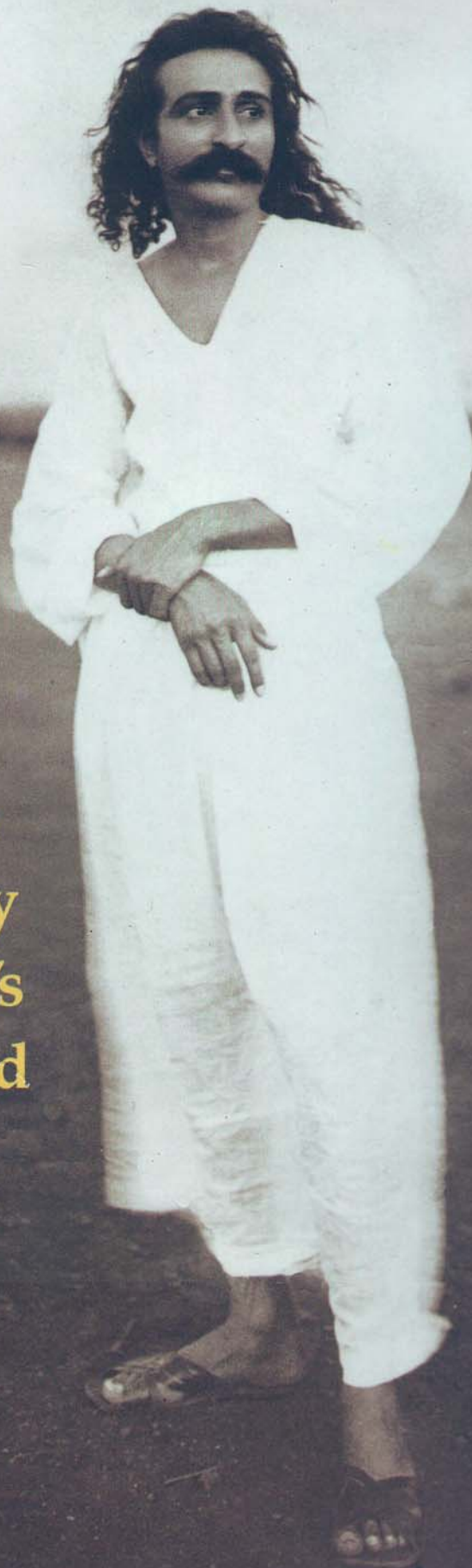


In God's Hand

**Explanations
of Spirituality
in Meher Baba's
Own Hand**



IN GOD'S HAND

M. J. Ham



Avatar Meher Baba, Ahmednagar, 1926

IN GOD'S HAND

Meher Baba

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CONTENTS

Introduction	• vii
Explanations of Spirituality in Baba's Own Hand	• 1
Supplement	• 47
Key to Pronunciation	• 101
Appendix 1	• 102
Appendix 2	• 106
Glossary	• 107
Acknowledgements	• 109

INTRODUCTION

The manuscript that this book brings to publication represents a unique and remarkable event. The 39 handwritten pages which comprise its main text are an exposition on ultimate Reality in the handwriting of the very personification of that Reality — the Avatar of the age, Meher Baba.

Words that proceed from the source of truth carry an impact that words of the intellect never can: revelations of the Avatar are unlike the inspired pronouncements of philosophers and poets. What is the meaning of “Avatar”? As Meher Baba explained, “Avatar” means the descent of God into human form. When God becomes man as Avatar, Christ, Rasool, He truly *becomes* man in the fullest sense of the word, taking upon Himself all the limitations of the human mind and body while at the same time experiencing the Knowledge, Power, and Bliss of God. The Avatar is one with God and simultaneously one with everyone. In this way He spans the gap between the Real and the illusory, helping to raise the level of consciousness of His entire creation. He is the Soul of souls; yet it is His all-embracing love and the simplicity, humility, and humor of the divine life He leads that makes His Advent, time and again, so adorable to humanity and draws the countless millions to follow Him in the centuries after He has passed away. An Urdu poet Kamar has said of the Eternal Beloved’s charm and magnetism: “*Tayraa husna hai tayri saadgi, tayri saadgi tayraa husna hai,*” which translates: “Your beauty is Your simplicity, and Your simplicity is Your beauty.”

So these 39 pages in the Avatar’s hand do more than record words and ideas. They register a process in which God, who is beyond understanding, brings forth an image of the unfathomable Truth for the limited human mind. We can never grasp the true significance of the Author of creation writing as human author, or the universal work that He accomplishes in doing so. But what we *can* see in these pencilled lines is a trace of that process. Much of the beauty of this manuscript lies in its handwritten expression, which brings a sense of closeness to Him as a man, and through this,

to His immediate, direct experience of what He is writing about. Man amidst human limitations, Meher Baba writes as the One who *knows*.

In reading this facsimile, we are carried back in time (as it were) into the presence of Meher Baba Himself in the mid-1920s, still in the full fire of His youth, impatient with the cramping conventions of language and style and grammar, expostulating in swift, bold strokes of the pencil on the theme of one God in Ignorance and Knowledge, Darkness and Light. Sometimes He crosses out a sentence or misspells a word, sometimes He goes back to insert phrases between lines; at one juncture He even appears to have jotted down a note, possibly for future reference, and then to have scored it out again. Writing predominantly in English, He interjects a Gujarati word or expression when no English word suits and then suddenly switches to Gujarati for several pages; He quotes a Hindi quatrain of Kabir but writes it not in the Hindi script (the Devanagiri) but in the Gujarati script. Sometimes He inserts diagrams and expresses relations through equations and formulas, as if summoning the modern language of logic and mathematics to the exposition of an ancient spiritual theorem — that “God = the ‘Is,’ and the illusion of creation = the ‘is not.’” In the heat and intensity of these handwritten pages, we can almost imagine the Infinite Intelligence fashioning a verbal likeness of Itself in the crucible of time, space, and the workings of a human mind.

In this way the manuscript gives a new picture of Him, who is both limited and limitless, bound and free. The eager energy, naturalness, and concentrated focus of the writing are the outflow of the divine personality as a writer, where words — now streaming freely, now pausing in reflection, now checking and circling back upon themselves — give voice to a Truth that ultimately defies description. Thus the writing process, like other activities, is brought into the compass of the Avatar’s work. For nothing that is human is strange to God. As Meher Baba has said, true spirituality, based on the Everything, embraces every aspect of the Nothing.

The vision of Reality that *In God’s Hand* sets forth is, in essence, the same as that which underlies the *Discourses*, *God Speaks*, and other books and messages which Meher Baba composed and that were published in later years. Those subsequent works were addressed to a wider, broad-based following that included Westerners as well as Easterners, neophytes to spirituality along with advanced seekers. Accordingly, in formulating these later explanations, Meher Baba adjusted His terminology and took pains to bring out the consistencies underlying seeming paradoxes. *In God’s Hand*, by contrast, appears to have been written without regard to the constraints of audience. For this reason it sometimes seems to be obscure and esoteric. Yet when one comes to grasp the language that Meher Baba is using, the theme which He is developing emerges with great power and clarity.

The subject of this book is nothing less than the ultimate question of metaphysics: what is? And what is the relation between the Real and the apparent — God

and the creation? Meher Baba's explanation hinges on the difference and interrelations between four states of God — as Natural Light (or Self), as Natural Darkness (Spirit), as unnatural darkness (mind), and as unnatural light (body). These four states are encompassed in the game of consciousness, which lies latent in sound sleep, dreams in both ordinary human dreaming and in the divine dream of the planes, and comes to full wakefulness in ordinary human awareness as well as in the Divine Awakening of God-Realization. What God in the states of ignorance (unnatural darkness and unnatural light) must bring to pass is the complete cessation of all activities of the mind. Though yogis try to accomplish this through various techniques of concentration, Meher Baba explains that this method runs up against almost insurmountable difficulties. However, the God-Realized Perfect Master ("Salik Guru") can silence the mind in an instant. When the mind is thus eternally silenced, the Infinite Ego of God experiences the Sound-Sleep-in-Awake state; the link between consciousness and the mind (unnatural darkness) is broken; the Spirit sees the Self; and the Goal of existence — to experience God-Realization — is attained.

This is the theme, ancient but contemporary, regarding which the Avatar pencilled these notes on inexpensive notebook paper, sometime in the opening years of His Advent. Though many clarifications and further illuminations followed in later decades, in the end, all that the mind really needs to understand is contained here. Truly, these 39 pages speak volumes.

Concerning the actual manuscript and its history, little is known with certainty. The title page identifies it as having been written "in Baba's own hand, probably in 1925." The handwriting of this title page is that of Ramjoo Abdulla, one of Meher Baba's close disciples from the 1920s. After commencing His long silence on July 10th, 1925, for a year and a half Meher Baba communicated primarily through writing with chalk on slates. It was during this period that, with His own hand, He wrote "The Book," which Baba later referred to as His most important and comprehensive exposition on spirituality. On January 1st, 1927, however, He gave up writing altogether (except for signing His name, which He resumed after an interlude of three years); and for the last 42 years of His life He expressed Himself either by means of an alphabet board or through hand gestures. These 39 handwritten pages, therefore, capture the concrete image of one of His human activities that was rarely in evidence after 1927.

The manuscript was kept for a number of years by Mani S. Irani, Meher Baba's sister, among her personal papers. We have no sure information as to how, from where, or through whom it came into her hands, although it is possible that Ramjoo himself, when he gave his diaries to Meher Baba in Meherazad in the 1960s, delivered these handwritten pages at the same time, and that Baba then entrusted them to Mani. In any event, it has recently been discovered that certain portions of this text have been incorporated, sometimes verbatim and sometimes in paraphrase, into a

much larger manuscript on “Infinite Intelligence” that is not in Meher Baba’s handwriting but that presumably dates from the same period in His life and was based on His explanations. This larger manuscript itself bears an interesting relationship to Bhau Kalchuri’s *The Nothing and the Everything*, which develops upon points which Baba dictated to Bhau in 1967-68 during a period of intense seclusion. At that time Baba told the mandali that what He had given to Bhau constituted 10 percent of what He had Himself written in “The Book” forty years earlier. In 1998, when the manuscript on “Infinite Intelligence” from the 1920s came to light, Bhau went through it and immediately felt that it contained a full explanation of the points given by Baba to him. It appears, then, that some of the same contents on the subject of Infinite Intelligence were given by Baba in the 1920s and again in the late 1960s, that is, in the opening and final years of His Advent.

Many lovers of Meher Baba and students of His work naturally will want to see for themselves the Avatar’s own handiwork in the 39-page manuscript. To make this experience available to a wide public, the Avatar Meher Baba P.P.C. Trust under the chairmanship of Bhau Kalchuri has prepared this facsimile edition for publication. Every effort has been made to reproduce the original manuscript as far as practicable, in page size, color of the pencil graphite, color of the notebook sheets, and other particulars. The original 39 pages, now fragile and yellowing with age, are being housed in the Trust’s archive collection.

No doubt this unique book will elicit diverse responses. Among those readers drawn into its spell, some will be intrigued by the philosophy and metaphysics, others by the sheer visual impact of the God-Man’s own handwriting, still others by the feeling of His intimate presence that the manuscript conveys. These are all imprints of His humanity that lead us closer to a glimpse of the true humility and sheer loveliness of the human face of God.

Of this One who is the Beloved of all mankind, the celebrated Urdu poet Seemab — one of Meher Baba’s own favorite poets — has written:

*Manzil milee, muraad milee, muduaa milaa,
sab kuch mujhay milaa, jo tayraa nakshay paa milaa.*

A free rendering of these beautiful lines reads:

I reached the destination, won all that my heart longed for,
and attained the object of my desire;
verily, I achieved all there was to be achieved,
when I found Your footprint!

— the editors

Explanations of Spiritualizing
in Babo's own hand
Probably written in 1925.

(i.e. mind stopped i.e. self) Lit.
Real I = Light natural
False I (i.e. mind working, egoism) = darkness
unnatural

The existence of natural Light = darkness natural

The existence of unnatural darkness = unnatural

Light (i.e. The universe, maya, all that
the unnatural darkness (i.e. false I i.e.
egoism, sees, hears, smells, eats and
experiences throughout.

Because we have seen where there is
Light there must be darkness. As that
darkness proves the existence of Light
So ~~darkness~~ because darkness is
Light is. Thus

Because natural darkness is natural Light
is

Because ^{unn}natural darkness is unnatural
Light is.

So if there were no unnatural darkness
There would be no unnatural light

~~(i.e. if there was no mind working)~~

As long as mind is working (unnatural
darkness:) so long there is universe
(unnatural light) & its experiences.

Once the mind stops (i.e. unnatural
darkness disappears) the experiences
of the universe (unnatural light)
also stop.

So in the ordinary awake state
(i.e. unnatural darkness)
the mind working, the universe
(unnatural light) & its experiences exist. But in the
sound sleep the mind not working,
(where the mind is stopped) the universe

& its experiences vanish. There only
 nothingness i.e. natural darkness
 prevails. There only light & its
 extraneous darkness remain.

Thus the nothingness of Sound sleep
 is natural darkness.

We in the very beginning said

God in the Sound sleep (natural darkness)
 is $\bar{v}u\bar{e}l$

& in the dream & awake state (unnatural
 darkness) is $vi\bar{e}l$

So now God's two $\bar{e}l\bar{a}n$! -

God ^{ie} ^{light} in the natural darkness.

God in the Unnatural darkness

4.

natural light

~~natural darkness~~

~~unnatural darkness~~

unnatural light i.e.

The whole universe

i.e. The whole
maya.

i.e. Light

i.e. natural darkness

where only self is only nothingness is

from this natural darkness (i.e. nothingness)

unnatural darkness (i.e. mind workings,

the false I, egoism) is produced.

From unnatural darkness (i.e. egoism) unnatural light (i.e. universe is produced) is produced.

5

Thus from, Nothingness ~~all~~ This
universe comes out
Natural darkness ^{see} v.e. Nothingness
comes out
unnatural darkness ^{v.e. egoism = mind.} & from it
comes out
unnatural light universe, maya

So the whole of maya comes
out from nothingness!

So what can that be but
> nothing which comes out
of nothing.

So the whole of maya is nothing. P.T.B

6

So when the mind is working
all this is, & when the mind is
stopped all is nothing.

So now unnatural ~~light~~
darkness means mind &
unnatural light means the
body & the universe.

As long as mind is working
there is this body & the universe;

Once the mind is stopped,

no body & no universe.

Thus in the dream & awake.

7
state there is mind, body,
universe etc. But in the
sound sleep state - no mind
no body no universe

Thus mind, body, universe
all nothing, all false
all ~~the~~ mind.

mind stopped is natural
light (with natural darkness)
along side

mind working is unnatural
darkness (with unnatural light)
along side.

8

Thus mind stopped is Light
had Self.

mind working is false
I, or I.

Thus in every one of you there
is natural light (i.e. your real self)
& natural darkness (i.e. the
absence of light i.e. spirit) &
unnatural darkness (i.e. mind)
& unnatural light (i.e. body,
& the whole universe).

~~Now natural darkness is~~

Now The natural light. through
 the natural darkness experiences
 (i.e. sees) unnatural darkness,
 through the unnatural darkness
 experiences (i.e. sees) unnatural
 light. i.e.

Self through the spirit
 experiences mind & through the
 mind experiences the body &
 the universe. Thus self
 experiences as long as there
 is mind & body & does
 not experience when there is
 no mind & body. Thus self.

10
is aloof^{from everything} & yet in everything.

The same light is in
natural darkness, unnatural
darkness & unnatural light.

i.e. The same ~~God~~ self
is in spirit, mind & the
body (a universe)

I self (i.e. God is in
aloof from everything) ^{Angustia}
II Spirit (which is everywhere being natural
or nothingness ^{darkness})
i.e. ²³⁶ meaning everywhere.

III mind (which is limited, in every
²³² body)

IV body (which is more limited ²³⁴ 232)

11

So Kabir says

ਕੀਤੈ ਰਾਮ ਦਰਦੁਖੁ ਖੁਦ ਸੀਨੈ (body)

ਕੀਤੈ ਰਾਮ ਖੁਦ ਖੁਦੀ ਯੀਨੈ (mind)

ਕੀਤੈ ਰਾਮ ਤਿ ਕੁਤਹੁ ਮੁਖੈ (Spirit)

ਕੀਤੈ ਰਾਮ ਜੀਉ ਖੁਦੀ ਯੀਨੈ (self)

now natural darkness sees
natural light every second.
and unnatural darkness
sees unnatural light
every second.

~~In sound sleep~~

(i.e. the spirit sees the self
& the mind sees the body & universe)

In the sound sleep the
 natural darkness (spirit)
 sees natural light (self)
 & in the awake state
 the same natural darkness
 (i.e. spirit) becomes the
 unnatural darkness (i.e. mind)
 So to say in the awake state
 the spirit & mind are
 united & the body & Universe
 exist; But in the sound sleep
 state the body ~~body~~ & the

13

universe do not exist (because)
the mind is merged in the spirit.

So in the sound sleep state
the mind is merged in the
spirit (no realization)

But if in the awake state the
mind be merged in the spirit
then the universe & the body
exist & but mind does not
exist.

we have seen before that
when the mind exists the
body & the universe exist.

That ~~the~~ when the universe and the

body exist the mind exists.

But here (when in the
 awake state the mind is merged
 in the spirit) the universe
 & the body exist but the
 mind does not exist i.e.
 the mind & spirit united
 & this is realization

~~That is the unnatural light
 must remain & the unnatural
 darkness~~

Thus the mind (false I,
 egoism) becomes the spirit

& the spirit seeing self
 every second the mind
 (egoism false I) which
 has now become the spirit
 sees the self & says I
 have seen God, I have
 realized self.

Thus the mind (i.e. the
 false I egoism when
 not the spirit (i.e. merged
 in the spirit) sees the body
 & the world. & when the
 spirit (merged in the spirit.)

Sees the self. Thus the
 mind when becomes the spirit
 (i.e. nothingness, natural darkness
 which is universal it being
 the ~~universe~~ are now of universal
 light) is Universal
 (sattva) & when mind
 is limit (ordinary being)

And thus the limited
 mind, that is the limited
 egoism now becomes the
 unlimited i.e. Universal
 (9) egoism & says "I am

everywhere" {2726 23

2726 23

Thus the false I when working
is limited & the false I
when stopped is universal.

That is the mind when working
feels I am this body only

& when stopped feels I
am unlimited.

So it all comes that
the spirit when working

18

is mind & the mind when
working is body & the
universe.

~~In~~ // now therefore

unlimited
(27047) The real I, (natural light

~~(27047) The false I, (natural darkness)~~
~~and The false I, limited, (unnatural light)~~

unnatural light =
body &
universe.

~~18~~ 19

The unlimited egoism (false I) ^{real}
sees the unlimited self
& the limited egoism (The
false I) sees the body &
the universe.

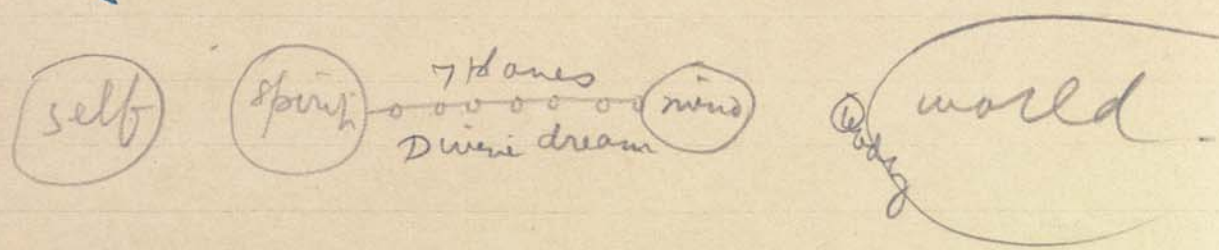
Now the body & the universe
must exist ^(i.e. the awake state) & the false
I ~~limited~~ limited, must become
the false I unlimited, &
~~Thus~~ So it realizes (sees)
the self.

So in the awake state
the limited false I

~~top~~

20

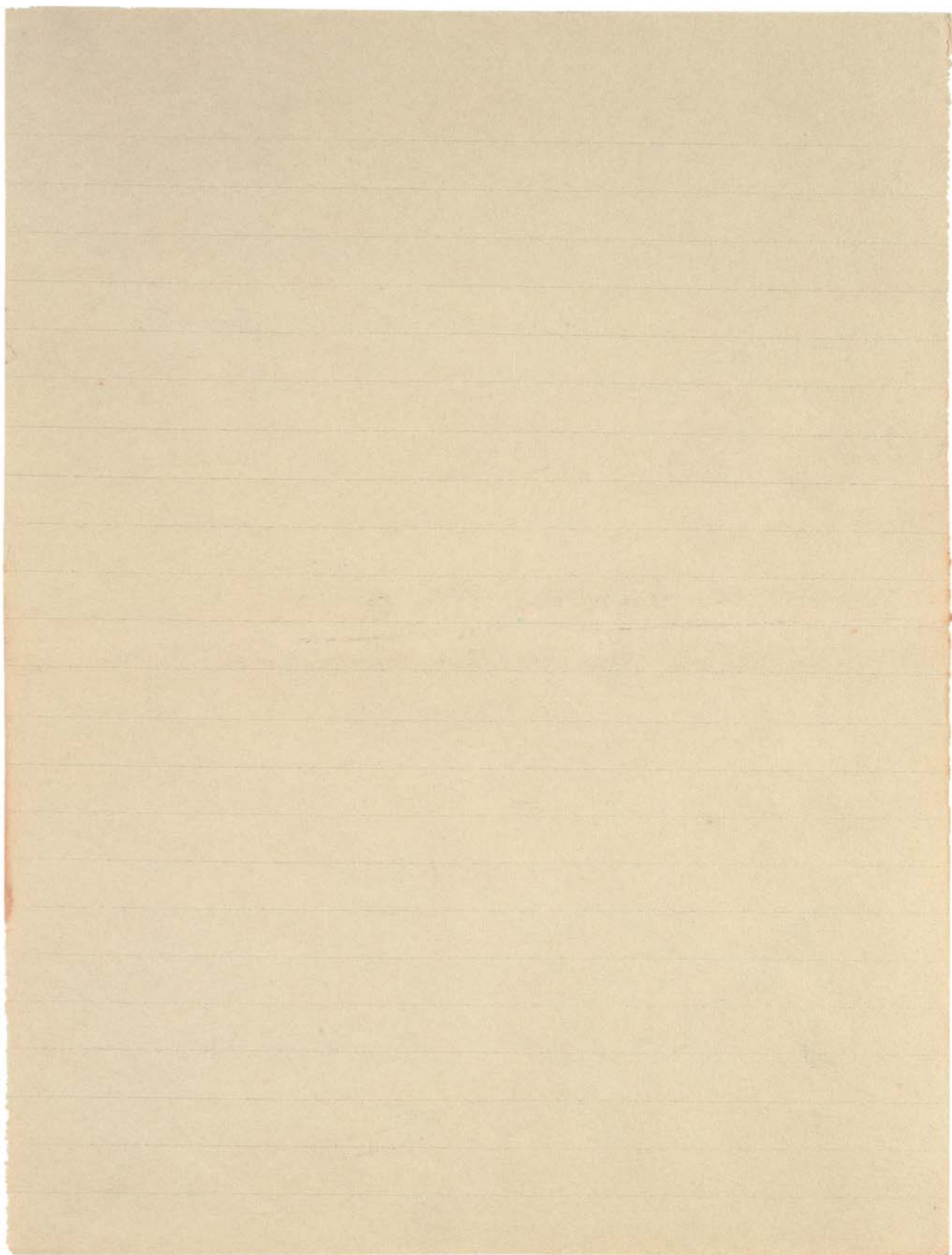
must become the unlimited
 false I. (1) The mind
 stopped (as in the
 sound sleep state)
 in the awake state
 (2) the experience
 of sound sleep in
 the awake state.



So we have thus far understood
 that mind working i.e. limited ^{egoism (false)},
 sees the body & the mind and mind
 unlimited (i.e. unlimited egoism (false))
 sees the self.

~~Limited mind~~ mind working says
 I am (this body) finite, and
 mind unlimited says I am infinite.
 & mind working is limited & mind
 stopped is unlimited, & so the
 mind to realize the infinite self must
 stop in the awake state.

Now between the working mind &
 the stopped mind i.e. between false
 limited I and false unlimited I i.e.



between the mind & the spirit, there
are 7 stages, 7 planes, 7, 3401.

when the ^{working} limited
unlimited mind it has to undergo the
process of concentration. By gradual
concentration the limited mind gradual
breaks of its limit and as the limit is
gradually broken the planes are gradually
experienced by it. The more the mind
is concentrated the more it advances
in the planes. And when concentration
reaches its highest state the mind is
entirely stopped; i.e. all its limits
have been broken i.e. it has now
become unlimited, & the mind stopped
i.e. unlimited is realizing God every
moment. So the mind now realizes

self. The yogis have different
 methods of making the mind stop
 but it all comes to Concentration.

So by the process of Concentration
 is the goal gained. But the concentra-
 tion must reach such a stage as to make
 the mind stop. This is a very difficult
 process and it takes a very very long
 time. Because the mind if it
 succeeds in concentrating a little, it
 is manifested the 1st plane, which so
 interests it that it gets concentrated
 on that only. & if it (by the grace of the
 Guru, or its *śakti*) concentrates more.

the 2nd plane is manifested & here the
 chances of its concentrating further

become less. And also in each plane
~~such~~ either scenes, or surroundings or
 powers are so manifested to the mind
 that it becoming attached there, does
 not want to concentrate more.

Only ⁱⁿ a rare case (by the throughout
 help of a perfect realized sakti (guru)
 is a mind made to cross all the stages
 of concentration i.e. it's experiencing
 all the planes & finally made to
 stop and realize self. In
 realizing self, no planes, no experiences
 no manifestation but the one infinite
 viz. i.e. self.

Now if a perfect realized sakti

by his own steps a limited mind,
 the limited mind becomes unlimited
 & the same moment realizes self.
 (Muni Kalpa Samadhi)

~~When that mind~~ i.e. unconcerned
 (for the limited mind) the limited mind
 is made to cross all the 7 planes & its
 manifestations (in a second) & made to
 stop & thus the limited mind is
 not aware of it. But when it returns
 to its limited state it passes through
 (experiences) these planes & their
 manifestations & knows it has
 realized.

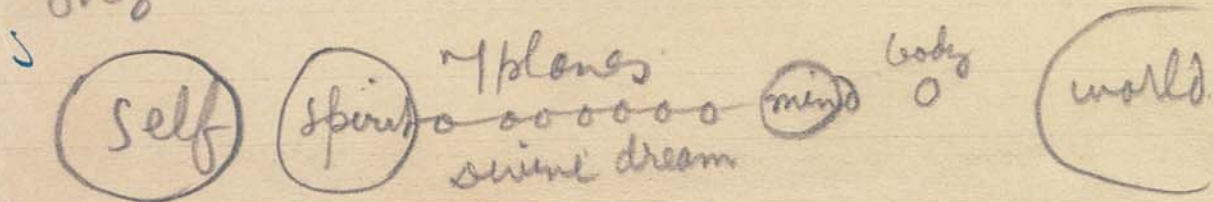
~~As you know dreams from hours~~

26.

So in the case of a realized
mind the following is the case:-

when it becomes spiriti i.e. stops it
realize^{sees} the self & when it returns
to its working limit it sees the body
& the world when it likes or the
planes & their manifestations when it
likes. But when it stops it
neither sees the body & the universe
nor the planes & the universe!

And in ordinary case (not realized the mind)
the mind sees the body & the universe
only but can not see the 7 planes.



Realization
 (mind) body
 world
 subject
 (3) all (4) all start
 places
 sound sleep
 S.S.
 dream = gūi
 S.S.
 minds' Corot. = S.S.

←
 minds Advancement = dream
 " sleeping = Awakening
 (This must happen in midway awake state)
 ✓

As you know ^{very} dreams come to us
(when we awake) that we were
asleep & the dreams in the
awake state are remembered (i.e.
seen)

So the realized mind
when ~~is~~ becoming limited mind
remembers i.e. sees the planes & their
manifestations; when we are awake
whenever we wish to remember our dream
we have think over it & the dream is
there. So for a realized mind in its
limited state it has to think of the
planes & their they are exact &
actual before its eyes.

The ^{infinite} mind's returning (from the
unlimited to the limited) to its

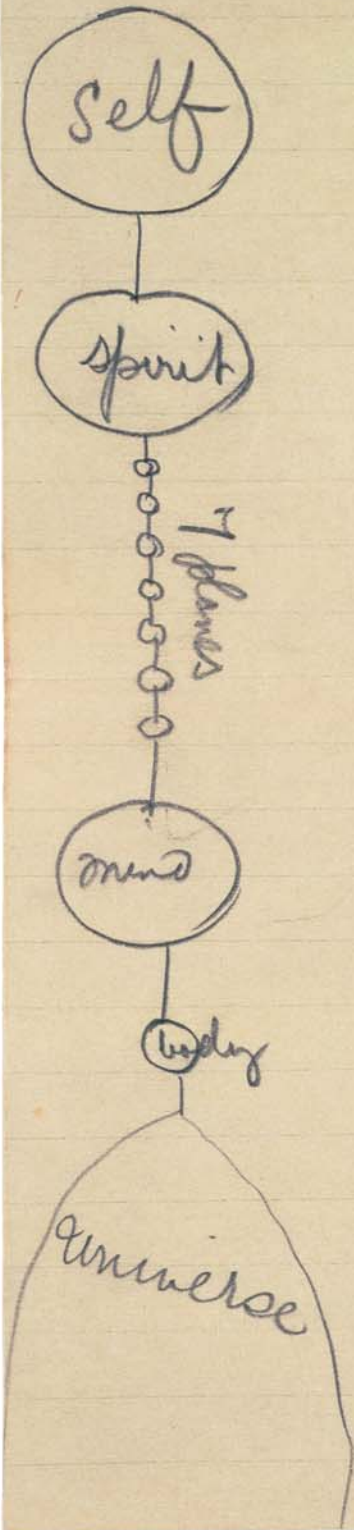
28

finite state passes through this
dream (the 7 planes & its
manifestations) & this dream
state is termed the divine dream
state or the *guru brahman!*

And now we will explain in short
the sleep dream & awake state
by which this will be clear!

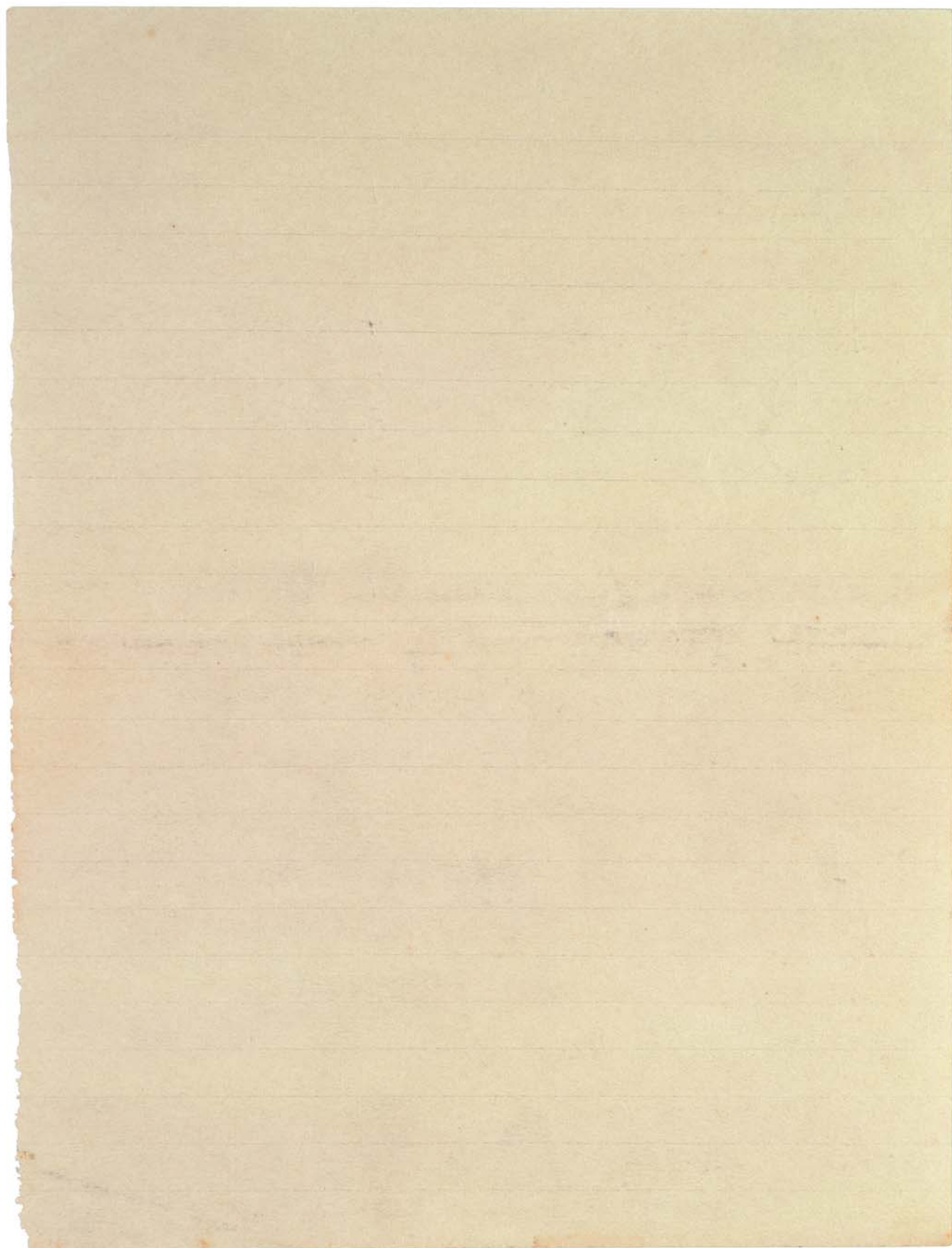
Because the mind's ordinary ^{working} state,
its passing through the planes (through
concentration) & its extraordinary
stilled state all correspond to

> The sleep, dream & awake
state



- Real (5) divine awakening
i.e. sound sleep in
the awake state
- Real (4) Divine dream, (3, 2, 1),
i.e. the 7 planes & their
manifestations
- (3) Ordinary sound sleep
- False (2) ordinary dream
- False (1) ordinary awake
state

P.T. 6.



when mind from the awaking state no 1, enters
 the sleep state no 3 he has to pass through
 the dream state no 2 which is in the
 middle stage. In this dream state (The middle
 of 1 & 3) some of the 1 (awake) & some of the
 3 (sleep) is experienced; and ^{when} the pulling of
 the awake state is more (i.e. when the mind
 is in the awake state, without rest) is entangled much
 in worldly affairs) and of sleep (i.e. mind
 to stop rest & forget worldly affairs) less,
 it remains in dream more accordingly,
 & so the dream is remembered; but ^{when} the
 pulling of the awake state is less & of sleep
 more. it remains less in the dream state
 accordingly & so one does not remember
 the dream; & ~~some~~ sometimes does not
 even know that it has been in the dream
 state } although before acquiring the
 sound sleep state it must pass through the
 dream state }

And if the pulling of the awake state (no 1) is continual, it remains in the dream state only, and does not reach the state of sound sleep, but returns to the awake state without going to the sound sleep state at all.

Remark: - Yogis err in the planes & not reaching the spirit to realize self (i.e. sound sleep)

On entering the sound sleep state and whilst remaining there it experiences nothing and whilst returning from the sound sleep state to the awakening state it has again to pass in the dream state; and returning whilst in the dream state, if the pulling of sound sleep is more. (And this ~~naturally~~ generally does happen it having just returned from sound sleep)

32

it remains in the dream state longer
& so remembers it; and if the pulling

of ^{sound} sleep is less (~~in the dream state~~)

This happens in the case of those who remain
longer in the dream state & less in the sound sleep
state whilst) and that of the awakening.

more it remains not long in the
dream state, ~~the~~ This all about
the ordinary mind

~
Now about the Saint's mind,

It passes upwards from the sound
sleep state to the real awakening (and not
downwards to the false awakening) ~ This

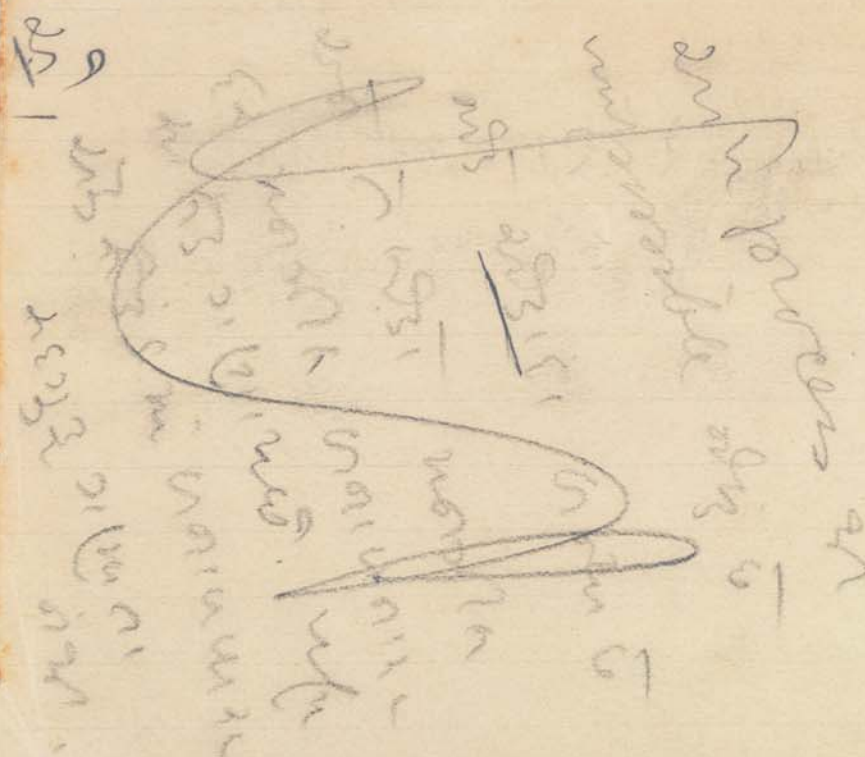
upward & downward etc is only illustration
for the understanding ~ a has to pass
a dream state. ~ This dream state is

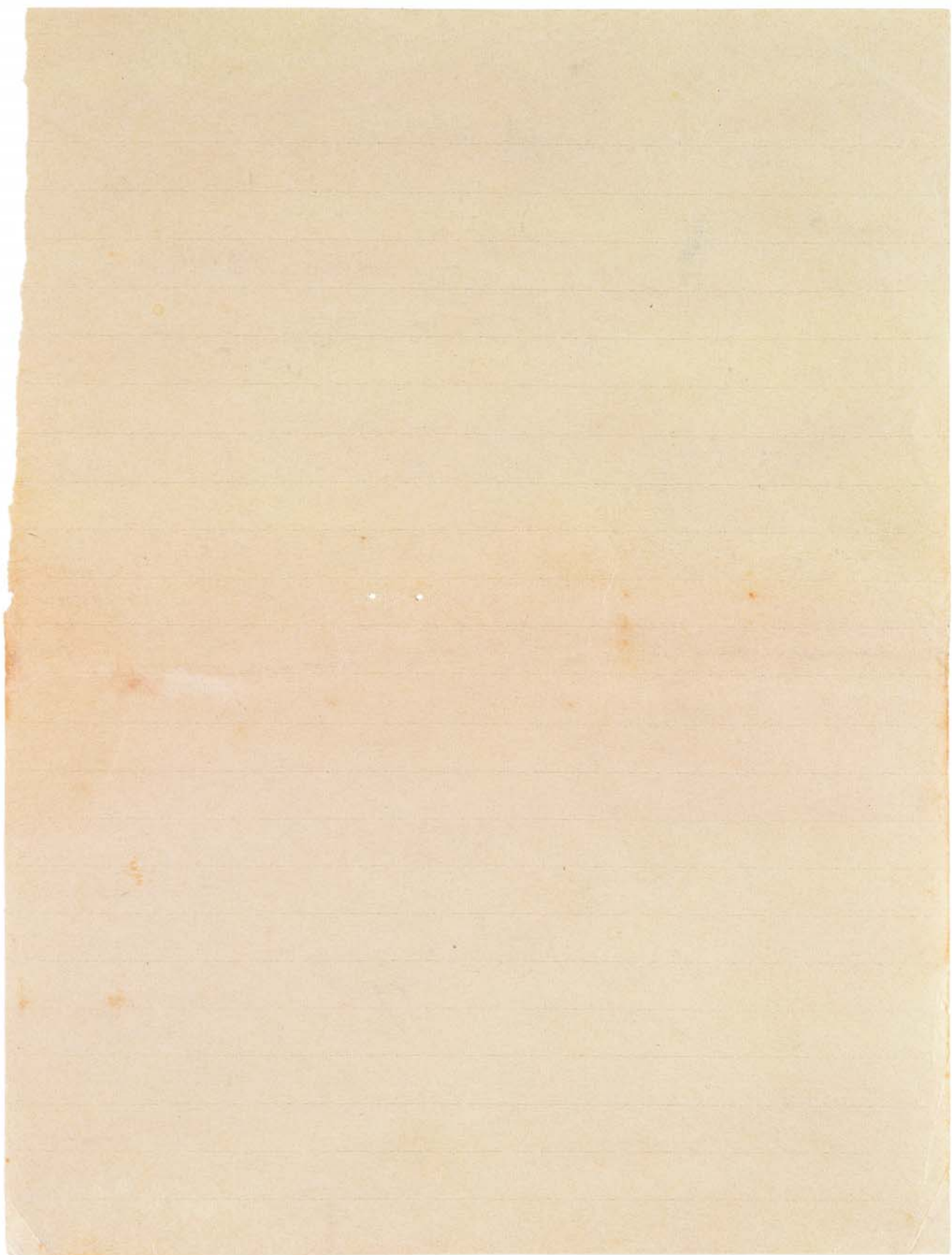
the middle point of two kinds of sound sleep i.e. nos. 3 & 5 (both being states of sound sleep); but no. 3 means (95) sound sleep in the awake state.

So the crossing point between the two i.e. no. 4 is the state of experiencing divine dream & is called the 72nd state.

Summary :- If the ordinary mind in the awake state, disattaches itself (i.e. turns back from i.e. forgets) from the body & the world (i.e. for that time gives up enjoying & experiencing the world through the body) and concentrates on the divine it is said to have started from the ordinary sound sleep (no 3) to the divine sound sleep (no 5). And from its going from 3 to 5 i.e.

(i.e. from its advancement in the
 Concentration) it has to pass
 through the divine dream state
 (i.e. 7 planes) till it reaches the
 awakening sound sleep (no 5), where
 no dreams. only sound sleep = 4/3/2/1.





35
Jyoti an tani Realization kati?
Jyoti an tani na (mind), shari (body)
an duni (world) ni kati hai. Tu an
kati duni an tani an tani an tani
an tani an tani an tani an tani
duni an tani an tani an tani
Subject ni na duni. An tani an tani
Subject na duni an tani (an tani
500 start duni. An tani start duni
Planes duni hai. An tani shari an tani
an tani an tani an tani an tani
duni an tani an tani an tani sound sleep an tani
sound sleep an tani an tani an tani
An tani an tani an tani an tani concentrate
an tani an tani an tani an tani an tani (an tani
an tani an tani dream = duni) an tani an tani
an tani an tani an tani an tani an tani an tani an tani
an tani shari an tani duni an tani an tani an tani an tani

મન કોંસંત્રણ = સુત્ર સુત્ર ૨૦૩

મન કોંસંત્રણ = સુત્ર ૨૦૪

મન કોંસંત્રણ = સુત્ર ૨૦૫

(This must happen in ordinary awake state)

સુત્ર નો સુત્રોંસંત્રણ કોંસંત્રણ (imagination = impression) બોલોંસંત્રણ કોંસંત્રણ નોંસંત્રણ નોંસંત્રણ

સુત્રોંસંત્રણ બોલોંસંત્રણ નોંસંત્રણ કોંસંત્રણ કોંસંત્રણ

કોંસંત્રણ નોંસંત્રણ કોંસંત્રણ કોંસંત્રણ (imagination) (સુત્રોંસંત્રણ, સુત્રોંસંત્રણ, સુત્રોંસંત્રણ)

સુત્રોંસંત્રણ નોંસંત્રણ કોંસંત્રણ કોંસંત્રણ

સુત્રોંસંત્રણ કોંસંત્રણ કોંસંત્રણ imagination
3 creation કોંસંત્રણ Concentration નોંસંત્રણ

સુત્રોંસંત્રણ કોંસંત્રણ કોંસંત્રણ કોંસંત્રણ

સુત્રોંસંત્રણ કોંસંત્રણ કોંસંત્રણ કોંસંત્રણ

Concentration નોંસંત્રણ final stage સુત્રોંસંત્રણ

સુત્રોંસંત્રણ કોંસંત્રણ કોંસંત્રણ, કોંસંત્રણ "સુત્રોંસંત્રણ" કોંસંત્રણ

ଅନ୍ତରାଳର ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ
ହୁଏ, ଏହା nothingness ନା (ବୈନୀୟ)

ଜାଣନ୍ତି ଅନୁଭବକୁ ଧରିବାକୁ ଅସମର୍ଥ.

ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ
ଅସମର୍ଥ ହୁଏ ଏହା ଧରିବାକୁ ଅସମର୍ଥ (ଅନ୍ତରାଳର ଅନୁଭବ)
ନା ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ
ଅସମର୍ଥ ହୁଏ. ଅନ୍ତରାଳ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ
ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ
ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

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ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

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ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

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ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

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ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ
ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ
ଅସମର୍ଥ ହୁଏ ଅନୁଭବ ଧରିବାକୁ ଅସମର୍ଥ ହୁଏ.

379
379 379 379

The infemle ego, which is side
by side with infemle self - to
see self must be conscious, on
becoming conscious the infemle ego
became the femle ego and so looked
towards body & the universe

Now conscious it (i.e. infemle egoism)
must remain but not femle. So to
break its femle limit (or main
conscious at the same time) it
turned & but by bit through the passing
in the seven planes it became
unlimited egoism as before, but
conscious, and so sees self.

In the beginning it was infemle egoism
but unconscious so all this (i.e. 5), was to
be undergone to bring consciousness

