IN GOD’S HAND
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Meher Baba
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INTRODUCTION

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

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

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

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

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

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

The subject of this book is nothing less than the ultimate question of metaphysics: what is? And what is the relation between the Real and the apparent — God
and the creation? Meher Baba’s explanation hinges on the difference and interrelations between four states of God — as Natural Light (or Self), as Natural Darkness (Spirit), as unnatural darkness (mind), and as unnatural light (body). These four states are encompassed in the game of consciousness, which lies latent in sound sleep, dreams in both ordinary human dreaming and in the divine dream of the planes, and comes to full wakefulness in ordinary human awareness as well as in the Divine Awakening of God-Realization. What God in the states of ignorance (unnatural darkness and unnatural light) must bring to pass is the complete cessation of all activities of the mind. Though yogis try to accomplish this through various techniques of concentration, Meher Baba explains that this method runs up against almost insurmountable difficulties. However, the God-Realized Perfect Master (“Salik Guru”) can silence the mind in an instant. When the mind is thus eternally silenced, the Infinite Ego of God experiences the Sound-Sleep-in-Awake state; the link between consciousness and the mind (unnatural darkness) is broken; the Spirit sees the Self; and the Goal of existence — to experience God-Realization — is attained.

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

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

The manuscript was kept for a number of years by Mani S. Irani, Meher Baba’s sister, among her personal papers. We have no sure information as to how, from where, or through whom it came into her hands, although it is possible that Ramjoo himself, when he gave his diaries to Meher Baba in Meherazad in the 1960s, delivered these handwritten pages at the same time, and that Baba then entrusted them to Mani. In any event, it has recently been discovered that certain portions of this text have been incorporated, sometimes verbatim and sometimes in paraphrase, into a
much larger manuscript on “Infinite Intelligence” that is not in Meher Baba’s handwriting but that presumably dates from the same period in His life and was based on His explanations. This larger manuscript itself bears an interesting relationship to Bhau Kalchuri’s The Nothing and the Everything, which develops upon points which Baba dictated to Bhau in 1967-68 during a period of intense seclusion. At that time Baba told the mandali that what He had given to Bhau constituted 10 percent of what He had Himself written in “The Book” forty years earlier. In 1998, when the manuscript on “Infinite Intelligence” from the 1920s came to light, Bhau went through it and immediately felt that it contained a full explanation of the points given by Baba to him. It appears, then, that some of the same contents on the subject of Infinite Intelligence were given by Baba in the 1920s and again in the late 1960s, that is, in the opening and final years of His Advent.

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

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

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

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

A free rendering of these beautiful lines reads:

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

— the editors
Explanations of Spiritualism
in Babbage's own hand

Probably written in 1825.
Real I = Light Natural
False I (i.e., mind instead of self) = darkness unnatural

The existence of natural Light = darkness natural
The existence of unnatural darkness = unnatural Light
(i.e., the universe, maya, all that the universe, darkness (i.e., false I (i.e.,
phenomena: sees, hears, smells, eats, and experiences throughout)

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

Because natural darkness is natural Light

Because false darkness is unnatural
So if there were no unnatural darkness
there would be no unnatural light
i.e. if there were no mind working
as long as mind is working (unnatural
darkness), as long there is universe
(unnatural light) & its experience.

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

So in the ordinary awake state
(i.e. unnatural darkness)
the mind working the universe
(unnatural light)
& its experiences exist. But in the
sound sleep the mind not working
(there the mind is clotted) the universe
It experiences unrest. There only
nothingness i.e. natural darkness
prevails. There only light i.e.
unnatural darkness remains.
Thus the nothingness of Sound Sleep
is natural darkness.

we in the very beginning said
God in the Sound Sleep (natural darkness)
is 6131

& in the dream & awake state (unnatural
darkness) is 6131

So now God's two Else -
God in the Natural Darkness
God in the Unnatural Darkness
4.

natural light

unnatural darkness

unnatural light c.i.e.

The whole Universe

V.i.e. The whole Maya.

V.i.e. Light V.i.e. natural darkness where only self is only nothingness is

from this natural darkness (c.i.e. nothingness)

unnatural darkness (c.i.e. mind working, the false Self, egoism) is produced.

V.i.e. egoism

from unnatural darkness unnatural light (c.i.e. universe is produced) is produced.
Thus from nothingness the universe comes out
natural darkness e.g. nothingness
comes out
unnatural darkness & from it
comes out
unnatural light the universe may

So the whole of maya comes out from nothingness!
So what can that be but nothing which comes out of nothing.
So the whole of maya is nothing.
So when the mind is working all this is, & when the mind is stopped all is nothing.

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

As long as mind is working there is this body & the universe; once the mind is stopped, nobody & no universe.

Thus in the dream & awake.
state there is mind | body, universe etc. But in the sound sleep state no mind no body no universe

Thus mind, body, universe all nothing, all false all dead

Mind stopped is natural light (with natural darkness)

mind working is unnatural darkness (with unnatural light along side)
Thus mind stopped is Light
God Self
mind working is fake
I, 0181.

Thus in every one of you there
is natural light (i.e. your real self)
& natural darkness (i.e. the
envelope of light i.e. spirit)
& unnatural darkness (i.e. mind)
& unnatural light (i.e. body,
& the whole universe).
Non-natural darkness
Fear the natural light; through the natural darkness experience (i.e., sees) unnatural darkness, through the unnatural darkness experiences (i.e., sees) unnatural light. i.e.,

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

from everything

yet in everything.

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

C. E. The same self
is in spirit, mind & the
body (a universe).

C. E. God is in
self (aloof from everything). Likewise
spirit (which is everywhere being natural
darkness, or nothingness, C. E. or 3 6 a meaning everywhere).

Mind (which is limited, in every
body).

Body (which is more limited Eternia).
So Kabir says

\( \text{body} \)

\( \text{mind} \)

\( \text{Spirit} \)

\( \text{Self} \)

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

In sound sleep
(i.e. the spirit sees the self
& the mind sees the body & universe)
The natural darkness (spirit) sees natural light (self) in the awake state.

The same natural darkness (i.e., spirit) becomes the unnatural darkness (i.e., mind).

So to say in the awake state, the spirit & mind are linked to the body & Premiere exist; but in the sound sleep state the body body & the
Universe do not exist (because) the mind is merged in the Spirit.

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

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

We have seen before that when the mind exists the body & the universe exist. That too when the universe and the
Body exist the mind exists.

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

That is the unnatural light
must remain & the unnatural
darkness

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

Thus the mind (I.e. the false I egoism when not the spirit (i.e. merged in the spirit)) sees the body & the world. & when the spirit (merged in the spirit)
Sse the self. Thus the mind when becomes the spirit (i.e. nothingness, natural darkness which is Universal, it being the Universal at once of Universal Light) is Universal (sattvaguna) & when mind is limit (ordinary being)

And thus the limited mind, that is the limited egosim, now becomes the unlimited i.e. Universal (9) egosim it says “I am
everywhere” from 23 and 14:12 M. I.

Thus the false I when working is limited. The false I when stopped is universal. That is the mind when working feels I am this body only. When stopped feels I am unlimited. So if all comes that the speech when working
is mind & the mind when working is body & the universe.  

New therefore unlimited

[Proof] The real I is (natural light

[Proof] The false & unlimited

and the false unlimited (unnatural)  

unnatural light = body of universe.
The unlimited egoism (false)
sees the unlimited self
& the limited egoism (The
false I) sees the body &
the universe.

So the body & the universe
must exist & the false
I (limited, must become
the false I unlimited)
So it realizes (sees)
the self.

So in the awake state
the limited false I
must become the unlimited false 
false. The mind 
sopped (as in the 
Sound sleep state) 
in the awake state

(e.g. the experience 
of Sound sleep in 
the awake state)

self

Dream dream

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

Limited mind working says I am (this body) finite, and mind unlimited says I am infinite.

Mind working is limited & mind stopped is unlimited, & so the mind to realize the infinite self must stop in the aware state.

Now between the working mind & the stopped mind, i.e. between false limited I and false unlimited I, i.e.
between the mind & the spirit there are 7 stages, 7 planes, 7, 03, 407.

when the mind has to become unwrapping unlimited mind it has to undergo the process of concentration. By gradual concentration the limited mind gradual breaks of its limit and as the limit is gradually broken the planes are gradually experienced by it. The more the mind is concentrated the more it advances in the planes. And when concentration reaches its highest state the mind is entirely stopped; i.e. all its limits have been broken i.e. it has now become unlimited, & the mind stopped i.e. unlimited is realizing God every moment. So the mind has realises
self. The yogis have different methods of making the mind stop but it all comes to Concentration. So let the process of Concentration be its goal gained. But the concentration must reach such a stage as to make the mind stop. This is a very difficult process and it takes a very very long time. Because the mind if it succeeds in concentrating a little, it is manifested the 1st plane, which so interests it that it yet concentrated on that only. If it (by the grace of the Guru) its 2nd (2) concentrates more the 2nd plane is manifested & here the chance of its concentrating further
become less. And also in each plane
back either scene, or surrounding or
powers are so manifested to the mind
that it becomes attached there does
not want to concentrate more.

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

Now if a perfect realized sadhik
by his own stops a limited mind, the limited mind becomes unlimited at the same moment realizes self.

(Guruji Kelpa Samadhi)

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

when it becomes spirit i.e., stops it sees
its working limit. It sees the body & the world when it likes or the planes & their manifestations when it likes. But when it stops it neither sees the body & the universe as the planes & the universe!

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

Self \hspace{1cm} \textcircled{7}\hspace{1cm} \textcircled{mind}\hspace{1cm} \textcircled{body}\hspace{1cm} \textcircled{world}
35

1. Realization of body
2. Realization of mind (mind) body
3. Realization of world

In this state they are one

Subject 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11

(3) to (4) in sleep

Jane: I think we should think

plane where is am I 2nd 2nd 2nd

It's sound sleep

S.S. 54

21 days in sleep

I think the moon had a very

conjecture to think about

plane that

(24 mm) 55mm dream = 55 mm to the

how long? any 3 months or

21 days the sun and the moon

22nd minds Cool. = S.S.

mind

Advancement

Sleeping

Waken

These must happen in another awake

state.
As you know dreams prone to us.
(when we awake) that we were asleep & the dreams in the awake state are remembered (e.g. seen).
So the realized mind when becoming limited mind remembers (i.e. sees) its planes & their manifestations.
when we are awake whenever we wish to remember our dream we have the idea over it & the dream is there. So for a realized mind in its limited state it has to think of the planes & therein they are exact & actual before its ego.

The mind's returning (from the unlimited to the limited) is it
fulfill state passes through the dream (the seven planes of manifestation) & this dream state is termed the divine dream state or the divine state.

And now we will explain in short the sleep, dream & awake state by which this will be clear. Because the mind's ordinary state is passing through the planes (through concentration) & its extraordinary stripped state all correspond to the sleep, dream & awake state.
when mind from the awakening state no 1, enters the sleep state no 3 he has to pass through the dream state no 2 which is in the middle state. In this dream state (the middle of 1 & 3) some of the 1 (aware) & some of the 3 (sleep) is experienced; and if the pulling of the awake state is more (i.e. when the mind is in the awake state, without rest) it is entangled much in worldly affairs) and of sleep (i.e. mind to stop rest & forget worldly affairs) less, it remains in dream more accordingly & so the dream is remembered, but if the pulling of the awake state is less & of sleep more. it remains less in the dream state accordingly & so one does not remember the dream. & sometimes one does not even know that it has dream in the dream state. Although before acquiring the sound sleep state it must pass through the dream state.
And if the pulling of the awake state (No. 1) is continual, it remains in the dream state only, and does not reach the state of sound sleep, but returns to the awake state without going to the Sound Sleep State at all. \[Remark: \text{Yogis err \_\_\_m in the plane, & not reaching the spirit to realize self i.e. Sound Sleep.}\]

On entering the Sound Sleep State, and whilst remaining there, it experiences nothing, and whilst returning from the Sound Sleep state to the awaking state it has again to pass in the Dream State; and returning whilst in the dream state, if the pulling of sound sleep is more, (And this generally does happen if having just returned from)
it remains in the dream state longer & so remembers it; and if the pulling of sleep is less (in this happen in the case of those who remain longer in the dream state & less in the sound sleep state whilst) and that if the awakening more it remains not long in the dream state. This all about the ordinary mind.

Now about the saint's mind.

It passes upwards from the sound sleep state to the real awakening (and not demands to the false awakening) & this upward & downward etc. is only illustrated for the understanding & has to pass a dream state. This dream state is
the middle point of two kinds of sound sleep i.e. nos. 3 & 5 (both being states of sound sleep), but no. 3 means sound sleep in the awake state.

So the crossing point between the two i.e. no. 4 is the state of experiencing divine dream which is called the 32nd state.

**Summary:** If the ordinary mind in the awake state, detaches itself (i.e. turns back from i.e. forgets) from its body & the world (i.e. for that time gives up enjoying & experiencing the world through its body) and concentrates on the divine, it is said to have started from the ordinary sound sleep (no. 3) to the divine sound sleep (no. 5). And from it going from 3 to 5 i.e.
(i.e. from its advancement in Th
Concentration) it has to pass
through the dreams dream state
(i.e. 7 phases) till it reaches the
awakening sound sleep (no 5), where
no dreams. My sound sleep = 1/3

What is the meaning of Realization? 

It means the mind (mind), body (body) 

and world (world) in unity. So, if we 

realize ourselves in this way, we can 

attain self-realization. Similarly, if we 

think subject to be self, we can. Once 

we think of subject to be self, the brain 

will start thinking. When the brain 

starts thinking, planes ordinary, 

such as flying or running, will come 

into mind. Similarly, sound sleep or 

sound sleep in waking will come. 

Similarly, if we are not concentrating 

on any plane, we will come. Can 

one have a dream or wish in 

sound sleep or 3 times awareness, 

respectively?
This must happen in ordinary ammuni

M.JPG. Sphung = Ammunition 24
(መንስ) የሰራር እንስ ለጓን የጠን ይታገር. ይህ ከሆነ ከሚ ከም ድንግ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛል ይህን ከማይ ይገኛल
The infinite ego, which is side by side with infinite self, or self must be conscious, or becoming conscious the infinite ego became the finite ego and so looked towards body and the universe.

Now conscious it (i.e. infinite egoism) must remain but not finite ego to trace its finite limit. Conscious at the same time it turned but by list through the passing in the seven planes it became unlimited egoism as before, but conscious and so sees self. In the beginning it was infinite egoism but renunciation of all this (finite ego) was to be undergone & bring conscious ness.