

(i.e. mind stopped i.e. self) **Lit.**
 Real I = Light natural
 False I (i.e. mind working, egoism) = darkness unnatural
 The existence of natural Light = darkness natural
 The existence of unnatural darkness = unnatural
 Light (i.e. The universe, maya, all that
 the unnatural darkness (i.e. false I i.e.
 egoism, sees, hears, smells, eats and
 experiences throughout).
 Because we have seen where there is
 Light there must be darkness. As that
 darkness proves the existence of Light
 So ~~darkness~~ because darkness is
 Light is. Thus
 Because natural darkness is natural Light
 Because ^{unnatural} nature darkness is unnatural
 Light is.

1

Real I (i.e. Mind Stopped, i.e. Self) = Light Natural.¹

False I (i.e. mind working, egoism) = darkness unnatural.

The Existence² of Natural Light = Darkness Natural.

The existence³ of unnatural darkness = unnatural light (i.e. the universe, Maya, all that the unnatural darkness — i.e. false I, i.e. egoism — sees, hears, smells, eats, and experiences throughout).

[This is so] because, [as] we have seen, where there is Light there must be Darkness. As that Darkness proves the existence of Light, so because Darkness is, Light is. Thus:

because Natural Darkness is, Natural Light is;

because unnatural⁴ darkness is, unnatural light is.

1. In the original manuscript — as can be seen in the facsimile — to the right and slightly above the words “Light Natural” are written in blue pencil the letters “Lit.” written in an unknown hand. This abbreviation for the word “Literature” appears on many other documents and manuscripts that were kept by Adi K. Irani, Meher Baba’s secretary, as part of his office records. “Literature” was one of the standard categories used by Adi and other close disciples of Baba’s in filing papers.

2. अस्तित्व Astitva.

3. अस्तित्व astitva.

4. “Unnatural” emends “unnature” in the original text.

2

So if there were no unnatural darkness
 there would be no unnatural light
 (i.e. ~~if there was no mind working~~)
 As long as mind is working (unnatural
 darkness) so long there is universe
 (unnatural light) & its experiences.
 Once the mind stops (i.e. unnatural
 darkness disappears) the experiences
 of the universe (unnatural light)
 also stop.

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

2

So if there were no unnatural darkness, there would be no unnatural light. As long as mind is working (unnatural darkness), so long there is universe (unnatural light) and its experiences. Once the mind stops (i.e. unnatural darkness disappears), the experiences of the universe (unnatural light) also stop.

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

3

& its experiences vanish. There only
 nothingness i.e. natural darkness
 prevails. There only light & its
 existence darkness remain.
 Thus the nothingness of Sound Sleep
 is Natural Darkness.
 We in the very beginning said
 God in the Sound Sleep (natural darkness)
 is $\text{K} \text{H} \text{O} \text{D} \text{A}$
 & in the dream & awake state (unnatural
 darkness) is $\text{B} \text{A} \text{I} \text{D} \text{A}$
 So now God's two $\text{S} \text{I} \text{G} \text{N}$:-
 God^{ie} ^{light} in the natural darkness.
 God in the Unnatural Darkness

3

and its experiences vanish. There only Nothingness, i.e. Natural Darkness, prevails.
 There only Light and Its Existence¹ — Darkness — remain.
 Thus the Nothingness of Sound Sleep is Natural Darkness.
 We in the very beginning said:
 God in the Sound Sleep (Natural Darkness) is *Khodaa*²
 and in the dream and awake state (unnatural darkness) is *bandaa*.³
 So now God's two states⁴ [are]:
 God, i.e. Light, in the Natural Darkness;
 God in the unnatural darkness.

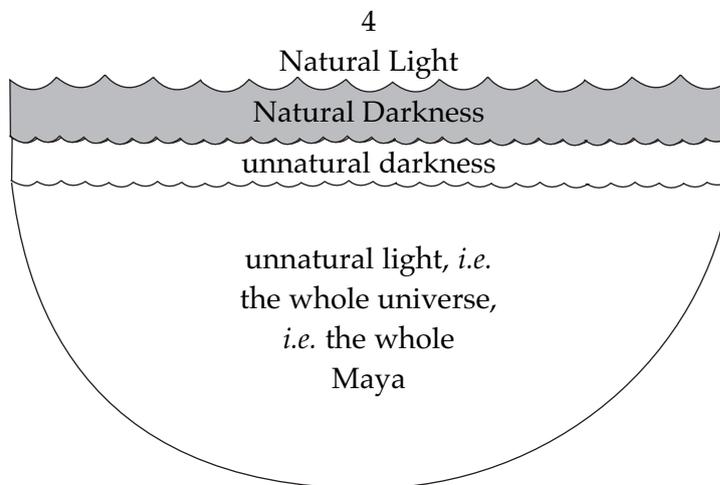
1. अस्तित्व *Astitva*.
 2. $\text{K} \text{H} \text{O} \text{D} \text{A}$ *Khodaa* God as Lord and Master.
 3. $\text{B} \text{A} \text{I} \text{D} \text{A}$ *bandaa* One who is bound, a slave. *Khodaa* and *bandaa* are often used as paired terms to emphasize God's freedom from bondage as against His creature's state of bondage.
 4. अवस्था *haalat*.

4.

natural light
~~natural darkness~~
~~unnatural darkness~~

unnatural light i.e.
 The whole universe
 i.e. The whole
 Maya.

where only self^{i.e. Light} is only nothingness^{i.e. Natural darkness} is
 from this natural darkness (i.e. nothingness)
 ^
 unnatural darkness (i.e. mind working,
 the false I, egoism) is produced.
 From unnatural darkness^{i.e. Egoism} unnatural
 light (i.e. universe is produced[^]) is produced.



Where only Self — *i.e.* Light — is, only Nothingness — *i.e.* Natural Darkness — is. From this Natural Darkness (*i.e.* Nothingness), unnatural darkness (*i.e.* mind working, the false I, egoism) is produced. From unnatural darkness, *i.e.* egoism, unnatural light (*i.e.* universe) is produced.¹

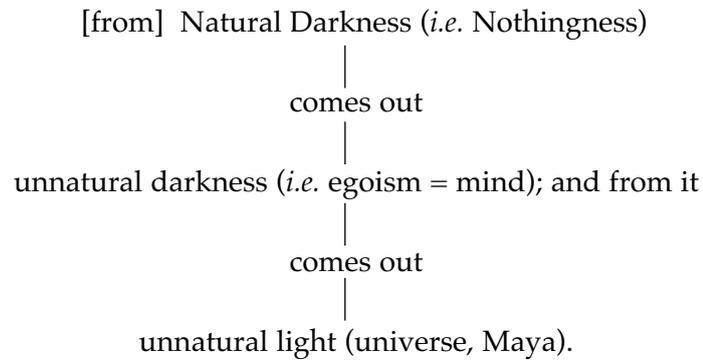
1. To eliminate the redundancy, the original expression “(*i.e.* universe is produced) is produced” has been emended to “(*i.e.* universe) is produced.”

5

Thus from, Nothingness ~~all~~ this
 universe comes out
 Natural darkness ^{see} i.e. Nothingness
 comes out
 unnatural darkness ^{i.e. egoism = mind.} & from it
 comes out
 unnatural light universe, maya
 So the whole of maya comes
 out from nothingness!
 So what can that be but
 > nothing which comes out
 of nothing.
 So the whole of maya is Nothing. P.T.O.

5

Thus from Nothingness this universe comes out. See [now]:



So the whole of Maya comes out from Nothingness! So what can that be but nothing which comes out of Nothing?¹ So the whole of Maya is Nothing. P.T.O.²

1. The grammar of this sentence allows for two readings. The sense of the first reading is: "So what can that which comes out of nothing be but nothing?" The sense of the second reading is: "So what can that (i.e. Maya) be but nothing, which comes out of Nothing?"

2. In the English school curriculum of that time, "P.T.O." was a standard abbreviation for "Please Turn Over (the page)."

6

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

So now unnatural ~~light~~
darkness means mind &
unnatural light means the
body & the universe.
As long as mind is working
there is this body & the universe;
Once the mind is stopped,
no body & no universe.
Thus in the dream & awake.

6

So when the mind is working, all this is, and when the mind is stopped, all [this] is nothing.

So now unnatural darkness means mind, and unnatural light means the body and the universe. As long as mind is working, there is this body and the universe; once the mind is stopped, [there is] no body and no universe. Thus in the dream and awake

7

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

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

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

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

7

state,¹ there is mind, body, universe, etc. But in the sound sleep state, [there is] no mind, no body, no universe.

Thus mind, body, universe [are] all nothing, all false, all *illusion*.²

Mind Stopped is Natural Light (with Natural Darkness alongside).

Mind working is unnatural darkness (with unnatural light alongside).

1. Elsewhere Meher Baba characterizes the dream and awake states as separate. Here, however, He refers to them as belonging to one state as distinct from the other state of sound sleep. Similarly, on p. 3, He refers to the dream and awake states as one state, which is the state of unnatural darkness experienced by the slave or *bandaa*.

2. *बुरा bhaas*.

8

Thus mind stopped is Light
God Self.
mind working is false
I, or I.

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

8

Thus Mind Stopped is Light, God, Self.
Mind working is false I, *slave*.¹

Thus in every one of you there is Natural Light (i.e. your Real Self) and Natural Darkness (i.e. the *Existence*² of Light, i.e. Spirit), and unnatural darkness (i.e. mind) and unnatural light (i.e. body, and the whole universe).

1. બંદા *bandaa*.
2. અસ્તિત્વ *Astitva*.

9

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

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

9

Now the Natural Light, through the Natural Darkness, experiences (i.e. sees) unnatural darkness, [and] through the unnatural darkness experiences (i.e. sees) unnatural light.

I.e. Self through the Spirit experiences mind and through the mind experiences the body and the universe. Thus Self experiences as long as there is mind and body and does not experience when there is no mind and body. Thus Self

10

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

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

I. self (i.e. God is in
 aloof from everything) ^{अलगवना}

II. Spirit (which is everywhere being natural
 or nothingness) ^{or natural darkness}
 i.e. ^{अत्र} meaning everywhere.

III. mind (which is limited, in every
 body) ^{अत्र}

IV. body (which is more limited) ^{अत्र}

10

is aloof from everything and yet in everything. The same Light is in Natural Darkness, unnatural darkness, and unnatural light; i.e. the same Self is in Spirit, mind, and the body (and universe).

i.e. God is in:

- I. Self ([which is] aloof from everything, *aloof from the three worlds*¹);
- II. Spirit (which is everywhere, being Natural Darkness) or Nothingness, i.e. all-pervading,² meaning everywhere;
- III. mind (which is limited,³ in every body);
- IV. body (which is more limited, *the home of Dasrath*⁴).

1. त्रीलोक से नारा treebhuvan say nyaaraa. This Hindi phrase comes from the quatrain of Kabir that appears on the next page.

2. सकल sakal, which means "total" or "entire." This word is likewise drawn from Kabir's quatrain.

3. Below the words "is limited," there appear in light pencil in an unknown handwriting the Gujarati expression અટકતે એ ghatghat may, which means "in each individual heart" or "mind" or "body." These words appear to refer to the phrase "in every body," which follows the words "is limited."

4. દસરથ ઘર Dasrath ghar. This again is from Kabir's quatrain. Dasrath, who was the king of Ayodhya, was the father of Ram the Avatar. This signifies the more limited aspect of God in the form of man.