of this, the most important and the only difference is that the *Qutub* acts on that level and the *Avatar becomes*³⁰ that on that level.

To make the point of “acting” and “becoming” clear, many and innumerable examples can be quoted, but for ordinary human understanding let illness serve as an example.

For instance, a *Qutub* or *Sadguru* cannot and will not fall ill, and when he appears to have fallen ill, it is just his “acting” of illness. When people actually see him ill they do not see him ill but in reality they see his illness perfectly enacted because he is the Perfect Master and perfection personified; he acts as if he were ill. On the other hand, when people see the *Avatar* ill, He has actually fallen ill and He has literally become ill. But though the *Avatar* has actually become ill, He has at His back simultaneously infinite power, infinite knowledge and infinite bliss.

On every level, in every state and in all planes simultaneously a *Sadguru behaves* as the creature or the thing of that level and state and as a man of that plane; whereas the *Avatar becomes* as the creature or the thing of that level and state and as a man of that plane all at once. And, at one and the same time becoming and being one and all on all levels, states and in all planes and beyond all levels, states and all planes, the *Avatar* is the only one infinitely capable of giving a universal push to all things, all creatures and to all mankind, at one and the same time, accelerating the maturity of consciousness.

In Reality God is Everything and is in every one. The *Avatar* of God is not only Everything and in every one but he actually becomes Everything and every one.

Hence the fundamental and only difference between an *Avatar* and a *Sadguru* is that on every level and on all planes a *Sadguru* acts whereas an *Avatar* does not act but actually “becomes” that.³¹

In short, there are always, at all times and in all ages, fifty-six God-realized souls or *Shiv-Atmas* in human form on the earth.³²

It must be noted that all of the fifty-six God-realized ones may be called Perfect Ones; but all of these fifty-six Perfect Ones are not all Perfect Masters; although all fifty-six experience the same

experience of the eternal Reality, without the least difference of experience whatsoever, and although all the fifty-six are one in consciousness of the ultimate goal—Reality, perfect in all respects and God-realized, yet there is a difference in their function. Therefore the term for the fifty-six God-realized ones may be “Perfect Ones” but **not** Perfect Masters or *Sadgurus* or *Qutubs*.

Out of the fifty-six Perfect Ones or *Shiv-Atmas* in human form, there are always at all times in all ages, five Perfect Masters or *Sadgurus* or *Qutubs*; and these five control the affairs of the whole universe.

When the age is **not** of the *Avataric* period, these five Perfect Masters conjointly look to the affairs of the universe, and the one from amongst the five Perfect Masters who is responsible for the control of all of the affairs of the whole universe is called by the Sufis “*Qutub-e-Irshad*.”

But, when the age is of the *Avataric* period at the end of every cycle,* the *Avatar* (Ancient One, the Highest of the High), the Independent Reality (Infinite Consciousness of the Beyond state of God), is made to manifest in Illusion directly on the earth through a male human being. This manifestation of Infinite Consciousness of the Beyond state of God, through a male human-form on earth, is commonly called “the direct descent of God on earth” in human form. This descent of God on earth is generally known as the “*Avatar*.”

Hence it is obvious that when the age is of the *Avataric* period and when the *Avatar* (or the Reality, or the God-consciousness of the Beyond state of God) is made to manifest into Illusion on the earth, by giving this Reality a human form to be made presentable to the humanity of the world, this *Avatar*, or this God-Man, must necessarily be other than the fifty-six God-realized ones.

The then existing and functioning five Perfect Masters, at the appropriate time of the *Avataric* period, individually and conjointly bring about the advent of the *Avatar*,³³ and exercising their infinite mercy and love for all in Ignorance living the illusory life in

* All cycles of time in Illusion end and begin after 700 to 1400 years, and there have been and will be millions and billions of such cycles in a Cycle of cycles; thus there is no end to Illusion which always remains illusion.

Creation, use their infinite power and grace to precipitate this advent and make manifest the infinite Reality of the eternal, infinite God-consciousness in the Beyond state, onto this earth into Illusion; and they bestow, through their infinite power, knowledge and bliss, onto the Reality a most suitable “cloak” of Illusion in the shape of a human male form, so that the divinity of the Reality may be made most presentable, in the world of Illusion.

Thus, when Infinite Reality (*i.e.*, God) manifests on earth in the form of a man and reveals His divinity to mankind, He is recognized as the *Avatar*, the Messiah, the Prophet. God thus becomes man.

In this manner, infinite God, age after age, throughout all cycles, wills through His infinite mercy to effect His presence amidst mankind by stooping down to human levels in human-form, but His physical presence amidst mankind not being apprehended, He is looked upon as an ordinary man of the world. When, however, He asserts His divinity on earth by proclaiming Himself the *Avatar* of the Age, He is worshipped by some who accept Him as God; and glorified by a few who know Him as God on earth. But it invariably falls to the lot of the rest of humanity to condemn Him while He is physically in their midst.

Thus it is that God as man, proclaiming Himself as the *Avatar*, suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake His infinite love has made Him stoop so low, in order that humanity, by the very act of condemning God’s manifestation in the form of the *Avatar* should, however indirectly, assert the existence of God in His infinite, eternal state of Reality.

The *Avatar* is always One and the same because God is always One and the same,* the eternal, indivisible, infinite One who manifests Himself in the form of man as the *Avatar*, as the Messiah, as the Prophet, as the Buddha, as the Ancient One—the Highest of the High. This eternally One and the same *Avatar* is made to repeat His manifestation from time to time, in different cycles, adopting dif-

* [Meher Baba was asked whether a Perfect Master, after leaving the body, ever comes back to earth, *i.e.*, does he ever take birth again. Baba replied, “No, never. Only the *Avatar* takes birth again and again.” Ed.]

ferent names and different human-forms, in different places, to reveal Truth in different garbs and different languages, in order to raise humanity from the pit of ignorance and help free it from the bondage of delusions.

During the *Avataric* period, the one, from amongst the then living five Perfect Masters, who used to function as *Qutub-e-Irshad*, ceases to hold this divine office with the advent of the *Avatar* and delivers his **duty and charge** of the sole responsibility for the affairs of the universe into the hands of the God-Man as soon as He is able to assume His office as the Christ—the *Avatar* of the Age—and remains himself, as long as he is in a gross body, holding the same office of *Qutub* as the other four hold.

In spite of the advent of the *Avatar*, there must be fifty-six God-realized ones in human body, and from amongst these fifty-six there must be the five Perfect Masters living on earth. When one from amongst these five Perfect Masters drops his physical body, the office is never left vacant; it is invariably filled by another living God-realized one who has realized the eternal Reality at the time. Hence, even when the *Avatar* is on earth, there are fifty-six God-realized ones, including the five Perfect Masters in human-form, but the *Avatar* becomes the sole Authority.

Meher Baba's Explanation of Chart VII Facing This Page

WITH THE energy from the subtle and the illumination from the mental spheres, for trillions upon trillions of years in the past and in the future, the gross universe has been and will be forming and disintegrating into countless stars, suns, planets, worlds, moons and meteors. Yet, in fact, there are no such things as time and space. Once the soul is freed of illusion, Illusion does not merely cease to exist, but is then found never to have existed at all.

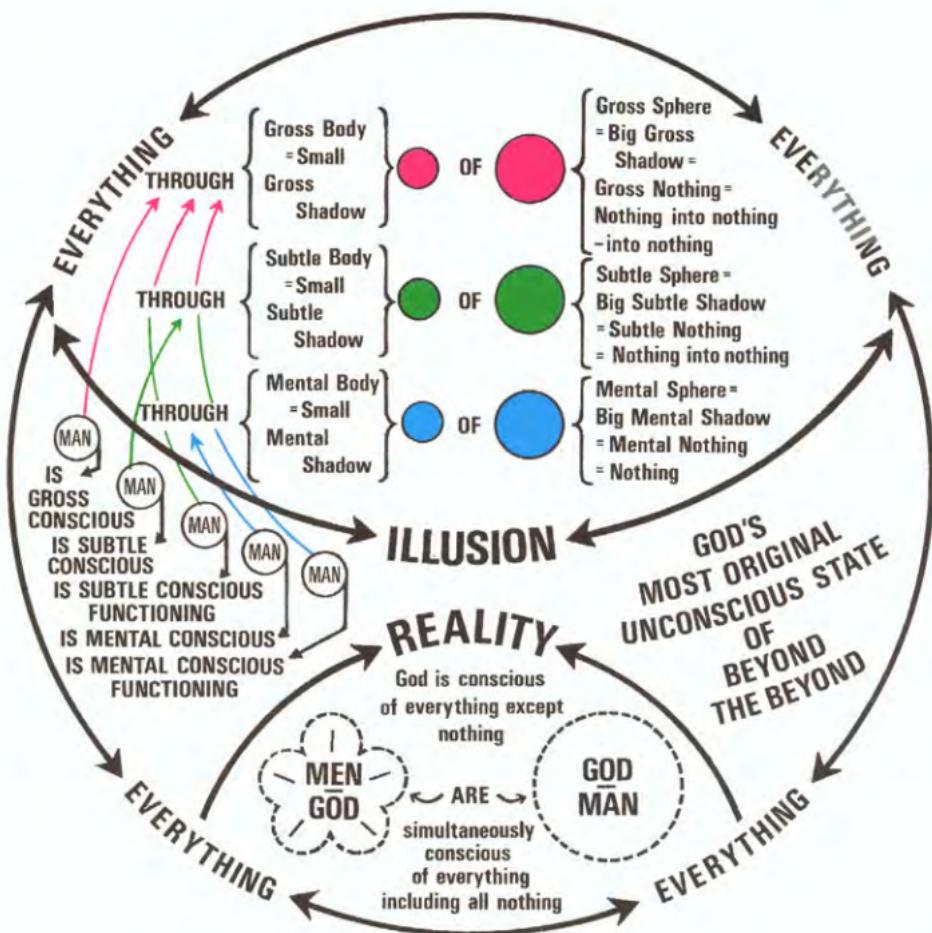
After a gradual evolution through the mineral, vegetable and animal kingdoms of the gross universe for a definite yet immeasurable period of millions, billions and trillions of years, consciousness reaches perfection in man. Man then rightly ought to be God-conscious, but does not become so because of the *sanskoric* bindings born of impressions of the illusory experiences gathered during the evolution of consciousness. Thus man remains fully conscious only of the gross.

Before man's perfect but gross consciousness can involve into the Reality of God-consciousness, it has first to involve into subtle consciousness, and from the subtle into full mental consciousness. For that, the gross impressions have to turn into the subtle and from the subtle into the mental impressions regaining, in degree, the faintness and fineness of earlier impressions as gathered in the vegetable and mineral forms—the fundamental difference being in consciousness.

Unlike the definite course followed in the process of evolution, man as man can make use of his consciousness fully and freely. Therefore the fully gross-conscious man, according to the resultant tightening or loosening of his *sanskoric* bindings, can become fully subtle-conscious, and thereafter fully mental-conscious, sometimes after a few or sometimes after numerous human reincarnations

CHART VII

GOD IS REALITY AND ALL ELSE IS ILLUSION



GOD IS EVERYTHING AND ALL ELSE IS NOTHING

between each of the two involutions of his consciousness. And if one happens to be blessed with divine love from a "Lover of God," or if one has the guiding hand of a Perfect Master, the emancipation from all bindings, however great and complicated they may be, is achieved much more easily and quickly. In exceptional cases, an instantaneous emancipation is also possible without involving a single reincarnation.

However, in order to loosen the bindings through the opposite experiences of the duality of Illusion, i.e., pain and pleasure, good and bad, man and woman, strong and weak, etc., on his own, man has to remain conscious of multifarious experiences for eighty-four *lakhs* of times through something like fifty *crores* of sleeps of death; yet invariably, on account of the all-pervading grace of God, man becomes subtle- and mental-conscious, and is thus able to cut short more or less the stalemate of recurring physical births and deaths.

Finally, by the grace of the God-Man or the Man-God, in far, far less than an instant's flash of time, man becomes fully conscious God and finds that time and space are born of His own eternity and infinitude in which time and space have no existence at all.*

* [Asked for further clarification, Eruch B. Jessawala wrote in reply:

"The reference to fifty *crores* of sleeps of death is approximately what one soul has to undergo during the processes of evolution of consciousness of forms and of reincarnation with the help of changes in the media, i.e., association with and dissociation from different forms of different species.

"Eighty-four *lakhs* of shakings or reincarnations are in *human form*, but 'fifty *crores* of sleeps of death' include pre-human forms' associations with and dissociations from media and the experiences of their impressions.

"Man need not die more times than he can be born! Man is born once with the birth of mind, and man dies once with the annihilation of mind. As such, there is indeed no reincarnation; it is just a process of *crores* of sleeps of death for the mind that is born once and that dies once! Birth of mind involves the processes of evolution, reincarnation and involution. Death of mind is realization of the Self." Ed.]