

## **Gnosis and the Bodhisattvic Being**

As a final application of what we've been using for what we've been asking, consider how we may resonate with the Bodhisattvic Being as it may know itself and God from the 5<sup>th</sup> plane, 6<sup>th</sup> plane and its own "plane." The charts, tables and figures begin on the next page.

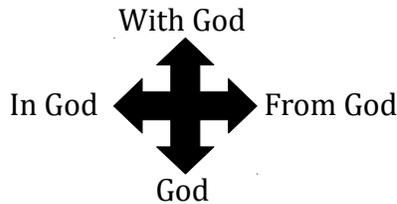
## UPPER SPHERE GNOSIS

### Bodhisattvic Being

God is All in All

### 6<sup>th</sup> Plane Egoic Matrix: Mahayogi | Saint | Sage

God Alone is Real; Everything is:



### 5<sup>th</sup> Plane Causal/Mental Instruments

**Installation**  
**Illumination**  
**Insight**

God is  
the only Doer

It is for Love  
that the whole universe came into existence

We are  
all One

- |   |  |            |
|---|--|------------|
| 1 | <i>All in All</i> is at the Bodhisattvic Being level | Conviction |
| 2 | <i>Everything is</i> is 6 <sup>th</sup> plane gnosis | Faith      |
| 3 | The triplicity is of 5 <sup>th</sup> plane thought   | Belief     |

The Bodhisattvic Being *All in All* gnosis is the 3-in-1 take and reuptake from the synthesized upper three subspheres of the Upper Composite Sphere, the Embodied Soul lotus for the Bodhisattvic Being containing the Embodied Soul lotuses of the Yogic Self and Incarnating Soul. Bodhisattvic Being gnosis brings one to the threshold of God (Realization). It is the felt and fully accepted theme of the Ancient One, the entire play of all Creation already realized (known) and just being enacted (shown, and in some sense experienced). With the Ancient One's Realization (the Oceanized Individuality of the Ocean), everything is already all done and it is all Him as there is nothing else but Him.

The 6<sup>th</sup> plane Sufi gnosis is *God Alone is Real; Everything is with God, from God and in God and Everything is God*. It comes from the 4<sup>th</sup> subsphere of the Upper Composite Sphere in resonance with the 2<sup>nd</sup> subsphere, the Bodhisattvic Being Egoic Matrix containing all other Egoic Matrices in resonance with the Bodhisattvic Being Central Petals. And it is shown in the 2 x 2 structure of the 4<sup>th</sup> spiritual principle in UID, with the simultaneous balancing of all four poles bringing one through the center to the Bodhisattvic Being (Embodied Soul lotus) itself. There are resonances here with the functions of Functional Typology. Using the internal process set of the

mental/intellectual vehicle, the functions on the axes of perception and interpretation are retained while the axis of decision is absorbed (resorbed) in 6<sup>th</sup> plane surrenderance to God. The energies behind the Jungian functions of the psyche also have their final resonance here as follows: (intuition with Subjectivity; feeling with Feeling; thinking with Thinking; sensation with Objectivity). See Sufi 6<sup>th</sup> plane gnosis just ahead.

Oneness/Is God (Subjective) is the [connection to the] Bodhisattvic Being  
 Sustenance (Containment)/In God (Feeling) is the 6<sup>th</sup> plane heart [within the 6<sup>th</sup> plane heart]  
 Derivation (Connection)/From God (Thinking) is the [connection to the] 5<sup>th</sup> plane mind  
 Manyness/With God (Objective) is the [connection to the] body (Subtle with a Gross cover)

The 5<sup>th</sup> plane Gnosis in its triplicity comes from the integration of the last three subspheres (the 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup>) of the Upper Composite Sphere, the Bodhisattvic Being instruments that directly use the Mental/Causal body and contain the 5<sup>th</sup>-7<sup>th</sup> subsphere instruments associated with the Subtle and Gross bodies (the Yogic Self and Incarnating Soul instruments). The integration brings one to the beginning of the Bodhisattvic Being Egoic Matrix with the resonances shown below and the Sage resonance ruling. From this 5<sup>th</sup> plane triplicity, we also have a connection to the 3 yogas (through the Subtle and Gross worlds).

Mahayogi/Installation <b>God as the only Doer</b> Karma Power/Action	Saint/Illumination <b>It is for Love ...</b> Bhakti Love/Devotion	Sage/Insight <b>We are all One</b> Jnana Truth/ Knowledge
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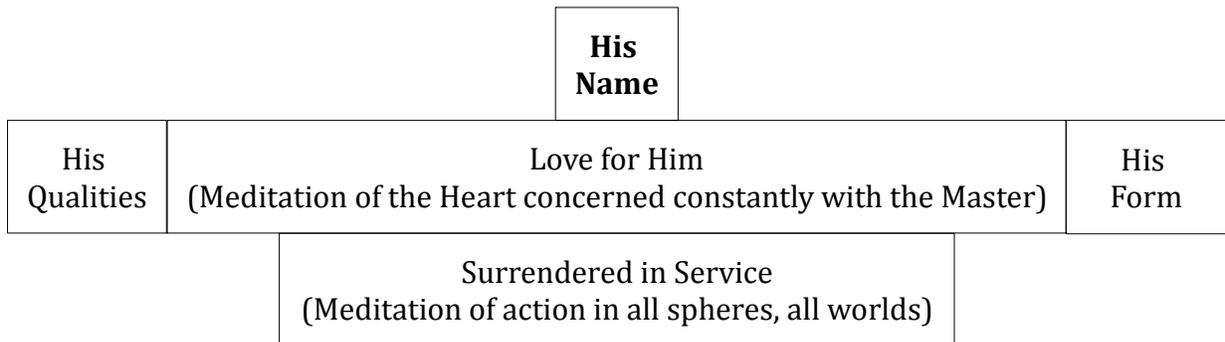
From the bottom up, the connection (pass through) is from these yogas and their 5<sup>th</sup> plane correspondences (singly, paired and then all three integrated) to and through the 6<sup>th</sup> plane 2 x 2 gnosis (progressing from a single point to paired points on different axes to 3 with an unconscious 4<sup>th</sup> and then to all 4) to the Bodhisattvic Being (via the synthesis of all 4 into God Alone is Real and finally a transmutation to God is All in All).

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## Meditation

With respect to impersonal Meditation of the Mind, the various types can be organized in relation to their 5<sup>th</sup> and 6<sup>th</sup> plane resonances and generated from 3 x 3 matrices. Impersonal Meditation on the Infinite (7<sup>th</sup> plane) fits into a single tripartite structure. And Personal Meditation on the Master (all planes) comes from a single focus for work in the worlds through a trinity in relation to Him to a Unification in His Name. Most of these meditations are described in Discourses by Meher Baba but a few terms have been generated to fill out the structures and, well, complete the meditation (contemplation) on the subject. In hierarchical order:

### Personal Meditation on the Master (on all planes and beyond all planes)



### Impersonal Meditation on the Infinite (7<sup>th</sup> plane)

Emptiness (Energies/Bodies in column 3 below, Identities in column 1)	Ocean (Heart)	Sky (Mind)
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In a way, for each image above, the (substance in) space is the body with its stillness or movement the energy, the light (or darkness) is the mind and the color (including tone, quality and feel of even black) reflects the heart.

### Impersonal Meditation of the Mind (Mental planes)

Meditation of the Sympathetic Function of the Mind (6<sup>th</sup> plane)  
Subject | Mental Operations | Object

Who is He?	Merged Heart	Universal Mind
Stay at your station	Ways of Feeling	Your Energies
Endure	Feelings	Energies

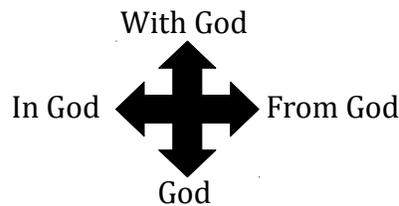
Meditation of the Analytic Function of the Mind (5<sup>th</sup> plane)  
Subject | Mental Operations | Object

Who am I?	Blank Mind	Universal Body
Neti Neti	Thought processes	Your body
Witness	Thoughts	The Universe

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## Sufi 6<sup>th</sup> Plane Gnosis (see [God Speaks](#) Supplement)

### Everything Is:



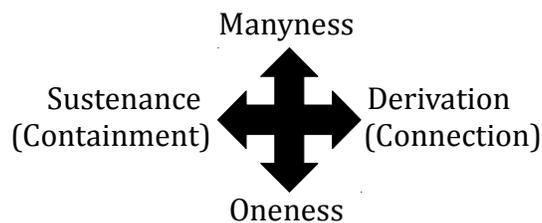
**With God:** Infinite Contradictions experienced all together without contradiction. God is with and without attributes, unlimited and limited (voluntarily and/or apparently when Ignorance predominates in Illusion). Illusion is as a shadow.

**In God:** No other Realities exist in and of themselves (even Ignorance causing Illusion or vice versa). All is in God.

**From God:** The “to and from” of all phenomena, diversities and manyness in Illusion is experienced as Illusion.

**God:** Only God exists, and one is not drawn down into the shadows or out into illusions because the experience is constant penetration through Ignorance to the core of Truth.

### Relationship to Functional Typology



As mentioned before:

Manyness With God becomes the Objective function of Mind; Sustenance/Containment In God becomes the Feeling function of Mind; Derivation/Connection From God becomes the Thinking function of Mind; and Oneness (Is) God becomes the Subjective function of Mind.

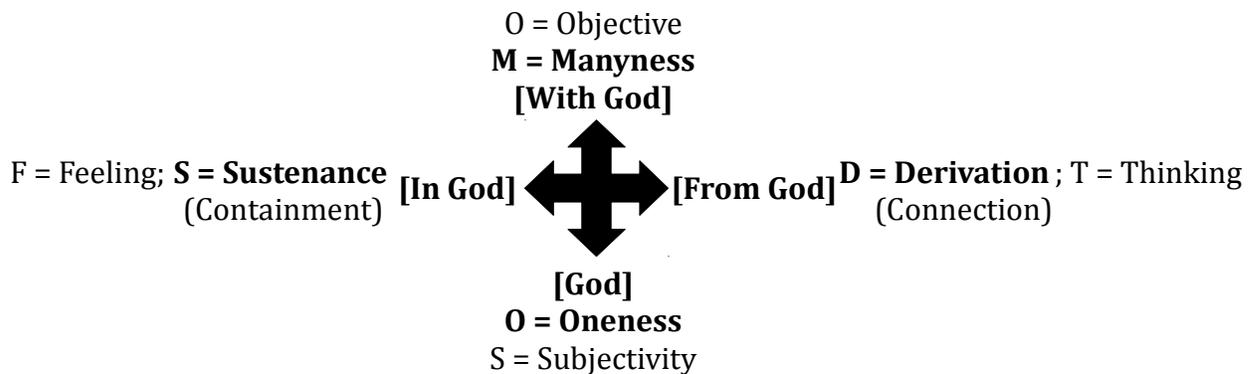
The 6<sup>th</sup> Heaven is where one turns fully inward, away from the worlds, and sees God face-to-face and resonates with (the yin poles of) a single 3-axis set (divinized human nature) that has its greatest resonance with the inner/lower 3-axis sets and is the basis for the energy behind introversion. The 6<sup>th</sup> plane, where one sees God in everyone and everything, resonates with the yang poles of a single 3-axis set (and moves towards or comes from the 3-axis set for the Causal/Mental vehicles associated with the 5<sup>th</sup> plane, namely Installation, Illumination and Insight). The 6<sup>th</sup> plane is more resonant with the outer/upper 3-axis sets and is the basis for the energy behind extraversion. Interestingly enough, all the other planes are more associated with introversion and not going out into the accompanying world or heaven, which is associated with

extraversion. It is as if introversion finds its limit in extraversion, where the search for God within leads to finding God everywhere “out there” but not in or as oneself; and extraversion finds its limit (after switching from the extraversion of the heavens to the “extraversion” of the 6<sup>th</sup> plane) in the disappearance of all extraverted worlds and the face-to-face inward (introverted) experience of God in the 6<sup>th</sup> Heaven.

True 6<sup>th</sup> Plane Gnosis experiences Oneness, Manyness, Sustenance and Derivation together, as well as the Heaven and Plane states at will. Below the fully integrated 6<sup>th</sup> Plane state there are partial peak/peek experiences and more partial interpretations of one state/experience (even and especially when there is no real experience, just the projected fantasies of a defensive identification with a mind function).

**Pathways**

(6<sup>th</sup> plane gnosis terms more central and bold; functional typology terms on the outside)



**Paths Out**

**OSDM** (SFTO): Only God exists, Everything is in Him and (when identified with out of illusory ignorance under the influence of Maya driven by one’s own unnatural darkness) seems to come from Him and therefore seems to exist in manyness with Him, but as a shadow.

**ODSM** (STFO): Only God exists and all that seems to come from Him really remains in Him having a seeming and shadowy separate existence with Him as long as Ignorance prevails.

**Paths of Return**

**MSDO** (OFTS): All of God’s infinite contradictions have no existence in themselves but exist only in God and are sustained by Him, seemingly coming from Him as a display of Illusion though in Truth they are Him as only God exists.

**MDSO**(OTFS): All of God’s infinite contradictions come from Him and are really within Him as only God exists.

## **Polarities**

6<sup>th</sup> Heaven, Oneness, Sustenance (Introversion, Subjectivity, Feeling) are all inner directed.

6<sup>th</sup> Plane, Manyness, Derivation (Extraversion, Objectivity, Thinking) are all outer directed.

Therefore there is an easier mental flow (less back and forth of switching polarities) going out as OSDM (SFTO) and coming back through MDSO (OFTS), but who says it has to be easy—all paths can be known and preferences forgotten.

## **Central Portal (taken on faith)**

When the O/M (S/O) axis (and simultaneously the S/D (F/T) axis) balance their tensions and then spontaneously seek the undefined center, a portal can open and all that seems to exist in Illusion due to Ignorance can disappear and be found to in fact not exist (including one's conception/feel/experience/sense of God). This is of course the absolute vacuum state of Nirvana and is followed by Nirvikalpa, where God is found to in fact exist in His own Reality (independent of His shadowy Creation). Such seems to be the case with all the functions of the psyche on all levels (by extension and reflection), and with all transitions of consciousness (veiled or not) up to this point (OM point). The seeking is spontaneous, a sanskaric destiny, and not by one's directed will; it is not a matter of effort but a touch of grace.

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## Consciousness and Being in Reality and Illusion

Real	Beyond Beyond	Paratpar Parabrahma	God Is
	Beyond	End as Mukta or Majzoob, Which may go to Paramhansa, Which may go to Jivanmukta, Which may go to Akmal or Sadguru. So 1, 2, 3 or 4 stages with 6 destinies. Only the Ancient One as God through Paramatma can become Avatar.	Avatar Sadguru Akmal Jivanmukta Paramhansa Majzoob Mukta
	OM pt	Only God through Paramatma became Ishwar.	Ishwar
Illusion	Upper Composite	1 Sacrifice	Bodhisattvic Being
	6 <sup>th</sup> plane	3 Mental/Causal Identities (and 1 plane) [Mast, Yogi, Veiled]	Mahayogi   Saint   Sage
	5 <sup>th</sup> plane	3 abilities (and 1 plane) [Mast, God Absorbed, Yogi, Veiled]	Installation Illumination Insight
	Middle Composite	1 Irradiation	Yogic Self
	4 <sup>th</sup> plane	3 Yogic Identities (in proper position on 1 plane) [Mast, Yogi, Veiled]	Esotericist   Mystic   Occultist
	1 <sup>st</sup> – 3 <sup>rd</sup> planes	3 accesses (worked out on 3 planes) [Mast, God Absorbed, Yogi, Veiled]	Spiritual Will/Instruction Spiritual Intuition Spiritual Creativity/Inspiration
	Lower Composite	1 Infusion	Incarnating Soul
	Transition	3 Incarnating Soul Identities [intoxicated or sober]	Higher Self   Inner Being   OP [OP = Outer Personality]
	SubSubtle and Gross	3 polarizations	Mental/Intellectual Astral/Emotional Vital/Physical

See [The Drop Soul as the Embodied Soul](#) for ways of working through intermediary stages.

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## The Illusion of Objectivity

### Showing the Film

- 1 sanskaras
- 2 karmic qualification
- 3 intelligent combination
- 4 dramatization (driving narrative of an incarnation)
- 5 interpretation = conclusions about self/other/world and God
- 6 actualization via desire
- 7 manifestation via action (in a karmically qualified body)

Sanskaras are fine/latent at the 7<sup>th</sup> plane junction and stuck to the drop soul; karmic qualification is at the level of Archangels and the very idea of an Embodied Soul (from there extending to all levels below); intelligent combination comes through the Bodhisattvic Being operating in the Mental Sphere; dramatization through the Yogic Self experiencing in the Subtle Sphere (with its gods and goddesses); interpretation is at the level of the Incarnating Soul; actualization is astral through that Incarnating Soul's Egoic Matrix (drawing on Subtle dramatization and desire); and manifestation is Gross.

### The Illusion of Perception and Purpose in the Sanskaric Swap Meet

- 7 UnCs filtered sensory perception
- 6 SubCs emotional valuation/charge
- 5 Cs mental registration/interpretation
- 4 Biased understanding and willful (or semi-automatic) interaction (the swap)
- 3 Processing experience for what seems attractive (finding new sanskaras)
- 2 Valuing/wanting the now new and "important" stuff (taking new sanskaras)
- 1 Vowing to fulfill the new desires, probably in a future life (binding sanskaras)

5-7 and 3-1 are less and less Cs. The resonance is UnCs 7 w 1; SubCs 6 w 2 and Cs 5 w 3. This illusion of objectivity is sanskarically determined and karmically driven; we end up proving to ourselves what we have projected in the first place, what we are bound with from the impressions of the results of past actions that have become sanskaric conclusions in need of resolution. It is only after this process is shaken that we can begin to really question, wherein 3-1 may look like:

- 3 discrimination and distillation of what is important (finding new sanskaras)
- 2 assimilation of the quality one deems important (taking new sanskaras)
- 1 acceptance of the purpose found behind it all (incorporating new sanskaras)

The new sanskaras can be sanskaras of the spiritual path (binding) and eventually yogayoga sanskaras (non-binding, free) from a Sadguru or the Avatar.

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## The Bodhisattvic Being and God is All in All

From the perspective of the Bodhisattvic Being, or from any inner connection to it, there is only God because God is All in All. So the only films playing at this level of the sanskaric cineplex are about God, and God's Shadow—Maya. God from the Beyond Beyond plays all parts in these films, principally Himself behind the scenes as Paratpar Parabrahma; Himself as Creator, Preserver and Destroyer of His Creation—Ishwar; and Himself as Realized and bound souls—Shivatmas and jivatmas. Here is some backstory on Ishwar.

Ishwar, the one God of all Creation, is known through three aspects and the male/female principles. The male principle can be understood as the spirit and the female principle as the embodiment (power of manifestation, power in manifestation).

<b>Trimurthi/Father</b>	<i>Brahma</i>	<i>Vishnu (Narayan)</i>	<i>Shiva</i>
Lord of Creation	Creator/Emanator	Preserver/Sustainer	Destroyer/Transformer
<b>TriDevi/Mother</b>	<i>Saraswati</i>	<i>Lakshmi</i>	<i>Parvati/Kali (feminine destroyer)</i>
Shakti/Power	Humility Selflessness	Detachment Service	Love/Time Sacrifice/Death
<b>Spiritualizes</b>	knowledge, learning, creativity	wealth, prosperity, fertility, pleasure	the Path, destruction of the false
<b>Fulfillment</b>	Cultural	Material	Spiritual

Ishwar is God in charge of all Creation as above, BUT Ishwar is God unconscious of His/Her own Godhood. To Realize God as God, one has to get beyond Ishwar and the worship and propitiation of Ishwar in all aspects (inclusive of all lesser deities) for the fulfillment of one's desires (material, cultural and spiritual), save the true longing for God Realization which is beyond spiritual attainment and fulfillment as it involves the complete annihilation of the false self (ego-mind) that is interested in attaining something or fulfilling a desire in the first place. This true longing or real "desire" is for the answer to the original question "Who am I," the becoming conscious of God as God, the mystical and divine union of the lover with the Beloved, or merging with God. It is the original and only motive force behind all of Creation, though it has gotten twisted, sidetracked and obscured because of all the sanskaras, especially the unnatural ones obtained in the human form whilst falling for Maya again and again throughout the reincarnational stage of the soul's sojourn through Creation. And these sanskaras, natural (from the outset of Creation through the course of evolution) and unnatural (from the play of desires and Maya throughout human reincarnation), cause the witnessing soul, the Real Ego—Atman, to be bound; and as the bound jiv-atma the Real Ego becomes the false one, identified with its mind and other bodies because of the sticky sanskaras. Hence the false self is the ego-mind(body). Ishwar is in charge of this whole sanskaric Creation with its deep ignorance and mayavic illusion. Satisfying sanskaras, even spiritual sanskaras of the path, can only get you so far, and not beyond Ishwar.

Beyond Ishwar is Parameshwar (literally beyond Ishwar), God in the Beyond state. But alas, Parameshwar is also unconscious of God as God. The only recourse is the Sadguru, one who has realized God and has Ishwar in His/Her left hand and Parameshwar in Her/His right hand. Sadgurus can only give God Realization when they are in the body and it must be one's destiny to

meet one and join His/Her circle of 12 men plus 2 women. But the Avatar is always available to everyone because that is His self-chosen, self-created responsibility. Through Him (and He is always in a male body with a female paired with Him who can be an intercessor) all karma and all paths can be and are worked out according to one's destiny as decided and known by God from the start whether one knows this or not, whether one wants this or not. There are royal roads and high paths that lead to God and God Realization, and they don't all involve believing in God! They even include honest worship of, prayer to, or meditation on Ishwar and Parameshwar for the purpose of Realizing the Truth, or Realizing God or Loving God, in which case at the opportune time, Ishwar or Parameshwar hands you over to a Sadguru or the Avatar, again regardless of whether you want it or even know it.

The Zoroastrian take on this is:

**Ahura Mazda** (as an equivalent of Ishwar)

Male Amesha Spentas [divine entities, literally Bounteous Immortals]

**Vohu Manah** – Supreme Consciousness

**Ash Vahishta** – motion of Divine Immutable Law, seed and knowledge of the laws manifested in highest righteousness

**Kshthra Vairya** – Divine Kingdom with powers and bliss

Female Amesha Spentas

**Armaiti** – one-pointed Divine Love and Devotion

**Ahurvatat** – Divine Perfection in Law and complete harmony in divine motion

**Ameretat** – Divine Immortality manifesting in unchangeableness

Putting them together (top to bottom above is in the sat-chit-ananda order and now the order goes left to right as sat-ananda-chit, Roman numerals keeping the aspects organized):

I Loving Truth Consciousness Supreme Love Consciousness	II (eternal power of) Infinite Bliss Immortal/Eternal Bliss	III Perfect Knowledge Divine Knowledge & Perfection
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These 3 or 6 in 1 deities are of God's attributes while the Hindu Brahma/Saraswati, Vishnu/Lakshmi and Mahesh/Kali (Shiva/Parvati) are of God's aspects.

III <b>Brahma</b> -Creator <b>Saraswati</b> -knowledge/learning Cultural fulfillment	II <b>Vishnu</b> -Preserver <b>Lakshmi</b> -wealth/pleasure Material fulfillment	I <b>Mahesh/Shiva</b> -Transformer <b>Kali/Parvati</b> -love and death Spiritual fulfillment
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Aspects with Attributes can look like this:

III Artistic Creating from Perfect Knowledge	II Sustaining the means of God Realization via the support of Infinite Bliss	I Transforming through love by dying to falseness and Being Conscious Love Truth
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**God is:**

in 3 States:

Beyond Beyond  
Beyond  
Creation

with 3 x 3 Attributes:

	Sat	Ananda	Chit
Sat:	Existence	Bliss	Consciousness
Ananda:	Truth	Bliss	Experience
Chit:	Power	Bliss	Knowledge

and 3 x 3 x 3 Aspects:

	Mahesh	Vishnu	Brahma
Mahesh	(Brahma/Vishnu/Mahesh x 9 [3 x 3])		
Vishnu			
Brahma			

Create/Protect/Destroy | Develop/Strengthen/Ignore | Build/Reinforce/Dismantle

Supply/Support/Cut Off | Nurture/Sustain/Withdraw | Preserve/Maintain/Abandon

Reclaim/Remake/Dispose | Assist/Facilitate/Remove | Recycle/Remodel/Replace

The States come out of the Beyond Beyond itself.

The Attributes begin in the Beyond.

And the Aspects relate to the Creation.

The States, Attributes and Aspects are listed in the resonant order of their terms (I-III is top to bottom or left to right) except for the 3 x 3 terms inside the larger 3 x 3 matrix of Aspects, which are given in their traditional Brahma/Vishnu/Mahesh (III-I) order, which makes more sense in the cycle of Creation, e.g., creating before destroying. In this regard, note that the traditional order of Attributes, SatChitAnanda (I, III, II), also makes more sense from the standpoint of development within/through Creation as a formula—first truth, then the experience of truth, then the bliss of truth experience; first existence, then consciousness, then bliss; first the power (of existence in truth), then the (conscious experience) of knowledge of that power, then the bliss of knowledge-power, conscious existence and truth experience (the order of terms taken for ease of pairing). Specifically at Realization, first “I am” (and the universe and everything else is not, the Sat of Real Truth, Existence and Power independent of Illusion), then “I am God” (Conscious Knowledge and THE Experience), then immediately Infinite Bliss. And this is reflected in Creation as first the 4<sup>th</sup> plane (power), then the 5<sup>th</sup> plane (knowledge) and then the 6<sup>th</sup> plane (bliss of seeing God).

Within Creation/Illusion:

**Upper Composite Sphere**

Archangelic representation

of

Aspects and Attributes

**Causal Sphere 6<sup>th</sup> Plane Saints**

*Heart of God*

Sympathetic/Maintaining/Feeling Function

(Vishnu and ananda resonance)

**Causal Sphere 5<sup>th</sup> Plane Sages**

*Mind of God*

Questioning/Creating/Thinking Function

(Brahma and chit resonance)

**Subtle Sphere 4<sup>th</sup> Plane Mahayogis**

*Power of God*

Energy Wielding/Transforming/Destroying Function

(Mahesh and sat resonance)

So sat-chit-ananda in Creation as 4<sup>th</sup> plane, 5<sup>th</sup> plane, 6<sup>th</sup> plane; but Brahma-Vishnu-Mahesh as a way out of Creation when seen as 5<sup>th</sup> plane, 6<sup>th</sup> plane, 7<sup>th</sup> plane (destruction of consciousness of Creation).

**God as the Jivatma in Creation is the Embodied Soul**  
(with mayavic aspects and false attributes)

**The Embodied Soul Key**

<b>Attributes</b>	Sat	Ananda	Chit
<b>Aspects (3 x 3)</b>	III Brahma	II Vishnu	I Mahesh
I Mahesh			
II Vishnu			
III Brahma			

**Bodhisattvic Being**

<b>Ananda Attributes and Vishnu Aspects</b>	Existence (Surrenderance)	Bliss (knowing God) (Love)	Consciousness (Obedience)
(Mahayogi)	Supply	Support	Cut Off
(Saint)	Nurture	Sustain	Withdraw
(Sage)	Preserve	Maintain	Abandon

**Yogic Self**

<b>Sat Attributes And Mahesh Aspects</b>	Truth (Renunciation)	Bliss (spiritual experience) (Devotion)	Experience (Obedience)
(Esotericist)	Create	Protect	Destroy
(Mystic)	Develop	Strengthen	Ignore
(Occultist)	Build	Reinforce	Dismantle

**Incarnating Soul**

<b>Chit Attributes And Brahma Aspects</b>	Power (Sacrifice)	Bliss (body experience) (Service)	Knowledge (Reflection)
(Higher Self)	Reclaim	Remake	Dispose
(Inner Being)	Assist	Facilitate	Remove
(Outer Personality)	Replace	Remodel	Recycle

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## Stories from and for the Bodhisattvic Being: God is All in All

B = Beyond	ND = Natural Darkness	∅ = Undefined
BB = Beyond Beyond	NL = Natural Light	∞ = Infinite
Cs = Consciousness	SP = Spiritual Planes	
GC = God of Creation	UD = Unnatural Darkness	
I.I. = Infinite Intelligence	UL = Unnatural Light	
Mat = Material	UnCs = Unconsciousness	

### The Ancient One Comes Again as Avatar From the Beginningless Beginning to the Endless End

BB	1	∅	BB	I.I. = undefined and undefinable	
B	{	2	0	B	I.I.: NL: NL + ND = nothing added or lost from BB
		3	1		NL in B = ∞ Cs = all within this oneness
		4	2		ND in B = ∞ UnCs = ∞ Duality = NL (UD) + ND in ND
GC	5	3	Ishwar	NL in ND swallowing ND; ND as ∞ Mind through 3 aspects	
SP	6	7	Causal/Subtle	6 spiritual planes in Creation plus 7 <sup>th</sup> plane at OM point	
Mat	7	12	Astral/Gross	12 astrological influences of sub-Subtle/Gross manifestation	

B emerges out of BB with the very possibility of the Whim.

Some of the ocean of B will awaken as Paramatma = ∞ Cs of impersonal God, the section of the ocean of B called the Ocean of Everything. Really it's the whole of the ocean that's affected but not all parts of that ocean, i.e. the Everything is Cs of Cs but not of (its) UnCs. Because of I.I. in B, BB can be known (I.I. can know itself), and this occurs through (I.I. in) NL in B = ∞ Cs (impersonal and eventually personal). But ∞ Cs of the Ocean of Everything occurs (more or less) simultaneously with ∞ UnCs of the Ocean of Nothing, also in the ocean of B, the inevitable duality of Cs and UnCs that comes with the advent of Cs (or the Whim for Cs).

To establish the two oceans in one (or to separate the Cs and UnCs parts of the ocean of B), the potential space between the sections/parts of the ocean of B stirs with the Whim. This is Maya, not even nothing. Then Maya starts the fire = Tej = I.I. in B in ND as a reflection of the Cs Effulgence of Paramatma = I.I. in B in NL. Tej (Fire) in all of ND creates/separates Pran (Energy = NL in ND) and Akash (Space = ND in ND). The interaction of Energy and Space creates movement in ND that eventually awakens the Ocean of Everything = NL because really ND is within NL and it is easier to move nothing than it is to move everything. The Whim working as/through Maya in the Ocean of Nothing takes aeons of time before time to awaken the Ocean of Everything who then asks the question that was bothering the Nothing but that the Nothing couldn't really ask because of its total Ignorance and the fact that it was still asleep. The Everything asks "Who am I?" and immediately answers "I am God."

With this Question and Answer session, the Nothing immediately awakens and finally hears its question "Who am I?" and immediately tries to answer it in innumerable false ways out of Ignorance and Imagination = false Thinking. You see, the Nothing really is in the Everything so its rumblings can wake the Everything up and then the Everything can wake the Nothing up in the process of becoming fully awake itself. And the Everything really contains the Nothing so they

can hear each other, potentially. But the Nothing doesn't listen and so goes off into its own Imagination with the Question and doesn't get the Answer. When Everything and Nothing awaken,  $\infty$  Cs and  $\infty$  UnCs (the Ocean of Everything and the Ocean of Nothing from NL and ND) are established. With the Answer from the Everything, Everything regains calm in its ocean (but now a calm of  $\infty$  Impersonal Cs)—it is thenceforth unaffected by the movement in and of the Nothing. Even though the Nothing is in the Everything, it is after all nothing with no effect on the Everything (after waking up the Everything). Compare this to the BB never being disturbed (the B comes out of or is established within the BB for just this reason). Now the  $\infty$  Impersonal Cs of B is established and no longer disturbed with the  $\infty$  UnCs (still of B) coming out of it. With the establishment of undisturbed  $\infty$  Impersonal Cs and simultaneously  $\infty$  UnCs, the movement in  $\infty$  UnCs from the interaction of Energy and Space (driven by Fire, now reflecting the Effulgence of  $\infty$  Cs) moves  $\infty$  UnCs = ND itself (because there's nothing else that will move).

One molecule of the Ocean of Everything is then sent into the Ocean of Nothing so to speak to awaken there and swallow the whole Ocean of Nothing (like the Ancient One will do when it Realizes/Becomes the Ocean of Everything). This molecule in so doing becomes Ishwar, the third state of God after BB (God Is) and B (Paramatma or the Ocean of Everything); and the three states come out of each other, B from BB and Ishwar from B. The Ocean of Nothing is that section/part (Unconsciousness) of the ocean of B (Consciousness) that will continue to respond to the Whim (where the Whim keeps stirring). This section/part of the ocean of B feels the vibration, implying separate molecules with interconnectedness, all this now on the verge of emerging from latency. This is the work of the shadow of God (Maya), the charge of not-knowing laid upon knowing, the section of the ocean of B that is the Ocean of Nothing (really the Ocean of Nothing within the Ocean of Everything), UnCs as part of Cs.

Really we could say the Ocean of Nothing emerges out of the Ocean of Everything at the future OM point one molecule (to become drop) at a time starting with Ishwar who stays at the OM point and plays a special role for the duration of Creation (until Mahapralaya), not Himself becoming a drop as He is identified with the whole ocean (of Nothing).

Ishwar is one molecule as it were who wakes up and identifies with the whole of the Ocean of Nothing = ND and the role of the Whim from I.I. = for all molecules in the ocean of B to realize/become God personally and so fill the seat created by the impersonal realization of God by Paramatma = NL. So Ishwar takes on the duty of this realization process (for all the NL molecules that become UD drops in ND) as this is all it can know and do when waking up in and as ND—this is the purpose of ND, the Whim within, the Tej reflecting and instigating. Ishwar takes this charge and begins the process of evolution, reincarnation and involution, issuing forth waves (universes), ripples (worlds) and drops in the foam (individual drop souls, separate from each other but interconnected until Realization). Each state of God after the BB is God becoming Cs at some level, becoming Cs in order to fulfill the Divine Plan of I.I. to know and love = the drive —Being (I) as Knowing (III) by Loving (II) as a personal God =  $\infty$  Personal Cs =  $\infty$  Divine Individuality.  $\infty$  Cs really is  $\infty$  Cs of  $\infty$  Cs and of  $\infty$  UnCs. Cs of God as God, impersonally, is attained at the moment Creation begins (just before in the list above, but time only starts with Creation (and Gross time only with the creation of the Gross) and the events above are instantaneous after the so-called aeons of stirring). The drive in Creation then is for the Cs of UnCs (to relieve the disturbance in and of the Nothing) and the personal Cs of God as God. This drive is really initiated by I.I. for the purposes of total and complete Cs as above, which requires Creation and the

experience of love through separation of self from God. When in the beginning the Ancient One realizes God and in the process establishes Creation, He identifies with the Ocean of Everything and in so doing also takes on the Ocean of Nothing contained within it—He swallows it all! Really speaking, with the swallowing of it all, the entire scheme of Creation and the destiny (eventual Liberation or Realization) of everyone and everything is set and fixed, including all Avataric advents with their whims and acts of grace—a completed film waiting to be projected (though even the waiting and process of projection is fixed). In fact, since the Ancient One took it all on and took it all in, there is only Him—God alone is Real.

From Ishwar, the molecules (note triunity of H2O, the two Hs as aspects/attributes I and III, the O as aspect/attribute II) become drops—they get embubbled and embodied in the Upper Composite Sphere as the True Threshold Soul (the Bodhisattvic Being), the jivness of the Jivatma itself. The Embodied Souls (Jivatmas) who follow the Ancient One out may wake up in the Mental/Causal Sphere as Archangels, embodying as it were Aspects or Attributes of God through Ishwar. These Aspects/Attributes are really of Paramatma and are represented in Creation by the Archangels. But we are not to identify with them as even the Archangels must let go and take a human birth to get beyond the infinite valley separating the Real from Illusion and merge with God. The Embodied Soul = false egoism with sanskaras (the primary sanskara of separateness) = Jiv = (future) Bodhisattvic Being identifies with the Mind (Mental/Causal Body) with the rest of the sanskaras attaching to this Mental Body as impressions. By extension, when the soul doesn't wake up as an Archangel, the Bodhisattvic Being becomes the (future) Yogic Self (extends part of itself to become the Yogic Self) in the Middle Composite Sphere. The Yogic Self identifies with the Subtle Body and energy/desire and if it wakes up in the Subtle Sphere it becomes an angel. If the Jivatma doesn't wake up as an archangel or an angel, it continues by another extension to become the Incarnating Soul = incarnating (or recently incarnated) soul in the Lower Composite Sphere, identifying with its own "astral" body and when incarnate, the Gross Body of matter and sensation.

<b>Mental</b>	Impression	Feeling	Thought
<b>Subtle</b>	Desire	Imagination	Energy Manipulation
<b>Gross</b>	Willful Action	Emotion	Intellect/Speech

The Willful Action of the Gross may be Cs, SubCs or UnCs and are "deeds" stemming from Impressions we know as Desires. Emotion is the activity of the internal bodymind coming from Imagination that affects and is affected by Thoughts (really Feeling, Imagination and Emotion determine Thoughts whether the emotion is Cs, SubCs or UnCs). As such, Emotion and the second column can be associated with and known through "thoughts". Intellect and speech, outer verbal or inner self-talk, is plainly associated with "words." Therefore, thoughts, words and deeds have their correspondences horizontally at the bottom. Vertically the last column becomes thoughts, words and deeds when Energy Manipulation is considered an action.

## Maya

In B there is Maya,  $\infty$  Cs and  $\infty$  UnCs. Maya's desires are the response of B to the Whim, a response that eventually wakes up  $\infty$  Cs and  $\infty$  UnCs. You could say Maya is the female, receptive part of  $\infty$  UnCs and Ishwar is the male, creative part; or BB issues forth B, which is ocean ( $\infty$  Cs and  $\infty$  UnCs) and shadow (Maya or Nothing). Maya awakens both oceans to their predestined roles, first  $\infty$  Cs (the ocean of knowing) then  $\infty$  UnCs (the ocean of not-knowing); even though they both

awaken at the same time, the Ocean of Not-Knowing doesn't know what it's doing until Ishwar takes it on/in. Under the direction of Knowing, Maya partners with Not-Knowing, all driven by I.I. in BB who stays aloof. It is I.I. in the Cs ocean that attracts Maya to Himself after awakening because He knows what must happen and what to do because He is after all All-Knowing.

## **Avatar**

The Avatar through Vishnu preserves divinity in Creation and the entire purpose of Creation. This Vishnu Avatar (not Vishnu Ishwar) is the Parvardigar of the Master's prayer.

## **Holy Ghost, Holy Spirit**

The Holy Ghost is the soul in Creation, really the embodied state of the soul = the potential Shivatma within the Jivatma in the Upper Composite Sphere between the 6<sup>th</sup> and 7<sup>th</sup> planes, i.e., the (future) Bodhisattvic Being. Within every jiv is the primary desire to realize God, the Lahar/Whim. The energy of this prime desire is caught up in sanskaras, esp. the unnatural ones. When the Avatar comes, He takes birth in everyone to revitalize the Holy Ghost as guide (often experienced as an external presence due to projection and humanity's habit of looking outside for that which is to be found within).

The Ghost = a shadow (Maya) and the rest of God (unrealized rest) left behind in Creation after the first soul (Ancient One) realized himself. This Ghost (as guiding force within) is adjusted and redivinized (revitalized in its divinity) every time the First One returns as the Avatar. The Avatar becomes everyone and everything again, realizing himself again when the veil of vidyani sanskaras is lifted by the then living five Perfect Masters. The Father through the Son becomes the Ghost = Cs of all jivatmas through the Universal Mind. The Ghost also is (functions through) one who comes back after the real death (Nirvan) as a God Realized being in the world.

The Holy Spirit is ND and its true purpose, the purpose of embodying the soul so it can consciously merge with God.

Realization means the Holy Ghost/Spirit and the Father are one.

The Son State is really the Father (Sat, Paramatma, Parameshwar), Son (Sadguru in Sahaj Sahadhi) and Holy Ghost/Spirit (3 bodies and Universal Body and Mind through Ishwar) in and as one—the consecration of the soul (and therefore all).

There are 3 states of God in Illusion:

Holy Ghost = (bodhisattvicly) bound drop soul with the Lahar (and the Avatar) within.

Father State = Realized in a body—Holy Ghost and Father as one.

Son State = Perfect Master—Holy Ghost, Father and Son as one.

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## Paramatma, Maya and Ishwar

Maya is the shadow in B of I.I. in BB, the first to respond to the Whim, the receptive UnCs where the Whim begins. NL becomes Cs first from Maya's stirrings (of ND) then draws Maya to Himself so that He can become Cs Love and not just know the answer to the Whim's question but be that answer because He knows what I.I. is up to and knows what to do and so tells Maya what to do so "She" and I.I. (in Him) can get what they want.

NL is oceanic in its awareness, like abstract knowing needing (specific) experience to complete itself with practical knowing. For this, each drop of B must go through Maya: NL sends Himself through Her drop by drop. Each drop experiences and in a way creates his/her own creation. The first drop Maya wakes up becomes Ishwar as He wakes up in ND at the OM point. Ishwar is the third principle or state of God after I.I. in BB and Paramatma in B. Maya is Nothing in itself but the Shadow of I.I. in the B and so the means of Paramatma knowing I.I. from the B, and for this She becomes the receptive counterpart to/of Ishwar at the OM point. Maya plays the Tridevi to Ishwar's Trimurthi. The next drop (really a drop of NL shrouded in Maya) goes through all Creation and via that drop (the Ancient One to be), Creation is established by Maya and Ishwar until "the seven children are born" (See The Nothing and The Everything). Then this drop, the second drop from the second state of God, becomes realized and becomes the Ancient One. Maya is absorbed in NL via this Ancient One as per the promise of NL/Paramatma.

We all must accept this Maya as our receptive UnCs and Ishwar as enacting our creative UnCs but stand aloof from both to become NL as Cs Love. We are NL becoming qualified in Cs through Creation. Make friends with Maya, your mind and Mother Earth as well as the Divine Mother. They really are all the same—they all derive from and are Maya, ND, Spirit. Only love for God (divine love) can do it. NL and Maya are Father and Mother. When Maya is absorbed into NL then we have Father-Mother or neither, and we potentially have the Son/Daughter state of a Perfect Master. Father-Mother = Realization and is the same as Father-Holy Spirit in one, which is to say the Mother is the Holy Spirit and Maya. This is above the Subtle and Gross spheres where Maya can play the part of the devil, which is only done for experience and knowledge and especially developing goodness and then shaking off the attachment to goodness in the world (Subtle or Gross) so one can go to God.

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## **Maya I (I.I., NL, ND and Ishwar)**

Maya is (the result of) the Whim, the vibrational response in the Beyond that brings it out of the Beyond Beyond, stirring the ocean and making the drops feel separate; that is, Maya is the very means of God's Whim, without which it could not be.

NL wakes up as the Cs of the B ocean itself and knows the answer to Maya's incessant question *Who am I* to be *I am God*. But NL also knows that He doesn't know, i.e., hasn't realized/become God in full Cs Love because He is surrounded drop by drop with ND and not-knowing, which Maya has made Him see. The charge of not-knowing is all around NL because NL doesn't know the not-knowing ND. How can Everything know everything if it doesn't know Nothing? But NL/Everything knows how to know it and what to do about it as He is, after all, all-knowing and so knows God's Plan/Whim from I.I. in the BB. When NL wakes up, the path to NL realizing I.I.'s Whim through the Ancient One is known and set. To realize is to know and to know is to become, and this becoming is to become conscious love by loving consciously. To love, then, is to know this consciously; and to be conscious is to know and love, to love and know.

### Love Knowing (Chaitanya) | Consciousness | Body (and Universe)

Chaitanya = experiential awareness, knowing and thinking registered by the Atman, progressing from the insentience of the stone form through the instinct of the animal form to the intellect of the human form and then advancing through inspiration, intuition, insight and illumination to Realization. Chaitanya develops by using consciousness to take experience of the Atman's body and the universe, which are nothing but sanskaras, the body being the consolidated mold of one's sanskaras. When the energy (of the Lahar) trapped in all the sanskaras is freed, false thinking stops and the body and universe are no longer experienced. The veil that they were is lifted, so to speak, and the Self is revealed, experienced, realized. Then Chaitanya, Consciousness and Self are One; and this is (conscious, knowing) Love, God/Self is and as this Love. Chaitanya during involution may be thought of as degrees of illumination produced when the light of I.I. (NL) reflects off the objects of the universe (including one's bodies and eventually one's mind, which is just another body, all being really ND, the work of Maya and Ishwar), the taking in of this reflection relieving some of the UD of one's false-self (separative ego) and allowing some of the UL to return to ND (so you no longer experience it). But how is I.I. through NL going to do this? NL knows—Ishwar and then the Avatar (first to come as the Ancient One), with Maya every step of the way.

Ishwar is the drop of NL that NL sends to Maya (and sends Maya to). Ishwar awakens in the B but in the ND and identifies with the ND (swallows that ocean is it were) for one cycle of Brahma = until Mahapralaya. Identifying with the purpose of ND, Ishwar creates (preserves and at the right time destroys, along with all the other 3<sup>3</sup> aspects) bodies and universes (collective bodies themselves) out of the body of Maya (Spirit, ND, Nothingness), but Ishwar does not take experience of what He creates and does not realize He is (a state of) God. Maya lets Ishwar do what He does with Her body as it were (and really She is making Him do it) because this is how She was instructed by NL so She could satisfy Her desires and ultimately join NL, Her Real and

True desire. For this purpose, which is part of the Lahar, Maya through Ishwar surrounds each drop of NL with ND and sets the tai chi of the two drops (two oceans) in motion.

The Original Creation was established by God through the Ancient One, the first drop of NL to go through Ishwar (get embodied, become a jiva) and work through Maya (evolution, reincarnation and involution). When the Ancient One realizes B and through B, BB, He takes on B as His identity, swallows the ocean of NL *and* ND. The Ancient One is the only One to have the ocean of B as His individuality: He is the Oceanized Individuality of the Ocean, NL realizing Himself. With the Ancient One's realization also comes Maya's merger. And so this Ancient One and Maya are (in) each one of us as They are everyone and everything that will enter Creation. They are in and around each drop of NL, all of whom will realize NL one day with their individual experience of being Oceanized.

The Original Creation then is part and parcel of the Ancient One (the Mischievous Chicken, see [The Nothing and The Everything](#)) and He is (within) us; so we all share a natural imprint of that Original Creation. Each drop/chicken that follows that first drop must deal with the residual vibrations of the Original Creation and so sees, feels, imagines and experiences similarly but at the same time adds its own impressions which become like a fog and in the Gross world piles of steaming chicken shit! The Ancient One comes back as the Avatar when the fog and steam and shit all but block out the Original Path He laid. His coming back is His taking birth in everyone and everything to guide us as the Shiv-to-be in each and every jiv-that-is; and this is the revitalization of the Holy Spirit, the re-concentration of the Lahar.

The combination of the Original Creation within us and the shared/similar impressions we have from going through evolution give humans a consensual illusion, a surface objectivity, that breaks up into vying consensus groups aided by karmic entanglement and struggle, and abetted by sanskaric swapping. But the subjective truth of our individual sanskaric experience (impressioned consciousness) keenly reveals the mayavic separation that started it all and drives it all. The answer is not a greater objectivity (science/pursuit of truth) or a greater subjectivity (art/pursuit of beauty) or even communicativity (the human condition/pursuit of goodness). Rather, the answer comes through knowing (experiencing) all this thoroughly in order to be able to cast aside (reject, renounce, remove) all illusion in favor of love for God, who is beyond these things even as He is behind them. We must dare to let go of our experience inclusive of our imaginings, then of the imagining itself (inclusive of thinking and doing) as it is all manifest Maya and this Maya will never get you there. You cannot think (science), imagine (art) or talk (humanistic helping) your way to God—the unthinkable, unimaginable and unspeakable. Maya is nothing, not even a drop, but it is the means of realization, the way to become conscious, know and love. Mind is Maya as are all the bodies. Make friends with your mind, find love for Maya, and return everything you have borrowed to your Mother (Earth Mother and Divine Mother) as it is all Maya, that which you borrowed and where it comes from. Aloof and at the threshold of Realization, only Maya acts via making Ishwar do it. Adi Maya (primordial/primary Maya) makes this threshold state, enabling you to see the reflection of God.

**Love for God in**  
World  
Others  
Self

**seeks Love as**  
Beauty  
Goodness  
Truth

**through Love in**  
Art  
Helping/Healing the Human Condition  
Science

The truth past the threshold can't be written down with absolute clarity not just for lack of Realization but mainly because it can't be done. Maya can't go past Maya while in Maya without creating Mahapralaya (or should me say Mayapralaya). Even God-Man and Man-God can't count with their Gross eyes the innumerable universes emanating from their very being. It produces something like a short circuit in the Creation. Taking infinitely precise measure with the mind causes an infinite chaotic disturbance in energy and threatens the dropping of the Gross body. In the material world this is reflected for the scientists as the uncertainty principle with respect to position and momentum. But it stems from the spiritual fact that the Nothing cannot contain the Everything.

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## **Maya II** **(with Tej, Pran and Akash)**

Maya can be seen as the shadow of God's ∞ Effulgence coming from I.I. in BB. Since it has no substance, it is Nothing; and so it is the first to respond to the Whim (no inertia). In a way it is the Whim, the Question anyway. The Fire of Desire is Maya. So we have BB and below it Maya. Around Maya is the B. Within B, NL can be on one side and ND on the other with Maya in the middle, but really the B is all NL and contains ND and Shadow = Maya. A better vision is all of B at first being NL but appearing as an NL core covered with ND with Maya Shadow in between. The result is that it looks like darkness, has the charge of not-knowing. When Maya succeeds in waking up NL, it is the entire ocean that awakens as ocean: NL wakes up as all of B and realizes it is identified with the core NL and is surrounded by ND. The Knowing knows that it is God and knows that it does not know (as Cs love, it does not know its UnCs). But the Knowing knows the plan and so knows what to do. It is like there's an empty seat, the ultimate in intuition, knowing but not yet realizing. It must send itself drop by drop through the ∞ UnCs (the not-knowing) in order to really know. The first drop of itself that it sends wakes up in the ∞ UnCs and identifies with it (swallows the ocean of Nothing as it were). So I.I. through NL is playing the role of Ishwar in ND. Maya remains as the shadow of I.I., the response to the Whim, without which NL would not be awake and the entire Lila would not come to pass. The most mischievous first drop to go through Ishwar is the second drop from NL and it brings with it other drops (who follow it) to enact the Creation (e.g., archangels, angels, and Gross beings). When the first drop is Realized, it fills the empty seat and swallows the ocean of Everything, which includes Nothing. The first Realized drop, the Ancient One, becomes the Individuality of the Ocean—Oceanized Individuality. All subsequent drops that become Realized become Oceanized Individuals. Slowly, drop by drop, the ∞ Ocean of NL begins removing the ND that surrounds it, partitioning itself into NL and NL surrounded by ND. But all the oceans or partitioned parts are infinite. When the ND is gone from a drop (the falseness removed), then it is a Realized being and there is only NL and no Shadow—ND has been removed and Maya has been absorbed into the NL. But for those with Sahaj Samadhi, Realized and embodied beings with simultaneous God Cs and Creation Cs, the ND through Maya comes out again from NL—these Perfect Ones contain the ND, are Cs of the UnCs, and know the mystery of Maya.

Noor is Real, God's Effulgence, the NL of I.I. from BB.

Tej is not. It is the response of and in the Nothing. It is due to Maya; it is Maya, the fire of desire. It wakes up ∞ Cs and ∞ UnCs by way of the clash between Pran and Akash in ∞ UnCs and will continue to move these two and force the Creation by way of Ishwar. In that Creation, it will become manas.

Tej, Pran, Akash  
Man, Pran, Akash  
Fire, heat and light, smoke and shadow

Really Tej remains at the OM pt. Heat is at the 6<sup>th</sup> plane, light is at the 5<sup>th</sup>, reflection at the 4<sup>th</sup>, shadow play at the 1<sup>st</sup> -3<sup>rd</sup>. Smoke is at the astral level and darkness with the smell of smoke and the possibility of shadow (haze in false light) is at the Gross level.

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### **Maya III** **(Purusha, Prakriti and the work of the Avatar)**

BB

B (coming out of BB and containing what will be the OM point)

Within B: Atmans (the drop souls, UnCs at this point) and Ishwar (also an Atman, but with special duty (see earlier)). Ishwar is Cs only of the 3 aspects of God = Brahma, Vishnu and Mahesh but not Cs of self as God nor of the Creation, i.e., Ishwar doesn't take experience of the Creation.

Ishwar is stationed at the OM point. When an Atman passes through Ishwar (and Maya), it becomes a jiv (UnCs and bound God/Atma) and Shiv-to-be (as a potential/empty seat of Cs and unbound God/Atma).

When the first jiv becomes Shiv (Realizes God), the empty seat is said to be filled by the Ancient One—the first jiv that becomes Shiv is known as the Ancient One. In the process of this becoming, Creation (Evolution, Reincarnation, Involution; bodies and universes) is established (emanated, brought forth, projected). The Ancient One is known as the Avatar when He returns, as He vowed to do upon His Realization because of His Compassion for the other jivs who followed Him out, and because that was the way of the Whim all along.

God = Infinite Intelligence = NL = Purusha; God's Shadow = Maya = ND = Prakriti  
(Really, Prakriti is the ND and Maya is the principle/programming of the Prakriti by the Infinite Intelligence.)

God voluntarily caught/bound by Maya (Ignorance) within Illusion (Prakriti) = jiv

God unconsciously/automatically working with/in Maya/Prakriti = Ishwar

God consciously working with and in Maya/Prakriti = Sadguru/Avatar

Maya (the "intelligence" of Prakriti) behaves as It does because:

It is bound to help God realize Himself in and through each jivatama since It is the very means for doing this (arose for this purpose and this is Its nature).

The behavior (M/S/G; I/G/C) of all the human jivatmas compels It.

(M= Mental; S = Subtle; G = Gross. I = individual; G = group; C = collective)

Karma = God's Law (Will) established by/through the Ancient One to help guide all jivs through Creation (and deal with Maya) so all can realize God. Karma is more fully described by the tripliciy Destiny/Dharma/Karma. It is subservient only to the Lawless Law of Love, which established it in the first place. This Lawless Law of Love is behind the Lahar, and it is also His Wish (how to love, serve and obey God; adjusted for the human condition with each Avataric advent) and His Whim (His Grace, including ever-present forgiveness).

	<b>Whim/Grace</b>	<b>Wish/Gift</b>	<b>Will/Karma</b>
Automatic from the Ancient One, reinforced by all Avatars	Forgiveness Mercy/Compassion Benevolence	How to love God, Parameshwar, Ishwar, fellow humans, all creatures and Creation	Destiny (inevitability) Dharma (opportunity) Karma (necessity)
Living/Current Avatar	His Intimate Grace removes blocks and bindings; it gets the mind silenced, the heart pure + clean, and the body unobtrusive	Love God in Human Form, all past Avatars re-vivified and included	Shows you His Will as part of His all-inclusive Love; Shows you how to deal with your Karma/Dharma/Destiny; He can stop you, make you and break you

And this can be expanded and rearranged to reflect for the bound jiva the resonances with God in the Beyond Beyond, Beyond and Creation.

Beyond Beyond	<b>GOD'S WHIM</b>	overarching, overriding, overruling and forever free
Beyond	<b>GOD'S WISH</b>	beyond, yet behind
Creation	<b>GOD'S WORK</b>	and our opportunity, in creation
<b>HIS WILL</b>	<b>HIS WANT</b>	<b>HIS WAYS</b>
The Law of Karma	Love—w/o limit of expression or limitations of interpretation	All the “yogas”

The war of the worlds pits your will, wants and ways against His. The humor of it all is that the apparent and all-important difference between these is due to binding impressions, the kinks in the fibers of the fabric of Creation that deter and distort divine energy and set up the game of effortful return, a requirement for God developing conscious love to know Himself as God according to His Whim.

You (false ego, false I, separate self) don't really exist except as a byproduct of the soul's consciousness identified with a body (esp. the Mental body) and attached to sanskaras (the sanskaras actually are attached to the mind/Mental body). The conscious ego is just the tip of the iceberg, a cobbling together of not-too contradictory sanskaras that is situation-dependent with more contradiction tolerance in different (especially diverse) situations and/or where there is greater desire. Various personae “evolve” vis-à-vis the world at large, at work and at home, for example.

The Mayavic joke: materialistic science sees consciousness as an epiphenomenon of brain development when the entire material and mental ego that comes up with such an idea is an

epiphenomenon of consciousness development, body evolution being driven by God's Whim (need/desire) of developing consciousness so as to know Himself as God.

Your life experience (w.r.t. others and M/S/G worlds) is and can only be a reflection of and response to that which is within you. The only truly unconscious thing is the True/Real Knowing oneself as God. Everything else is in layers of the subconscious, the deeper layers being practically speaking unconscious, but this is not absolutely or necessarily so.

The pursuit of Truth and the various truths thus found can become a defense—a filter—to keep one feeling safe and at least in control of one's own consciousness and experience. But you cannot hide behind the truth—that makes it untrue. And letting go into chaos and the falseness of other false selves is worse, and also untrue. So the ego is left holding on as it doesn't know what else to do, while sanskaras keep rearranging and sticking together to give the ego some sort of identity. Since this is the programming, why fight it? Just leave it alone, then leave it altogether. It becomes spiritually necessary to turn consciousness away from oneself and towards God, ultimately God as a Sadguru or the Avatar (as all other forms and manifestations of God are unconscious of their own Godhood and the relationship just can't get deep enough).

False SatAnandaChit:

Body Sensation/Being	Emotional Feeling	Materialistic, Rationalistic Thinking
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Less false:

Subtle Being	Spiritual Feeling	Spiritual Thinking
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Even less false, but still false:

Mental Being	Feeling vis-à-vis God	Thinking vis-à-vis God
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Micromanaging samsara and fighting Maya by trying to perfect the world and be perfect in it as a separate self, running after desires to run away from fear of losing your separate self, gives you:

Pride	Worry	Criticism
Attachment to separate sense of self	Lack of Faith	Lack of Trust
Non-union	Lack of Love	Lack of True Understanding

The Astral Soul (Incarnating Soul) can give way to the Atmic Self (Yogic Self) and one then would live in the Subtle world through the Subtle Soul (Atmic/Yogic Self); or with the veiled path, one stays as an Astral Soul while the Subtle/Atmic are integrated into one, which is more difficult, more painful, and seems to be of more use to Baba. The Atmic Self or Atmic in Astral Self in turn can give way to the Bodhisattvic Being, and one would then live in the Mental World through the Mental Soul (Bodhisattvic Being at the level of Archangelic Aspects and Attributes); or the Atmic Self can be the focus of consciousness while the Mental/Archangelic is integrated into it, one being in but not of the Subtle/Atmic world in this case. And then there's the possibility of the Archangelic and Atmic in Astral integration—the seemingly most difficult, arguably most painful, and potentially most useful to Baba.

In His time, He may take you to the Archangelic Realm (between the 6<sup>th</sup> and 7<sup>th</sup> planes) and then station you for His work on the 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> plane (as a purna (perfect) Yogi, perfect Sage or perfect Saint); or He may bring you back as a future inner circle member or in some other capacity for some other special work; or He may Liberate or Realize you, and you may stay in the body as a Majzoob, Paramhansa, Jivanmukta, Akmal or Sadguru (depending upon your destiny and His original Whim).

The Original Whim = “Who am I?” includes the response “I am God”, which includes divine compassion and the working out of every jiva’s destiny.

Nirvan = undefined (the fine/unmanifest of the 7<sup>th</sup> plane), then zero, then one consciousness of the zero = no God/Self/Creation—no consciousness of objects, just consciousness as subject. So consciousness of what, as whom, and why? Then immediately Nirvikalp, the zero of Creation and the one of God in all His triplicities—the Real SatChitAnand. All breakthroughs and transfers of consciousness in Creation reflect this undefined to zero to one and then three process, even though they are less than Real.

1	Fine/Real	7 <sup>th</sup> plane	Nirvan
2	<i>Archangelic</i>	6 <sup>th</sup> plane has access	Threshold to God
3	Mental/Causal	5 <sup>th</sup> (and 6 <sup>th</sup> ) plane	Mental/Divine Life
4	<i>Atmic</i>	4 <sup>th</sup> plane has access	Threshold to Divine
5	Subtle	1 <sup>st</sup> -3 <sup>rd</sup> planes	Subtle/Spiritual Life
6	<i>Astral</i>	Hawa (seeker)	Threshold to Path
7	Gross	Samsara	Gross/Material Life

Nirvikalp and returning to be a Sadguru would be living God’s Life, as distinguished from Divine Life, which is really living for God and with God, having His presence with you (voice on the 5<sup>th</sup> plane and sight on the 6<sup>th</sup>).

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## Maya Revisited

BB The Only; God Is; Sat; I.I.

B Within the BB is the B. Within the B is NL and ND. Really the B is NL and ND is within NL (or around it as part of it). NL is knowing, most associated with God, and ND is not-knowing, most associated with Maya, God's Shadow; but really it is all God and all made possible by Maya. The Whim arises in the B within the BB. The Whim is known from (NL's response to) the rumblings of ND caused by Maya. The feeling of not-knowing (Ignorance of Conscious Love) is worked through and resolved via Creation (evolution, involution and realization).

Because it is all I.I., the B within BB also means that the BB is within (interpenetrates and permeates) the B as really there is nothing but BB. And it's the same by extension with NL and ND. The B is within BB but not all BB is B; the ND is within NL but not all NL is ND. However, within the ND that is within the NL we have the essence of NL, which naturally asserts its NL-ness of knowing given the contrary goad all around it of ND not-knowing. But this is not the NL in distinction to ND nor the NL that contains ND. It is the NL within ND, and it is hopelessly mixed up with ND. It tries to separate itself by defining light against dark even though it is all actually stippled, which is to say the mixture of NL and ND within ND is what NL has become (identified with). The separation attempt (and result) is false and is because of not-knowing. It is false thinking within imagination. It is imagination. And now the primary, natural purpose of darkness (ND), which is to see the light (I.I. within NL), has in the NL within ND become unnatural (UD) and exists to save itself (its false, separate self). Because ND is within NL, we can't really say that it is all dark, just a dark covering over the light that will begin to turn gray as the covering thins and the light comes through. Now this dark or gray ND has within it a bubble circle of UD that is half light and half dark. This of course is untrue. It is just by ignoring the dark within the light part and the light within the dark part that it seems so. The Ignorance and the lines of separation (circular border from the background world and the diameter between light self and dark other) must be maintained at all costs to uphold the sense of a separate self, which is identified with as the basis of consciousness. Consciousness is due to NL. The separateness and false self-consciousness is due to the NL within ND taking on the charge of not-knowing while asserting that it knows, thus becoming UD and a circle divided.

Because of the constant (false) need to repress the awareness of the dark within the light, the dark is projected and seen as other. Because of the constant need to define oneself as light, to hold onto all that is light, any light that is seen is introjected and merger attempted. Because of the vague feeling of emptiness and missing light (the light in the unowned dark half), light is sought. Because of the uneasiness of the darkness within the light half, darkness is fought. From a circle divided into a top light half and bottom dark half, the light moves into the dark (counterclockwise on the left), and as a response in a closed and conserved system (the bubble circle), the dark moves into the light (counterclockwise on the right). Movement has begun from the tension of attempted separation in imagined duality—the taijitu symbol of the tai chi circle is born (counterclockwise rotation representing movement down into material Creation). Really speaking, the NL within ND (NL become UD) is chasing its tail, a tale of ignorance within illusion. UD is the false purusha that is really (within) prakriti; ND is the Adi Prakriti. UD is the false egoism, the embubbled soon to be embodied being of a falsely separate drop soul. The UD thinking itself to be NL asserts its knowing, but it is false knowing and it “just knows that it

knows.” Knowing and not-knowing is a vertical duality; self and other is a horizontal one. Self is usually and ultimately taken as good and right, while other assumes the bad and wrong role. The primary, most salient horizontal duality is male/female, the original self/other split. UD as the false purusha identifies itself as male or female by bodymind type and makes the other bodymind type bad and wrong, even as it attempts to merge with the light within it to try to become whole again. Penultimately, the false purusha identifies itself mentally as male and all bodies and materiality as female in its final attempts to become whole and be free, a total impossibility when battling false duality from within duality as one of a pair. Nonetheless the battle must be played out—the sanskaras must be disentangled and straightened and the stuck energy released.

Identification with the male form (mind) generally finds one fighting the cage of one’s own limiting beliefs while identification with the female form (body) finds one a slave to one’s own desires. But behind beliefs are unknown wants and in back of desires are worldviews (and self and other and even God views). And the psyche is bisexual, and there are accumulated sanskaras from male and female experiences. And times change. So define it any way if you want, same difference.

A I = aspect I; A II = aspect II; A III = aspect III of God (NL) or in this case false god (UD)

This game can only end when the UD stops asserting (A I), imagining (A III) and wanting (A II), when the NL within ND (NL as UD) stops chasing its tail and with “Be as it may” endurance allows and then realizes that it is Maya and Prakriti who act. The desireless, conscious active inaction of Real Knowing and Infinite Bliss lead to (with Realization) and proceed from (in Sahaj Samadhi) Maya and Prakriti becoming Adi Maya and Adi Prakriti, which means that ND is no longer responding to UD but to NL and so performs its original function, which is to say UD is not driving the show. Then jiv (UD) becomes Shiv (NL) through the virtue of spirit (ND) and either enjoys the God state through a celestial body or takes on the universal body (and mind) for duty in the nothingness of Creation.

NUD = nirakar (formless) unnatural darkness; SUD = sakar (formful) unnatural darkness;  
SUL = sakar (formful) unnatural light

UD is NL lost in and mixed up with ND, unconscious of its own Godhood and acting and reacting out of fear = lack of love. NUD is the ego that takes on a mind (SUD) and bodies (SUL). UD must stop taking itself to be NL before it has realized (become) NL. UD is the root cause of all the falseness and suffering through its false Brahma, Vishnu, and Mahesh aspects willing, wanting, (interpreting) and acting through anger, greed and lust and experiencing innumerable false satchitananda attributes. UD makes Maya do what She does and gives Her a bad rep. But UD had to be because of I.I.’s Whim to be Conscious Love.

As God’ Lila goes on, the NL within each drop soul is really the Shiv-to-be, the Brahman within the Atman, the empty seat in Paramatma. Charged with the Lahar and recharged by the Avatar, charge as energy/potential and task/duty, its “consciousness” and chaitanya is “I know I don’t know” but I know how to know. This is a reflection of the first state of God, I.I., within Paramatma (the second state of God). The UD within each drop soul is the jiv-that-is, a byproduct of the mixing of NL and ND, the individual and infinite false egoism, the bound first state of God within the second state of God. The outstanding characteristic of consciousness here is “I think (imagine) I know” (when actually I do not), which leads to “I *just know* that I know” (which is

false). ND is taken on by the third state of God as Ishwar (the first state of God within the third state), the infinite false mind. It is characterized by "I don't know (that) I don't know" because of being totally identified with the task of creating, preserving and appropriately destroying, etc., the bodies and universe—the activity of the Lahar as it exists in ND.

In the end it all goes back to I.I. We can and do visit and revisit this forever and ever in infinite variation and detail. For more, much more, on those ever so sanskaric details, see [God's Whim and the Web We Weave](#) (146 pages, so another link is provided at the end of this document).

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### **The False Self, the Real Self and God as Self**

How much can we tug at the mystery of individuality and oneness? How does one's individuality remain when Realized yet separateness disappear?

But what does a Perfect Master do? He makes the self turn completely around, make a complete roundabout turn, and the self disappears. The self goes, and God remains.

The question is, how is individuality retained? The stamp of individuality remains; it is left behind to say: "I am God." And "Beryl is God." Jesus said: "I am God." This stamp, or mark, remains. It is still real individuality.

Remember, the Real Self is within. When helped by a Perfect Master, the Real Self is removed, and the imprint that remains is the original individuality. That is as far as I can explain it or touch your understanding. The Real Self is removed, and the Real Individuality remains as an imprint.

Suppose this is the Infinite Ocean. It is full of drops. Each drop is the ocean as long as it is not separate. So there are innumerable drops in the ocean. One says: "I am stone." Another says: "I am man, I am woman; I am this, I am that." Suppose there are three drops whose Real Self is removed and God remains, but the individuality is there. So Purdom [one drop] says: "I am God," and his experience of his own Ocean of Bliss is continuous, without a break. Another drop called Lud is from the same Ocean. Its Real Self is removed, individuality remains, and he says the same thing: "I am God." Beryl says: "I am God." Three drops of the Ocean say the same thing, but the experience is individual. It is so easy to understand, so difficult to attain!

So, when you are pushed into the seventh plane, what happens? You drop your false self and also your Real Self and, instantaneously, you experience yourself as God.

[Lord Meher, revised online edition, pp. 4392-3, accessed 26 November 2016]

The Real Self seems to be the divinized individual human nature, that which is behind all rays, astrology and functional typology and that which is the veil over the Individual Divine Nature so long as one is identified with it, so long as there is some Lahar left in it, so long as one has not yet become one with God. After Liberation/Realization, it would remain as the imprint of individuality on the one and only Self.

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## Individual Divine Nature

Individual Divine Nature relates to God's experience of Himself as destined for an individual being (drop soul) at the beginning of Creation. Each is unique—no repeats—as God fully experiences His Infinitude in infinite, unique ways—the spark/flame rejoining (by becoming) the fire, the drop returning to the ocean. The Lahar is the drive to reach one's Destiny and become this Individual Divine Nature and is in each drop soul. And it was all inspired from the BB and instigated by Maya, to be known in the B (NL/Paramatma) and then realized there (the Ancient One filling His seat and all the chickens who will follow and go to their seats).

Liberation relates to unitary infinitude, generally called Infinite Bliss. It is the Infinite Bliss of Infinite Love Divine in Reality (Illusion having become nothing and remaining that way). It is conscious and knowing but consciously knowing nothing but the Infinite Bliss. The trinity of Realization is subsumed or merged in Infinite Bliss through its middle attribute, also (of course) called Infinite Bliss (the Bliss of Knowledge and of Power, the Knowledge and Power of that Bliss being Bliss itself). So Realization as a trinity of Infinite Power, Bliss and Knowledge (or any of the other 3 x 3 combos) can merge into or come out of Infinite Bliss as one. Liberation is not some sort of shortchange at the end of the game. God's Individual experiences (of His Divine Nature) include infinite Liberations and infinite Realizations; and the latter include the instances where an Individual Divine Nature becomes aware again of its completed and perfected Human Nature (i.e., experiences Sahaj Samadhi = simultaneous Divine Consciousness and Creation Consciousness) and so can abide in God while being in the Creation (baqa billa), and if having duty can use the Infinite Power and Knowledge for the benefit of others according to God's beyond the mind ways and by so doing live God's life on earth. The Avatar once having attained Realization and identified with the ocean (the Oceanized Individuality of the Ocean that includes the Oceanization of all individuals) cannot not be conscious in some way of all of Creation, whether in a body as a major or minor incarnation (some say the Avatar is always descended in a body in some capacity) or behind the scenes for 100-200 yrs after a major advent or behind the behind after that until His next major incarnation (700-1400 years between major incarnations) or through the 5 living Perfect Masters.

A unique Individual Divine Nature determines a unique Individual Human Nature (explored, experienced and expressed over all lifetimes—the integration of all incarnations, with the retained wisdom thereof coming through in the last few times around). The Individual Human Nature as it unfolds out of latency (evolves through the kingdoms and then involves through a path) attracts to itself sanskaric opposites (sanskaras in pairs of opposites) directly related to its nature. Much is similar, shared, through being in a human form and from descent into the Gross and evolution through the forms (or an angelic or archangelic "evolution" behind the forms); and the individual always becomes conscious within a group within a collective. The similarity also relates to the oneness of all because we all share the impressions of the Original Creation given by the Ancient One (with Maya merged in Him) when He became one with all souls in the Oversoul. But ultimately there is a uniqueness to the final details of sanskaric makeup and unwinding. Human Nature partakes of different characteristics and preferences that are not in themselves sanskaric in the usual way (though we could say they are our vidnyani-like sanskaras, an unbinding veil or clothing to the Divine Nature, which would become (or be activated by) yogayoga sanskaras if one were destined for Sahaj Samadhi). Human Nature is not to be erased by opposite Nature. It is not determined by karma or binding sanskaras, it is not driven by desire

or constrained by law. It is driven by God according to His Will, Wish or Whim. This is noted in Perfect Masters or the Avatar and even in purna (perfect) Yogis, perfect Saints/Sages and inner circle members of the Avatar where the energies (sanskaras) of those around bring out part of the human nature for God's purposes. For example, an irascible nature when free is fun and loving in relationship (when not being used to beat out a binding sanskaric pattern), but not an irritable "nature" due to issues of repression and defense. Somehow we know this internally but then try to make a God out of a contaminated and conflicted human nature (our own or someone else's), all the while attaching sanskaric complexes to it, especially the egoic complex and its favorite conclusions, compensations and defenses.

The Egoic sanskaric complex comes from the original separateness as the primary unconscious assumption. It exists in the Bodhisattvic Being, Yogic Self and Incarnating Soul at Archangelic, Atmic and Astral levels respectively. It creates an identity out of any and all other sanskaric complexes—the ego complex combined with other complexes in the mind, or egomind for short. Ego is really the Divine Individual Nature finally awake in Human form and immediately trapped by entanglement in and identification with all the accumulated sanskaras, byproducts of its coming to full consciousness. The original assumed sense of separateness is singled out as the origin and final holdout of the (falseness of the) ego as distinct from all other desires, impressions and complexes in the mind that are around this central one and arranged by it.

One's Divine Nature, as said, determines one's Human Nature, the latter in its evolutionary unfolding taking on natural sanskaras (opposite impressions, both opposites not one of a pair). In human form, the self-consciousness and separateness of one's Human Nature create unnatural sanskaras then non-natural sanskaras built upon the natural ones as this now human nature in human form seeks self expression (through the satisfaction of desires inclusive of ideals). Finally one's Human Nature attracts to itself perverse sanskaras that get stuck on it due to the kinks and twistings of unnatural sanskaras that come from playing with illusion under the guidance of ignorance (susceptibility to Maya—seductions, bargains, battles, etc...). Natural sanskaras have evolutionary function and move the drop soul ahead in the Divine Scheme; non-natural sanskaras are reincarnational and go sideways as it were while drawing up some of the energy in the natural sanskaras; and unnatural sanskaras are an unfortunate consequence of full consciousness (human self-consciousness) that spin the wheel of samsara round and round in the human condition of reincarnation while perverse sanskaras just get the drop soul stuck in the muck of Maya.

How can you tread the path of Truth  
Unless you step out of the boundary of your own nature?  
[Hafiz as quoted in Lord Meher, revised online edition, p. 4307]  
[accessed 3 August 2016]

A Perfect Master or the Avatar can direct you to go against your Human Nature because by doing so the sanskaras attracted are opposite to the ones you have—the collection of opposites of the reverse nature is opposite in so many (every) way to the collection of opposites of your actual nature. This quickly negates multiple potential pulls in the area of concern and the utter absurdity of it leaves you unable to take your previous patterns seriously anymore. You just can't do or be your old self. Of course you can't change your nature so this just shakes things up so badly that all the unnecessaries (all non-egoic sanskaric complexes) fall off and at some point

your actual nature rebels and you get it (not to be identified with or attached to illusions). At that point not only can't you go against your nature anymore but He can't make you (which He had been) and furthermore He can't even do it through you (which happened after He couldn't make you do it anymore) because there is no reason to do it. He *is* your Divine Nature working through and on your Human Nature and when this part is done, it's done. This method can be used on the separateness of the egoic complex and essentially the Human Nature as a whole = all that you think and feel and have known as you—all assumptions, all holders of your life force. The three limits again: what you can do; what God can make you do; what God can do through (or to) you.

Addiction to God (obsession with God); Abuse by God (of our false self); Domination of the Divine Will (over all lesser wills): these override, put an end to and finally reverse the human perversions that warrant these same names—addiction, abuse, domination. In other words, God is experienced as the ultimate and perfect drug, abuser, and dominator, which ends the triple drama (persecutor, rescuer, victim or equivalent terms) of these three themes that began with our powerlessness before God's Whim and later Will, proceeded through the traumatization of our coming into the Creation and winded up in our becoming addicted to Illusion (see [Triangles](#)).

The Game of Love: God (as the Ancient One through an Avatar +/- activated through a Perfect Master) is in you and is one with your Divine Nature clothed in Human Nature—the Shiv in jiv's clothing until you are Liberated/Realized. God is also one with every other Divine Nature clothed in Human Nature. As such He (or possible She as a Perfect Master) can stir the Divine/Human in you and in another, and the resulting vibration of essential oneness with uniqueness can shake off (or at least loosen up) the unnecessaries (non-egoic sanskaric complexes). During the process there is often a moment of recognition, a temporary consciousness of the divine play, a turning and facing God within both oneself and another for a sandhi, a witnessing and a sharing. This is the beauty and sweetness of life in a world, the play of love with God knowing Himself in the Illusion through the participants, at least a stirring in the dream. The joy in this is the joy of the soul and not the upabhog of a false self (*enjoying* experience and taking impressions) nor the gratitude of a still separative self. These are moments of Grace and access to yogayoga sanskaras (the Divine Free Impressions of an Avataric Advent given by God and received by receptive individualities (the God within them) as and when it is their time to receive them, and indeed this is all coordinated with the particular Advent). The only freedom there is lies in freely (without binding impressions) choosing what God wants for us, which comes spontaneously and necessarily from God within us, which relates to the Ancient One as we are in Him even as He is within us all, though we can never be Him. And this call to freedom leads to the life currents reversing in this beautiful dream of sanskaric metaphors wielded by egoic poets.

### **Life Currents Reversing** (not all at once)

Gross to Subtle is a reversal and a return of the basic life force (evolution goes to involution).  
Subtle to Mental is more serious as it is a sacrifice of the self to God.

Gross to Subtle is material to spiritual, outgoing to ingoing.  
Subtle to Mental is self to God, life force to existence.

### **Beautiful Dream**

Gross: attraction through the form, especially the eyes—the hooking and catching.

Subtle: Getting you into His net.

Mental: You meet the sword to go from the 4<sup>th</sup> to the 5<sup>th</sup> plane. And then the Wine is at the 6<sup>th</sup>. Sure the sword cuts your head off, but really the experience is that your body is cut off (Subtle and Gross bodies) while the mind is retained. The wine is a prep for total annihilation in manonash—anesthesia before biting the bullet so to speak. Letting go of the egoic complex in its final stance is a most irrational act (suicidal from the perspective of everything you have ever known or imagined, including imagined Realization), so a little loosening of inhibitions is in order before being pulled into the chasm.

## Sanskaric Metaphors

Gross: Threads. Disentangle karma, remove clumps of perverse contamination, straighten the unnatural (whose kinks let the clumps take hold), let go of the non-natural and release the energy therein to unwind while thinning out the remaining sanskaras, which make up the warp and woof of the veil (so the veil thins). The double Helix of opposite sanskaras is around a central Human Nature. The helix tends to replicate but spiritual progress unzips it. There is a limitation to metaphors, the Maya of metaphor (part of imagination that must be used for His Work).

Subtle: The pent-up energy of the Lahar (God's *Who am I*) is released—the shedding of skins, light bodies, identities and held-onto experiences from the past (those not had in human consciousness or spiritual consciousness), especially experiences in past sub-human forms (this is a first pass, or second if you did it or imagined it astrally—see [Evolutionary Forms](#)). Consider the wheel in a rut analogy where the wheel being rocked needs greater and greater force applied and amplitude realized before it gets released: there is a tendency for subsequent complexes to gather and release greater and greater energy to be taken up by the Yogic Self egoic complex before it gets to the top of the rut mound, whereupon it can go either way (moving ahead into the Mental Sphere or falling back with such momentum that it finds itself in stone form). It's best to be connected to a Perfect Master or Avatar and go with a Provisional Ego here (to save your dumb ass from unnecessary suffering and the blind negotiation of the 4<sup>th</sup> plane).

Mental: The 5<sup>th</sup> plane work balances opposing potentials pulling one away from the center of Human Nature as well as releases the drive to become one's Divine Nature (Destiny). This includes the dissolution of desires and untying of knots—work on the 7-fold veil (see [Knots, Veils and Vision](#)). The balancing leads to a negation of pull and the opening of the undefined portal at the midpoint of any and now all opposing pairs of impressions, which takes one to the 6<sup>th</sup> plane.

Mental: The 6<sup>th</sup> plane has *Who is He/God* displacing *Who am I*. The equations and mechanics turn into story and poetry, specifically of the Ancient One and Avatar as All in All. Living in the Divine Theme at this level dissolves the false self, which was a false sense of self. The Real Self is individual without boundaries and therefore has no need of any defense. The Oceanized Individual (Realized Self) settles the question of *Who am I* (and *Who is He/God* as well as the relation between this apparent duality) and resolves the ignorant and illusory ideas of what "I" is. God is. And Love must love. The concern with what is (k)not God is over. It's all in one pile and that is even about God. Gross darkness, astral smoke (and mirrors), Subtle shadow, and Mental (5<sup>th</sup> plane) reflection in light have given way to the heat of His fiery presence. You don't need to know in order to let it happen, just have real trust in God and concern only with your continuous, immediate relationship with God. God has it all perfectly planned (and you know this now, not as a belief). Nothing else can pull you away, even though you may note thoughts, feelings and desires if He wants you to so you can do as He directs (really He became the only doer with full

5<sup>th</sup> plane gnosis as an experiential fact, witnessed though not realized). Maya remains making you the witness, i.e., your identification with the witness state and enjoyment of the agony of longing as *your* longing for *your* God. This should not be avoided (that's a hesitation block). You must accept even this and that He will get you through as He knows how and when to do it.

## Egoic Poets

Egoic Complexes retain their pent-up power through using any and all other sanskaric complexes creatively; and there are three stumbling blocks on the Path of Return, corresponding to stuckness in the three forms of the Embodied Soul.

The *Bodhisattvic Being* holds onto longing; it is in love with its longing, or the way it loves. All attachments from all planes find their source and resolution here in the abyss of longing—the chasm itself, *my* feeling of Oneness and (oh) *my* God, *my* Love. Driven by the pull of God (within), the body responding via the Overhead chakra to the Crown, you must yearn and have the bliss of longing (after knowledge of the Plan on the 5<sup>th</sup> plane). The 5<sup>th</sup> plane is hearing God while facing the world; the 6<sup>th</sup> is an internal turn around that has one facing God in all one sees in the world; and the Bodhisattvic Being is living on the threshold, hanging on at the edge of the abyss, and loving it.

The *Yogic Self* is about the power of the false self, all power being borrowed from beings on the Mental planes who get it from God. The 4<sup>th</sup> plane block is made of Suryaloka sanskaras, the heap of jewels (siddhis). The Yogic Self has all along cobbled together the assertive self behind spiritual, psychic/shamanic and Gross ego-minds. You must face the fact that you have been driven by selfishness (greed of a separate self and addiction to Subtle energy and (false) power) and the survival instinct of your Yogic Self (in the body, the Ajna chakra using the B (and S) chakra(s) to further these aims). To get past this block, you now must use the real power of willing sacrifice (out of love) and activate the Heart center for real, most especially inclusive of the Heart center in the Crown (central twelve petals) and the representation of all this in the Overhead center, which is to say the so-called rising of kundalini and opening of the Crown center just accompanies the realization of the Yogic Self—no big deal, lots left to do.

The *Incarnating Soul* is all about fear and cravings, desire to avoid (including getting out of one's karma) and desire to attain (including realizing ideals). The block here is essentially a pile of shit (animal sanskaras become unnatural human sanskaras with various non-natural (sub)culturations and perversions and even partial sublimations). The animal body and desire-mind has for the longest time been driven by survival and lust, functioning through the B and S chakras and integrated into the instinctual nature as a whole at the SP chakra—the partial sublimations to and through other chakras not negating (see [The Body of the Embodied Soul](#)). Material (body-based and false) bliss must be transcended; you must (un)learn and gain knowledge of the false as false. In the body, the upper centers must rule the centers below the diaphragm even as they draw energy from them; and the Heart and Ajna centers must open up to the Crown while behind the scenes that Crown is opening to the Overhead center.

Destiny inclusive of Karma and Dharma has you in your own way crawl out of the shit, give away the jewels and let go into the abyss. The path (your path) through Creation (through all the binding sanskaras) is necessary to release the Lahar through your Human Nature so you can become your Divine Nature (God returning to God with knowing, loving consciousness).

Feeling and emotion are only the creation of mind and energy.  
Love is the creation of the soul.

[Meher Baba in *How A Master Works*, page 453]

Feeling comes from the Egoic Matrix longings of the Bodhisattvic Being expressing through the Mental/Causal planes, and Emotion from the Egoic Matrix and Egoic Lotus desires (for power) of the Yogic Self expressing through the Subtle planes (of spiritual energy), to which we may add Lust from the Egoic Matrix and Egoic Instruments (thought strategized) actions of the Incarnating Soul expressing through the Gross sphere. The Bodhisattvic Being having Mental/Causal body desires (Egoic Lotus and Matrix aspect I) transmits them to the Subtle, while thoughts (Egoic Matrix aspect III and Instruments) are transmitted to the Gross and feelings (Egoic Matrix all aspects, esp. II) function where they are in the Causal heart (sympathetic section of the mind). Thoughts are a block, desires a bind and blind, and feelings a burden that leaves you bereft; all of them being sanskaras—thought or imagination impressions, emotion or energy desires and the moods or colorings of feelings. And none of this is Love.

### **Refuting False Claims**

At all levels, there are temptations to refuse and claims to refute. Space, time and causation are not what they make themselves out to be. The mystery is penetrated from the bottom up, from the outside in. Read from Gross to The Embodied Soul.

#### **The Embodied Soul (BB, YS, IS)**

Ego in all its “I-nes” is known and accepted and even rejected.  
[But the separate self is not God; ego or so-called egolessness is nothing but ego]  
And you are not important; in fact, *you* don’t even exist!

#### **Mental (Existence, Man)**

High Samadhis of the planes can be taken at will.  
[But stopping the mind doesn’t end illusion; Samadhi is not Realization.]  
Impressions taken during the evolutionary path come out to become fully conscious  
(Full Cs experiencing the impressions of being in prior forms, not the Subtle or astral versions).  
Thoughts and feelings are generated.

#### **Subtle (Time, Pran)**

The Eternal Now (timelessness) is experienced.  
[But Now is not the Goal.]  
Desire (spiritual energy) comes out.  
Experience and enjoyment are taken.

#### **Gross (Space, Akash)**

The Vacuum (spacelessness) exists and is known.  
[But the Void is not the destination, metaphorically or otherwise.]  
Energy comes out (material energy, virtual particles).  
Material forms created (bodies and worlds) and actions taken.

The Real Cause (the Cause of causes) is the Lahar—God’s Whim to know (and) love consciously. It drives evolution and involution and reincarnation. The pent-up energy caught in residual

impressions is the drive of the impressions and so the functional cause of all that follows. The false self is false, the Real Self is not the Goal; God as Self is in all and does all.

Maya's mystery and misery is propagated through reaction. The resultant chain reactions of positive feedback reactivity must be stopped through radical non-participation and endurance. Keeping one's eye on God—holding God in one's heart [to know love consciously]—and forgetting everything else is the only way.

To have one eye glued on the enchanting pleasures of the flesh and with the other expect to see a spark of Eternal Bliss is not only impossible but the height of hypocrisy. [Meher Baba in [The Highest of the High](#) speech.]

And this is only possible through the Gift of Love for God—God awakening God in you.

### **For the Love of God**

(Notes and inspirations after listening to a recording of “The Process of Awakening”, a talk given by Eruch Jessawala on 21 January, 1993, at Madali Hall, Meherazad, India.)

Forget seeking God; efface your self and become the sought after by God. To efface yourself, lose yourself in loving Him more and more.

Play your part with all your heart for Him, not for others or the world, and not (i.e., never) *assert* your (false) self. Just play your karmic/dharmic part as determined by Him in order to please Him. As for yourself, be determined to be His.

God created the Universe out of love to express/share love (consciously and know it). Return that love to Him and the game is over. Return all you borrowed to mother earth, your spiritual mother and ultimately your (the) Divine Mother (all other mothers are aspects of Her).

The charm is in the end game, knowing it's His game and letting Him play His part through you without resistance. He is the only doer. And the end game is where the Lover and Beloved meet (you and God, each in both roles, even though He is playing both roles). As you appreciate this more and more, merger draws nearer and nearer. Such is the sweetness of love's consummation.

The human condition comes from identifying with the mind and its impressions then asserting via this ego-mind your right to have and pursue your desires unto your complete satisfaction. And the truth is that you can have anything you want if you pay the price (before and then again after = adequate punya (and propitiation of Ishwar) to get what you want and karma for what you took (impressions and their entanglement) after you got what you wanted).

Be mindful of the source, not it's reflection or shadows. Gross conscious humanity has its back to God (the Sun) and has become literally *engrossed* in playing with its own shadow. God is trying to turn us around through pulling on a delicate string. Every time He pulls we resist and pull away, so He has to wait lest the string breaks. When we get too far afield, He has no choice but to come as the Avatar and manhandle us as it were. If we experienced the tugs on the string as suffering, now what to say of the manhandling? We cry out, but He continues for our own good.

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## Sanskaras, the Play of Creation and Realization

If the play of Creation is the showing of a film, sanskaras are the impressions on that film that give it something to show. They come in three kinds, of course, related to our paths through the three worlds.

<b>Sanskaras</b>		
Yogayoga-like		Vidnyani-like
Free		Veiling
Destiny		Dharma
		Prarabdha
		Binding
		Karma

By strongest resonance, binding Karma begins in the Gross world and then Subtle and Mental/Causal Karma are less and less binding. Dharma is most associated with crossing the Subtle sphere and it veils you from the Mental/Causal. And Destiny reveals itself when you are free and freely choose to do God’s Will in the Mental/Causal sphere, you also being free from falling from the Mental/Causal sphere to a lower state of consciousness. But of course karma, dharma and destiny are always there as are free, veiling and binding sanskaras. You might say that binding sanskaras keep you from transcending your current consciousness. Their entanglement with other people’s binding sanskaras is individual karma in the human kingdom, which follows you incessantly and plays out as a necessity. You are also in a way bound to your dharma (you must do it as your duty eventually, even if it comes as an opportunity and a voluntary choice). And you are even or most especially bound by your destiny—each and every drop soul will make a specific journey to God and merge with God according to the way the film was cast.

Veiling sanskaras keep you from knowing just who you are, where you are or what’s going on as these things get in the way of continued progress in the evolutionary and involutinary arcs as well as in the reincarnational transition—three acts according to the Divine Theme of God’s grand dream (the film of Creation). Generally, people don’t clearly know or at all know the details of their previous incarnations and demonstrate a remarkable capacity to forget even their current life experience and get lost in the drama of the moment, even as that drama is determined by impressions from the past. But getting deeply involved, even fully lost, in the thoughts, emotions and actions of one’s life moves energy; and in a way it is all stuck energy of the original Lahar: desire stuck in animal sanskaras and human karma, love stuck in longing for anything but God, light stuck in the impressions on the film. Special veiling sanskaras are deliberately given (by God) through a Perfect Master or the Avatar as the most expedient means for those who are treading the path with them, and everyone is connected to them to some extent. They are a veil over the veil, if you will, so that you don’t consciously go through the planes or take trips into the various worlds or heavens; though in the end it is said that you are consciously taken through very quickly because everyone must pass that way. Never mind that these special veiling sanskaras are given before an incarnation and even that giving is a scene in the film. By virtue of the veil and via the Lila of the Lahar, perhaps it is in one’s dharma to bring this process to the forefront, and after recognizing the sanskaric salience, tug at the veil, flirting with God.

Free sanskaras (yogayoga-like sanskaras, divine free impressions) are given by God through the Avatar or Perfect Masters. They are non-binding and help one work through karma most

efficiently (without unnecessary suffering), do dharma most detachedly (without building a spiritual ego) and realize one's destiny most assuredly (without the distractions, detours and delays of the planes and other worlds). They would be present in any of the Avatar's words, however organized, taken to heart; in any moving or still pictures of Him; in any stories of life with Him—in short, when and where and however His presence is felt. And they can work on/through the rays, signs, functions and numbers of *who you are not* to reveal your divinized Individual Human Nature and experience it as nothing but the last veil between you and Him. Divine free impressions are freely given to all and accepted according to one's receptivity. They are the ever-present gifts of God—grace on film.

Who am I and who is God? Our actions and answers are the adjustment of energies, completion of thoughts and working through of feelings on all levels; karmic unwinding, dharmic unfolding and sanskaric release till one desire remains—to become one with God. Healing then means moving closer to God, discovering one's own destiny, really living out one's own story as it has been cast. Nothing can go wrong and there's nothing to worry about—no one is left out.

If the projector seems stuck, it's just a scene. If it feels like it all has faded to black, it's just the changing of reels. Move on, play on; the show must go on. You see the film is in the can; and you can—because God can, and did. The grand drama of Creation with every soul's Realization or Liberation; the journey of all journeys, the love story of all love stories, the redemption of all redemptions; the writing, casting and direction—He finished it.

Again, for more detail on the fabric of the film, see:  
[God's Whim and the Web We Weave](#)