

AVATAR OF THE AGE MEHER BABA MANIFESTING

By
Bhau Kalchuri

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Avatar
Of The Age
Meher Baba
Manifesting

Bhau
Kalchuri

Manifestation, Inc.

*This is dedicated to the Ever Manifest,
who appears unmanifest
due to the veil of our ignorance.*

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It was Meher Baba himself who instructed me to write about his manifestation. He gave me the few points, titled *The Seven Doors*, which led to my inspiration for what I have written in this book. Meher Baba is God-Incarnate, the Avatar of the age and he is manifesting his divinity, hence the title *AVATAR OF THE AGE MEHER BABA MANIFESTING*. Meher Baba gave me instructions to write about his manifestation just a week before he dropped his *mortal* body to live henceforth as immortal divinity.

He is my Master, my Beloved, my Light and my God. He must be acknowledged foremost for he is the source of everything contained in this book. Meher Baba asked me to write and he *made* me write. To acknowledge what is his purpose here, I must say, *it is his work*. I can only bow down at his feet. If I remain bowed until the time comes when my self is annihilated, I will know then that I did acknowledge his help. He has revealed to me what I should write about his work, his silence and his manifestation.

This book is a sign that he is now manifesting and that he longs for his lovers to know this and to experience this. I salute the love of all those who believe in his manifestation and who are trying to lose themselves in the service and love of the Beloved.

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Bhau Kalchuri

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The Invisible Rider

Avatar is a Sanskrit word; its literal meaning is *one who comes down, but also goes away or passes beyond*. In Hinduism, Avatar signifies the coming down of *God himself* to earth in bodily form. The man who is Avatar is a Divine Being, a Perfect Man, a Divine Incarnation. The Avatar is the pure embodiment and bodily manifestation of the invisible, imperceptible and formless God. The mystery is that through the body of the Avatar, impersonal formless God becomes visible, perceptible and personal.

The Avatar is known in Vedant as the incarnation of *Vishnu*, the Preserver of the creation and all of life. In Sanskrit, Vishnu means *he who pervades*. Vishnu, in the abstract formlessness, signifies the divine spirit either of the universe or of man. This divine spirit, called by Vedantists, Vishnu, and called by Sufis, Parvardigar, has been termed by western philosophers, the Oversoul. In this sense, when Vishnu is incarnate as Avatar, he represents the Oversoul of all creation and the soul of man. In Meher Baba's words this perfect state is "*the Soul of souls*. "

The soul, in absolute terms, is infinite, eternal and formless. The soul itself is unconditioned, but it passes through a sequential order of conditioned aspects of consciousness in the evolution of the universe, and as an individual human being in the collective consciousness of humanity . This motion of collective-groupconsciousness, or individualized-universal-consciousness, is termed by the Vedantists, the *Jeevatma*, or by the Sufis, the *Insan*. It is the same divine spirit that evolves from form to form, or more internally through conscious awareness from an evolutionary condition to an involutionary condition. This motion of the propelling of consciousness throughout the universe is called a step of Vishnu, or in the author's words, "*the push of the Avatar*." This universal push is the spiritual explanation of the transitions constantly taking place in nature and in the consciousness of man. Such a push has been described by Meher Baba for this age as, "*mankind's transition from reason to intuition*." Over the past ages mankind has evolved "*from instinct to reason*." Greater and greater consciousness is the outcome of this inner push by the Avatar age after age.

Vishnu, in the body of the Avatar, is the condition of God that can and does *take any form at will*. When God descends upon earth, he not only takes a human body of a man, but he also has chosen to take all forms, to ensoul them, to grow up through them, and glorify himself in their perfection. Vishnu thus becomes and is the root of all sentient and insentient life, or in the Avatar's words, "*I become everyone and everything*."

In Hindu scriptures, Vishnu, through the voice of the Avatar, declares himself the Maker and the Unmaker of the universe besides which there is no other. In

Meher Baba's words, "*I alone exist.*" Viewing the Godhead—*around the neck of universal mind creations are suspended, as hangs a row of pearls on a string.* In Meher Baba's words, "*I shall revitalize all religions and cults and bring them together like beads on one string.*"

In the soul of the Avatar, all that is of INFINITE CONSCIOUSNESS becomes conscious of all that is of INFINITE UNCONSCIOUSNESS. He is the God of God, and in his body universal consciousness individualizes; *Paramatma* and *Ishwar* merge and unite for the purpose of universal activity or work. He is the life force, the vital air moving in all that moves. In Meher Baba's words, "*Not a wave rolls without my will.*" He is that which is closer than our own breath—"*the stirring wind of the whim upon the Ocean of God.*"

He who pervades is not contained within the world, however, any more than the soul of man is within his body. Rather the God become man contains the world within himself; like his image man, the physical body is suspended within an aura. The meaning of the soul is not so definitively that man has a soul, but rather that the soul has a human form. Viewing his beauty, universal mind is suspended within the halo of light that is the true body of the Ocean-God in the form of the Avatar. Words fail when the soul feels that light; the mind only knows it is the Ocean—it is the Oceanic—the all-pervading One.

Hindu scriptures refer to the Avatar as God coming forth out of his formlessness when virtue fails upon the earth. This failure is quite evident in today's world. God-become-man delivers his creation from the machinations of Maya and preserves it against premature self-destruction. The author describes these machinations as "*a necessary evil*". *They are the world's unnatural sanskaric elements.* Premature destructive forces are evident as there is a tremendous imbalance in the forces of nature on earth, and this imbalance is also evident in the disturbed human mind.

Sanskaras are the key, the vital factor to understanding. The nature of life in the universe is definite and most intriguing. Every modification and specialization of bodily form and function testifies to changes taking place inwardly within the evolution or involution of consciousness. Life forms only seem to grow of themselves; this appearance of evolving development is part of the illusion which deceives the limited mind. What man calls 'growth' is really the life forces expanding and extending themselves through forms for one purpose—to gain a greater degree of consciousness. Meher Baba has emphasized that life is illusory, a dream, a nothing; what exists is consciousness. The force of all this consciousness of life forms expanding and extending throughout the universe is called by the author, "*the pasara.*" This expansion of the universe, the pasara, must be how "*illusion sustains Reality.*" This sustaining principle is the universal activity of the Avatar which unifies the interplay of sanskaras in the universe.

This attention to the aspect of nature and the evolution of consciousness throughout the universe is only significant since Meher Baba does universal work,

or is universally active, on every level of life—from stone to plant, to insect, fish, bird, animal to man. That all life forms have their own purpose or significance in the Avatar's work is itself vital for understanding his being. If Meher Baba did not work on every level of life he would not be the Avatar of God; his work and love would not be universal. That he has become everyone and everything, thereby giving an inward push in consciousness to everyone of us and everything, is the true significance of his love and his work. God incarnates to express his love and compassion for all of creation. That Meher Baba cares about marble, quartz, mangoes, the ants, the alligators, the chickens, the elephants, as well as man, *is* significant.

For man the Avatar has ultimate significance, because *in him* lies the destiny of all humanity; *in him* is the grace of becoming or realizing God. This Realization of Self, latent in each of us, has to be the ultimate consequence of the Avatar's work. The author, Bhau Kalchuri, is among those rare persons on earth who are being prepared to achieve the ultimate destiny of man through the work of the Avatar. Becoming realized and fulfilling the purpose of the soul's journey, by having passed through all of evolution and involution, to unite with God *consciously* is the profound significance behind this man's writings. This book is a disciple's fulfillment of a duty to both God and his fellowman to be valued in relation to the ultimate significance of the Avatar.

The author emphasizes that intoxication is imminent with the Avatar's manifestation. Divine wine is pouring forth during this Avataric age. It is vital to our spiritual understanding that Meher Baba "*opened his wineshop*" before he dropped the body. According to the few points Meher Baba gave directly to Bhau about the manifestation, there is now "*a hole open into the other world.*" Only those who have forgotten themselves in their divine intoxication will find that hole and pass through it. That *a hole has been cut in the door between the gross and subtle worlds for us* is the true significance of the Avatar's work on earth, for through that hole, there unfolds the path to *God himself*.

For most of humanity there is no promise of involution, but it is certain according to the author that all will experience the manifestation of Meher Baba's divinity in varying degrees—a heart full of wine for every man. People throughout the world are anticipating *something great* that will change the present course toward self-destruction. Some are anticipating the coming of the Lord in all his glory, the return of the Christ out of the heavens, or the All-Merciful One, the Maitreya Buddha who comes at the time of Mahapralaya. Many things are anticipated when the Lord comes back: that soon there will be an end to this world as we know it, or that three-fourths of the world will be destroyed during a Pralaya, or that Mahapralaya is to take place during the last days of this cycle, or that a new creation, a new world with a new humanity will emerge. These happenings are yet to be witnessed, to be significantly understood. What is significant and real through the coming of this Avataric advent is that *God exists* and that Meher Baba is *the personification of God*.

Speaking mythologically, Meher Baba referred to himself as the *White Horse Avatar*, foreknown as *Kalki*. *Kalki* is the Sanskrit word for *horse*. That horse, *Kalki*, is the one the Hindus await.

Kalki symbolically appears as a man leading a riderless horse. The horse is compared to the fabled winged *Pegasus* of Greek mythology. In the mythological beliefs of various races the horse is the emblem of the evolutionary forces of the world. In this context, it may infer that whenever Vishnu, as the Avatar, appears at an end of a cycle of time *he will mount himself upon the world*. This means that he is victorious over the forces of Maya or the forces of ignorance prevailing throughout the world. The Avatar's victory establishes him as the Savior of the world, redeeming humanity from the sanskaric forces and binding limitations of mortal existence.

To the Hindus, *Kalki* represents the culmination of the whole of life after birth in creation, meaning the fruition of evolution, human, and the dissolving of all limitations of consciousness in the process of involution. It is said by the Hebrews and the Christians that the Messiah returns not bringing peace but a *sword*. In Meher Baba's language this is "*a spiritual upheaval that occurs with the annihilation of unnatural sanskaras*." It is also believed that the Lord's *kingdom* will be established. In Meher Baba's words, "*a new world order and new humanity*."

Depicting the mythological *Kalki*; one man leads a white horse, but another man seated on the horse is invisible. This invisible rider symbolizes that during that time—at the end of the cycle—man becomes more spiritual than mental. It appears inevitable that the new humanity will gradually emerge more spiritually aware.

The invisible rider signifies that *he who pervades* will come forth, at his last manifestation, not as a man, but rather *through man*. He is the Formless One, the invisible God of love whose abode is in the human heart, transforming it into a horse for himself—the invisible rider. The Avatar is both formless and with form; in both states he is eternally connected with the universe. The invisible rider and the man leading the horse are *one and the same*. *The invisible rider* is the one who has passed on and beyond, yet remains, though invisible—the *Holy Ghost*.

Amidst all this chaos and confusion, the world now awaits the coming of its Redeemer—the Perfect Man. This Perfect Man reveals that he is rather *the perfection in man*. That perfection is his immortality—the immortal soul conscious of itself. The Avatar's immortality releases itself through his work—his divinity—enlivening all beings and lifting some men into the perfection of his own state the Realization of God.

Some may consider this writing *revelation* based upon the few points given directly to Bhau by Meher Baba, *The Seven Doors*. What is written here has been revealed inwardly to the author in response to his own suffering in trying

to fulfill Meher Baba's instructions. Naturally what has been written is also in response to others' questions about the Avatar, his work and manifestation. Most of the articles are presented in a chronological order as the written material spans a period from 1977 up to 1984. As the pages unfold, seals break and veils tear; the author's mind attempts to gauge the universal mind of the Avatar and his universal activities. The author's experience in attempting to cross the limit of his own mind, to reach out and embrace the Avatar's universality, is deeply conveyed in these articles. The author seems to have touched upon what Hafiz called, "*the threshold of the Infinite*," and what is written here is that which was meant to be revealed to him of the Infinite. Some articles give a glimpse of *the Eternal* and *Infinite* that the author has discovered within, while others are contemporaneous and will be fully appreciated as events unfold in the world.

The author experiences the Avatar's divine work in the world and throughout the universe. This book is written with the conviction of one who is *merging with his Beloved*. For all of us who sense what this means, there is no greater joy in all of existence. It is this joy and longing *to merge with the Ocean-God* that fills these pages with light and truth, and *throughout Meher Baba manifests*.

The significance of this book, *AVATAR OF THE AGE MEHER BABA MANIFESTING*, involves the destiny of man with God. This book is an outer reflection of the inner significance of Meher Baba's work in the imminent, personal destiny of the author. This book is meaningful to all men and women who suffer in their longing to know God and who arise, by the very force of that suffering, to love God. In the words of Meher Baba, which should sum up the purpose of this book, "*That you may love God is why I have come*."

Lawrence Reiter
July 1985

Beloved God

It was seven days before Meher Baba dropped the body. It was at Meherazad in his room at eight o'clock in the evening on the 24th of January, 1969, that Meher Baba instructed me to write about his manifestation. He was giving me instructions about his biography in specific detail. Then he told me to write the final chapter about his manifestation. He assured me he would tell me the points that I should write about.

I had no idea at that time that he would drop his physical body in only a week, and when he did, I could not understand what I should write about, because he had promised that he would tell me. I had faith that he would reveal to me what I should write, so I started writing his biography. For two years, I researched his life interviewing those who had known him all their lives; I read countless letters and diaries.

Then I began to write his life in prose. I wrote sixteen to eighteen hours a day continuously for several months. My pen moved by itself. When the inspiration was with me, I did not need to think; my pen would flow.

I wrote his entire biography in great detail, a day by day account, in seven months. But when I came to write the last chapter on his manifestation, I found I could not write a word. I found that I had reached a vacuum in my mind, so I had to stop writing. I felt dismayed. The pen was in my outstretched hand as I tried to think about the meaning of his manifestation but because of the vacuum in my mind no words came. I sat there remembering my life with him when the pen fell from my hand and broke into two pieces on the stone floor. Immediately, I felt that Baba wanted me to stop—so I stopped. It was late in the afternoon and I could not write anything after that. I had dinner with the other men mandali and went to bed, not knowing what to do.

At nine o'clock in the evening I was lying on my bed thinking about what I should do next. Baba had wanted me to write his biography in poetic verse in Hindi. He wanted me to use four meters for this poetic epic of his life. He had promised that he would give me the meters, but soon after he dropped his body. While I was lying on my bed thinking about his manifestation, suddenly he appeared before me. He wrote the meters on a chalkboard, so I could remember them. So, in his own mysterious manner, Baba conveyed to me the four poetic meters. But he did not impart to me anything about the manifestation.

I then had the four meters for the biography, so I transcribed my prose story of his life into poetic verse in Hindi. It took three months and twenty days. I wrote his whole life in poetry—14,000 couplets, 28,000 lines all in rhyme. But again, when I came to the final chapter of the biography, the manifestation, I could not write a word.

I decided to come back later to the meaning of his manifestation, so I attended to the writing of other books instructed by him. THE NOTHING AND THE EVERYTHING was the most important of these. By December 1972, I was feeling exhausted from writing, but still the chapter on the manifestation was pressing on me. I decided that I would try writing it in the form of a separate book, but I did not attend to it until later.

In 1973, I was accepted into the Avatar Meher Baba Perpetual Public Charitable Trust as a trustee. As a result of the pressures of the Trust's work for which I became responsible, I could not find the time to continue writing.

As the years passed, it was not until 1977 that I began to realize that I had not fulfilled my writing work for Baba. I still felt that I had to write about his manifestation. It has taken several years to complete the writing of this book. Some articles were inspired by people's questions and some were revealed inwardly.

Beloved God is ever-manifest, but it is the veil of our ignorance which blinds us from seeing the glory of his face. Beloved God has come down to our human level, as the Avatar, to lift this veil. He works and suffers for humanity, making it possible for each of us to witness his manifestation. He alone knows how much he has worked to thin the veil of our ignorance. But, as a result of his work, humanity witnesses his manifestation now, after he has physically departed.

Let us prepare ourselves for his manifestation. He has come to manifest his divinity. Beloved God came down on earth for this purpose and he is now preparing the world for his manifestation. Meher Baba is awakening humanity so all the world may bear witness to his manifestation as God and shed tears in his love that will turn into cups of wine.

Bhau Kalchuri

To My Beloved

Beloved Baba, I cannot forget the night of the 24th of January, 1969, when you gave me instructions to write your biography, and you asked me to write a chapter about your manifestation. You gestured that you would reveal to me the meaning of your manifestation, and that I should not worry about it.

You were in great pain at that time; you were sacrificing your physical body in love and worship of the universe. A little movement of your fingers would give you a spasm, and your body would lift up off the bed. You felt as if your back were breaking. I witnessed with my own eyes that you were crushing every bone of your body into pieces in order to give the last sacrifice of your love to the world. The body which you took for your universal work you were giving to the world as a sacrifice at the end of the completion of your divine work.

You were having spasm after spasm while giving me instructions about the biography. I could not ask you anything—thinking that you would tell me when you felt better. But, a week later, you dropped your body after completing your seclusion work on the 30th of January, and I did not have the opportunity to understand from you about your manifestation.

But as you did explain to me about the book, *THE NOTHING AND THE EVERYTHING*, and the meters used for writing your biography in verse, so I believe you have also explained to me concerning your manifestation. This I present to your lovers who treasure your love more than anything.

Bhau Kalchuri

Meher Baba's Final Declaration

*I have come not to establish anything **new**—**I** have come to put **life** into the old. I have not come to establish retreats or ashrams. I create them for the purpose of my universal work, only to repeatedly dissolve them once that purpose has been served.*

*The universe is my ashram, and every heart is my house; but **I manifest** only in those hearts in which all, other than me, ceases to live.*

*When my **universal religion of love** is on the verge of fading into insignificance, I come to breathe life into it and to do away with the farce of dogmas that defile it in the name of religions and stifle it with ceremonies and rituals.*

The present universal confusion and unrest has filled the heart of man with greater lust for power and a greed for wealth and fame, bringing in its wake untold misery, hatred, jealousy, frustration and fear. Suffering in the world is at its height, in spite of all the striving to spread peace and prosperity to bring about lasting happiness.

*For man to have a glimpse of lasting happiness he has first to realize that God, being in all, **knows all**; that God alone acts and reacts through all; that God, in the guise of countless animate and inanimate entities, experiences the innumerable varied phenomena of suffering and happiness; and that God **himself** undergoes all these illusory happenings. Thus, **it is God** who has brought suffering in human experience to its height, and God alone who will efface this illusory suffering and bring the illusory happiness to its height.*

*Whether it manifests as creation or disappears into the oneness of Reality, whether it is experienced as existing as real, or is perceived to be false and non-existent, illusion throughout is **illusion**. There is no end to it, just as there is no end to imagination.*

*There are two aspects experienced in illusion—**manyness** and **oneness**. While manyness multiplies manyness, oneness goes on magnifying itself. Manyness is the **religion of illusion** on which illusion thrives.*

*In the illusory beginning of time, there was no such state of **mess** in illusion as there is today. When the evolution of consciousness began, **there was oneness**, in spite of the diversity in illusion. With the growth of consciousness, manyness also went on increasing, until now it is about to **overlap the***

limit. Like the wave that reaches its crest, the height of manyness will dissolve itself and bring about the beginning of oneness in illusion. **Suffering at its height** will cause destruction of this climax of manyness in illusion.

The time has come for the pre-ordained destruction of **multiple separateness** which keeps man from experiencing the feeling of unity and brotherhood. This destruction which will take place very soon, will cause **three-fourths** of the world to be destroyed. The remaining **one-fourth** will be brought together to live a life of concord and mutual understanding, thus establishing a feeling of oneness in all fellow beings, leading them toward lasting happiness.

Before I break my silence **or** immediately after it, three-fourths of the world will be destroyed. I shall speak soon to fulfill all that is shortly to come to pass.

To affirm religious faiths, to establish societies, or to hold conferences will never bring about the feeling of unity and oneness in the life of mankind, now completely absorbed in the manyness of illusion. Unity in the midst of diversity can be made to be felt only by touching the very core of the heart. That is the **work** for which I have come.

I have come to sow the seed of love in your hearts so that, in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of oneness, through love, is brought about amongst all the nations, creeds, sects and castes of the world.

In order to bring this about, I am preparing **to break** my silence. When I break my silence it will not be to fill your ears with spiritual lectures. I shall speak only **One Word**, and this Word will penetrate the hearts of all men and make even the sinner feel that he is meant to be a saint, while the saint will know that God is in the sinner as much as he is in himself.

When I speak that Word, I shall lay the **foundation** for that which is to take place during the **next seven hundred years**. When I come again after seven hundred years the evolution of consciousness will have reached such an apex that materialistic tendencies will be automatically transmuted into spiritual longing, and the feeling of equality in spiritual brotherhood will prevail. This means that opulence and poverty, literacy and illiteracy, jealousy and hatred, which are in evidence today in their full measure, will then be dissolved through the feeling of oneness among all men. Prosperity and happiness will then be at their zenith.

This does not mean that oneness in illusion shall remain so eternally. That is because all this that is, **is illusion**, and the consciousness of oneness as well as manyness in illusion is part of the process of evolution. The

time is **bound to recur** when there will be again the same beginning, growth and culmination of the heights of manyness and oneness in illusion.

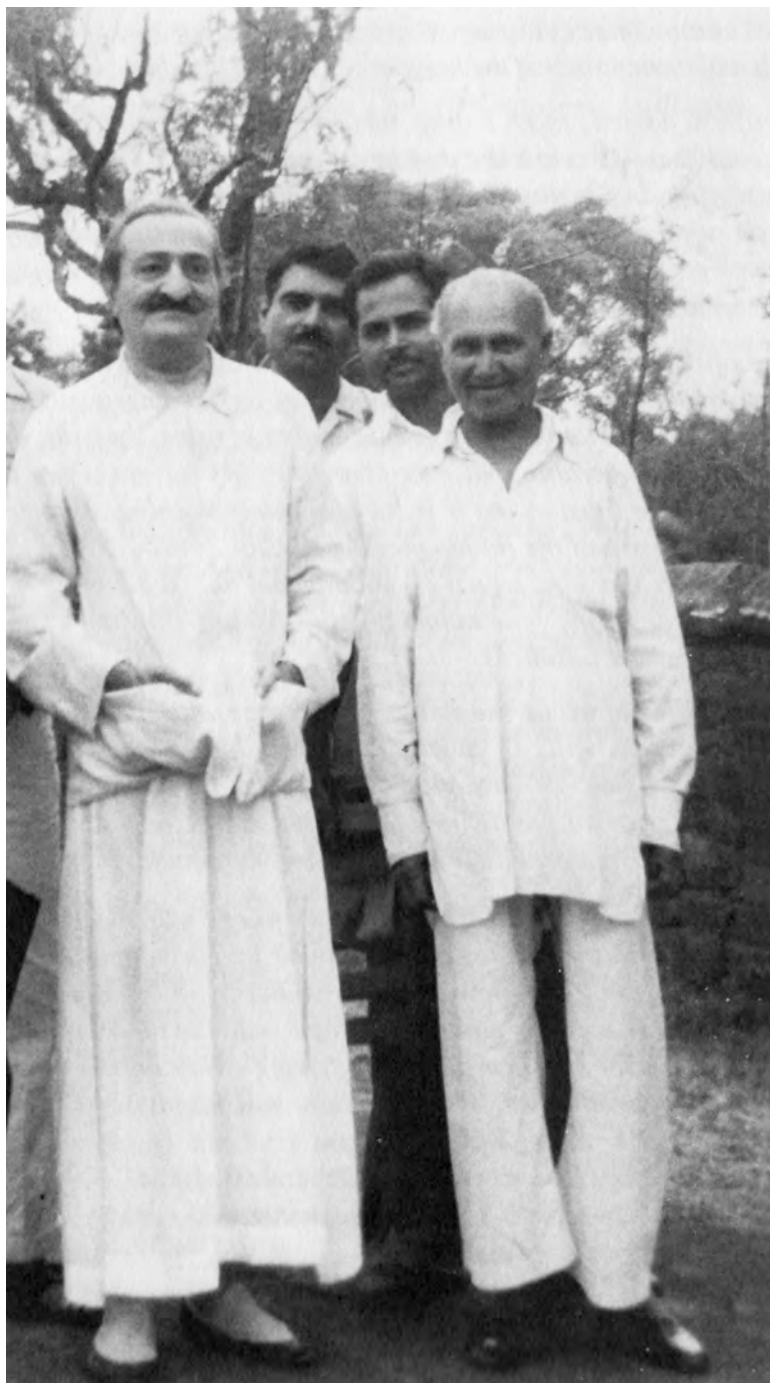
My next advent, after I drop this body, will be after seven hundred years, and that will mark **the end and beginning of a Cycle of cycles**. All cycles of time in illusion end and begin after seven hundred to fourteen hundred years, and there have been and will be millions and billions of such cycles in a Cycle of cycles. Thus, there is no end to illusion, which always remains illusion.

Age after age I come amidst mankind to **maintain** my own creation of illusion, thereby also awakening humanity to become aware of it. The framework of illusion is always one and the same, but the **designs** in illusion are innumerable and ever-changing. My advent is not to destroy illusion because illusion, as it is, is **absolutely nothing**. I come to make you become aware of the nothingness of illusion. Through you I automatically maintain illusion, which is nothing but the shadow of my Infinite Self, and through me you automatically discard illusion when you are made aware of its falseness.

My manifestation as the Avatar of the age will be of short duration. This short period will, in quick succession, cover my humiliation, the breaking of my silence, my glorification and my violent physical end. Everlastingly with all the divine bliss within me, I eternally suffer for one and all—thus I am crucified eternally and continually for all.

During this short period, my **Word of words** will touch the hearts of all mankind, and spontaneously this divine touch will instill in man the feeling of oneness of all fellow beings. Gradually, in the course of the next seven hundred years, this feeling will supersede the tendency of separateness and rule over the hearts of all, driving away hatred, jealousy and greed that breed suffering, and **happiness will reign**.

Meherabad, India
September 30, 1954



*Meher Baba with his men mandali (circle), Eruch
Jessawala, Bhau Kalchuri and Gustadji, Guruprasad,
Poona, India, 1957*

The Pull of Infinite Consciousness

The INFINITE CONSCIOUSNESS and the INFINITE UNCONSCIOUSNESS are always together (one) because both are infinite. The INFINITE CONSCIOUSNESS is substance, and the INFINITE UNCONSCIOUSNESS is shadow.

In order to experience Light, one has necessarily to experience its opposite—the Darkness. Without the experience of Darkness one cannot experience the Light, and though the Darkness has no substance, the very substance that exists in Light is evident by Darkness. Therefore, in order to experience the INFINITE CONSCIOUSNESS one has necessarily to experience the INFINITE UNCONSCIOUSNESS.

The original urge (the Whim of God), "*Who Am I?*" emerged out of the INFINITE CONSCIOUSNESS because INFINITE CONSCIOUSNESS has substance, and INFINITE UNCONSCIOUSNESS has no substance. This means that in the Beginningless Beginning the INFINITE CONSCIOUSNESS was ignorant of Its Self; and though It was INFINITE CONSCIOUSNESS, It did not know Itself as the INFINITE CONSCIOUSNESS. This state of ignorance is experienced when a man is in deep sleep. Though a man, while he is asleep does not know himself to be a man.

Since the Beginning INFINITE CONSCIOUSNESS, because of the urge "*Who Am I?*" seeks to know Itself through the medium of INFINITE UNCONSCIOUSNESS. From the Beginning to the End, INFINITE CONSCIOUSNESS appears through innumerable aspects throughout the processes of evolution and involution; and therefore, the INFINITE CONSCIOUSNESS goes on becoming increasingly conscious of Itself. But this happens gradually throughout the processes of evolution and involution. At last, when It, the INFINITE CONSCIOUSNESS, experiences the total INFINITE UNCONSCIOUSNESS, in the state of *Nirvan*, It knows Itself instantly as INFINITE CONSCIOUSNESS, and this is the state of *Nirvikalp*: "I Am Infinite Consciousness. I Am Infinitely Conscious."

INFINITE CONSCIOUSNESS IS GOD. The INFINITE CONSCIOUSNESS is indivisible, and therefore each one, animate or inanimate, has latent total INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS. But the INFINITE CONSCIOUSNESS in each one experiences an aspect of the INFINITE UNCONSCIOUSNESS, and not the total INFINITE UNCONSCIOUSNESS. Therefore, each one does not experience INFINITE CONSCIOUSNESS, but inevitably, as soon as one experiences the total INFINITE UNCONSCIOUSNESS in *Nirvan*, one experiences INFINITE CONSCIOUSNESS in *Nirvikalp*.

God is the INFINITE CONSCIOUSNESS, and to experience INFINITE CONSCIOUSNESS is the goal of each being's life. Yet the pull of the innumerable

aspects of the INFINITE UNCONSCIOUSNESS is so tremendous that this pull always turns one away from the experience of INFINITE CONSCIOUSNESS. So one remains in the domain of different aspects of the INFINITE UNCONSCIOUSNESS.

The First One who experienced himself as INFINITE CONSCIOUSNESS has taken charge of the whole universe. and though he is eternally free he has got himself bound with the eternal duty and responsibility of making each one eventually conscious of INFINITE CONSCIOUSNESS, which the INFINITE CONSCIOUSNESS in each one of us does not know Itself to be. Thus the First One who is eternally free, and experiences freedom eternally, also experiences, however, that he is bound with the duty and responsibility of making each one conscious of the INFINITE CONSCIOUSNESS that he himself experiences. This is his mercy, kindness and love for every being in the universe—that he has got himself bound with the duty and responsibility towards the whole universe, with all its universes, for all time, and it is by his own free choice!

In the domain of the CONSCIOUS INFINITE CONSCIOUSNESS, the INFINITE UNCONSCIOUSNESS is non-existent. This domain of CONSCIOUS INFINITE CONSCIOUSNESS is the domain of Paramatma. In the domain of INFINITE UNCONSCIOUSNESS, all its infinite aspects are existent in non-existence. This domain of INFINITE UNCONSCIOUSNESS is the domain of Ishwar. In the domain of the infinite aspects of INFINITE UNCONSCIOUSNESS there is a pull toward these aspects, and it is because of this pull that one is turned away from the INFINITE CONSCIOUSNESS (Reality). Therefore, in order to turn the pull toward INFINITE CONSCIOUSNESS, the First One (the INFINITE CONSCIOUSNESS) descends into the domain of INFINITE UNCONSCIOUSNESS. The INFINITE CONSCIOUSNESS descends into INFINITE UNCONSCIOUSNESS by taking unto Itself the highest form in creation—the human form; because the human form is the only form in which the potential to become conscious of INFINITE CONSCIOUSNESS is achieved. The First One chooses this human form to help all human beings in progressing toward the consciousness of INFINITE CONSCIOUSNESS; and also by incarnating in every other evolutionary form, inanimate or animate, he takes that form to make those beings grow and advance toward higher progressive consciousness in evolution.

The First One who takes human form is called the *Avatar*, and the Avatar is the One who is eternally free, yet is bound by the duty to realize others of the INFINITE CONSCIOUSNESS, and it is by his sweet will for all time. The Avatar is the First Perfect Master. Every Perfect Master thereafter is not bound for all time by his duty (to make others realize God): A Perfect Master is bound only by that duty during his physical lifetime. It is the Avatar alone who is responsible for all time to make others realize the INFINITE CONSCIOUSNESS of God, and therefore, his help to the universe never stops and his help is eternally infinite.

In the domain of the aspects of INFINITE UNCONSCIOUSNESS there are numerous evolving and involving forms, and in order to work for these forms, the Avatar assumes human form and numerous other forms, age after age. But he keeps his form only so long as it is required for his universal work. Since the Avatar is bound for all time to help all beings in the universe, his help does not stop after he drops his physical body. The Avatar's help continues because he works up to the period of his next physical advent. It is his universal work that continues manifesting after he drops his body. The Avatar drops his physical body when it is no longer required for his work; however, he continues his work as INFINITE CONSCIOUSNESS which requires no physical exertion.

The period of time between one advent of the Avatar and the next (every 700 to 1400 years) is considered to be the period of rest or sleep for the Avatar, since during this period no physical exertion is required. Nevertheless, the INFINITE CONSCIOUSNESS continues working automatically since the INFINITE CONSCIOUSNESS in the Avatar, during his physical presence on earth, worked to weaken the pull of different aspects of the INFINITE UNCONSCIOUSNESS toward these aspects, and thereby draws the pull toward Itself—toward Its Infinity.

When this work is done—the pull out of INFINITE UNCONSCIOUSNESS toward INFINITE CONSCIOUSNESS—the Avatar can drop his body and then it is his work that manifests. By the work of the Avatar, INFINITE CONSCIOUSNESS is pulled more and more, and the pull of INFINITE CONSCIOUSNESS becomes stronger and stronger (more real), while the pull of the aspects of INFINITE UNCONSCIOUSNESS becomes weaker and weaker (less real). Despite the absence of the Avatar's physical presence, his work continues until his next advent, in the formless form of the INFINITE CONSCIOUSNESS because he is bound by his duty to help all beings in the universe eternally.

Most of the work of the Avatar during his physical lifetime is making preparations. He makes preparations for each one of us. To speak metaphorically, God waits at the end of the journey of life, and this journey is made in many ways. Some of us are to board airplanes, some ships, some trains, and the rest have to travel by cars to reach the goal. The Avatar, while incarnate, plans in advance for one in such a way that each one has to cross a certain distance toward the goal in each lifetime. The Avatar also incorporates certain eventualities in his work for each one during his journey toward the goal. When these eventualities have been worked out by him, and the work is completely finished, the Avatar drops his body, and his plan begins to manifest automatically.

His work for each of us starts manifesting only after he drops the body. Accordingly, those who are destined to fly toward the goal seek airplanes. Those who are destined to sail seek ships. Likewise those who are destined for a train

ride seek trains; and the rest who are destined to travel toward the goal most slowly seek a car to drive. All of these travelers, except those travelling by cars, experience the manifestation of the Avatar soon after he drops the body.

The certain eventualities in the work of the Avatar indicate pre-determined difficulties in each one's journey, such as the failure of the engines in the planes, ships, trains and cars, along with other breakdowns. When such situations arise one leans toward the INFINITE CONSCIOUSNESS, the Avatar, with all of one strength—calling upon him with all of one's heart for help. If one's call is with all of one's strength and heart, one will get help from the INFINITE CONSCIOUSNESS. This help is the work of the Avatar through his formless state.

To illustrate this help of the Avatar, suppose there are two persons visiting in New York City and both want to ask the person at the city's information center certain things. One speaks the language and the other, a foreigner, does not. The one who speaks the language can immediately speak with the person at the information center, while even if the other one shouts loudly, the person who has the information will not understand him.

In this simile, the person at the information center is the INFINITE CONSCIOUSNESS. The language is the language of the heart, and it is this language that is the result of the work of the Avatar, and it is through this language that the person unites with the INFINITE CONSCIOUSNESS directly. Once this language is learned, whenever the person wants to ask anything from the INFINITE CONSCIOUSNESS, he receives an answer (help) immediately. However, the other person who does not know the language of the heart, and thereby is not directly connected with the work of the Avatar, whatever be the intensity of his shouting, the INFINITE CONSCIOUSNESS cannot listen.

Through his work the Avatar prepares the speed of each one's progress. When his work starts manifesting, each one experiences his own progress along the path to INFINITE CONSCIOUSNESS. The speed at which one travels depend upon the mode of transportation—plane, ship, train, or car.

Those who are destined to travel by car to reach the goal take the longest time, since they are the persons most deeply immersed in the grossest aspects of the INFINITE UNCONSCIOUSNESS. It is through the work of the Avatar that they are extended the opportunity to make their journey toward the goal. These individuals form the majority of the population of the world, and when they all gradually drive their cars, the total manifestation of the Avatar is witnessed on earth.

Even though the majority of humanity is traveling only by car, the car will nevertheless carry them toward the goal. Despite their weaknesses, they are really fortunate to leave the side paths toward different aspects of the INFINITE UNCONSCIOUSNESS, and take the straight Path which leads directly toward the INFI-

NITE CONSCIOUSNESS. It is along the Path to the INFINITE CONSCIOUSNESS that leads toward the total annihilation of all the different aspects of the INFINITE UNCONSCIOUSNESS.

The earth will become the Avatar's garden. The period up to the time of the total manifestation of the Avatar is that of preparing the soil, fertilization, planting, watering and nourishing carefully. The total manifestation is the period when the garden is found in full bloom. Mankind, as a whole, recognizes the advent of the Avatar of this age.

The world will witness the manifestation of Avatar Meher Baba when his silence will speak in each heart, *"I am in you, and I am happy that you have accepted me."* And the world will answer to his Word, "Yes, Lord, you have been accepted, because you are the only Reality. There is no one besides you." Tears will sing, "Meher Baba, you are matchless, the most compassionate one, the most kind, most loving and most merciful. You suffered infinitely to awaken us from the deep sleep of illusion so your love could be bestowed upon us and we are at your feet. You are the only one worthy of worship.

"You are the Avatar of the age."

The Effect Of The Total Manifestation

Humanity will receive a push, and this push will help people turn toward the values of Truth. As a result, the values of materialism will decline. The shadow of the shadow of the Truth which we see happening out of proportion will cease to be out of proportion, but will gradually take on proper proportion. Because the consciousness of humanity will turn away from materialism, the tendencies of selfishness, hatred, jealousy, lust, anger, slander, pride, greed, and attachment will continually diminish.

The universe is a closed system. The sound, heat, rain, cold, wind, etc., will become properly balanced in nature, and as a result nature will be in harmony with mankind, because a proper equilibrium will be maintained in the universal container.

As the tendency of lust declines, the population of the world will be in proper proportion to the requirements of nature. As the tendencies of selfishness, jealousy, hatred, and pride will be lessening, there will be less and less war and fighting. As sound, heat, cold, wind and rain will be gradually readjusted in the proper balance, there will be less and less famine, floods, hurricanes, and earthquakes. As the tendency of greed diminishes, there will be less and less thirst for power and wealth. And as the tendencies of attachment, jealousy, envy and slander weaken and become less and less, there will emerge an increasing feeling of brotherhood and love among mankind.

This world and its values are old and decaying; the Avatar comes to establish a new world order with new consciousness. When an old building is condemned and it is intended to be replaced by a new structure, the old building must first be destroyed. Therefore the breaking down of the old structure precipitates the building up of the new structure, which is suitable for habitation without risk to life and without continuous repair. Therefore to establish a new world order and to establish the feeling of brotherhood and love in humanity, the tendencies of lust, greed, selfishness, hatred, jealousy, fear and pride have to be broken down. The diminishing of these human tendencies is the result of the Avatar's work.

At present, the world is reaching the heights of materialism. Science has invented the best modes of travel, always speedier and more comfortable, along with the best of conveniences. Technology is advancing for the best forms of communication and information. Tragically, at the same time, science is improving its war machinery for the destruction of the world at just a press of a button.

Despite the best types of comforts available, the people of the world are not happy and they are restless. People do not feel secure, and few enjoy peace of mind. Instead of trust, there is fear; consequently, countries are engaged in manufacturing ever more atomic bombs, and other horrible weapons of death.

Destruction is a necessary evil; it is a natural law. The old building, the old world structure, needs to be destroyed in order to construct the new one, so that the new humanity can live in it without any fear and distrust, and with the feeling of brotherhood and love. It is the inner work of the Avatar which has brought all of these inherent tendencies of lust, greed, hatred, selfishness, and fear in the world to the surface. Now the world experiences them with terrible intensity. Because of this humanity is restless, in spite of all the comforts science has been able to provide. This world chaos is brought about by the Avatar in order to annihilate the structure containing these tendencies, so that the new structure may be built up and people may live in peace with the feeling of brotherhood and love.

It is anticipated that three-fourths of such tendencies will be destroyed in order to maintain the proper balance in nature between Truth and Its shadow, for the progress of evolution. This destruction will happen through both natural and unnatural calamities, and three-fourths of all selfish, hateful, greedy; and inhuman tendencies in the world will be destroyed.

When a vast proportion of such tendencies are destroyed, and balance is restored, the new humanity will emerge crying out, "*Avatar Meher Baba Ki Jail*" This hailing of the Avatar will occur in the true sense, with humanity experiencing the values of Truth as a result of shedding the values of materialism. The consciousness that emerges with the rising of the new humanity will be the result of the Avatar's work for the world.

Then "Avatar Meher Baba Ki Jai! " will not be shouted as mere words, but will be deep in feeling and action. The awareness of his suffering for the world will have such an impact that the new humanity will bow down at his feet with tears of love and repentance.

Sanskaric Obstacles

There are certain sanskaric obstacles that prevent human consciousness from leaning toward Truth, and therefore one remains deeply entangled in the play of illusion. When the Avatar comes he works for the universe, and through this work he reveals the path of Truth to mankind. In order to station the people, groping in darkness, on the straight path to Truth, the Avatar works to remove all those sanskaric obstacles that prevent humanity's consciousness from proceeding toward that path. The Avatar removes those obstacles through his work, and provides people the opportunity to station themselves on the path of Truth. It is through the Avatar's work that human beings are able to proceed further along the path to experience the Truth.

Sanskaras create a very complicated problem for each one in creation, and at every step during the journey one comes across different obstacles, one after another. When God descends as the Avatar, he works for each individual and that work continues birth after birth for that individual—until that individual reaches the Goal through the annihilation of all sanskaras.

There is a certain type of spiritual work that needs the presence of God in physical form. During this period when the physical presence of INFINITE CONSCIOUSNESS is embodied in the Avatar, God, through the Avatar, teaches mankind the language that God hears. When God hears this language, God, through the body of the Avatar, gives an immediate response (help). However, once this is achieved, and his work for each individual is finished, the Avatar drops his body. When the Avatar drops his body he is connecting the link of the individual directly with his INFINITE CONSCIOUSNESS—through the medium of the language that he taught during his physical presence on earth.

When the direct link with INFINITE CONSCIOUSNESS is established for the individual, the physical body of God no longer needs to be maintained. During the physical presence of God, through the body of the Avatar, the INFINITE CONSCIOUSNESS works in the personal form. After dropping Its body, the same INFINITE CONSCIOUSNESS works in an impersonal form—formless and bodiless.

Each one of us is bound by sanskaras, and though the Avatar removes the obstacles which are created by sanskaras, and thereby stations people on the path of Truth—when they start the next stage of the journey sanskaras again create obstacles. Even so, these obstacles are already predetermined by the Avatar during his work in physical form. It is through his work that he creates direct links with each individual to his impersonal form as the INFINITE CONSCIOUSNESS. The result of his work while in personal form is that he teaches individuals the language that the impersonal INFINITE CONSCIOUSNESS understands. Thereby

the individual attains an immediate response when he calls on the INFINITE CONSCIOUSNESS (Meher Baba) at his critical time of trouble on the path.

This state can be explained by this simile. In a power plant the mechanical engineers operate the power house's flow of energy. The chief engineer trains them as mechanics and, once they are trained, the physical presence of the chief engineer is no longer necessary. Even though the chief engineer sits away from the machinery of the plant, nevertheless he still controls the power house. If the machinery does not work properly at any time, the mechanics call up the chief engineer and ask his help. Since the mechanics are trained, they know the language the chief engineer understands. No sooner does a mechanic ask the chief engineer anything in that language (engineering language) he receives the answer immediately about what he should do to remove the defects and keep the machinery running.

In this simile, the training period for the mechanics is the time of the physical presence of the Avatar—the work of the personal form of INFINITE CONSCIOUSNESS. The chief engineer shifting his physical presence, but still holding the control of the power house, indicates the Avatar's work as the impersonal INFINITE CONSCIOUSNESS after dropping his physical body. These defects in the wires are sanskaric obstacles.

As Meher Baba has said,

"The Power House will never fail, provided the wires take care of their connection with it."

The Universal Push

Age after age, cycle after cycle, God assumes a human form in order to give a push to every level of consciousness—directly from the stone state of consciousness to the human state of consciousness. It is his work to give a universal push, and to give this universal push he has to become everyone and everything. So that everyone and everything receives this push, the Avatar has to be in every level of consciousness for his universal work; his work is universal because he is in every level of consciousness.

To speak metaphorically, when anyone becomes a king of a country, he rules over the whole country during his lifetime, and he must shoulder the responsibility of everyone and everything in the country. But if anyone merely acts like a king, depicts the character of a king before an audience, then his responsibility is to make certain the audience is well impressed (convinced) by his performance about the character of the king. In this manner, the one who becomes the king of the country assumes the responsibility of the whole country, and works for everyone and everything in the whole of the country. However, the one who simply acts like a king assumes responsibility only for the small audience gathered in the theatre, and works at acting as a king for this small audience.

In the divine drama of the universe, God the INFINITE CONSCIOUSNESS, in human form as the Avatar, becomes everyone and everything. The INFINITE CONSCIOUSNESS in personal form becomes *king* of every level of consciousness. He works as *the king* for every level of consciousness—in every level of consciousness—and thereby assumes the responsibility of every level of consciousness. The Perfect Master is the perfect actor. A Perfect Master only works for a particular audience; this means that the Perfect Master's work is a part of the universal work in the human sphere of consciousness. Thus the Perfect Master acts like a king, but does not become a king because it is not essential for his work.

The difference between the work of the Avatar and the work of a Perfect Master is that the Avatar becomes *the King* in his divine drama of creation, and works universally for the whole creation and thereby shoulders all the responsibility involved in the whole of creation. A Perfect Master only *acts* like a king for a select audience, because his work is limited to a certain section of the universal work for humanity alone, and not to the evolving universes of creation—and that work too is only during his physical lifetime. The Avatar's responsibility toward everyone and everything in the universe is for all time—and therefore after he drops his physical body, his responsibility and his work do not cease but continue for all time. It is because of this continued responsibility that he has to appear age after age in a human form.

The Avatar becomes everyone and everything, and he becomes the King. He alone becomes the King of every level of consciousness, and that is the meaning of the different kingdoms of evolution. The Avatar can therefore give, and he does give, a universal push to every level of consciousness in the processes of evolution and involution, and everyone and everything attains the benefit of further progress in consciousness from this push.

During the physical lifetime of the Avatar, his INFINITE CONSCIOUSNESS in personal form works in such multiple ways that it prepares the ground for every level of consciousness to achieve more and more progress over a definite period of time. He works, also, to link individual human consciousness with the impersonal INFINITE CONSCIOUSNESS. When the work for this preparation is finished and the Avatar completes the work of his advent, he drops the body; but his impersonal INFINITE CONSCIOUSNESS continues to be responsible for all creation. His impersonal INFINITE CONSCIOUSNESS remains active at all times to give a response (help) to every call in creation—and this help is provided during the manifestation of the work that the Avatar does during his physical lifetime.

In other words, gross consciousness needs the very physical presence of God on earth for its further progress, since the work for furthering gross consciousness requires physical exertion. Therefore, God, the formless, has to descend, age after age, into a human physical form. However, during the Avatar's lifetime on earth, the universal work completed by him before dropping his body starts to manifest its results. But, for the work to manifest completely requires time. Humanity will witness the full result of his universal work at the time of his total manifestation—after one hundred years. This is why, after the Avatar drops his body, ever increasing numbers of people come to know of him. Eventually the whole world comes to know of him, because the Avatar has worked for each individual in the whole world, and his work goes on manifesting after he drops his body.

In Meher Baba's words, *"My first work is for my mandali, then for my lovers, and then for the whole of the human level of consciousness, and then for the whole of evolution."* Therefore, each individual receives the benefit in accordance with the work done by the Avatar.

During the physical lifetime of the Avatar he lays the cables from his Power-House of Effulgence, and through the cables he connects each heart with the Power House. He completes all the preparation and also works for each individual to have a bulb of a certain wattage. After he drops his body, and when his work starts manifesting, each individual gradually prepares himself (the bulb), and When all the bulbs are prepared in all the individuals, the switch of the Power-House will be automatically turned on, and each bulb will receive the light according to its capacity. This will be the total manifestation of Avatar Meher

Baba, and will be the time of his universal push experienced by everyone and everything, animate or inanimate. It will be the result of his universal work and it will be witnessed by the world.

The Avatar has completed his universal work; he has done work for all of us. I have witnessed that the Avatar has suffered infinitely for us all to give us a push in our consciousness. I have seen that the Avatar has given us love and mercy in spite of our indifference and ignorance, and he has accepted us in spite of our being unworthy. Therefore, let us realize this and let us be prepared, for he has told me: *"The Power House will never fail, provided the wires take care of their connection with it."*



Meher Baba, mandali hall at Meherazad 1960s

Love Gives The Knowledge Of God

Fire is symbolic of love. Love is always compared with fire because the qualities of love and fire are the same. Fire burns anything good or bad, and fire is so useful that it is impossible to live without it, since it is used for cooking and heating. Love also burns any good and bad sanskaras, and life is not possible without love—whether it is earthly love or divine love. Love divine burns the self, and gives the Knowledge of SELF (God).

Fire is forever compared with love, and love is always like fire. When one is burned by fire, one feels pain and restlessness. Fire burns through and turns a thing into ash, and so, also, love burns the self—through to the root of the sanskaras—and turns it into ash, so that the SELF can be realized.

Fire is only symbolic for it represents the qualities of love. In this simile of a heap of trash and a fire, the heap of trash represents a pile of sanskaras, and the fire represents love. As one flame of fire is sufficient to burn gradually the whole heap, so one drop of love from the Ocean of love is also sufficient to burn the heap of sanskaras. If any human being receives a drop of love from the Ocean of love, his or her whole existence is changed and he or she enters into the worlds of divine love. But, these worlds of divine love (meaning the Ocean of divine love) are very vast and infinite. Unless one is burned completely (all the false self's sanskaras) one cannot experience and become this Ocean of love. In order to understand the significance of love, fire is symbolically represented; and unless a fire (love) is lighted in one's heart, no progress on the path is possible.

The simile of the heap of trash and the fire reveals an idea of the effect of the love the Avatar has bestowed upon the world. This simile also reveals how people will come in contact with the Avatar; those who are near the fire will come in his contact first, then others will feel the warmth of the fire, and then others will see some light.

The fire in the path of spirituality is only love. The flames of inspiration and illumination are only mediums to light the real fire of love in the heart, and only this real fire can help anyone toward the goal. The fire that burns the trash of sanskaras is the fire in the heart; it exists nowhere else. The huge heap of trash is not collected in any place, but it is collected at the *point of Infinity*, which is everywhere.

The Avatar has given a flame of his love to each individual—some have burned, some are still burning and some have only to begin to burn. Nevertheless each one has that love, and it is that love that is given to burn the heap of sanskaras that each one has.

The Work Of The Avatar

The universal work of the Avatar has several levels of priority. Number one is to prepare his circle of 122 people for Realization, and then to give the Realization of God to these 122 people, and also to his very closest lovers. Number two is to give Liberation (Mukti) to many people, and free them forever from the rounds of births and deaths. Number three is to give a push to those in the inner subtle and mental planes, and they are of a fixed number. Number four is to take many people to the path of Truth, who thereby enter the planes. Number five is to awaken the whole of humanity toward the Truth of God's Existence. And number six is to give a universal push to all states of evolution in their progress toward higher evolutionary consciousness. Number seven is to allow new souls to enter the creation.

In order to achieve all of this work, the Avatar has to remove binding impressions (sanskaras) from each individual, and therefore, he takes upon himself those divine free impressions (*yogayoga sanskaras*) which remove the bindings from others.

Suppose a man has sanskaras of serving the poor and outcast; therefore he serves these people. This man's work of serving the destitute is motivated by the sanskaras he has, and so, serving the poor must become his work. No doubt, it is a good work, and while serving these unfortunates he collects good sanskaras. Yet, sanskaras, whether good or bad, are binding and because of his bindings, this good man does not realize God. Good sanskaras are like jewels, and bad sanskaras are like iron chains, but both are still burdens around one's neck. If another man has the sanskaras of drinking liquor and gambling, he has to drink liquor and gamble. His acts of drinking liquor and gambling are motivated by the sanskaras he has, and whereas the other man is collecting good sanskaras, this man is collecting bad ones.

Now, the Avatar wishes to free both types of men from the bindings of good and bad respectively; and therefore he uses his divine free impressions or *yogayoga sanskaras* to nullify the binding sanskaric results in each man. This releasing of the sanskaric grip is motivated out of the Avatar's mercy, kindness and love. When he uses his *yogayoga sanskaras* to remove those binding sanskaras, he has to exert himself and make an effort to help by using his divine free impressions, and when he makes this effort it is called *his work*.

For this purpose, the Avatar takes upon himself the sanskaras of his universal work, and these *yogayoga sanskaras* are *pure* and *free* divine impressions that annihilate the binding sanskaric impressions in the universe. The *yogayoga sanskaras* are of Truth, Knowledge, Mercy and Love, and they remove the binding forces of falsehood, illusions, cruelty and hatred—in short, all the bindings of good and bad impressions.

Generally, according to the law of karma, the binding of bad karma is nullified by the binding forces of good karma, and vice versa. However, the Avatar's yoga yoga sanskaras are such that they completely wipe out the bindings of both good and bad sanskaras. This act of wiping out both the good and the bad in the individual, by the Avatar, is called *his grace*.

When the Avatar assumes his duty he takes upon himself that *amount* of yogayoga sanskaras needed during his advent for his work—to purify and awaken the world, to advance consciousness, and to give God Realization to those who are destined for it. When we love the Avatar, we automatically absorb the yogayoga sanskaras that he gives in return, and thereby the binding of our sanskaras continues to weaken and weaken, and his love continues becoming stronger and stronger. The divine duty of the Avatar toward the creation gives him the yogayoga sanskaras, and when he performs that duty toward the universe, he has to work to use those divine free impressions. When we are working, we work because our binding sanskaras force us to work, and because we are forced to work by the motivation of our bindings, we create more binding, and so we are never free.

The Avatar's duty is to make others free from their bindings and therefore, when he works he uses his yogayoga sanskaras to make others free from bindings, and to make provisions for each of them to be forever free. These yogayoga sanskaras, which are divine and free impressions from INFINITE CONSCIOUSNESS, are nothing but the *rays of the sun of his divine love!*

The yogayoga sanskaras of the work of the Avatar exist to create love in the universe, to awaken humanity, to give a push in consciousness to everything, to give advanced consciousness of the planes, and to bestow God Realization. This is achieved, however, only after he has wiped out the binding sanskaras in each of us. When we love the Avatar, we receive those yogayoga sanskaras as *his prasad*.

Each individual has a limited mind and a universal mind, but one is not conscious of the universal mind as long as the limited mind functions. In the universal mind of the Avatar, the yogayoga sanskaras of his work are functioning, and the share for each one is well defined. Suppose a man has in his share five million yogayoga sanskaras in the universal mind of the Avatar, and since the universal mind is indivisible, infinite, eternal and everywhere, the man has his share with him in his own universal mind. However, the man is not conscious of it because of his Own limited mind. It is the releasing of the yogayoga sanskaras, by the Avatar, that makes it possible for each one of us to take Our share gradually.

Each one is infinite and therefore, the whole atmosphere, all the universes, the subtle and mental planes are within each of us. But because of the limited mind, few of us are conscious of this fact. To absorb his yogayoga sanskaras means first to receive them—but from where are we to receive them? From the universal mind which is infinite, indivisible and eternal. It is within each of us .

The places sanctified by the physical presence of the Avatar and his work have a special importance. There is Meherabad of his samadhi, there is Meherazad, there is Meher Center, there is Avatar Abode, and there are other places of his work on earth. These places are special because when one goes to them one is inspired by love and thoughts of Avatar Meher Baba. One's whole concentration is on him, because one goes there only for him. Therefore, one's capacity to receive divine free impressions of his love is increased, and one receives at any one time a part, not the whole, of his or her share. To receive the whole share of his work takes time. However, if one has that capacity, one can receive the whole share at once, but in this he loses his normal existence. Such a one does not need to visit places associated with the Avatar, since he has the capacity to receive his share wherever he is.

Each one has his share fixed within by the Avatar, as everything is within. But to receive from the universal mind, the limited mind has to be activated, and this activation requires the capacity to absorb greatly—and therefore, one's share is usually received bit by bit. With each bit of the Avatar's being, the activation is intensified, and the capacity increased—but afterward action and reaction take place within;

In simplest terms, the Avatar, even though he is not in the body, gives a share of his love to each one, and each one gradually receives his or her share, which in turn burns up binding sanskaras. Thus, gradually each one of us becomes somewhat more free and more pure.

The Wine Of Love

When a man wishes to produce wine himself, but on a large scale, he needs to acquire a vineyard and distillery, and the knowledge about everything that is involved in the production of wine. He chooses the grapes he knows are best, and then the machinery to crush the grapes and distill them into wine. To manage these operations, he employs experts and workers in the business of winemaking. Then he needs a suitable space to install the distillery and so he starts construction of a suitable building, and again he employs experts and workers for this purpose. Finally the winemaking machines are installed in the building, and the experts and workers labor there to meet the production. Wine takes years to be just right in taste and effect. Finally the wine is right and is sent for sale to different wineshops around the world, and then people purchase the wine according to their taste.

In this analogy, the one who wants to produce wine and organizes the manufacturing distillery, and builds the winery, is the Avatar. The experts and workers are the members of his circle (mandali) and closest lovers, who work there from the start of the operation. There are also casual laborers who are required from time to time for installing different machinery, and they are those close lovers who keep contact with the Avatar. They know the effects of wine but do not want wine all the time. Then there are others who are interested to view the winery, and see how the wine is made, and they are interested to meet the owner. These are the followers who love the owner, but do not take part in the work at the winery, and occasionally they drink his wine. Then there are those followers from all over the world, who purchase the wine from different wineshops (the centers sanctioned by him). These followers gradually come to know about the owner, and after drinking the wine, they also gradually come to love him—the Avatar.

Now the work of the Avatar during his physical lifetime is to create the great vineyard, and to install the distillery and establish a winery of his work to produce the wine of his love. He sees to it that it is perfect wine for the age with the desired intoxication. Thus he oversees the whole process to make certain the winery of his work produces superb wine for all the world. When the vineyard is in full bloom, the winery is in full production, the wine cellars are full, and the distillery is producing an abundance of wine, it is time for him to discard his body, for his work is finished. He leaves his form only when he has made certain that the vineyard and distillery will produce wine for all the world, and he makes certain there is enough wine for each one's *specific share*.

The Avatar always completes his work during his physical lifetime, but the result of his work always manifests gradually, and it takes at least one hundred years to witness the total result. The total manifestation of the wine of love which the Avatar has chosen to offer will be complete when his wine is distributed to every wineshop in the world, and each one has a share and enjoys the intoxication of his love.

In the meanwhile, if certain preordained setbacks occur at the distillery, the Avatar attends to them through his impersonal form. He does that Avataric work in the personal form which requires his physical presence on earth. That Avataric work that can be done through his impersonal formless form, he does after he drops his body. In other words, the Avatar himself works personally during his physical lifetime to prepare the foundation for that work—the vineyard and distillery—but which can be attended to afterward through his impersonal form in the period of distribution.

Since the Avatar alone has responsibility for each and every thing and being in the universe until the end of time—he cannot be free from this responsibility even after dropping his physical body! In other words, he is and remains responsible for all the affairs in the universe and in the world despite his physical absence. The dropping of the Avatar's body announces that his wine is available to all humanity.

The Body Of God

Though Meher Baba is no longer physically present, he is ever present which makes him available to humanity. He is the First One and he is the Eternal One, and he never dies! He is the Conscious INFINITE CONSCIOUSNESS, and since completing his work on earth for the universe in his personal form, he is now working in his impersonal form. Though he is formless, he is here as much as when he was in the body! If even a wave cannot move without his will, how is it possible for him as the Ocean of God, to remain without work?

In eternity, nothing happens! In illusion, everything happens! In eternity, he does nothing! In illusion, he does everything! Thus, Meher Baba's INFINITE CONSCIOUSNESS, which is linked with our inner calls, is doing everything in illusion, because illusion is a shadow! A shadow cannot do anything without the substance, and INFINITE CONSCIOUSNESS is that substance. It is the BODY OF GOD!

The Impressions Of Obstructions

Sanskaras are impressions of limited consciousness, and it is these impressions that limit consciousness. Every impression, good or bad, is an obstruction in the path of Truth, and to realize Truth, one has to be completely free from sanskaras. Even a single fine sanskara is a binding (limitation), and therefore, the limited mind has to lose its existence completely to realize the Unlimited Mind.

The collecting of obstructing sanskaric impressions does not mean collecting and stacking them in a heap. Where can one dump the heap of one's impressions? Is there any place where heaps of sanskaras are found dumped? No, there is not such a place.

This gives an idea of the gradual result, the manifestation, of the Avatar's work—the destruction of sanskaras. Each of us has those sanskaras that obstruct one turning toward the path of Truth, and each of us has a heap of such sanskaras in our individual minds. The Avatar has given a flame of his love to each one of us to burn those sanskaras, and that time is when all the grass and weeds (good and bad) are old and dry. At that time the fire from just one flame takes hardly any time to burn the heap. But if the grass and weeds are wet and green, the heap takes a longer time to burn. Wet grass and weeds symbolize deep rooted sanskaras of good and bad desires.

This is the meaning of the collective effect of his work. The first phase of his work is to wipe out those sanskaras that obstruct one from turning toward the path of Truth (hypocrisy, perversion, hatred, greed, etc.), and when this sanskaric annihilation is finished, one approaches the straight path toward the Truth. Despite this sanskaric adjustment, one still has sanskaras and very often one finds obstructions in moving ahead. Despite this, one still is near the straight path and though progress is checked temporarily, he receives help from INFINITE CONSCIOUSNESS.

But those who have deep sanskaras of obstruction that do not allow them to turn toward the path of Truth make a *zig-zag* journey, and despite efforts, end up exactly where they were after traveling a long, long time. These individuals cannot approach the straight path unless those sanskaras are completely removed. Those who have such sanskaras of obstruction, if placed at the shore of the Ocean, will not drink. It is the work of the Avatar to bring humanity to the shore of the Ocean, and it is in the time of his manifestation that people discover the Ocean which is his Reality.

His Burden Of The Universe

The Avatar has a conscious universal mind, and every individual limited mind is in his universal mind. Each individual mind is limited because each has binding sanskaras, and these binding sanskaras pull us into illusion. The binding of the sanskaras of each individual mind is the burden of the universe which the Avatar has to bear. These binding sanskaras of each individual pull the Avatar into illusion, and once he is established in illusion the Avatar works to pull them toward his Truth.

During the physical presence of the Avatar on earth, he works to make *provisions* to weaken the pull of illusion. During the time when he is dropping his body, he releases the forces of those provisions—the yogayoga sanskaras, his divine freeing impressions. While he is releasing himself from his physical body, actions and reactions take place in the universe on such a tremendous scale that the very pull of illusion is weakened in everyone and everything. Thereafter the universe is pulled by the INFINITE CONSCIOUSNESS in perfect balance with Reality without any tug-of-war. At that very moment the body of the Avatar drops.

The Avatar takes upon himself the burden of the universe as his *Being* is everyone and everything—and everyone and everything are in his Being. Consequently, the burden of the whole universe is consciously felt by him! He feels and thinks what everyone and everything is feeling and thinking, and thus he continues to suffer.

The *taking on* of our sanskaras by the Avatar does not actually occur, since our individual limited minds are already in his universal mind. This means the binding sanskaras of everyone and everything in the universe are already in him. When he wipes out the binding of each individual mind through his divine free impressions, the burden of the whole universe is *lessened*.

Binding is a burden, and since each one in the universe is bound in illusion and by illusion, each one of us is a burden to him! To make each free from his own burden, he has to work and has to suffer. Suffering is always with him, because he has to work continually to lessen the bindings of each one.

When the world does not pay heed to his call, his suffering increases. When the Avatar declares, "*Follow Me*," and we follow, his work becomes easier. But when we hesitate to follow, his work becomes more difficult. When we hesitate, he must catch hold of our hand and to pull us he must exert himself. His work still becomes more difficult when he pulls us toward him, because then we pull him toward us. Actually this tug-of-war takes place in all of us, and so it requires tremendous exertion to pull each of us to him. Those who won't budge, he lifts

up on his shoulders and carries them toward the path of Truth; but there are some of those who won't even let him carry them far—fighting him all the way. Some of these he drops, but he is so compassionate and forgiving, that he goes back for them and does not leave them behind. Thus he suffers to help each one.

Meher Baba is the Lord of the universe, and when we recognize him as this, tears will not be enough to wash the stains of our ignorance!

Witnessing The Manifestation

I am witnessing the manifestation, and you will witness the manifestation. The total manifestation is witnessing the Ocean and I tell you it is indescribable. It is as if I would describe the sea for hours and hours to someone who never has seen the sea. When one actually views the sea for himself, then he has the experience, hence no more explanations or descriptions are required.

Likewise a savage living in the jungle who has never had any contact with civilization does not know the words for "noon" and "midnight," but he does have the experience of light and darkness. The savage knows the light of day, and the darkness of night, but he has no intellectual terminology for them.

So when Meher Baba's total manifestation occurs—all will feel it! No explanations will be necessary, as each will receive and experience their share, and little will it matter if it is dark at noon or a midnight sun arises.

Links Of Love

Each soul is connected to the Avatar by a link of love. Each one is connected with the Avatar because he, the Avatar, is everyone and everything. Through the Avatar's work, though, there are some who are connected with him *directly*, and there are others who are connected with him *indirectly*. This direct or indirect connection is in terms of his work for them. For some his work is *special*, and for most his work is according to the push in consciousness he gives them.

If one was to analyze the effect of his work, one finds that there are some individuals who are completely dedicated to his cause, and who live for him and who would die for him. They want nothing except him, and this means to please him, even at the cost of their lives. Their aim is to lead a life of sacrifice, love and selflessness in a natural way.

There are various types of such dedicated individuals because the degrees of dedication differ. Despite this difference, each one of them is directly connected with the Avatar, since the type of dedication which they have is because of the special work the Avatar has done for them. There are others who accept him but do not work for his cause, and there are still others who do not accept him and are indifferent toward his cause. Neither of these are inclined to dedicate their lives to him or to his cause, and therefore, though they are connected with the Avatar and his work, they are connected indirectly.

The circle members (mandali) are the most dedicated souls connected with the Avatar and they are dedicated to the cause of Truth, and to Meher Baba as the embodiment of Truth. This type of dedication comes only after serving the cause of Truth during many lifetimes, and they understand that to serve Meher Baba is to serve the Truth.

To become a circle member of either the Avatar or a Perfect Master one must serve the cause of Truth for many lives. There is a difference, though, between the circle of the Avatar and the circle of a Perfect Master. A Perfect Master's circle consists of twelve men and two women appendages, and the Avatar's is of one hundred and twenty men and women, plus two women appendages. A Perfect Master has one circle, and the Avatar has ten circles. All members of the ten circles attain Realization before the Avatar's next advent, and therefore, when he takes human form again he has to form a new circle of one hundred and twenty-two members in each advent. A Perfect Master gives Realization to his circle either before or after he drops the body, and for each circle member it is their last lifetime. Dedication to the Truth is the only factor considered by either the Avatar or a Perfect Master in the forming of their circles.

The circles of the Avatar and Perfect Masters can be explained by the following example. Suppose one man starts out on a long, long journey accompanied by many other people. Some of the people get exhausted at a certain distance and fail to continue on. Some others go on farther, but later become exhausted and cannot go on. Some others keep on going, farther and farther, but finally they also are overcome with exhaustion and cannot go on. The remaining few continue on and on with the man, and venture farther and farther with him for a long, long time. But finally they too collapse from the exhaustion and cannot move farther.

Despite the loss of his companions this one man continues journeying on now entirely alone. He proceeds farther and farther until he reaches a great river. The man must stop—there is no way to cross the river—its breadth is too vast. Finally he collapses, broken, at the edge of this river. But divine help comes, and this man is assisted to the other side of the river. When he reaches the other side, he becomes transformed into the divine himself and realizes that he alone exists.

This man is then brought back again to this side of the river by divine power, and when he comes back, he knows that he alone exists and that the world exists only in non-existence. And this man is called a Perfect Master. He is a man who, in becoming divine, has been given a spiritual duty to help others in the world.

As he returns back to live in the world, his attention first focuses on those who had accompanied him the farthest along his journey to the river. After them, he sees those who fell before the last, and then he sees those who fell behind him long before, and then he sees those people of the world that he himself abandoned long ago.

The Perfect Master naturally selects those members of his circle from the group which had journeyed with him the farthest. The Master gives the greatest benefit of his love to his circle members, and then through his work, he benefits those who accompanied him along the journey according to the distance they traveled with him. The Perfect Master bestows Realization to the twelve members of his circle who were those who journeyed the farthest with him, and then he bestows Liberation to those who had accompanied him to great lengths. This bestowal of Realization and Liberation is the first and foremost work of a Perfect Master, and then his secondary work is to benefit that section of humanity for whom he has been given duty. A Perfect Master regains his creation-consciousness to awaken those people with whom he has had past karmic associations, and he awakens that part of the world assigned to him by the Avatar.

The Avatar was the First One to become God. So it is not necessary for him to make the journey through creation. He is the One who comes from the far side of the river where GOD ALONE EXISTS, to the side where creation exists.

The Avatar has no karmic past associations (he descends directly) and therefore, he comes into creation for the whole universe. Since it was the Avatar who originally took upon himself the responsibility for all creation from the beginning, he comes for the whole creation, and since he alone has no past karmic association in any sense of the word, he has to form a *new circle* each time he comes. The Avatar selects members of his circle who are suitable for his work, and those selected are the ones who have been dedicated in the past to the cause of Truth. The Avatar's circle members may be those who have loved him in previous advents, or may be others who were devoted and sincere lovers of the Truth, but never really loved him personally.

The Avatar is always free, and he is bound only by his duty toward the creation by his free will. Therefore, the Avatar's association is with the whole creation, while a Perfect Master's association is with those with whom he was once karmically bound. The God-Realized Soul has been freed from all bindings, but if a God-Realized Being comes back to work, then his work is first with those with whom he has past karmic associations, and this work has to do with sanskaric annihilation.

Ordinary human associations are formed out of bindings, and since the Avatar is eternally free, being bound only by his one duty toward the universe, he has no binding association with his circle members before his next advent. The Avatar is not bound by anything at anytime, except his one divine duty to work for all creation. He is eternally free, and therefore, when he comes to perform his divine duty toward the creation he remains free even while he is working.

A Perfect Master remains bound up to the time of his Realization and therefore, when he returns he finds his binding association of the past. But when is the Avatar ever bound? Never! He was and is never bound! He was and is eternally free! The Avatar does not pass through evolution and involution to *reenter* creation. He is forever conscious God free from all bindings, and takes human form only to help creation, and he does so by his own free choice.

In the interplay of love there is a connecting link with the Avatar, and this link cannot be broken. Love is the association with the Avatar, and love is associated with sacrifice, selflessness and courage. It is this love that frees one from the bindings of lust, greed, anger, pride and jealousy. So out of his eternal freedom the Avatar selects such circle members who love freedom, and who are prepared to sacrifice anything to achieve this goal.

The Period Of Preparation

The heart is the seat of the mind. It is the deepest part of the mind, and the heart is where the functions of the mind take rest.

The *Power House* is a symbol for the total manifestation. Each one of us has a bulb (a heart), and because of the work of the Avatar, action and reaction are taking place in every individual mind. Thereby, a cleansing process is happening in each heart. If one's heart is very clean, the bulb is powerful and bright, but if it is filthy, the bulb is weak and dim. Individual effort is also required to cleanse the heart so the light in the bulb shines powerful and bright. This individual effort is the preparing of the bulb.

The Power House is only a symbol of the total manifestation. The result of the universal work of the Avatar signifies pulling the main switch of the Power House *on*. Each individual's cable is already connected with the Power House during the physical presence of the Avatar. The bulb is being prepared in each individual and since the hearts of most people are filthy, the cleansing process is going on. People are becoming prepared. When the Avatar turns on the main switch, each bulb will have its light according to its capacity, and this will be the time for his Light to shine as his total manifestation.

Avatar Meher Baba is gradually manifesting, and we will undergo a period of preparation until we are ready to experience his total manifestation.

Lost In Darkness

When you are lost you look for guidance. When you are in darkness you look for light. In this manner, the Avatar creates such a situation in the world that each one feels lost in darkness, looking for a guiding light. The light is the divine free impressions from the sun of his being. In this manner, the Avatar maintains a proper relationship between his shadow, the creation, and his Reality, the Infinite.

The Force Of The Whim

In the infinite Ocean of God, there exist innumerable drops and as the Ocean has the whim to know "*Who Am I?*" each drop, therefore, has that same whim, because the Ocean is indivisible. Each drop in the Ocean is not a drop at all, but the Ocean Itself.

The whim is of the infinite Ocean and therefore, it must manifest an infinite number of times—and it is manifesting! Therefore, the process of creation is continuous and it will never end, because the whim of the infinite Ocean must manifest an infinite number of times!

Each drop in creation is not a drop, but Ocean, and because Ocean is indivisible, each drop's force is *Oceanic*. Each drop in creation has the oceanic whim within itself. Because of the force of the whim, the entire process of evolution and involution takes place in creation, because this whim is the whim of the Reality (the infinite Ocean). When the whim begins to activate, the shadow of the Reality (illusion) starts giving false answers to the original question of Reality, "*Who Am I?*" and unless the whim attains the real answer to the question "*Who Am I?*" the drop goes on passing through the seven stages of evolution and involution created by the very shadow of Reality (the illusion).

The Reality is infinite, and so also is Its shadow. Each drop therefore must ask itself the question, "*Who Am I?*" but an infinite number of times and its shadow must reply with false answers an infinite number of times. Because of this infinite number of questions and the infinite number of false answers, there is no chance for any drop to know itself as Ocean! Thus steps in the Avatar, and according to divine law, the Avatar works for the universe and he gives a push to every stage of consciousness in creation. It is by his push that he makes it possible for the drops to get the real answer to the question, "*Who Am I?*" Only by understanding what this push is can the work of the Avatar be understood. His push is the chance each of us gets. We do not have a chance, yet he makes possible the impossible; but to make the impossible possible he must come age after age and work for each of us. In other words, at every advent each of us gets a push directly from him, and this push enables us to have a chance to realize him.

The Avatar, in this manner, gives force to the whim within each drop, that force which was weakened because of the force of illusion. But when the whim within the drop receives the renewed force of Reality, the drop again stirs with the *Ocean*. Thus the entire process of evolution and involution attains the *right direction*. Through the Avatar's efforts each drop gets a push, and when evolution and involution are again moving in the right direction, it is the culmination of

the Avatar's work. This is his manifestation on earth. Manifestation means *right direction* for the evolution of the universe, and awakening for mankind toward the realization of Reality. Manifestation is that time when Reality rules over the illusion—the forces of illusion become feeble and the Voice of Reality becomes powerful. During the manifestation mankind starts paying heed to the Voice of Reality and the attractions of illusion become empty.

Yogayoga Sanskaras Are Released Through Universal Mind

A virus can penetrate through thick stone walls, and a virus can travel at the speed of three miles per second, or ten thousand, eight hundred miles per hour. A virus germ is a thousand times thicker than any sanskara, and therefore it is not impossible for the sanskaras to penetrate through rocks or stones.

But this example of speed and fineness of sanskaric matter has only to do with physical matter and the physical body. To understand the release of yogayoga sanskaras and how one's own sanskaric nature receives these sanskaras of the Avatar, one must understand the nature of the universal mind.

The universal mind is infinite, indivisible and eternal. It is the mind of the First Soul, who is one with all souls. Therefore all animate and inanimate beings in creation have within each of them the same universal mind. The universal mind is the shadow of the Infinite Mind of the INFINITE CONSCIOUSNESS. Every individual mind is therefore the shadow of the shadow of the universal mind, and when the Avatar releases his yogayoga sanskaras every individual mind is affected. The releasing of the divine free impressions means that the divine free impressions of his universal work have been *activated*. And because of this activation in the universal mind, action and reaction take place in the mind of each individual being, whether animate or inanimate. The greatest action and reaction is in the human mind because the human mind is fully developed mind, nevertheless, though the mind is not very developed in the inanimate forms of evolution, it is there. And so when the Avatar releases his yogayoga sanskaras even a stone or rock is affected, because these sanskaras penetrate to that state of mind.

The Avatar's universal mind is filled with yogayoga sanskaras, just as our minds are filled with gross sanskaras. Our gross sanskaras limit our minds, but the Avatar's yogayoga sanskaras do not limit his mind; they are the substance of universal mind and it is these sanskaras that make an individual function universally. The Avatar uses some of his yogayoga sanskaras during his lifetime of work, and the rest he releases at the time of dropping his physical body. The yogayoga sanskaras are always ready to be released by the Avatar during his physical lifetime, and he does release some to some individuals, but because of the density of gross consciousness in the universe it is not possible to release all of them during his physical incarnation. Therefore he works to release them, and he does this by bringing about situations for each being at every level of consciousness in such a way that each being is prepared to receive its share of these divine free impressions. And these beings, all of us, receive our share after the Avatar has dropped the body.

We must not look in the air, or the sun, or even to Meherabad, to see where and how the divine free impressions are released. They are released through and from the universal mind, but the universal mind is beyond imagination, and so you cannot see how you receive them. A tiny pinpoint becomes gross since it is seen by your gross eyes. This pinpoint is not even subtle, and therefore the point of the universal mind where the divine free impressions are released cannot be seen, because it cannot be imagined. And because this pinpoint in universal mind is beyond imagination, it is everywhere! And because everywhere divine free impressions are being released, everyone and everything in the universal mind is being activated! And because everyone and everything is being activated, actions and reactions are taking place in everyone and everything.

Infinite Knowledge In The Avatar's Work

God is Infinite Knowledge, and Infinite Knowledge is the source of INFINITE CONSCIOUSNESS. Consciousness is not conscious without knowledge, and so out of the INFINITE CONSCIOUSNESS comes the Infinite Knowledge that knows everything. This Infinite Knowledge does not have to think about anything to know what It knows. Infinite Knowledge simply knows! It knows now what happened millions and billions of years ago, and It knows now what will happen after millions and billions of years. It therefore knows the past history of each individual from stone to human level, and it knows its future from human consciousness to the infinite state of God-Realization.

The Avatar is this Infinite Knowledge. It was in the beginning of creation when he realized His Real state, that he became conscious of his Infinite Knowledge. When Infinite Knowledge uses Its knowledge It becomes INFINITE INTELLIGENCE since intelligence is the use of knowledge. During the Avatar's Realization he took the responsibility of the whole creation, and though he became infinitely free, he allowed himself to become bound by the responsibility of making each one free from the bondage of illusion—ignorance. Having attained Infinite Knowledge, he knew in the beginning what he had to do to free each one in creation, and he knows this every time he comes into creation to work.

To share in this responsibility, the Avatar has created five divine *offices* held by Perfect Masters. In these offices are contained the divine plans for the whole of creation. It is the Avatar alone who *appoints* separate duties to each Perfect Master, and each Perfect Master remains responsible for these duties until the end of his life. But it is the Avatar alone who remains responsible for all the functionings within the five offices, and it is he alone who is responsible for making the plans.

When the First One realized his Infinite Knowledge, his Knowledge formulated a divine plan. And according to this plan he himself must take human form and come down on earth to work out his plan. It is by the working out of this plan that he fulfills the responsibility for the whole creation. The plan is that he himself must work sufficiently up to the time when he himself must come back in a new advent. It is during this period of 700 to 1400 years between advents that he allows the five Perfect Masters to know and to fulfill his plan.

So the Avatar prepares his plan, outlines it, puts details into it and colors it in such a way that every being has a part in his plan. After preparing this plan, the Avatar drops his body, and according to his plan already worked out, the details become clear and start taking shape (manifesting). The specific details of

Meher Baba's plan are now manifesting, and they are starting to reveal their shape and scope. The hidden details of his work are taking a clearer shape because the work is already planned, and the time when all the details are most clearly seen will be when the plan is in full action and reaction. The time when the details are crystal clear is the time when the manifestation is felt the most. It is when we know the details of his plan for each of us that we will receive the knowledge that he has planned for us to understand.

The Drama Of Creation

The drama of creation is the pull between INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS. It is in this drama that we find ourselves caught in between. On the stage of the drama of creation, everyone and everything play their roles as actors, not knowing that they are actors. They are unconscious and in ignorance and they become one with their role, and therefore they exhibit only ignorance, doing everything unconsciously.

INFINITE CONSCIOUSNESS descends into INFINITE UNCONSCIOUSNESS in the form of the Avatar. The Avatar becomes everyone and everything, but he knows this, and therefore, while he is in the creation of INFINITE UNCONSCIOUSNESS he expresses Knowledge. This very expression of Knowledge, that is infinitely conscious, diminishes ignorance at every level of consciousness in the INFINITE UNCONSCIOUSNESS. Thus, there is a vast difference between the Avatar's becoming of everyone and everything, and the becoming of everything and everyone as everything and everyone. The Avatar is INFINITE CONSCIOUSNESS, and when he becomes everyone and everything, INFINITE CONSCIOUSNESS merges with Its own INFINITE UNCONSCIOUSNESS. But when everything and everyone are becoming everything and everyone, the consciousness of everything and everyone is being absorbed by the INFINITE UNCONSCIOUSNESS.

Everyone and everything do not become what they actually are, drops of INFINITE CONSCIOUSNESS. They remain what they are not, drops of INFINITE UNCONSCIOUSNESS. Everyone and everything exist thereby out of ignorance. Therefore, their becoming is not becoming (they remain unconscious) but acting motivated by the very forces of ignorance which are infinitely unconscious.

To understand this more clearly, imagine that INFINITE CONSCIOUSNESS is everything, and INFINITE UNCONSCIOUSNESS is nothing. The outcome of INFINITE CONSCIOUSNESS is infinite everything, and the outcome of INFINITE UNCONSCIOUSNESS is infinite nothingness. Everything is forever everything, and nothing is forever nothing. No matter how often or how many things the nothing becomes, it becomes nothing. Thus what does everyone and everything become, when it becomes everyone and everything? Nothing.

The Perfect Master is a drop of INFINITE UNCONSCIOUSNESS that has become a drop of INFINITE CONSCIOUSNESS. A drop of INFINITE CONSCIOUSNESS is greater than the whole of the INFINITE UNCONSCIOUSNESS. This drop that is infinitely conscious, the Perfect Master, has the force of the Oceanic INFINITE CONSCIOUSNESS, and this drop's consciousness can wipe out all the forces of everything in the INFINITE UNCONSCIOUSNESS.

A Perfect Master, while doing his work for the world, *acts*, but his role is extremely perfect. In other words, a Perfect Master knows exactly what role he is acting, and what exactly is his role. A man who is a millionaire is in ignorance, playing the role of a millionaire in ignorance. When a Perfect Master plays the role of a millionaire, the impact is felt by the millionaires who are in ignorance, through the perfect acting of the Perfect Master. The man in ignorance, despite playing the role of a millionaire, finds that his role is full of defects. Despite the man's ignorance he cannot leave the stage because he is unconscious of what is really going on. This man must learn acting, and he can only learn it from a Perfect Master, who is a perfect actor in the drama of creation.

When the Richest of the rich comes onto the stage, the Avatar descends into the drama of creation, the false millionaire has to leave the stage, because acting is now not necessary as the Richest Man is present.

When the Avatar descends into INFINITE UNCONSCIOUSNESS, and becomes everyone and everything, the acting of every level of consciousness is affected by his becoming of everyone and everything in the INFINITE UNCONSCIOUSNESS. Every level of consciousness in the INFINITE UNCONSCIOUSNESS depends upon the Avatar for consciousness, and since he is the One who is conscious in the INFINITE UNCONSCIOUSNESS, everyone and everything does what he ordains. It is through the Avatar's INFINITE CONSCIOUSNESS merging with INFINITE UNCONSCIOUSNESS that every level of existence is altered. When INFINITE CONSCIOUSNESS merges with INFINITE UNCONSCIOUSNESS every level of consciousness loses the sense of its existence, and when it loses the sense of its existence it gets the Avatar's push, which alters its existence.

The Human Experience Of His Manifestation

We find at the human level of consciousness that each person's face is different from every other, though there are millions of human beings in the world. The human form of each individual is the consolidated mold of the sanskaras of previous lives, and as each form has a different face, it shows that each one has different sanskaras. Therefore, the experience of each one differs from the other, though all are human beings. And as a result, despite the fact that we are at the human level of consciousness, and will witness the manifestation of the Avatar together, the experience of the manifestation will differ from one person to another according to the individual's sanskaras.

The total manifestation will be witnessed by all levels of consciousness at the time of the universal push. At that time, humanity, as a whole, will awaken to follow the path toward Truth. All levels of consciousness will receive a further evolutionary push, and in this way, the whole universe continues to evolve. The universal push given by the Avatar will be the experiencing of his manifestation by all levels of consciousness. His manifestation will be felt most by human beings because the human mind has the most evolved consciousness, and it is the human mind alone that can feel him *universally*.

The Winding And Unwinding Of Sanskaras

The winding process of sanskaras starts at the beginning of each one's entry into creation as stone, and this winding process is necessary for the evolution of the individual's consciousness. This winding process remains *natural* from the stone through the animal kingdoms. This process becomes *unnatural* at the human level of consciousness, because human beings do so many things which are not required for the progress of their individual consciousness.

Consciousness is fully evolved in the human form, and there is nothing required for furthering the evolution of the individual. Now what happens is that the human consciousness of every individual becomes *stuck*, because of the unnatural winding of sanskaras. This happens because every individual mind is *loaded* with the impressions of previous lives, and while in different human forms, and while spending those sanskaras, mind becomes involved in many things that have nothing to do with the progress of his consciousness toward the goal. In this way, the once natural winding and unwinding of sanskaras becomes unnatural, and so it becomes extremely difficult to be free from the binding of unnatural winding, because these unnatural sanskaras do not unwind!

To keep the body healthy, food is necessary, and if anyone eats food necessary for the body's health, the sanskaras produced by the act of eating are natural. But if anyone commits suicide, or murders, or does some sexual perversion, the sanskaras produced by such acts are unnatural. These unnatural sanskaras lie in the mind like *knots*. These knots are unnatural impressions of unnatural actions, and the binding of such impressions are very firm. These knots are tight inside the individual's mind. The knot of unnatural impressions becomes so firm and tight that unwinding simply becomes impossible. For example, if one commits suicide one is *stuck* in the astral form for centuries, and if one commits murder one is stuck in the hell state for a long, long time.

Sanskaras must be spent. In human consciousness, if the individual's sanskaras are spent in a natural way, then the process of spending is short. Therefore the individual can fulfill what is required to prepare for his involution. But when the sanskaras are spent in unnatural ways, then the process of spending becomes long and complicated, and it becomes virtually impossible to untie the knots of unnatural binding.

The Avatar works to keep the winding and unwinding process in a natural state. If this help was not rendered by the Avatar to humanity, it would be virtually impossible for human beings to unwind their gross sanskaras, and thereby enter the planes of involution. Thus during the Avatar's manifestation human conscious-

ness in the winding and unwinding of sanskaras is brought back into a natural state. Such work is unimaginable because the Avatar has to achieve this natural state in every individual human mind.

For the furtherance of the individual's own evolution or involution, natural sanskaras are essential for one's progress. Natural sanskaras are those impressions which are absolutely essential for the consciousness to evolve and involve. For example, one must eat to live, so one must earn a livelihood, but one does not have to cheat, or steal, or murder to live. It is not during the process of evolution that one takes on unnatural sanskaras, it is in human form. Human beings collect those sanskaras not necessary for the progress of their consciousness. Such sanskaras are called unnatural, because they have nothing to do with the real purpose of creation.

As a further example, suppose one decides to go on a pilgrimage to India. The way there is by plane. But if one decides not to take this trip straight through, and decides to sightsee in London or Paris, he will not be able to reach India for some time. Because of sightseeing, he gets more involved in these cities than involved in the purpose of his trip. If he gets entangled in the cities, he could forget his intended purpose, which was a pilgrimage to India.

The sanskaras collected while sightseeing represent unnatural sanskaras, because these sanskaras were not required to reach his goal—India. These sanskaras have nothing to do with India, which represents his destination. In human form, such things as this happen again and again, and it is because of these unnatural sanskaras that the journey toward God becomes very, very long. And because of the complications that the unnatural sanskaras produce, it becomes always more and more difficult for one to reach the divine destination.

The path to God is straight like a rod. One has to travel straight from one end of the rod to reach the other end. If one has natural sanskaras, he follows the force which propels him on his journey, and so he reaches the other end soon. But if one has unnatural sanskaras, he cannot help but *zig-zag* his way and he inevitably remains stuck in the same place. These unnatural sanskaras are like a rope that wraps itself tighter and tighter around the same spot, and one cannot continue his progress along the length of the rod. The natural sanskaras are also like a rope, but they wrap progressively around and around the rod, reaching further and further toward the end.

In the gross world, physical actions are necessary. In the subtle and mental worlds, subtle and mental actions are necessary. Physical actions produce gross impressions, and if the physical actions are not natural, but are unnatural, then one gets very firmly bound in the gross world. One is stuck in the gross world, and it becomes virtually impossible for that person to progress toward the subtle and mental worlds. When the Avatar comes as a man it is in order to wipe out these unnatural impressions, and he wipes out these impressions by severing

them. Since these unnatural impressions have been produced by physical actions, the Avatar also has to perform physical actions to annihilate them. Annihilation of unnatural sanskaras is his physical work in the gross world, and it is only when these unnatural knots of human consciousness are severed that we see he has come with a sword! For his work in the subtle and mental planes, the Avatar does not have to exert. It is only for the gross world that he must exert, and when he exerts, he suffers in order to cut through the unnaturalness in human consciousness. When his sword severs, it severs through to the root.

The Avatar cuts through all the unnaturalness in the world, and gradually makes a path that becomes clear and natural for mankind to follow. These unnatural sanskaras are called the "*sins of the world*," because they are obstructions to the path of Truth. The natural sanskaras are called the "*seeds of destiny*," because they are what is necessary and essential for making the journey toward God. These unnatural sanskaras are obstructions in human consciousness in approaching the path of Truth, and because of them little progress in consciousness is ever made until the sword of Truth has severed their knots.

Thorns

The unnatural sanskaras are always the obstructions on the road toward Truth. The poor man who is afflicted with unnatural sanskaras walks on a road of thorns. When one gets thorns stuck in his foot, one cannot move on in his journey until the thorns are removed. At this time the man calls out for help to remove them. The Avatar comes and uses a thorn to remove the thorns. Until the thorns are removed, further progress along the road is not possible.

The Path To Truth

The path to Truth has three sections, and each section is a world onto itself, yet each world overlaps the other. The path to Truth is of Light, and this Light has three forms of darkness—they are shadows. Each of the three shadows overlaps the other. The mental world is the shadow of the Seventh plane, and the subtle world is the shadow of the mental world, and the gross world is the shadow of the subtle world. It is through these worlds of shadows that one must journey to realize the Truth.

Sanskaras prevent one from seeing the Light. Gross sanskaras cause one to see gross shadows; subtle sanskaras cause one to see the subtle shadows, and mental sanskaras cause one to see the mental shadows. Shadows only have existence because of the existence of sanskaras, and it is these very sanskaras that give life to these shadows.

Gross sanskaras are made of gross matter; subtle sanskaras are made of subtle matter; and mental sanskaras are made of mental matter. Naturally, gross sanskaric matter is dense, subtle sanskaric matter is fine, and mental sanskaric matter is the very finest. Subtle and mental sanskaric matter cannot be seen by gross eyes, but for the sake of example so you see how the sanskaras unwind along the path, let us visualize this:

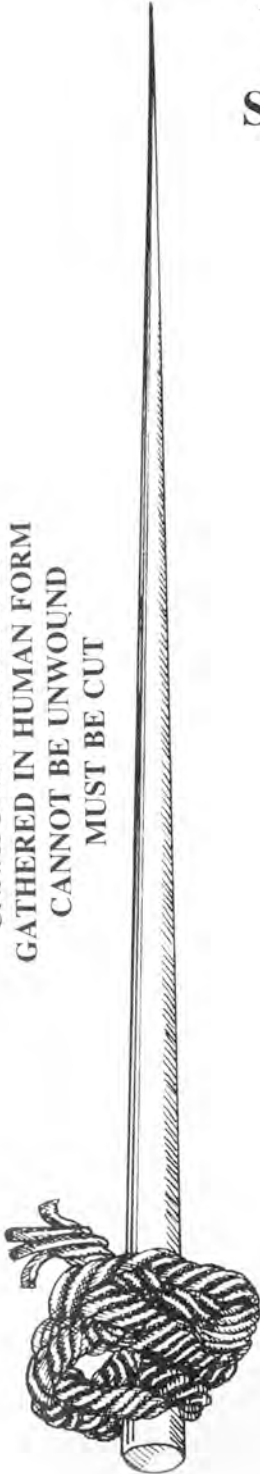
First, the path is straight like a strong rod.

Second, the gross sanskaras are like rope, subtle sanskaras are finer like a cord, and mental sanskaras are finest like thread.

Third, the unnatural sanskaras are at the end of the rod, twisted in every which way, and thereby are knotted into a mess. Thus one sees here unnatural sanskaras cannot be unwound; they must be cut. One sees that when unnatural sanskaras disappear, the natural gross sanskaras twist themselves along the rod becoming thinner and thinner, until they are a subtle cord. The subtle sanskaras twist themselves around the rod, becoming thinner and thinner, until they in turn become mental threads. These mental sanskaric threads twist themselves around and around the rod, until they gradually become so fine that they disappear altogether. In this diagram one visualizes the process of the straight path and the gradual sanskaric annihilation.

SANSKARIC ANNIHILATION ON THE STRAIGHT PATH

UNNATURAL SANSKARAS
GATHERED IN HUMAN FORM
CANNOT BE UNWOUND
MUST BE CUT



NATURAL SANSKARAS GATHERED IN EVOLUTION
UNWINDING OCCURS DURING INVOLUTION



The Governing Of The Oceans

God is Ocean, and the infinitude of God is Oceanic. But in the infinitude of God, there are two oceans and both are infinite. There is the Ocean of Everything, which is the Ocean of his substance. And, there is the Ocean of Nothing, which is the Ocean of his shadow. Both Oceans expand infinitely to an immeasurable and unfathomable infinitude. Only the CONSCIOUS INFINITE CONSCIOUSNESS can fathom the Ocean of Everything, and it is the CONSCIOUS INFINITE UNCONSCIOUSNESS, in the embodiment of the Avatar, that plumbs the depths of the Ocean of Nothing. As both Oceans expand infinitely, they spread out their infinitude beyond measure drop by drop, and thus creation goes on spreading out everywhere.

The Avatar was the First Drop that came out of the Ocean of Everything, and out of the infinitude of his own Drop, he proceeded himself to create the Ocean of Nothing. This Ocean of Nothing is only a drop of the infinity of the First Drop. As the First Drop stirred within Its own Oceanic infinitude, It was the First to pass through the seven levels of evolution and the seven levels of involution within the infinitude of the Ocean of Nothing, and thus It was the First to realize Its Godhood. After the realization of Its Godhood, the First Drop took upon Itself the responsibility of the evolution and involution of everyone and everything in the Ocean of Nothing. This responsibility is to *push* each drop in the Ocean of Nothing (creation) toward the Ocean of Everything (Reality), and ultimately to make each drop realize that it is not a drop but Ocean Itself by expanding each drop into Ocean! This expansion of the drops into Ocean is by the push of the First Drop, and this push increases the capacity of consciousness by taking each drop beyond its limit to reach the Ocean. In other words, this push by the Avatar annihilates the limitations of a drop's consciousness by taking each drop's consciousness beyond its present capacity.

Since the Ocean of Nothing is infinite, the process of creation is endless, and the responsibility of the First Drop, the Avatar, is also endless. The First Drop is eternally free from all limitations, but It is bound by the responsibility to make each drop free from limitations, and so It, the Oceanic Drop, is bound eternally by Its own responsibility toward all drops (creation itself), pushing them and thereby expanding them into Ocean.

The Ocean of Nothing of INFINITE UNCONSCIOUSNESS has innumerable drops, and because all these drops are unconscious, everything and everyone exists in a natural chaos. To fulfill the purpose of the drops, so they do not end in chaos, the First Drop must fulfill Its responsibility by pushing the drops out of chaos into an infinitude of *order*. To establish order within chaos, the First

Soul has his own *divine government*, which consists of seven thousand advanced souls in every age.

These seven thousand advanced souls are the human beings of the Avatar's *spiritual hierarchy*, who work under the instructions of the Avatar from his divine plan for establishing order and purpose within the throes of the chaos of the universes. The Avatar is the *head* of the hierarchy, and it is his *mastermind* that works out a divine plan, and through this hierarchy executes the plan. The members of his spiritual hierarchy are the Avatar's helpers, who share in the execution of his plan. Their share is a share of his work.

The Ocean of Nothing is filled with innumerable drops that take innumerable shapes and forms. In order to know itself as the Ocean of Everything, each drop in the Ocean of Nothing has to pass through the entire evolutionary process of consciousness and the entire involutionary process. Each drop does so by passing through the entire evolution of forms. Forms so innumerable and everchanging, so different in color, size and shape, that their dimensions fill the beginning and end of all time! These dimensions of oceanic unconsciousness create innumerable forms at every stage of evolution, and thus innumerable drops are passing through an endless variety of stones, metals, vegetation, worms, insects, reptiles, fish, birds, and animals. Finally the dimensions of oceanic unconsciousness individualizes in the human form, and individually each drop passes through the various states of involution finally to culminate in the Realization of its own Oceanic Being. The culmination of the whole creation is that an individual drop realizes that it is not a drop, but Infinite Ocean, and this happens drop by drop.

Since the Avatar has taken on this responsibility of expanding each drop into Ocean, he has to look after each drop from its beginning in evolution to its end in involution. The Avatar's work is infinite and never ending, and there is *no one else* who has this responsibility, even when he is not physically in the creation.

The Real, Formless, Impersonal God

God is always present in his real impersonal form, but it is impossible for people with gross consciousness to imagine this real form of God. The real, impersonal, infinite and indivisible form of God is utterly beyond imagination. Imagination always creates forms, and the consciousness of individual limited imagination always feels convinced of the existence of anyone or anything so long as it has a form. So, God who is without form and body, has to take form and a human body, age after age, in order to convince humanity in illusion that God is infinite and without form or body.

God took human form in the body of Meher Baba in this age, and since God takes form to awaken humanity in illusion to the infinite, impersonal and formless God, Meher Baba's physical body has a tremendous impact on the imagination of humanity. This is why people experience his physical presence more intensely now than when he was in the body. People experience his presence through visions, dreams, films, photographs, paintings and stories from his life. Through the medium of the Avatar's physical body, the impersonal, formless God has revealed himself. Because of Meher Baba's work, the imagination feels the impact of his presence, even though the Avatar is no longer in physical form. The imagination of humanity sees the form of God through the Avatar's body, and his formless, real presence is felt through the force of love in the heart. The result of this experience is to turn human consciousness toward the real, impersonal and formless God, who Meher Baba really is.

The Fourteen Years

Meher Baba declared in 1969 that he would be physically present fourteen more years. But on January 31st, 1969, Meher Baba dropped his physical body, so what has happened during these past fourteen years?

The Avatar comes for work, and so Meher Baba must have had fourteen more years worth of work to do before he could rest between advents. But he cannot take rest until he drops the body; therefore, what work he had to complete over a fourteen year period, he completed fourteen years ago, but the result of his work fourteen years ago has only started to manifest fourteen years later. So these last fourteen years, from 1969 to 1983, have been a period of work as if he was still physically present; during these last fourteen years he was as if physically working on earth.

To clarify this, suppose a man has to write a book, but he knows when the book is finished he will die. The book should take fourteen years to write, but the man succeeds in writing the book sufficiently in a few months, and after only these few months he dies. But the book is not yet read; it still takes fourteen years to get the book to the people he wants to read it; therefore, he must remain concerned about that book and see to it that the book is in the hands of the people by the end of fourteen years. He succeeds in doing this even though he is not there physically handing out the book.

The author knew that the book required fourteen years to write and be in people's hands, but he decided to write simple, short points and reveal the details of the points, but not put all the details and points together. He decided to simply let someone else do that, because he decided that he had completed all the work sufficient for the book, and that it did not require his personal hand to finish the book. The author did all the work necessary for the book, the title, points, chapters, charts, etc., but the result or final outcome of the book he did not need to handle personally, and so he died fourteen years before his book came out.

In this manner, Meher Baba finished his divine work early, and so one may conclude that he dropped his body fourteen years sooner than the time he had first planned. But, because the work he wanted to do was completed in a few months instead of fourteen years, he was able to drop his body, which he did in 1969, and not in 1983. Meher Baba completed his universal work in the last few months of 1968 and during the first month of 1969, and it was the same amount of work that he would have done in fourteen years. Because it was the same amount of work, the result of that work will be the same, even though those fourteen years of work are compressed into a few months. And, though he dropped his body at the beginning of the fourteen years, he *was* as if physically present every moment of those fourteen years.

Removing The Veil

In the Avatar exists the consciousness of God, and simultaneously the consciousness of everyone and everything. Because everything that is real and that is illusory is in the Avatar, the forces of both the real and the illusion pull at each other in his being. Because of all these forces pulling within him, he feels as if he is being pulled apart, and this feeling of being pulled apart is the root of his suffering. When the Avatar pulls together the forces of Reality and the forces of illusion within himself, he can work, because his work consists of pulling together into a harmony all the opposing forces of God and Maya.

In Reality exists eternal bliss without a break, and in illusion continual suffering in the consciousness of everyone and everything that exists. In Reality exists infinite freedom, and in illusion the continual bondage of limitations. So there is always suffering in bondage, because bondage itself is suffering, for every state of consciousness in illusion is limited, and cannot find an escape from the barriers of its limitations.

The Avatar as God is free and enjoys the bliss of his freedom, but so long as he is conscious of the cosmic illusion, he is forever bound by his one duty and responsibility toward all creation. This one duty pulls him down into cosmic illusion, age after age. In the existence of his own eternal, impersonal, formless state of infinitude, the Avatar enjoys fully his infinite bliss, but when he is pulled into the cosmic illusion to work for the universe, he has to suffer as does every other individual being. His suffering is unlike any other being, because he suffers simultaneously what every being is suffering, and thus his body is crushed as every being's suffering aches in his body. Though the physical body of the Avatar is being crushed, his divinity remains standing in the abode of Reality; his divinity remains standing at the crossroads of all the forces of Reality and illusion. There, standing helpless because of his duty, he is pulled by all the forces in cosmic illusion, and at the same time, he is pulled by the very power of Reality, because he is the Reality. There he stands at the threshold of all time and space, at the edge of infinity and eternity, pulled apart forever, but pulled together, as each individual, drop by drop, realizes the Reality. Because of these two opposite pulls, the Avatar has to suffer and because these two pulls are always in him, when he is in the body, his body suffers like no other human being's.

This threshold between illusion and Reality is bridged only by the universal mind. In the Avatar's universal mind are harmonized the individual minds of all beings. Each limited individual mind is made of bindings, and it is these bindings that create the veil of ignorance which separates one from God. To cross this threshold between Reality and illusion the Avatar must lift away the veil, and this veil is not completely removed until one is prepared to abandon illusion forever.

Bindings serve the purpose of creating this veil between God and man, and this purpose is served as a preparation to see God, for once one sees God he sees nothing else ever again. He becomes blind to illusion. These bindings are as bandages around the eyes—they prepare one for the sight of God. But the bandages must be removed before divine sight can be given. It is the Avatar's work to remove these bandages, but the work is difficult because the bandages are so old and encrusted, and the consciousness is so used to being blind. The Avatar works by cutting the bandages, one by one, pulling them apart, and as light pours in through the thinner layers the Avatar suffers, because the pull of the forces of light and darkness intensifies. It takes a long time to remove all these bandages, for every cut produces pain, because when the forces of light and darkness meet there is always more struggle, and thus increased suffering. Because of this struggle between light and darkness, most must remain blindfolded during the whole process of the Avatar's work.

The Avatar works in inexplicable ways to remove the veil, and it is when one sees the suffering he goes through in removing the bandages that one tears at his own veil. Through awareness of the Avatar's suffering one's veil is torn. Oh, the suffering of longing that one goes through, for the veil has been torn.

Phases

God takes human form as the Avatar in order to reveal to mankind the way of Truth, and therefore whatever he does is for the benefit of the world. The Old Life, the New Life, the Fiery Free Life and the Seclusions are the phases essential to awaken the world toward the way of Truth. These phases were lived by the Avatar himself for the sake of his divine work, and his work was, is and will always be to reveal to mankind the way to Truth. Though the Avatar always reveals the way clear to mankind during his manifestation, the manifestation is another phase of his work; it is the result of his work.

Every time the Avatar comes there is another state of circumstances in accordance with which he has work, and therefore according to the different circumstances, he has to structure his work in various phases during the particular Avataric advent. It is in the period of his manifestation that all these phases of his work become clear and evident, and these phases reveal the ways to the path of Truth.

The Most Important Aspect Of God

The Avatar's work is always connected directly with the Reality of God, because he himself is the Reality. And through his work he shapes the shadow of his own Reality in such proportions so that the shadow does not expand more than the necessary proportions required to balance the pull between his INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS. This ultimately means to mankind that the Avatar brings everything in the world into proper balance so that the journey of each individual toward the Truth may become natural, and not in a zigzagged unnatural way.

As Meher Baba manifests to the world, mankind will become more deeply concerned with God, because mankind will be witnessing the Avatar's manifestation of God. Mankind will gradually accept Meher Baba as the Avatar of God, and naturally people will become interested to know of the different aspects of God, and the different aspects of the Avatar's life as God-Man. In this way, mankind will know, through the Avatar, more about both the impersonal and the personal aspects of God.

Though most of mankind is interested in the Avatar's personal aspect, this personal aspect reveals the side of his impersonal aspect. During the manifestation and afterward, the personal aspect of God will always be evident to mankind, because the personal aspect is the very *medium* he employs to reveal to mankind his impersonal aspect. Whether in the future, or in the present, the personal aspect is the most important aspect of God to mankind! Because through the body of the Avatar, God has given out everything necessary in this Avataric advent to the world. The personal aspect of God has been presented to the world through the body of the Avatar—his photographs, films, messages, books and his tomb. And through the body of the Avatar, the INFINITE CONSCIOUSNESS of the impersonal God has worked internally and personally for each individual.

The personal and impersonal aspects cannot be separated in God, even when he is in human form, because in order to reveal the knowledge necessary in awakening mankind to his impersonal form of INFINITE CONSCIOUSNESS, he must take a personal form. Thus through the birth, life, and death of the personal body of the Avatar, God reveals both sides of himself to mankind. Ultimately, it is the impersonal INFINITE CONSCIOUSNESS that individual human consciousness merges with forever; but while individual human consciousness remains bound in illusion, it is always the personal side of God, through the Avatar, that is most important to the individual.

God Is Not Asleep

Every ordinary human being must sleep, because every ordinary person exerts himself physically while awake. The Avatar is no ordinary man, and he is never asleep even after he has dropped his body.

When he, the Avatar, declares he sleeps between advents for 700 or 1400 years, it does not mean he is asleep, but that he is *resting*, and that he does not have to exert physically to do his work. The Avatar has already completed the work for the next 700 years, up to his next advent. So whatever is required for his universal work, he has made provisions to accomplish those results through his impersonal INFINITE CONSCIOUSNESS. There is no physical exertion during those periods 700 to 1400 years when he is not physically present. Nevertheless he always maintains the responsibility for the universe.

Though He Suffers, He Forgives

God comes as the Avatar to wipe out the unnaturalness in human consciousness, and this is known as the forgiveness of sins. This forgiveness is not through his words, but through his actions. His forgiveness wipes out the sanskaric unnaturalness in each individual.

What is this sanskaric unnaturalness of human consciousness called sin? Unnaturalness or sin is produced by those actions, which in turn produce terrible sanskaric obstructions, making one unable to follow the path toward Truth. Thus, the realization of God, which ought to be most natural for human consciousness to achieve, becomes impossible to achieve. And God, who is most close to man, seems most far.

Hypocrisy is the worst kind of sin, and it is called *unforgivable*, because it is the worst, most unnatural condition of human consciousness. Hypocrites are in the worst of predicaments; because they *pose* to be that which they are not! Hypocrites are therefore the most unnatural of persons.

The actions which are unnecessary for progress toward the path of Truth are unnatural actions, and these unnatural acts produce more unnatural impressions. These are the sins which delay the development of involutory consciousness—the natural progress of human individual consciousness. The natural aim of life is to realize the Truth, and to become one with the Truth. This natural aim becomes intensely selfconscious during the process of involution. Thus the actions which help one to follow the path to Truth, and thereby enter one's own involution are natural sanskaric actions. Those actions which prevent one from following the path toward involution are unnatural sanskaric actions—sins. Sinful actions produce unnatural impressions which produce unnatural states of human consciousness, and so human beings find themselves in unnatural situations.

These unnatural sanskaras are like a coat of thorns, and when one has a coat of thorns, he cannot pass through a tangle of thorns with others, and so his progress is delayed. His own coat of thorns gets stuck and entangled with the thorns of another. All sanskaras are like bindings of cloth, but unnatural sanskaras stick to one like thorns. And as one is cloaked with thorns, when one comes across someone else cloaked with thorns, one inevitably gets entangled with him. Because of this entanglement of thorns meshed with thorns, one's progress toward the path of Truth is seriously hindered. In other words, those with unnatural sanskaras generally end up getting entangled in a heap of thorns with those who also have similar unnatural sanskaras.

The Avatar works to forgive, and his forgiveness is to show the way to the path of Truth for each one. He has to remove the heap of thorns produced by each one's unnatural actions with others. To remove the heap of thorns is his

work, and while he works, he suffers, because these thorns are enmeshed in each one's consciousness. Since the thorns stick to one and the Avatar has to remove them, there is suffering, and this suffering causes yet another obstruction—resentment.

For example, Meher Baba has to rid a hypocritical guru or false saint of his hypocrisy. The hypocrite poses himself to be a real saint and spiritual teacher, and so he deceives others. He enjoys this way of life and he is unwilling to give it up at any cost. To change this false guru is a difficult task, because the false guru loves this way of life, and he wants to continue appealing to his followers. Any act of changing him is met with resentment, and this resentment, which obstructs the work of the Avatar, contributes to the suffering of the Avatar while he works to change that hypocrite.

The Avatar works to remove the heap of thorns that are produced by unnatural actions so that the path toward Truth can become clear. Whenever he is met with resentment as he works to remove the thorns of unnaturalness, he suffers. His nature is mercy; he comes on earth to forgive all. He forgives individuals by changing them, and this is a sanskaric change, and since he is always met with resentment, he suffers. Though he suffers as a result of one's resistance and resentment, his work does not fail. Sanskaras are wiped out. People change because of his forgiveness, for his forgiveness was in his actions that removed their thorns. To wipe out the heaps of entangled thorns in the world, to forgive the sins of mankind, the Avatar has to work infinitely, and because he is met with resentment and resistance from the whole world, he suffers infinitely and thus he is *crucified*. It is the world's resentment of him that is his crucifixion, and this means his work is finished. By his suffering crucifixion from the resentment of mankind, the world's resistance is wiped away in his forgiveness.

When the world's resistance is wiped out, mankind will see Meher Baba as the way to the path of Truth. The time of the world turning to him, and receiving his forgiveness, is the time of his manifestation. This means that mankind rids itself of its own unnatural tendencies. In order to forgive the sins of the world, and manifest as its *Savior*, the Avatar has to work and suffer crucifixion. But though he is crucified, he never punishes anyone. At last through his own crucifixion, the All-Merciful knows his work of forgiveness is finished.

What Is Our Strength?

God is One, and God is indivisible. God is the *Soul* of our souls. Therefore, each soul is nothing but God. But if each soul is God, each one ought to experience what God experiences—Infinite Knowledge, Power and Bliss—because God is Infinite Knowledge, Infinite Power and Infinite Bliss. Because of ignorance each soul fails to experience Infinite Knowledge, Power and Bliss; it experiences only the shadows of these attributes of divine nature.

Seven shadows interweave between INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS. These seven shadows are seven forms of existence existing in a state of ignorance. The mental world contains the first and second shadows; the subtle world contains four shadows; and the gross world is the seventh shadow. Therefore, in order to experience Infinite Knowledge, Power and Bliss, each individual has to cross these seven shadows. To cross the seven shadows of non-existence one has to rid oneself of his own inner shadow—his ignorance. Crossing these seven shadows is the aim of human consciousness.

But, because of the clutches of ignorance, one remains attached to his own shadow of ignorance, and seeks instead the shadow of happiness. Happiness in the state of ignorance is nothing but misery, because this happiness is a product of ignorance, the shadow of God's Knowledge. One must cross beyond the boundary of happiness and misery which keeps one out of the subtle world. This boundary is the seventh shadow of God, and it must be crossed in order to start the inner journey toward God.

A gross conscious human being is held within the strongest clutches of ignorance, and so it is difficult for him to cross the boundary beyond happiness and misery. Therefore, one must have a guide who can help him cross all seven shadows, and give him Knowledge of his Divinity. To guide human beings through the seven shadows is the help that the Avatar gives, and he helps all. To guide human consciousness through these seven shadows is his duty, and he takes on this duty to help guide others, whether one seeks his help or not.

The Avatar is our guide; his guidance is our strength. That guidance reveals the path toward Truth through these seven shadows. If we accept him as our strength to cross these worlds of shadows, we have to depend on his guidance completely, just as a traveler in a foreign country must depend on a guide to find his way through unfamiliar foreign land. But, how does one depend on him? Once we have accepted him as our guide, his guidance becomes our strength, and so we do not need the pride of material strength. The world prides itself in wealth, name, fame, intellect, authority, education, etc., but one has to remain detached from these material attainments, because they are not really strengths. They are only attachments. The one way to be detached from these forces of the

world is to accept him as one's guide. It is by his guidance that one finds the strength to be led beyond the boundary of happiness and misery.

How does one remain detached? Let us suppose money represents the strength of the world. A banker is always in contact with money. A banker deals with money all day long, millions of dollars are deposited and are drawn out, and the banker keeps a careful account of the money that is deposited and withdrawn. However, he remains detached from the money itself, because he knows the money does not belong to him. In the same way, one should remain detached from the material strength of the world, knowing that money is only a form of attachment to the world. The banker knows full well that the money does not belong to him, and we should know that his attachment does not belong on the path of Truth. Money is simply one of many attachments. To remain detached from money and the many other strengths of the world, one must be attached to the Truth, and this can only be achieved by accepting the guidance of the Avatar who leads one to realize Truth.

The Father Of Creation

When the First Soul realized who he was, God, he simultaneously realized that he was everything and everyone. But because everything and everyone existed in illusion, and were thereby separated from him, he took on the responsibility of helping everything and everyone become one with him. When he, the Avatar, puts his responsibility into action, he comes to earth, and is known as the Father of all creation.

Mankind is steeped in ignorance, and when the Avatar declares to humanity, "*I am the Avatar, and therefore I am your Real Father. Listen to Me, for I have come not to teach you about Truth, I am here to awaken you and take you to the path of Truth.*" People, asleep in their ignorance, resent his declaration. They demand that he answer their questions: "What proof do you have that you are our Father? You must prove that you are our Father. Without proof we will not accept you. We feel resentful of your declaration—who then are our parents? Either prove your declaration, or be prepared to bear our punishment!"

So, the Avatar enters into silence and works to create a situation in the world that enables people to accept him. He has to work in an adverse atmosphere, and this adversity is his suffering while he works.

Most of humanity are ignorant of the divinity of the Avatar; their consciousness, when compared to his INFINITE CONSCIOUSNESS, is the consciousness of children. The Avatar has Infinite Knowledge, and this makes him the Father of all mankind most of whom are in a state of deep ignorance. The Father leaves his children behind for 700 to 1400 years. When, after this long time he returns, he declares to his children: "*I am your Father. I have returned, and this time I have brought treasure for you.*" However, the children have forgotten about their Real Father, and reply, "You are not our Father! You show no proof that you are such. We will not accept the treasure unless you prove to us who you really are."

Patently, the Father shows his children various documents, and points out to them that he is the Same One. "*Here are the Avestas, I was Zarathustra. Here is the Gita, I was Krishna. Here are the Gospels, I was Jesus. Here is the Koran, I was Mohammed. These documents have all told you that I would return, and I have come. My identity is in these documents, so here is your proof.*" But the people resent this, and respond, "How can we believe that you were Zarathustra? That you were Krishna! That you were Buddha, Jesus and Mohammed! We cannot believe you or those documents! You still have to convince us that you are our Father."

The Avatar was gone for so long—1400 years. By the time he returned nobody could recognize him. He traveled throughout the world, and every person he met, he asked, "*Do you recognize me? I was this one, and I was that one.*"

But the answer was invariably, "No, we do not recognize you. You could not possibly be him. Prove your claim to us, so we can recognize you, or we will denounce you for declaring this."

So, it becomes difficult for the Avatar to prove to mankind that he is the Father. He enters into seclusion, and now does not care whether humanity accepts him as their Father or not. He sees he cannot outwardly help humanity, so he helps inwardly by staying in seclusion.

Each time the Avatar comes, his children, in their ignorance, fail to accept him as their real Father. Mankind invariably opposes the Avatar, and though he does everything for their benefit, they cannot realize what he is doing. Thus the Avatar, the Father of creation, suffers because of the ignorance of his children. But, because of his Realization that he is everyone and everything, he never denies them. If the Avatar denied his being the Father of creation, he would never return and there would be no progress in human consciousness toward God.

The Avatar suffers because of the ignorance of the world. His work is solely for the benefit of the world. The world did not accept him while he was physically on earth; and consequently, because his work had to be completed, Meher Baba spent his final days in seclusion.

If we accept Meher Baba as our Father, we will be able to receive of the treasure of his knowledge, which he has left to the world.

The Tears Of Repentance

God is our Father, but we have forgotten this. When one awakens from the sleep of ignorance, then he will accept God as his Eternal Father. God descended to earth as man, and took the name *Compassionate Father*. During Meher Baba's manifestation mankind will realize how much the Avatar suffers to awaken humanity to accept God as their father. During this time mankind will enter a state of *repentance for their ignorance*.

The tears of repentance are extremely valuable, because they bring back the memory of the Father, and the Father becomes visible to the tears. His manifestation will be when mankind's tears proclaim the Father's presence, and their hearts awaken to embrace him. This embrace will proclaim the Avatar's divinity in us.

The Point In Eternity

There is no beginning, and there is no end in Eternity. There is no time in Eternity. Any point in Eternity is Eternity Itself. There is no past and no future in Eternity. In Eternity there is the *ever-present* and it is ever present at this point.

The illusion of time is the shadow of Eternity. Eternity exists in Reality, and time exists in non-existence. Time appears to be existent, but it does not exist. Eternity is self-existent, but Its shadow, time, is a fleeting illusion. Nothing has happened in Eternity, and nothing will ever happen in Eternity. Whatever appears to be happening is only the play of shadows in illusion.

The play of the shadows is a dream. A dream, whether good or bad, is, after all, only a dream. Dream has no substance. A dream exists so long as one gives it existence—remains conscious of it. Dreams disappear as soon as one awakens, and realizes they do not exist. Creation is a play of shadows; it is illusion, and illusion is nothing but a dream. Creation is in time, and everything that happens in creation is a vacant dream. One has to awaken from this dream to recognize Eternity.

When a man goes to bed at night and has a dream, it does not matter whether the dream is short or long, because when he awakens he does not say that he was too late in awakening to recognize that it was after all a dream he had. One concludes that he slept late, and not that he dreamed late. One knows that when he has had a dream it was a dream, because he awakened. It was a dream and nothing but a dream, because that experience did not continue all day and all night without a break.

Similarly, the dream of creation of everything and everyone is cosmic illusion. It has a beginning and it must have an end. Anything that has a beginning has an end. That which has a beginning and an end is *non-existent*. So long as a human mind dreams the dream of creation, it cannot experience Eternity. In order to experience Eternity, the human mind must awaken from the dream of its own creation. But how can a limited human mind awaken from this dream of its own creation?

Man is asleep and the world is his dream; that is the condition of everyone. Because of this condition of the human mind, God takes human form as the Avatar and he creates such a situation for each of us that we are helped to begin to awaken from the dream. When each of us dreams while sleeping and there is a loud noise, one usually awakens feeling very irritated. The loud noise disturbs the mind which in turn disturbs the consciousness from focusing on the dream. The noise has produced an adverse effect on the dream consciousness, but such a situation produces no gain in consciousness, because once the noise has settled

and the mind is calmed, one immediately goes back to sleep and starts dreaming again soon after .

Suppose this time while one is dreaming, someone slips into the room very slowly, and perfumes and quietly decorates the whole room. Then this someone turns on the light and starts to play hypnotic music very softly, and then takes the sleeper by the hand and pulls him out of bed. The sleeper has awakened from his dream slowly, and when he hears the enchanting music, sees the decorations and the light, then smells the perfume, he feels so delighted that he does not wish to return to sleep. Whatever he was dreaming becomes unimportant. This is how the Avatar works to awaken our minds.

The world is in a chaos of noise and the mind is continually disturbed by all the noise. This noise is the sound of wars, machines, screams, and confusion. Compared to this chaos the Word of the Avatar is the music of *Soundless Sound*, and it is the Sound of his Word that is resounding in the world. The Avatar's beauty is the enhancement of the new world, and that beauty carries its own fragrance. His light is rising slowly, as the sun on a new day; his Knowledge is the pull that arouses one to awaken. This is his work, the awakening, which he has accomplished. Gradually the human mind now begins to recognize the world to be a dream.

The Avatar works to take the human mind to that *point* in Eternity, where, if one awakens, one experiences Eternity. If one does not awaken, he misses that *point* in Eternity completely and returns to his dream. Since any point in Eternity is Eternity Itself, there is no question of being too late or early in recognizing the Eternal Existence of the Avatar as that point in Eternity. People are now coming to Meher Baba's tomb, saying regretfully, "We came too late. We should have met him. We should have recognized him earlier." But these regrets have nothing to do with *that point* in Eternity that the Avatar has worked to bring one to.

How Merciful He Is!

The First One who became God-Realized is known as the *Ancient One*, because it is he who returns to creation again and again as a man, age after countless age. The universe is the responsibility of the Ancient One for all time, so he has to appear on earth age after age to fulfill his responsibility to each and all. He is the One who is eternally free, and he is the One eternally bound—bound by his responsibility to free others from the bindings of cosmic illusion, and in order to achieve their liberation he is bound by coming on earth as a man age after age.

When God incarnates on earth as the Avatar, he becomes everyone and everything! The Avataric incarnation is thus universal. This Avataric universal incarnation means that for all stones, he incarnates as a stone; for all roses, he incarnates as a rose; for all cobras, he incarnates as a cobra; for all parrots, he incarnates as a parrot; for all lions, he incarnates as a lion; for all the beggars, he becomes a beggar; and for all kings, he becomes a king. Thus he incarnates on a universal scale for each and every type of species in the seven levels of evolution, and he simultaneously becomes each and every thing. So whatever each individual passes through in evolution or involution, he also passes through it all!

The Avatar's work is universal; it includes each and every thing and every stage of development. He is the Lord, and as the Lord he has responsibility for the whole universe. To fulfill his responsibility he himself must pass through what each and every being must pass through in the universe! He passes through *all* that everyone and everything passes through because he becomes this and that. So when he becomes, he becomes everything! He becomes beggars and kings, sinful prostitutes and righteous preachers, idiots and philosophers, and verily everyone and everything that everyone is. And, when he becomes everyone he passes through what everyone passes through. The Avatar has to become everyone and everything, because he must *come down* to each level of consciousness in order to give his *push* to every level of consciousness.

When a man becomes God and works for humanity, God acting as man plays the role of God in the world. This is the role of the Perfect Masters. When Sai Baba acts the role of a beggar, or when Narayan Maharaj acts the role of a king, or when Tajuddin Baba acts the role of a mad lunatic, they do not have to pass through all that a real beggar, or king, or lunatic passes through in real life. The Perfect Masters create the impression upon their audience of being a beggar, or king, or lunatic, through their perfect acting. But they are really God playing out various roles as beggar, or king, or lunatic. Though the Perfect Masters seemingly pass through all that a beggar, or king, or lunatic passes through, in actuality these Perfect Masters do not pass through what beggars, kings, or lunatics do.

The Perfect Masters are only acting, and because their acting is perfect, people take them to be a beggar, or king, or lunatic, but actually they are acting a role.

However, God as the Avatar does not act, he *becomes*. God through the Avatar's becoming, becomes beggars, kings, lunatics and every other type of person. Therefore, he has to bear all the experiences of beggars, kings, lunatics and every other type of person, and he bears their experiences by passing through all that beggars, kings, lunatics, and every other type of person passes through. So the Avatar is never acting while he is working, because he has become that.

How does God become everyone and everything? For the Avatar to become everyone and everything what is required? Consciousness! Consciousness of the beggars, the kings, the lunatics, the philosophers, the artists, and for every type of man or woman. The form of a beggar, or king, or lunatic is nothing but the mold of his sanskaric consciousness. A beggar is a beggar because he has sanskaras perfect for nothing else but being a beggar; the same is true of a king, lunatic, or philosopher. They cannot be anything else because their sanskaras are only suitable for that sanskaric interaction. So, the Avatar establishes his creation-consciousness at the level of consciousness of the individual beggar, or king, or lunatic, or philosopher. Once his creation consciousness is one with the consciousness of the beggar, or king, the Avatar becomes that beggar and that king. The Avatar's creation-consciousness becomes the very consciousness of the beggar or king, and consequently the Avatar passes through all that the poor beggar or rich king passes through. Exactly in this manner, the Avatar's creation-consciousness *merges* with each and every thing and being in the universe; he *becomes* each and every thing and being in the universe! This is why the Avatar suffers like no other man, because there is nothing but suffering in the gross world, and his individual consciousness has merged with the consciousness of all the people in the world. This suffering is infinite, both physically and mentally.

How merciful the Avatar is! How merciful is he that takes universal form in order to do his universal work. His suffering is for the sake of his work. After he has suffered infinitely for the sake of the universe, he gives a universal push. His push affects everyone and everything, because that push was in every level of consciousness.

Ultimately what is the meaning of his push, and why all this becoming and suffering on his part? The push is received and it is paid for by sacrifice, dedication, love and longing for the Truth. Therefore, the Avatar becomes everyone and everything in order to give this push, and the push creates the tendencies of sacrifice instead of selfishness, dedication instead of indifference, love instead of hatred, and longing instead of anger in everyone for the Truth. Ultimately, his suffering means he sacrifices, he dedicates, he loves and he worships the Truth for everyone and everything, since he became everyone and everything while he was on earth.

Imprisonment

God is unchangeable, unmade, unborn; he is imperishable, beginningless and endless. God is great. He is eternal and infinite, and he alone exists. There is nothing besides God, and all that appears to be *is* illusion.

God, who is real, descends into illusion as the Avatar to help humanity see and know that he is real, and the universe is false. But, since humanity's consciousness remains in the abyss of illusion, it is difficult for human beings to recognize him. Some abuse and mock him, and a few accept him and worship him.

Since everything is his, he remains unaffected by praise or abuse, and so his work is always effective—it helps people. The Avatar is the Highest of the High and this status cannot be elevated by praise, or diminished by abuse. He is what he is—the Lord of the universe and the Protector of creation. He protects all in evolution and all of humanity—good or bad.

If a lunatic praises you, you will remain unaffected by his praise because you know that he is mad. If the same lunatic abuses you, you will still remain unaffected because you know that he is a madman. The lunatic's abuse or praise has no meaning. You are unaffected by either and conclude, "The poor fellow is mad."

Similarly, when the Avatar comes amidst humanity most of us appear mad before him. We are all mad because of our false existence in illusion. The Avatar remains unaffected by either our praises or our abuses, because he knows that we are his mad children. Despite our madness, he continues to shower the grace of his love and knowledge upon us, and this enables us to follow the path toward Truth.

The Avatar being all-knowing, knows why a particular person behaves in a peculiar manner. He knows the history of each one of us from beginning to end. Thus, he cannot condemn anyone, because he knows everything. He knows why everything is happening.

The duty of the Avatar is to reveal the reason for everything. This is the divine law of Knowledge. Therefore, being all-knowing, he is bound by his divine law to give a reason for why we exist, and a reason for each individual's existence. But he cannot reveal the reason until, in the end, he frees one from the bondage of illusion. Illusion imprisons each of us, and only a few know that they are in the prison of illusion. Each one's reason for being imprisoned becomes clear after eternal freedom is gained; therefore it is necessary first to realize and experience that one is imprisoned by illusion.

An ordinary man of the world, though free, cannot enjoy freedom, because he does not know what freedom means. But, if the same man is arrested and placed in a concentration camp, he suffers because his freedom has been taken away. When the man has been released from the concentration camp, he realizes what freedom is, and then he enjoys his freedom even more. Very few people, however, are aware that this very world is a prison of illusion.

When the Avatar works for the world, he gives a push in consciousness to every person. This push makes individuals aware that the world they are in is the prison of illusion, and the Avatar works out the ways to set individuals free from the gross world, the subtle world and the mental world. When individuals escape from one world to a higher world, or into Reality, it is because of the work already done by the Avatar. At that time the divinity of the Avatar is manifesting at every level of human consciousness and the prison walls of the three worlds of illusion are beginning to crumble.

Blessed To Awaken

God is Reality and Reality has substance. Illusion is the shadow of God, and shadow has no substance. To remain under the influence of illusion is to remain in the shadow world of the dream state. The world itself is the shadow, and so the whole world goes on dreaming and dreaming from beginning to end. Consciousness through evolution and involution is a state of dreaming, and though through involution the dream becomes divine, even this dream must end. The divine dream ends for that individual who realizes God and becomes one with God, and thereby becomes divine himself.

To become one with God is most difficult, because man must awaken from this dream of creation. How can a man awaken from this long dream? Does meditation, trance *jap*, the repetition of God's Name, yoga exercises, penance, reading of spiritual books, listening to discourses, and so forth, help a man awaken from this dream? The answer is no! No, because these actions themselves are happening within the dream. They are part of the dream.

If a man, while asleep, dreams of a holy man who comes and gives him a long spiritual discourse on God, will this long discourse end his dream? Not at all! The discourse is a part of the dream, and the dream will have a certain duration and then will end. And, if later this same man dreams of this holy man who teaches him how to meditate, or do yogic exercises, or certain penances, or even reads to him from scripture, will his dream end by practicing these things? Definitely not! The dream inevitably takes its own course.

However, if someone comes into that man's room and shakes him in the midst of his dreaming, he will immediately awaken. That one is the Avatar, and his work is to shake human consciousness until it awakens. In order to awaken from this dream of illusion, what is required now is not meditation, trance, *jap*, penance or discourses, but a shaking of one's consciousness.

The Avatar is the one who gives such a shaking, because he has come to awaken. Meher Baba meant what he declared, "*I have come not to teach, but to awaken.*" What he does to awaken an individual, or the world, is his work and it is his duty in this age. Those who come to the Avatar will receive a great shaking of their consciousness, and not simply a filling of their intellects with more words. The false saints and false gurus can only lecture and discourse, and teach spiritual exercises within the dream in which we find ourselves. These false gurus and saints, who have not realized God and who are not perfectly one with God, cannot awaken anyone to the Truth, because they themselves are in a dream state. There is a vast difference between the divine work of the Avatar and that of yogis, religious saints, or spiritual teachers.

How blessed we are to have Meher Baba, for without him none of us would awaken. It is Meher Baba's love, released through his work, that awakens us to realize we are blessed to have his love—*THE OCEAN OF LOVE*.

Infinite Conscious Consciousness

God *was* before the whim. The whim *was* before the beginning. When the whim came out of God before the beginning, the two states of INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS were established simultaneously in the infinitude of God. Before the beginning, INFINITE CONSCIOUSNESS did not know Itself as INFINITE CONSCIOUSNESS, and therefore It took the medium of Its opposite, INFINITE UNCONSCIOUSNESS, to know Itself. To experience the infinite, finiteness is required; to experience consciousness, unconsciousness is required.

INFINITE CONSCIOUSNESS did not know Itself before the beginning; this means that INFINITE CONSCIOUSNESS was absolutely unconscious of Itself. In the beginning, INFINITE CONSCIOUSNESS was not Itself; It was Infinite Unconscious Consciousness. In the end, Infinite Unconscious Consciousness knows through Its experience that It is INFINITE CONSCIOUSNESS; It, the INFINITE CONSCIOUSNESS, becomes *Infinite Conscious Consciousness*. The eternal experience of It is *Infinitely Conscious Consciousness*. It knows what was before the beginning and after the end.

Before the beginning, God was asleep in a most deep sleep. When a human being is in sound sleep, he reaches unconscious INFINITE CONSCIOUSNESS; he unites with God temporarily, but he is never conscious of that state so long as he is asleep. The sleep state of man is almost identical to the state of God's Infinite Unconscious Consciousness, for God was unconscious of being God, as man is unconscious of being God, though he is God. The state of God-Realization is the state of being Infinitely Conscious while in sound sleep. Being Infinitely Conscious while being in the deepest sound sleep is the state of the Infinite Conscious Consciousness. The God-Realized human being is infinitely awake while being in a state of infinite sleep; he is fully conscious of all that is unconscious and he is purely conscious of all unconsciousness.

The ultimate mystery of sleep is that each human being temporarily unites with God, but is unconscious of it.

The Language Of Wine And Light

God is Light and his shadow, illusion, is darkness. God is Knowledge and his shadow, illusion, is ignorance. Shadow is shadow and it cannot have substance, but this very shadow is the medium to know the Truth; for Light is experienced when darkness is known as darkness, and Knowledge is experienced when ignorance is known as ignorance.

In the sphere of Infinity and Eternity, the language of Light is *Knowledge*, and the language of darkness is ignorance. The aim of life is to become one with the Infinite and Eternal, and this aim is achieved through knowing the language of Light, to have Knowledge. But unless the language of darkness is forgotten, wiped out of the mind, the language of Light remains unknown—Knowledge is not experienced.

In order to forget the sounds of the language of darkness, it is necessary to learn the language of wine, which is ever-silent. The language of wine, in its silence, absorbs all the sounds of the language of darkness, making the language of darkness non-existent; thus ignorance disappears.

The language of Light has no sound. It is the language of *soundless sound*, and because it is the very language of Knowledge Itself, it has substance. This substance is Knowledge Itself, and the Power of Knowledge is *knowing*, and its Bliss is knowing everything.

Shadow is the opposite of Light, therefore the expansion of shadow is always in the opposite direction of the Light—into darkness. There are seven shadows in the opposite direction of the Light, and these seven shadows are active in their spheres of darkness. The fifth and sixth planes of the mental world are the first two shadows. The four planes of the subtle world are the next four shadows. The gross world is the seventh shadow. These seven shadows, seven spheres of existence, are the seven shadows of God.

Gross sounds are produced in the gross world; subtle sounds are produced in the subtle world; mental sounds are produced in the mental world. These sounds are produced by the impressions of mind; sounds are the sound of sanskaras, and all sound is sanskaric. So long as one has gross impressions, he makes a gross sound and cannot hear the subtle sound. Likewise, so long as one has subtle impressions, he makes a subtle sound and cannot hear the mental sound; and so long as one has mental light impressions, he makes a mental sound and cannot hear the soundless sound of the light.

If a gross conscious person does penance, and observes silence, not uttering a word for years, he cannot be regarded as silent, because he has gross impressions and his mental and physical activities will be according to those impressions,

which are gross. Likewise with the yogi who has subtle impressions, and the saint who has mental impressions; if they observe silence for years, they cannot be regarded as silent, because the yogi has subtle impressions and the saint has mental impressions, and their activities will be according to those impressions. To enter into complete silence, one has to get rid of, lose, all one's impressions; only then can one hear the sound of the soundless Word of God.

The Avatar and the Perfect Masters who are free of gross, subtle, or mental impressions are always silent, even when they talk, because the sound they utter is their own language. Their language is the language of Light which has no audible sound. Avatar Meher Baba spoke in his own language and simultaneously observed silence. When Meher Baba spoke his own language and kept apparent silence, it was for his work in the universe. It was necessary for him to speak his language only and observe silence in order to accomplish his universal work.

The Avatar undertakes silence when the seventh shadow of God, the gross world, reaches a point where it is out of proportion, so that, as a result, the balance of nature becomes terribly disturbed. The Avatar comes into the universe for the purpose of re-establishing a universal balance. Mankind finds floods, earthquakes, famines, hurricanes, and volcanic eruptions as natural calamities in the world, and these calamities are caused by the imbalance in nature. The Avatar comes to readjust the forces of nature active on earth so they do not go completely out of control.

Rain is necessary for producing food, but if it rains too much or too little, then rain is out of proportion, and the increase of rain produces floods which wipe out crops. The lack of rain dries up crops and produces drought. In both cases, there becomes a shortage of food, and the result is famine.

The shadow of illusion is a necessary medium for realizing the Truth. But when the shadow reaches out of proportion, because of an imbalance in nature, then mankind suffers the repercussions produced by the various elements in the form of a catastrophe. All the imbalance in nature is caused by mankind's over involvement with the shadow, which is the gross world. When there is an imbalance in human consciousness, there is inevitably an imbalance in nature. Because all of human consciousness is overinvolved with the gross world, the whole world is suffering from the imbalance of nature.

When people are suffering from hunger, floods, hurricanes, earthquakes and volcanic eruptions, they cannot be in the mood to listen to spiritual discourses, messages, or philosophy about God. The world must be relieved of its suffering before it will be possible for mankind to accept God.

Why is mankind over involved with the gross world? What causes human consciousness to be overly concerned with this world? The imbalance in human consciousness is caused by the over involvement with this shadow of the gross world. Mankind's obsessive selfishness, brutality, hatred, lust, hypocrisy is completely out of proportion to a natural human state of mind. Mankind's obses-

siveness and imbalance is caused by attachment to this shadow, this gross world. This attachment has caused human consciousness to become indifferent and detached from God! Thus the language of darkness, the sounds of all the low, dark desires become very powerful and there is no room left in the world or in human consciousness for the language of Light to be expressed. So it seems that God has disappeared from the world. The world was suffering from its obsessive over involvement when God himself took human form on earth in the name of Meher Baba. The seventh shadow was out of proportion, and mankind suffered from the severe imbalance of consciousness in the world, since the consciousness was reverberating the sounds of darkness very loudly and intensely.

The Avatar is the source of everything and his silence is the source of all words—mental, subtle and gross. Meher Baba observed that the world's consciousness was reverberating loudly with the sounds of darkness out of proportion, thus causing imbalance in the world. So Meher Baba observed silence, as human consciousness was already too deeply involved with the language of darkness, and the ordinary human mind did not have the capacity to understand the language of Light. The Avatar worked silently in seclusion to release the language of wine, which contains his love, so that mankind's consciousness could regain its balance.

The language of wine has the power to burn away the language of darkness, and it has the power to take any man toward the language of Light. Wine is a silent language, but it is very powerful, for love can wipe away the emptiness and vulgarity of the language of darkness.

An intoxicated person talks more than usual. Because of the intoxicating effect of the language of wine, the speed of the human mind's activities is increasing, and there is more and more chaos in the world. The speeding up of the human mind, resulting in confusion, however, is a sign that the world is ready to move into a new balance. The time will soon come when the whole world will be rebalanced, because the Avatar has worked for the rebalancing of consciousness, and mankind will be ready to accept the God-Man's help. A new balance in the world and mankind's conscious acceptance of God's help will be the Avatar's manifestation, and each person will experience his manifestation in the proportion of his love for God.

The Burning Of Sanskaras

The Avatar suffers like no other human being. The Avatar has a universal body and a universal mind. The forms of all beings are contained in his universal body, as the minds of all beings are contained in his universal mind. The Avatar suffers physically through all the individual bodies, and he suffers mentally through all individual minds.

The Avatar is responsible for every being in creation until that individual attains realization of its true divine nature. The Avatar suffers physically while he is working on earth, because the universal work in the gross universe requires tremendous physical exertion. Through the exertion of his physical body while alive, he is directly at work for all physical beings in the universe. Even now that the Avatar has dropped his body, he remains responsible for every being in the creation. Therefore, even when he is not physically present, he is still working to bring about the results of the work he did while physically on earth. He continues to exert, but not physically; he exerts mentally, thus he suffers mentally, even while he is not in a human body, until the final results of his work manifest.

Why must the Avatar, who is God, suffer even after he has dropped his body? He suffers mentally to bring about the results of his work, which is to burn the sanskaras of our minds through the fire of his love, and this happens during the period of his manifestation. That consuming fire of love exists in his universal mind. All individual minds are contained in his universal mind, but also contained in that universal mind is his work and love for each being, because his universal mind feels the pressure of responsibility for every being from the beginning to the end. This pressure of responsibility for all beings, combined with the resistance of their individual egos, is the factor that causes the Avatar to suffer mentally. The Avatar's responsibility is to maintain an inner connection with each individual ego-mind, and to work for that individual mind through all of its evolution and involution in creation, until that limited mind becomes ready, as a result of the Avatar's efforts, for ego-annihilation.

The annihilation of the ego-mind is planned within the Avatar's universal mind. It is that fire of love in the universal mind that consumes the sanskaras of the limited mind. The preparation for this annihilation is seen to while the Avatar is physically present on earth, but the result of that work is accomplished whether he is in a physical form or not. This burning up of each being's sanskaras is now taking place in the Avatar's universal mind. This burning and the results of this fire—mental annihilation—are both aspects of Meher Baba's manifestation.

Miracles

Creation exists in a state of ignorance, and any happening created by ignorance is an addition to the ignorance. In the state of ignorance, man finds a beautiful moon and glorious stars, a radiant sun, flowing rivers, great mountains, delicate flowers with lovely fragrances, and so forth, and man says that they are beautiful, majestic. Man is attracted toward beauty and he feels happy when he sees beauty, so intellectually and aesthetically he calls nature beautiful.

But, man is also attracted to the supernatural and he is even more attracted to it when he finds someone doing some extraordinary things. These extraordinary happenings are producing a so-called holy ash out of air, producing miraculous healings of the afflicted, forcing trains to stop, or the ability to live on air, and so forth. Man always thinks that those miracle workers have some extraordinary powers given by God. Other men even go to the extent of accepting these miracle-workers as God, and at that moment man forgets that creation is in ignorance and such feats are nothing but additions to his state of ignorance.

These miracle-workers are *tantrics*, known as sorcerers or magicians, who develop their ability by drawing upon the subtle energy through some incantation, ritual, or exercise. There are tantrics in India who can reduce their own human body and transform themselves into an ant. There are others who can discard their own bodies and enter into dead bodies of human beings or animals, and thereby make the dead bodies alive! But this is all a show, whether it is at a carnival in India, or on television in America. These happenings are all in the ignorance that prevails the gross world. This is not a spiritual achievement, it is a regression. This is not spiritual power; it is tantric power and it reflects the condition of ignorance.

When anyone experiences the subtle planes, he obtains spiritual powers. But this is not an ordinary man, he is a yogi or mast. The great yogi of the fourth subtle plane, known as *Kuber*, can actually give life to the dead, but without transforming or discarding his own body. Kuber is someone who has become a great yogi, but no one can be around this man, because whatever Kuber gazes upon turns to dust; therefore, no other human being can live around him. If Kuber raises the dead it is by his own spiritual power, but though the power is genuinely spiritual, it is of the subtle state of ignorance. Kuber does not attract masses. If the occult power of a tantric is used to attract masses or for some show, it is truly nothing but an addition to the grossest state of ignorance.

Avatar Meher Baba has stated, "*One who knows everything, displaces nothing.*" All these miracles which we find in the world today, and which attract the masses, are simply more of illusion and the masses gain nothing.

Then what is a real miracle? It is when someone makes one blind to illusion and gives sight to see God! This is a true miracle, and such a miracle is worth witnessing.

What A Miracle!

God has created the innumerable universes with his INFINITE UNCONSCIOUSNESS, and though he is eternally free with INFINITE CONSCIOUSNESS, he has bound himself with the responsibility of making each one free from the bondage of illusion. So God comes in human form age after age as the Avatar, who becomes everyone and everything. Is it not his miracle to let himself be bound so he can free others from bondage? Is it not his miracle that he becomes everyone and everything so he can work for one and all? What a miracle this is! He suffers infinitely as the Avatar to give a universal push to every level of consciousness. He suffers only in order to liberate others from the bondage of illusion.

The Sun of the manifestation of Avatar Meher Baba has begun to rise, and when the Sun is shining overhead, every level of consciousness will be seen facing the Sun in worship. A universal push will be felt by every level of consciousness and a great awakening will be experienced by mankind. The gateway to the path of Truth will open and a new humanity will emerge with the rising of the Sun. There will be love instead of hatred, brotherhood instead of envy and greed, and peace instead of wars. This will allow Avatar Meher Baba, the Sun, to shine in the world. This will be Meher Baba's miracle and what a miracle! Every conscious being will sing his glory.

Settling The Accounts

God is the perfect accountant, and the Avatar keeps the account of the deeds of each one perfectly without writing down anything. The Avatar knows the account of each one from his beginning in creation until today, and so he knows now the account of each one until his end. No one knows this perfect accounting except God. God takes human form as the Avatar age after age in order to balance the debit and credit sides as far as possible, in the ratio required for further individual and collective progress.

Maya is the shadow of God and Maya plays havoc in disturbing the equilibrium of the debit and credit sides of each one's deeds. When this equilibrium is disturbed to the most terrible extent, nature starts revolting and the earth falls into the chasm of calamities. At such a time God must descend on earth. The Avatar then works to settle the account of each human being and also the account of every level of consciousness in evolution.

Settling the account of each individual is not easy, because the accounts are made up of sanskaras. The human mind gathers ten million sanskaras in one second, or six hundred million in one minute, or three billion, six hundred million in one hour, so imagine how many trillions and zillions of sanskaras are collected in one human lifetime. To settle the accounts of sanskaras, so one can further progress, is a work unimaginable. The Avatar's work requires universal mind, because the work is beyond the intellect, and only the INFINITE INTELLIGENCE knows how to calculate such accounting, and this accounting is achieved without the slightest error.

The purpose of reincarnation is to spend the sanskaras one collects, and because there are so many millions of sanskaras collected is the reason why one must reincarnate about eight million, four hundred thousand times.

To convey an idea of the sanskaric accounting, the INFINITE INTELLIGENCE in the universal mind knows now what happened to a particular person one hundred years ago at this very moment and what that same particular person had thought even one thousand years ago at this very moment. The INFINITE INTELLIGENCE also knows at this very moment what will happen one hundred years from now and what will be thought one thousand years into the future. Time is not a factor for the knowing calculations of the universal mind, and neither is space.

When the Avatar comes he uses his universal mind, and to the universal mind the whole history of the universe is an open book. When Meher Baba came he found that the account of the universe was not properly balanced. Because of this universal imbalance, progress in the evolution of consciousness was stopped.

Consciousness was running up huge bills of debt because of so many unnatural actions. If you borrow from a bank or someone, you must repay the loan. If you don't, you will not be given any more credit until you pay. You cannot borrow again until you have repaid your loans. Basically, the situation in the universe was that consciousness had borrowed more than it could pay back, and could not find anyone else to borrow from. Consciousness was going bankrupt. In other words, consciousness had become too murderous, too selfish, too greedy, too hateful, too lustful, too false, etc., to balance itself. And there was no way to compensate for all of this.

It is the Avatar who must pay, and so he works and suffers for each one to settle the imbalanced accounts, and thereby sets the account for each one straight, a natural level of debit and credit. But while he works for the benefit of each one, very few cooperate with him, because very few want to pay back their debits. Most of the world opposes his work, because most refuse to pay back.

Everyone must repay and be paid their sanskaric debits and credits. But because of the amount of debit amassed, the Avatar comes to protect humanity. In spite of opposition, his work protects the world, and his love protects humanity. After finishing his work the Avatar drops his body. Since the Avatar's work is most perfect, the result of the work is most perfect. He perfectly settles the accounts by making each one pay, but also by protecting the debtors from the creditors.

After the dropping of the Avatar's body, adjustments in every account take place according to the work done by the Avatar. A time comes when all adjustments in everyone's account are settled. Each one pays and is paid to whomever he is sanskarically in debt to or has credit with. Everyone has the capacity to pay the price for going further on the path of Truth, though this capacity varies from person to person. Each one has the opportunity to clear their debts and be free, but those in whom the capacity varies continue to establish debts.

When all have the capacity to pay the price for progressing further along the path to Truth, they will naturally wonder who has given them this opportunity. This opportunity is the Avatar's legacy to humanity, the Father's legacy to his children. When humanity realizes it was an inheritance, and something they did not earn, then the love of the Avatar manifests, and people read his will, *"I have given you, my children, this inheritance. I love you all. I have suffered infinitely for your sake. I embrace you. All are forgiven."*

Let us long for the embrace of our Compassionate Father, who has suffered infinitely for us. Let us accept his forgiveness by suffering the pain of separation to that extent wherein our longing will achieve Union.

Nakedness Is His Fashion

An ordinary man cannot see God, because God is absolutely naked, and a normal person feels shy to see nakedness. If a man wants to see God, he himself has to become absolutely naked before God.

God is indivisible and therefore, we are God. We do not see God, for we are clothed. We have arrayed ourselves with sanskaras and we do not want to remove these sanskaric coverings, since we like the garments with which we are covered.

What are these sanskaric garments that we wear? They are made of nothing but our age-old, manifold desires. Because of these desires, our original naked form remains hidden, and we cannot see that form. That original naked form is our soul.

In spirituality nakedness is the fashion and it is the only essential fashion. Spirituality is the longing of the soul to return to its original formless form. A man must become completely naked in order to see God. A real saint sees God, for a real saint has become completely unclothed—desireless.

Among all the many gurus in the world, it is rare to find a genuine saint, because it is so difficult to become completely desireless. It is not through thoughts that one becomes desireless. Desirelessness is that state where the very roots of all desires are pulled out, and no seed of any desire remains.

This state of desirelessness is achieved through divine love. The genuine saint has succeeded in achieving this state by becoming capable of receiving divine love. The fire of divine love burns the roots of all desires. When all desires are burned one becomes naked, and one not only sees God, but is destined to become God.

Divine love is the grace of God and to achieve this grace one must become worthy of it. The real saints see God because they have become worthy of divine sight by becoming naked before him.

Nakedness — Wine's Intoxication

This is the Avataric age, and this age is the season of spring. Creation is our Father's garden of love. The Avatar has planted a new garden of love for us, *within us*, and he showered wine instead of water on each flower so our hearts will blossom.

Now is the time to desire these drops of wine in our hearts and remain intoxicated, for this Avataric age is the age of wine! This desire of remaining intoxicated with his wine will gradually wipe out all other desires. Intoxicated, one can shed his clothes and stand naked before God, and when one has become completely naked he will see God.

The power of wine, intoxication, makes a man a slave of God. It is the force of desires that makes a man the slave of Maya. In the domain of Maya, both robes and rags are bindings. One wears an embroidered robe and another wears dusty rags, but whether it is a robe of a king or queen, or the rags of a leper or beggar, they are still clothes which, after all, hide our nakedness. If one does what is conventionally regarded as good deeds, he wears a robe. If one does what is conventionally considered bad, he wears rags. In either way one is not unencumbered of clothes, and so cannot enjoy the spring-tide of this Avataric age.

However, if one does anything for the Avatar for the sake of him and his love, he is bound neither in robes nor in rags. On the contrary, any action in the name of the Avatar makes the clothes already covering one gradually disappear. Then a lover can endure being naked before him in the Avatar's season of spring. It is easy to get rid of one's desires during this season, for the Avatar has already worked to prepare an atmosphere for individuals to become naked by giving them his wine of intoxication.

It is the time to accept the wine of this age. Now is the time to try to become his fortunate slaves, naked before him—to become unclothed from desires by honoring the wine he gives us. Through the wine of divine intoxication he will manifest his divinity in us and, naked we will see him as he really is.

The Purification Of Consciousness

God has no sanskaras (impressions). God is the highest purity, and he is called the Purest of the pure. He is the One who is above everything.

Human sanskaric consciousness makes the distinction between good and bad, and this distinction is conventional. Good impressions are as much a binding as bad ones. Human consciousness has to go beyond the bindings of both good and bad to become pure. The conventional good or bad actions, desires, thoughts and speech from the beginning of reincarnation make the sanskaric impressions of each human being impure. Unless these impressions are properly washed away, one cannot become pure—one remains impure.

Each human being has three types of sanskaric impressions covering consciousness: the sanskaras of mental impressions for the mental body; the sanskaras of subtle impressions for the subtle body; and the sanskaras of gross impressions for the gross body. The gross body always changes during the process of evolution and reincarnation, but the subtle and mental bodies always remain the same. Development in the subtle and mental bodies takes place according to the sanskaric impressions, whether these impressions become subtle or mental.

Any impression, good or bad, natural or unnatural, is reflected in the human body. The human body reflects the impressions of good or bad, natural or unnatural. Thoughts, desires, and actions leave their impression, and each time the human mind analyzes these impressions and reacts to them. In this way, the human mind determines a thought, desire or action to be good or bad, natural or unnatural. It is this reaction by the human mind to what is good or bad that makes consciousness impure. The human mind always reacts to the impressions of others; this reaction must stop. But it cannot stop until the consciousness itself, that is reacting, is cleansed and becomes pure.

The aim of human consciousness is to become pure. To become pure one has to undergo the processes of reincarnation and involution. The human form is the only form in which consciousness can become absolutely pure. The human form is the highest form, and this means that only in this form can the impressions in the mind be *fully expressed* and at the same time be *fully controlled*. In other words, only in human consciousness can sanskaric impressions cease to be acted upon, and reaction to impressions can be controlled by stopping reaction. In the human form consciousness can become pure, because all actions and reactions to the force of impressions can cease. Only in human form can the mind and all mental activity stop.

Stopping of the mind is the most difficult achievement of human endeavor; it can only be achieved by the grace of God, because it is the very state of God's

Mind. In comparison it is not difficult to become good. By the study of moral codes set by society, and putting them into practice, a man can have a good life. A man can lead an ideal ethical life as set by society. But, this good life is not the life free from bindings. Binding impressions always cause man to act and react, and this ideal ethical person cannot stop his mind from reacting to bad, and acting good. An idealist is still far from a pure state of consciousness.

Then how does a man become pure? This problem cannot be solved by man; it is solved only by God. This is why God himself takes human form age after age. The Avatar comes as the Purifier of consciousness, and washes and cleanses the impressions of each human mind so it can see beyond good and bad, natural and unnatural. The sanskaric impressions of both good and bad are cleansed by only slowing down the mind. Divine Intoxication of God slows down the human mind, and therefore the Avatar cleanses human consciousness by giving his wine to humanity. When a man is in a God-intoxicated state, he does not react to good or bad, natural or unnatural things, because his mind has slowed down sufficiently to see beyond these differences. A God-intoxicated man does not react to good or bad; he reacts only to the level of his own intoxication, and so he is not affected by good or bad in people.

It is the Avatar's duty to purify the impressions of gross conscious humanity, because gross conscious people always react to what is good or bad, and therefore they are always bound within these opposite conditions. The Avatar always receives intense resistance from people who are habituated to good or bad, because their consciousness is always in the habit of distinguishing between these opposites. Gross conscious people cannot break the age-old habit of good or bad, natural or unnatural distinctions, so it is the work of the Avatar to let them know that there are states of human consciousness beyond good and evil.

Because of mankind's resistance to the consciousness that the Avatar works to achieve, he has to suffer. But he is so merciful, so kind, and so loving that he washes and cleanses the impressions of each one. So each person experiences some degree of divine intoxication during this Avataric age of wine.

Now I Know

It was the kindness and love of Avatar Meher Baba that gave me the opportunity of serving him personally for many years. I attended to him during the nights because he did not sleep. I had the privilege of massaging his delicate body and pressing his feet. I have worked on many of his books, and have corresponded on his behalf with many people throughout India.

I always observed that no one was really separated from him, and he was feeling the pulse of each one every moment, even though they were not in his physical presence. When Meher Baba was alone in seclusion, he was worshipping the whole universe and was always remembering his lovers throughout the world.

In the late 1960's he would remain mostly in seclusion, and apparently had stopped all external communication with those who knew him and loved him in the world. But internally he would remain very close to those who knew him and who loved him, and he would be close even to those who did not know he was on earth. The Avatar is the Beloved of all. He is the Beloved for all time. He is the Real One; he is the Sole Reality in illusion, and it is he who alone exists.

During the month of October, 1968, when Meher Baba was in seclusion, like a fool, I would often have such thoughts as, "Why isn't Baba giving darshan to the people? Why does he remain in seclusion and not allow anyone to see him? There are so many people eager to have his darshan, but he does not allow any of them to come to see him."

One night during this time, Baba asked me, "*What are you thinking?*" I told him everything that was going on in my mind.

In reply Baba gestured, "*My work is different. It isn't my work to travel continuously, holding darshan programs, allowing people to bow down to me. It isn't my work to give discourses continuously, to perform miracles and attract the masses. I do not come for this purpose. I come for all and I come to awaken them.*"

"You have no idea what I am doing in my seclusion. The more you stretch the bow, the greater the distance the arrow will fly, and the harder it will hit its target. I am stretching my bow in seclusion, more and more, to strike one and all. And when the arrow will be released, it will strike hard and cause wounds in all! Then the wound of each heart will have my darshan continuously!"

"So I am working to give them darshan, but this darshan will have meaning for them!"

I listened, but I could not understand the meaning of his remarks at that time. Seeing my lack of understanding, and my confusion, Baba just smiled, and he

did not gesture more.

On another occasion during the same month of October, another incident took place that affected me. I was doing the correspondence in Hindi, and though there was a ban on correspondence by Baba at the time, the new lovers would write anyway. Baba would listen to everyone of their letters, which I would read almost daily.

Once, for a week, I did not have the opportunity to read to Baba the letters that had been received. It was because Baba was busy with other work, and would not let anything disturb that work.

A whole week had gone by, and on the eighth day, after Baba had finished his morning seclusion work, when he called the mandali, I came in with a bundle of letters. Baba looked at the bundle, and then looked at me, and gestured, *"I have a terrific headache today, so you reply to each of the letters."* I was completely taken aback, but said, "Yes, Baba."

I sat down in a corner of the room to reply to each letter. As I was preparing to write, I found that each letter was filled with love, and in each there was a personal request for Baba's darshan. And if darshan was not possible, each person expected a few loving words directly from Baba. But Baba had instructed me, *"You reply."* My mind became disturbed. I thought, "What kind of God is he? His lovers are really great. They do not want anything spiritual or material from him. They only want his darshan, and he replies, *"No darshan!"* They accept having no darshan, but when they wish for a few loving words from him directly, he gestures, *"Bhau, you reply."*

Though I was disturbed, I did not mention any of this to Baba, and he did not ask me anything about the correspondence that morning. But later in the afternoon, while I was with him, he asked, *"How many letters did you write today?"* I casually replied, "Not a single letter, Baba. Not one." Baba asked why and I simply said, "Where was the time to write? I stayed with you in mandali hall, and when you retired I followed you."

Baba gazed at me then gestured, *"Yes, yes, there was no time for you to write. But now tell me the truth. What were you thinking?"* In my usual manner, I said, "Nothing, nothing at all." Baba became irritated with me, then insisted, and so I had to tell him what thoughts I had after he had instructed me to reply to the letters.

Hearing my complaints about him, Baba nodded, *"Yes, my lovers are really great, but what cause have you to complain and question what I do? Do you have any idea what I am really doing for them? If they come and see me, what will they see? Only this physical form of mine!"*

Baba then made his sign for the seclusion work and continued gesturing, *"This, this is the real thing I am giving them, and you will witness with your own eyes what will happen to them who have not seen me physically. This is the real thing that I am giving."*

Baba dropped the matter. I know now Baba meant that the inner work that he was doing in seclusion was the real thing he was going to give to all. But at that time I did not understand what he meant.

Many times later Baba remarked to the mandali, *"Now, once I start giving darshan, I will not stop! My darshan will be continuous, and soon I will start giving darshan."* None of us mandali could follow at that time the meaning of Baba's statements, and several of us thought Baba was making a joke. Because Baba had never given darshan continuously without a break before, and because of his physical health, he would not be able to give darshan continuously.

But now I know that at the time of dropping his physical body, Baba released the arrow of his work. That arrow, after its release, turned into a number of arrows, all of which are striking those for whom Baba had been working in seclusion. The arrows are for each one of us in the world, and it is we who are now observing the result of his work.

Each day more and more people are coming to Baba, and it is to them that he is giving his darshan continuously without a break. His arrow has hit their hearts, and a day will come when the whole world will feel the impact of his work and will come for his darshan. This will be his total manifestation in the world.

Now I know the meaning of his words, *"I am stretching my bow . . . I am giving the real thing . . . My darshan will be continuous, without a break."* Meher Baba is really giving continuous darshan throughout the world, and all those who are struck by his arrow are the recipients of his darshan. The arrows are making wounds in hearts, because the arrows have struck deep in their hearts. The arrows will strike every heart, and because of this, people are gradually coming to him until one day the whole world will come, because every man, woman and child will feel the impact of his love.

People are veiled from his Reality. Some people have thin veils and that is why the arrows penetrated immediately when he dropped the body. For those of thicker veils, the arrows are penetrating gradually, but his arrows are piercing the veils nonetheless. The arrows will take time to penetrate the hearts of those who have very thick veils, but the arrows are aimed at them. When the arrows strike them, they too will be affected, because every arrow was released by Avatar Meher Baba, whose aim is perfect. The Avatar's aim is sure and certain, and the whole world has to come to his feet, because he is the only Real One in the world. Meher Baba is the way to Truth and has worked so that all can realize this.

Now I know the full meaning of his statements, and I now see that the whole world will come to his feet. How blessed will be that day when the whole of humanity will cry out, *"The Beloved Father is recognized now. He is Avatar Meher Baba, our Compassionate Father, who worked and suffered for each one of us. The Father has showered his grace and love on us, so that we could recognize him and now follow him."*

His Manifestation Of Divinity

Divinity is the conscious state of infinite consciousness, conscious of its own infinity. Divinity is all-pervading and it exists in everyone. The same divinity is latent in both animate and inanimate beings, but because of the difference in every level of consciousness throughout evolution and involution, the manifestation of divinity is experienced in varying degrees by each being.

Conscious infinity pervades the universe; this conscious infinity is what makes every particle of life in creation possess an aspect of divinity. Though divinity remains always manifest, it is because of the impact of the impressions of illusion that the divine nature of all things and beings is not experienced. To realize and experience divinity is the aim of each being's life. But since each being's life is encompassed by illusion, divinity cannot be realized until the sanskaric impressions of illusion are wiped out of the individual mind. Only then is illusion known to be illusion.

Before one can realize his own divinity, the manifesting illusion must be brought to an end. Creation's purpose is to be known, in the end, as illusion. The sanskaric seeds of illusion are sown from the beginning of one's own self-creating. Unless those seeds germinate to bear flowers and fruits, it is not possible to experience creation as illusion. In the human form, it becomes possible to know illusion as illusion, and to realize and fully experience one's divinity—the INFINITE CONSCIOUSNESS of the soul's infinity.

The divinity of the soul is ever manifest; the soul is ever one with God. But why doesn't the soul in man experience its oneness with God? It is because of the sanskaric impressions that have produced a seven layered veil that cannot be penetrated by an ordinary man. This seven layered veil is made of three types of sanskaric material; the first and thickest layer is made of gross material; the next four layers are made of thin subtle or pranic material; and the next two layers are made of the thinnest mental material. Each layer of the veil corresponds to the illusory material found in the gross, subtle and mental worlds. Until the veils disappear, the mind of man cannot see his own all-pervading divinity.

Aspects of divinity are experienced throughout the six planes of involution. Involution is the process by which the veils of illusion are removed. During involution the sanskaric impressions become thinner and thinner as each successive veil is removed. When Meher Baba called this veil sevenfold, it meant there are seven layers, and as individual consciousness experiences involution and the sanskaras become thinner in their winding and unwinding, each layer folds away. The seventh, or gross layer, is the thickest and is the most difficult to remove, because it is linked with age-old association and identification with form or body. This gross layer consists of sanskaric material that is as old as one's beginning

in creation—gross sounds, gross bodies, and gross instincts. In man this grossness takes the shape of gross speech, actions, and thoughts.

There is a straight road or path from the beginning of evolution to one's end in involution. This is the road the First Soul traveled. Along this straight road divinity continues manifesting. Divinity is experienced increasingly at each new level of consciousness, if the entire process of evolution's flow follows the one straight road. However, this doesn't happen, because illusion is multiple, and this multiplicity creates innumerable complications, and these complications cause deviation from the straight road to the Truth. Consequently, divinity is not experienced to any extent during evolution. When humanity has deviated too far from the straight road, God takes human form as the Avatar, and works to bring the whole creation back on to the straight road by eliminating these complications, and the evolutionary process is made straight again.

This straightening out of the movement of evolving consciousness occurs as a result of the Avatar's work for the universe, but after the Avatar drops his own physical body on earth. The Avatar's manifestation is not directly associated with his physical body, because the final result of his work is *the manifestation of his divinity*, which is *universal*. During his manifestation, every level of consciousness from stone to man receives a universal push, and this push moves every level of consciousness on to the straight road. This movement on to the straight road means further progress in consciousness. This progress brings great change for the benefit of the whole creation as the manifestation of the Avatar's divinity is experienced universally.

No more than *one percent* of divinity can be experienced in the gross world. This one percent becomes the spiritual inclination of the gross conscious soul. This inclination toward a spiritual life is intensified to such an extent, during the manifestation, that humanity's attachment to materialism is tremendously weakened. Three-fourths of the power that materialism has over mankind's consciousness is weakened. The Avatar's manifestation culminates when humanity receives as its one percent a taste of his wine, and becomes intoxicated to sing, in his praise, *the song of wine*. Each human being will experience the Avatar's divinity in the degree of his intoxication. This degree of intoxication varies in the three worlds. A God-intoxicated mast can experience as much as *twenty five percent* of the Avatar's divinity in the subtle world, and the saint of the sixth plane experiences *fifty percent* in the mental world.

Avatar Meher Baba has worked for the entire universe, and from his divinity he longs to give wine, and the song of his wine, to each human being. The level of intoxication is in proportion to the work the Avatar has done for each human being. Meher Baba's manifestation means the age of wine has come! And his song of wine is being sung by those who already experience his divinity. When the whole world tastes his wine and sings his song, then his manifestation will be total, for intoxication will fill the consciousness of humanity's heart. His

silence will be broken by his own divinity this intoxicates humanity to sing the song of wine. This intoxicated singing will be the manifestation of his divinity in the three worlds.

The Divine Answer

God is infinite and his infinity is indivisible. God is the infinite Ocean without limit, and the individual drops which seemingly exist are not drops at all, but the Ocean.

The Ocean of God has no surface, no shore, but It has waves; these waves form the shadow of the Ocean. In creation, Creation is the waves of the Ocean. In creation, there is a play between God and his shadow, because of the movement of the waves. God is substance and his shadow is without substance; but because of the waves the shadow moves—expands—spreads out. Being without substance, the shadow is nothing; its appearance is the nothingness. The shadow appears active because of the Substance—the waves. It is the Substance which does everything, and though the shadow is seen doing things—the movement of creation—it does nothing. In reality, creation is not happening. It cannot do anything—it cannot move by itself—because it is shadow, nothingness.

When a man stands, he finds that his shadow is projected. When he moves his hands or legs, the shadow also moves. The shadow moves only because the man moves. So it is the man who does everything and not the shadow, and what the shadow appears to be doing is a distortion of the man's existence. The waves in the Ocean are similar to thoughts within the mind. It is the waves that make creation move, in the same way that thoughts make the body move—act.

Why does man not realize that creation is only a projection of thought by the mind? Because *he forgets*, being so absorbed in the apparent movement of creation. Creation is a movie, sanskaras are the film, the human body is the projector, the subtle body is the electricity, and the mind is the operator.

When you operate a movie projector you see the film on the screen. When you become so absorbed in seeing the film, you forget that you were the one who, wanting to see the film, turned on the machine. In other words, it was really your mind that made all this happen, but you forget this. Only if the electricity were to go out would you remember that it was you all along who was operating the machine. In the same way, each human mind is projecting a film on the screen of the world, but everyone is so absorbed in the movie that they have forgotten that the substance in them is doing this. That substance is the waves in the Ocean of Mind—our thoughts.

In each human form, consciousness is fully developed and has the full capacity of mind and thinking to merge with the Ocean of Mind. God is prepared to realize himself once the human form, with its full consciousness, has been attained. In each human form, there is substance—Real Self, and there is shadow—the illusory self fabricated entirely of sanskaras. The Self has Infinite Real Mind with Infinite Thought, and the illusory self has infinite false mind with infinite thoughts. The Self is witnessing the play of the illusory self on the screen of illusion—life. Infinite Mind is so absorbed in witnessing this movie that it forgets that it is the One who is projecting the illusory self on the whole screen of creation. In evolution, from stone form through animal form, this condition of forgetfulness is natural, because the mind itself is not fully developed. But this forgetfulness is unnatural in the human form, because the human mind ultimately has the capacity to know who is the *Doer—Infinite Mind*.

In the end, in order to know who is the Doer, one must forget the illusory self, and remember the Self, the Substance. But because of the infinite false mind with its infinite thoughts, the human mind always remembers its illusory self and forgets the Real Self, the Substance, with its Infinite Thought.

The Substance is Knowledge and that Knowledge begets love. This love incarnates in the form of the Avatar to work for all forms of consciousness in creation from stone to man. For mankind this love divine awakens consciousness toward realizing the Self. The Avatar's love directs all evolving levels of consciousness in the direction of the human form, because only in human form can the Self be realized.

At the moment, when the Self of a human being is realized, it naturally asserts, "*I Am God.*" This assertion of divinity is so powerful that it consumes all the limits of the infinite false mind, and consciousness is transformed into the Self with the Infinite Real Mind. The Infinite Real Mind is the Conscious Infinite Mind, conscious of its infinity; and the infinite false mind is the unconscious infinite mind, unconscious of its infinity or infiniteness.

To have the knowledge and experience in the Infinite Real Mind of the Self is the aim of life. But how can a man have the knowledge of his Real Self when he continually forgets the Self, and his limited mind only remembers the illusory self—the fabrication of the shadow? The answer is to find the One who is already realized, and who is God in human form and has attained the state of Conscious Infinite Mind.

The opportunity to be with a God-Realized human being is the fortune of very few people in anyone age. The Avatar, however, is the One God-Realized Master who comes for every human being. He is the only One who is there for every being in creation, and he renders help to all without being asked. In order to give the answer to our questions, the Avatar works so that each person will receive an answer that he himself can understand. This means that each human being gradually finds himself faced in a direction of realizing the Self, and each individual consciously obtains the inclination to journey toward the experience of the Self.

The Avatar gives an inner push to every human being, and each man or woman experiences the manifestation of his divinity in accordance with each one's inner state of development—level of consciousness. People all over the world are now gradually becoming inclined toward realizing the purpose of creation, and toward realizing the Self. A spiritual life is emerging. When the time comes that all of humanity has become inclined to reach out for the Avatar's help and guidance, the manifestation of the Avatar will be witnessed, felt, and experienced in the world.

Let us understand that Meher Baba's work and its manifestation are universal. He has come for everything and everyone in the universe! He alone gives the answer to our eternal question, "*Who Am I?*" The Avatar comes to give the answer. He prepares each one of us so that we can grasp the final answer by ultimately experiencing, "*I Am God.*" Meher Baba will give this divine answer during his manifestation to those who have been fully prepared by his work for countless ages.

The Highest Became A Sweeper

When God takes human form on earth as the Avatar, he acts as the *Highest of the High* among people. But he, the Highest of the High, finds that the world is almost unsuitable to live in. It is full of dirt and filth. People are so afflicted with this unnaturalness that they unnaturally become accustomed to the filth surrounding them; they do nothing to rid themselves or the world of all this filth.

Humanity is found in an unnatural condition, and the Avatar does not want humanity to remain dirty and the world full of filth. Humanity has become unnatural since it has become one with dirt and filth, and thus it is difficult for the Avatar to clean the human mind and cleanse the world.

The world is full of dirt, and every human mind is like a room in the world, and so every room is full of dirt. The dirt has settled to become a part of the room, and so each person is unconscious of his own dirt. However, if the room is swept with a broom and particles of the dirt rise to form a cloud of dust, one becomes immediately conscious of the dirt that was in the room, and feels suffocated by it.

When the Avatar came, he found that people had become unconsciously one with their own filth. He set out to clean each mind by sweeping the dirt of each room. Particles of the dirt rise in the air as dust, the dark cloud over the world, and people feel as if they are suffocating. Humanity thus becomes intensely conscious of its own filth, and all the dirt in the world.

This suffocation is the present chaos in the world, and the present confusion in the minds of men everywhere. But this suffocation, the chaos and confusion is the result of his work to clean the world. This dirt, now stirred up, starts action and reactions in the world, and they are humanity's reaction to the suffocating cloud.

When one sweeps a room most of the dirt is thrown out, and only that portion which rises in the air remains. Though the room is comparatively clean, one still finds it difficult to breathe until those particles of dirt settle. The Avatar has swept the dirt out of the world, but those particles of dust, which are in the air, have started actions and reactions in each individual, because particles of everyone's dirt have formed a black cloud that everyone feels suffocated by.

When these particles of dirt have settled and the black cloud gradually disappears, it is the result of the Avatar's having cleaned each individual mind—with the very actions and reactions within everyone's individual mind. Humanity will experience peace, and will ask, "Who cleaned the filth out of the world?" The Avatar will reply, "*I have cleansed the world by becoming a sweeper. I have cleaned every room.*"

This cleansing of the human mind of its unnaturalness will be a phase of Meher Baba's worldwide manifestation.

The Impostors

The Father of creation is responsible for his children. Even if the children do not obey him, do not respect him, oppose him, reject him, still the Father loves them, benefits them, and is forgiving. The Avatar is our real Father and remains responsible for each of us whether we want his help or not. His help never fails to benefit us, because he loves us. The Avatar has worked to make it possible for humanity to accept him as the Real Father.

There are now many seeking spiritual guidance, like children who seek the help of their father. But if a person seeking help accepts it from someone who is not his real father, but who poses as if he is his father, then that person seeking help will surely fall along the way. How can someone show another person the way to the goal, when he himself has not found it? That person is posing, and he poses because he has selfish interests that only serve himself, and not the persons whom he supposedly is guiding. These impostors are the false gurus, false saints, the false holy men now to be found almost everywhere.

Today there are many such impostors in the world; they arise in both the east and the west. They call themselves saints of God, holy men, miracle-workers, healers; some even call themselves perfect masters or avatars. They are fakes, as fake as artificial flowers that have no fragrance. They dazzle, they entrance, they hypnotize, but they cannot lead you to God.

In the west, these impostors are like wolves who prey upon the lambs of the Father. In the east, they are like serpents, poisoning the hearts of the sincere. Ordinary people are far better than the hypocritical false men of God. Throughout the world, such impostors are collecting large numbers of followers, deceiving the simple-minded religious people and the spiritually-naïve. They are simple because they are deceived, and they are naïve because they believe these fakes. They are attracted to the artificial flowers, the howling of wolves, and charm of serpents. They have no experience of the inner fragrance of the real saints or Perfect Masters. They do not understand the significance of the Avatar's silence, and the natural flow of his love and mercy. People are satisfied and content with the shows of attractive appearance, the howling of wolves before a moon, and enchanting movements of snakes.

Though large numbers become followers of these spiritual posers, there is no spiritual gain in following such impostors. On the contrary, there is a spiritual setback, since these impostors are attached to illusion, though they pose as if

they are men of God. These impostors only show their followers other pathways into further illusion, instead of the path toward Truth. The pathways into deeper ignorance are religious rituals, ceremonies, orthodoxy, intellectual pride, dogma, superstitions, creeds, and so forth. These are a source of deepening ignorance. Such pathways do not increase one's knowledge of the Reality of God, or the experience of God.

The Real Masters, the Avatar and Sadgurus, create true faith and love for God in their followers; and since they are perfect, the followers are led to God. The artificial master creates an artificial surrounding to attract the masses, and he distracts them from God, rather than leading them to the Truth. The path to Truth is the *simple, straightforward way*. Only a true lover of God can enter this path. Such a person has become detached from worldly practices, such as rituals and ceremonies. The path is not open to them who put on robes, meditate and repeat mantras mechanically, preach dogma, perform rites, and pose as if they are spiritually advanced. The way of the path is made of love—not rituals; longing— not ceremonies; honesty—not orthodoxy; surrender—not teaching; sacrifice—not preaching; forgiving—not meditating; being divinely intoxicated - not repeating mantras.

The false gurus, false saints and miracle-workers pose, and thereby make their followers artificial, because they themselves are artificial. They are the false men of God! They conduct lectures, meditation classes, religious gatherings, and produce a superficial spiritual atmosphere and the masses are attracted toward them. The tantrics and healers perform minor miracles and people flock to see their show, but they are magic tricks of sorcery.

Spiritual life is not a show. The path of spiritual life has always been the path of *desirelessness*. How can one become desireless by putting on a robe in place of a suit? How can desirelessness be achieved by pursuing someone who performs miracles and giving him money? No such superficial renunciations can create a state of desirelessness. To become desireless, one must become serious about achieving the aim of life. Once his aim is focused and the goal is clear, then the seriousness of one's purpose frees one gradually from all desires, ambitions, wants, likes and dislikes. Then one can live for God, forgetting the world and all its falseness.

Sincere people should keep away from these spiritual impostors. They are the worst hypocrites. They pretend to be close to God, they have no hearts, no conscience. They talk about God only to satisfy material ends—name, fame, power and wealth. No matter how famous, no matter how powerful, and no matter how wealthy, they are impostors, for if they were real they would have recognized God when he was in their midst.

This is the Avataric age and because of the work done by Meher Baba, the whole world is gradually becoming inclined toward the spiritual life. Simultaneously, the impostors have opened up their businesses and are performing their shows. This world-wide inclination toward spiritual life is created by the Avatar.

The impostors are now taking advantage of people's ignorance. Yet, they serve a purpose in the Avatar's work. They serve as trash cans! Their businesses serve as depositories of human trash and filth. In them, and their enterprises, people may deposit their trash and filth.

What is this trash and filth? It is nothing more than the human mind's residue of unnatural sanskaras. There is a great danger in this, however. So long as one puts his faith in the impostor saint, the filth inside one goes into the trash can, which the impostor is. But, if a time comes when one doubts the authenticity of the so-called saint, not only does the filth that one threw, deposited into the trash can comes right back unto oneself, but also some of the filth that other people deposited comes with one's own. Suppose one has followed a so-called saint for a lengthy period of time. One day he realizes the man he is following is not really a saint, but a pretender posing as saintly, and has been deceiving him. The follower decides to leave the false saint. But he does not leave free of his own sanskaric trash, because he has also collected some of the residue of other's unnatural impressions. After this, one is in a more unnatural sanskaric entanglement than when he began seeking spiritual guidance, which led him to that so-called saint.

Only the Avatar can help the masses following these false saints and false gurus, because he can cleanse them of the sanskaric filth that comes in contact with these impostors. This cleansing begins when people come in his contact, and it is completed as people follow him on the path of the spiritual life. People have the inclination toward spiritual life today because of the inner work done by Avatar Meher Baba, the direct descent of God into human form. He is the Beloved of his lovers, and he will manifest in his lovers. There is no cause for impatience; he will manifest. There is no need for Meher Baba's lovers to visit the saints and gurus. There is no way to know if they are real or posing. Meher Baba is in our midst; nevertheless, other people will seek out the saints and gurus, and some they will find to be real, and some false. This seeking of the saints and gurus is a phase of the Avatar's manifestation. His work is finished; it was completed before Meher Baba dropped his body. Now the real lovers of God wait to see him manifest. He manifests gradually, but a time will come when he will be manifesting with great power and intensity. His lovers must wait and see. If people's hearts do not accept Meher Baba now it does not matter to us. It only matters that we have accepted him and love him. Meher Baba is first manifesting in his lovers.

Love does not need any demonstration or show. It is a treasure to be kept secret from others. Prayer should be the lighting of the lamp of love in our hearts, and this will allow the lamp of love to perform the prayer of the Beloved. This lamp cannot be seen externally; it burns *within* to consume in its flame all bindings, freeing the lover to become united with the Beloved. Therefore, love Meher Baba and love so intensely that you forget your own self. There is no other experience for the lover to pursue. The true lover will experience Meher Baba's Avatarhood, his divinity, within his own heart during his manifestation.

What A Punishment!

God is infinite and his infinity is indivisible. In the infinity of God everything and everyone is God, and nothing but God. But everyone does not experience the infinity that makes one God, though, in actuality, the infinity exists within each one. To experience infinity, one must have unlimited consciousness, and until consciousness becomes unlimited one does not experience oneself as God, though, in fact, he is God. Everyone is limited in consciousness by the sanskaric bindings of illusion, and until the bindings of illusory experience are wiped out, one cannot experience the Reality of Godhood.

In the cosmic bubble of illusion we are bottled up. Each one keeps God bottled up inside himself in the bottle of his own limited being. Our bottles are made of sanskaric bindings and through our bottles we perceive illusion instead of God. God as INFINITE CONSCIOUSNESS suffers, because he is infinite and we do not realize the infinity bottled up within us. What a punishment this is for God, the One who never punishes, but who endures all this silently.

God is Infinite Knowledge, Infinite Power and Infinite Bliss, and his triune nature manifests as All-Love, All-Mercy and All-Forgiveness. Out of mercy he gets himself bottled up in human form for the purpose of imparting to man his divine Knowledge, and thus to free himself from that confinement which is our limitation.

God takes human form to work. As he works universally he uses his Infinite Knowledge, but he does not employ his Infinite Power, nor his Infinite Bliss. Because he uses neither his Infinite Power nor his Infinite Bliss while he works, he suffers continually. The Avatar takes upon himself the burden of the universe and while he is on earth he must shoulder this burden during the entire period of his work.

The Avatar works for the universe using only his Infinite Knowledge. This Infinite Knowledge is contained in the universal mind, so it is through the universal mind that the Avatar does his work. In the universal mind of the Avatar, all the limited minds are active. Since every individual limited mind is false, the minds of everyone are the universal burden the Avatar bears. Every limited individual mind is full of desires and wants. The sanskaric force of desire attracts the mind to an object; once that object is perceived the individual mind wants it. Each mind and the objects desired and wanted exist in non-existence. But every mind asserts its own existence, and the existence of objects as well. Because of this assertion the Avatar suffers, since every mind within his universal mind is pulling at him through its desires.

Each individual mind loves desires, and holds to its wants. It is because every

individual mind loves its desires and wants, which are false, that each mind places an increasing burden on the Avatar's universal mind. Since the Avatar has taken upon himself the responsibility of making individuals free from all bindings, he must bear the burden their sanskaric minds produce.

It is not easy for him to make an individual free from all desires and wants, because each mind is so bound with innumerable desires and wants. People do not really want to get rid of these desires and wants. While the Avatar is working, there comes resistance from all comers of the world, and this intensifies his suffering while he is living on earth. The Avatar comes when human consciousness is overflowing with desires and wants, and the world is filled with the innumerable things desired and wanted by people everywhere. He works to rid human consciousness of three-fourths of its excessive desires, and also to wipe out three-fourths of the unnecessary illusory things that people want. When the world resists his work, mankind is actually resisting his love, mercy and forgiveness, which would free each one from excessive desires and wants.

No one has any idea how infinitely Avatar Meher Baba has had to suffer for the sake of his universal work! No one knows how much resistance he had to bear from the world while he was working on earth! Meher Baba was working for the benefit of the whole universe. He did his work unseen and unknown by most of mankind, and resistance from each one in the world was what he had to bear. Despite this, Meher Baba completed his universal work and mankind is beginning to experience its results. Those who are coming to him today, and those who will come, and the world which will eventually accept him, have no idea how much resistance he had to bear from each one of them.

If one claims, "I am not resisting Avatar Meher Baba's work," he is mistaken. If one indulged and if one continues to indulge in desires and wants, he is resisting Meher Baba's work. Our resistance causes Meher Baba to suffer—even now.

When one gets bitten by a scorpion, the whole body is affected by pain, though the bite is only at one point. Similarly, the Avatar's universal body is affected by all the misery and happiness of each individual. When a doctor tries to relieve the pain of the scorpion's bite, if the person stung resists treatment by struggling with the doctor, the doctor himself suffers, even though he is medically treating the one affected by the scorpion's poison. In this way the Avatar suffers, because of struggle and resistance to his work. Unseen and unknown, he suffers mercifully for the world, and it is forgiven in silence.

We who have come to Meher Baba should, therefore, not resist his work, but try to become free through sacrificing our desires and wants for the sake of his love. We who have felt his forgiveness, let us not see him suffer because of us. Let us see his love manifesting in our lives.

Love Cannot Bear The Weight Of The Intellect

The Knowledge of God is not intellectual, it is the Knowledge of experience. God's Knowledge is all knowledge, and his experience is his knowing of everything. This Knowledge encompasses all time, all space, all things, and all beings; hence it knows the history of each one from the beginning of creation to the end. This knowledge is without a break; it is eternally constant throughout the whole course of history. God is this Infinite Knowledge; Knowledge is his very nature, and nothing is hidden from him, nothing is unknown to this Knowledge. The history of the whole universe and each being in creation is an open book to him, and this Knowledge does not have to think to know, for it knows everything all the time.

When the Avatar is on earth, he uses his Infinite Knowledge for his universal work, and neither his work nor his Knowledge is limited by anything. He has taken upon himself the responsibility for the whole of creation, and he fulfills this responsibility through the use of his Infinite Knowledge. The fulfillment of this responsibility is experienced by humanity as a push in consciousness, for consciousness is the very medium to experience knowledge, and when consciousness becomes infinite it experiences Infinite Knowledge. Increasing knowledge is the path of Truth, and humanity experiences increasing knowledge through a great push in consciousness toward God, given by the Avatar.

The Avatar's consciousness remains eternally unlimited. Since the Avatar has no binding sanskaras, how can he, who is infinite, retain a limited physical body? His physical body is retained through the sanskaras of his universal work, the *yogayoga sanskaras*. Infinite Knowledge uses universal mind through the physical body of the Avatar; the *yogayoga sanskaras* which he takes upon himself are for the purpose of his universal work. These sanskaras are divine, they are *the seeds of history*. They are the very forces that change the destiny of humanity, for these *yogayoga sanskaras* are born out of Infinite Knowledge. These divine sanskaras are released through the Avatar's universal mind, which knows the entire history of the past and future. They make others free from the bindings of their limiting sanskaras.

In universal mind these *yogayoga sanskaras* are like living flames of the original fire—*Tej*. These *yogayoga sanskaras* are divine because they liberate consciousness when they are utilized by the Avatar to give a universal push in every level of evolution and involution. The Avatar's *yogayoga sanskaras* are flames born out of divine love. They come from the Seat of God on the Seventh Plane, like infinite rays from the Sun of love. These rays emanate out of the

Avatar's universal mind, to dispel the darkness created by the binding sanskaras of each individual in history.

When a particular individual becomes submissive to the Avatar's wish and will, the release of yogayoga sanskaras by universal mind becomes easy for the Avatar in his universal work. The Avatar's universal mind can then use his yogayoga sanskaras freely for those whose minds have become submissive to him. Only when the mind is submissive is it possible for limited mind to be annihilated and consciousness freed from all binding. What is it that prevents the individual ego-mind from being submissive? It is the intellect. Intellect in the individual human mind becomes an obstruction, and love cannot bear the weight of this intellect, which weighs like a rock in the mind of a gross conscious human being.

Knowledge of God is consciousness that is infinite in awareness and experience. Intellect is a perceptual and conceptual faculty in man which objectifies all things, but does not have subjective experience of things. God, the Infinite, is beyond intellect, for his being is consciousness that has infinite experience. If a man tries to seek God through the medium of the intellect, he cannot seek him very far. God can only be sought through conscious experience, and involution is the process for this experience. The inner subtle and mental planes are the medium for the development of conscious experience of God. God is found during involution through the medium of the inner planes, but for a gross conscious person God is felt through the medium of pure love. This pure love manifests when the faculty of the intellect is submissive to the wish and will of the Avatar. To experience God is the wish of the Avatar, and for this to be achieved, consciousness must free itself from the weight of the intellect. In man's seeking of God, the intellect turns out to become an enemy of man, for it obstructs the experience of the flow of unlimited love.

Intellect must be submissive to seek the Reality of God, to experience his love, which is unlimited. When the intellect becomes submissive, the flames of the Avatar's yogayoga sanskaras, born of love, burn it up to clear the way for a pure conscious experience of God. But when it is not submissive, it remains a burden upon one's consciousness like a huge boulder, and the pathway to experiencing God is closed. The Avatar must work to break down the rock of the intellect and pulverize it to dust. The path of dust is known as the spiritual path, because the very mind of man is gradually broken down before the Infinite. The intellect is the first faculty of the mind to be crushed and pulverized to dust.

There are perversions in human consciousness. Some are caused by unnatural actions, some are caused by spiritual perversions, and some are caused by the intellect. When one's pathway is closed to experience God's love solely because of the intellect, it is a perverted intellect. There is no place for such a perverted intellect for one who is seeking God. There is no place in the heart for such intellect. The perverted intellect is not submissive; it prevents the mind's con-

sciousness from surrendering to the experience of God's love, and the Avatar's wish and will. Only when the intellect is submissive, does the seeker find love and attain the experience of God.

Spiritual masters gradually breakdown the intellects of their disciples. Questions are the nature of the intellect, but the perverted intellect questions when there is no need to question. The intellect can become useful in a master's work, but it must first lose its perversion of questioning unnecessarily, and only after this can it become submissive to the master's will, and gradually lose its existence.

There was a well-educated, intellectual seeker of God, who was wandering from ashram to ashram and meeting gurus, saints, and yogis who were supposed to be spiritually advanced. Everywhere he visited, he would find meditation, yogic exercises, prayers, and singing. He would ask the persons in charge, "Why is meditation necessary? . . . Why is yoga necessary? . . . Why is prayer necessary? . . . Why are songs necessary?" The seeker spent every visit in this manner, and at every ashram he found no satisfaction.

One day he met an old man on his way, and they had a friendly talk. The seeker explained to the old man that he was in search of God, but so far, nobody had been able to help him. The old man advised the seeker to go to a certain man who was living at a nearby town, and that he would be able to help him in his search.

The seeker went to that town, and he found the man. This man was a Perfect Master. He had only a few disciples, some of whom were engaged in physical work. Some were cooking and baking, some were cleaning the utensils, some were gardening, and a few were seated near the master.

The master asked the seeker, "Why have you come to see me? What do you want?" The seeker replied, "I am weary of seeking God. I want God-Realization." The master was pleased and said, "Stay with me, but you will have to obey my instructions, if you want God. After a few days I will give you instructions. Are you prepared to obey them, if I promise to help you?" The seeker immediately replied, "Yes, master, I will obey."

The seeker remained in the master's compound, but soon his mind started working. He found no one meditating, no one doing yogic exercises, no one praying, and no one singing; and doubts about the master began to arise in his mind. Previously, he always had asked questions about meditation, yoga, prayer and devotion, and now when he did not find anything like that happening, he suffered doubts as to whether the master was real, and if he could really help him. The seeker became so distraught with his questions and his doubts that he decided to leave the place after a few days of resting.

The next day the Master asked the seeker to massage his feet, and while pressing, the seeker was thinking what kind of strange spiritual atmosphere he was in, and he said to the master, "I will be going away from here tomorrow."

My mind is very disturbed here." The master said, "What are you saying? You have given me a promise to obey my instructions and stay with me. And now you are intending to leave? It is not befitting an intelligent, educated person like yourself. You give a promise one day, and then you break it the next! Had you been really intelligent, you would not have agreed to stay here and obey my instructions." The master laughed, "But, you agreed. So you should stay here with me for at least a few more days."

The seeker replied submissively, "Yes, you are right. I will stay on longer." Even though he agreed to stay on, he continued to feel uneasy and uncomfortable, since he did not find the spiritual atmosphere to his liking.

The next day the master called him and said, "I am giving you my first instruction. Take this stone. Go to the market, and bring back two kilos of all sorts of vegetables in exchange for the stone." The seeker, looking at the stone, was taken aback, he said to the master, "This stone looks worthless. Who would give two kilos of vegetables in exchange for it?" The master scolded, "Obey my instructions and go immediately to the market, and do not bring back less than two kilos of the finest vegetables!"

The seeker left hesitatingly, thinking all the way that he should leave the place since the master seemed to have no understanding of the value of stones. But, despite his confusion, he went into the market, and he offered the stone to vendor after vendor in exchange for two kilos of their finest vegetables. But no one accepted. There was one vendor who offered one kilo of vegetables, but the seeker refused to exchange the stone, and returned to the master empty-handed.

As the seeker approached the master, he said, "I told you that nobody would exchange two kilos of vegetables for this stone, and it was true. Only one vendor offered me one kilo, and I wonder why he even offered that much. The stone is worthless; it is impossible to obtain two kilos of vegetables for it."

Upon hearing the seeker's complaints, the master smiled and said, "Now this is my second instruction. Go back to town and go to any candy shop and bring back five kilos of the finest chocolates in exchange for the stone." The seeker burst out, "But, sir, how is it possible?" The master smiled, "Don't argue with me; just go back to town and do as I have told you."

The seeker left feeling more disturbed, and thinking all kinds of abusive thoughts against the master. But despite his confusion, he again went back to town. He went to the finest candy shop and showed the stone to the shopkeeper, and said, "Kind sir, please give me five kilos of your finest sweet chocolate in exchange for this handsome stone." The shopkeeper looked at the stone and laughed, "Who would give you five kilos of chocolate for this stone? It is not worth that much. But it is a handsome stone, and my daughter will like it. So, I will give you three kilos of sweets for it."

The seeker returned to the master and said, "I can get three kilos of sweets in

exchange for the stone. I think it is a very good deal. It is not the exchange you wanted, but the shopkeeper agreed to this amount, and he thinks his daughter will like the stone."

The master laughed at what the seeker told him, and instructed him, "Now go back to town tomorrow morning. Go to any goldsmith and bring back 20,000 rupees in exchange for this stone!"

Hearing this, the seeker was startled and replied, "How is this possible? If I ask for 20,000 rupees from a goldsmith for this stone, he will surely think I am mad!" The master smiled, "Obey; just obey me without any more argument."

That night the seeker tried to sleep, but he kept thinking that this was no spiritual place and that the master was mad. But because he was going to leave and never return after a few days more, he decided to go to town in the morning.

That morning he went to the best goldsmith he could find and offered the stone. After carefully examining the stone, the goldsmith asked him, "How much do you want for this stone?" The seeker replied, "I want 20,000 rupees! Nothing less." The goldsmith replied, "I will give you 10,000 rupees, but not more." The seeker was taken aback, and returned to the master. He was in a state of shock, for his intellect had been thinking the whole time that the stone was worthless.

Then the master asked, "Did you bring me the 20,000 rupees?" The seeker hesitatingly said, "No, master. The goldsmith was only prepared to pay 10,000 rupees for the stone."

The master smiled, "All right, now go to any jeweller and bring back 100,000 rupees in exchange for the stone."

The seeker did not argue this time, for he was starting to be somewhat convinced about the master and the value of the stone. He went to the finest jeweller, and showed him the stone. The jeweller examined the stone and asked, "How much do you want for it?" The seeker said, "100,000 rupees!" The jeweller did not reply, but went to his safe and pulled out 100,000 rupees and handed the money over to him for the stone.

The stone was a rare jewel and the jeweller recognized its value, so he paid the price without question.

The seeker returned to the master with the money in a very repentful mood, and as he handed over the money to the master he said, "I am very sorry, master. I thought you were a madman. But, now I realize that I am mad. Kindly allow me to stay with you and serve you."

The master smiled, "You are not mad. You are not a jeweller, so how could you recognize the stone's value. It was your intellect that made you think this way. I know that you are a jewel. If you go to others, your value will not be recognized, because they cannot recognize a jewel. Stay with me and obey me wholeheartedly and one day you will find the jewel that you yourself are."

For many years the seeker served the master with all his heart. And eventually the master gave him the priceless jewel of God-Realization.

Avatar Meher Baba has released the divine free sanskaras of his universal work for each of us, and if our intellects remain submissive, our hearts will receive the benefit of these yogayoga sanskaras from him. We will become free from our bindings in proportion to our submission to his wish, and surrenderance to his will. However, if we cling to the weight and the hardness of the rock of our intellects, our intellects will become perverted, and we will gain nothing during the Avataric advent. If we expect to experience God through our intellect, or go to the so-called gurus, saints and yogis thinking that they are spiritually advanced and can help us, our value will have only a worldly price, and our true value will never be realized.

The jewel of the soul is in everyone, and each of us must recognize the value of that jewel before we can experience the value of the Avatar's work for each of us. Each of us has the opportunity given by the Avatar to turn toward him. The time of the Avatar's manifestation is the most important period, because in this period we can receive the benefit of his yogayoga sanskaras and become free from the binding of our own sanskaras. It is the most important period, because through his divine free sanskaras one is able to recognize the true value of the soul, and turn toward him for Realization.

A genuine seeker of God must not allow his intellect to stay as hard as rock. No one should argue or question the wish and will of the Avatar. We must keep the intellect submissive to experience God's Existence in the time of the Avatar's manifestation, for God's love will be the universal outcome of the Avatar's manifestation, and the love that will be manifesting through Meher Baba will not bear the weight of our intellects.

The Sound Of The Original Question

God in his original state of the Beyond-Beyond is in a state of infinite silence. The Original Word, which is the original question "*Who Am I?*" has an infinite sound, but this sound is the sound of silence, so it is soundless sound.

God in his original state is *Everything*. But in his original state God, the Everything, does not know that he is Everything. Everything becomes known through the original question "*Who Am I?*" through its infinite sound. This infinite sound is beyond gross, subtle and mental sound. The sound of the gross, subtle and mental worlds are the seven shadows of the original infinite sound. The total sound of these seven shadows creates a most finite sound, and within the sound of these seven shadows there are an infinite number of sounds. The Original Word is an infinite sound, and because it is infinite, this Word is the sound of all sounds. This sound of the Word is of infinite silence—an infinite soundless sound.

To have an idea of the soundless sound, simply observe your own thinking mind. The nature and function of the mind is to think; mind is that state of thinking. The mind thinks, and in the state of thinking there exists no sound. As soon as the thoughts are transferred into desires, and desires are transferred into words, one hears the sound of his thoughts on the gross level. The motive force, however, behind the words is thinking, thought itself, which has no sound. The original question "*Who Am I?*" is the original thought, but when transferred into the states of mental, subtle and gross creation, it becomes the Original Word. But this Original Word, because it has attained its answer, eternally remains the infinite thought; and this infinite thought is without sound. Yet, because of its essence, infinite thought itself, this original *word-thought* causes an infinite sound. And this one infinite sound, in turn, causes an infinite number of sounds. But eternally, this infinite sound is of soundless sound, because it remains infinite thought.

When thinking stops in the state of Nirvan when the limited mind is annihilated, the Original Word is heard as the answer to the original infinite thought. The state of infinite thought, which creates the process of infinite thinking, has no sound and it can never be heard even on the fifth mental plane, which is where the very process of infinite thinking becomes fully active. Thought and thinking is the state of mental consciousness in the fifth plane, but this thought and thinking, though it is pure, is still in the state of sound. That mental sound, though it is called the "*Word of God*," is not the soundless sound of the Original Word of God in the Beyond State. The original question is the motive force behind every-

thing in mental, subtle and gross creation, and because of the soundless sound of that question, the infinite thought, everything has sound—every shadow thinks and finds itself in the process of infinite thinking.

The Silence Of God

The original state of God in the Beyond-Beyond is silence. Silence in the original formlessness of God has no sound, but in the Beyond state of God silence has a soundless sound, because of the original thought, or question, "Who Am I?" This soundless sound of God's silence is the motive force to answer that question, and this motive force is infinite. That infinite force produces all of mental, subtle and gross creation.

Sound has come out of the silence of God in the Beyond-Beyond. Silence is the eternal motive force of this sound. The infinite question that arose in the beginning was an infinite thought. Therefore, sound becomes soundless in the state of *Nirvan*, and silence is achieved in the state of *Nirvikalp*. This infinite thought of God is *God's Thought*, "I Am God," in the state of *Nirvikalp*. Thus silence is achieved, because the Infinite Mind thinks the infinite thought.

Sound is infinite and is of three types and each type has an infinite difference in nature. The sound of thoughts and feelings is the highest sound in creation, because it is of pure mind—*mana*. The sound of *prana* is the most powerful sound in creation, because it is of infinite energy. The sound of the universe is the most finite sound, but it contains an infinite number of sounds, because it contains the sounds of every being in the universe. Thus there exists an infinite difference in sound between the three worlds.

In the Beyond state of God exists the infinite Everything and the infinite Nothing. The sound of the Everything is soundless sound, for it is the sound of the original thought, or the sound of silence. The sound of the Nothing is sounding sound, for it is the resounding of the sound of the original question, or the resounding shadow of the original sound. Sound has come out of the Nothing, not out of the Everything. But this sound of the Nothing does not have the motive force of the Everything, for sound cannot be produced by Nothing. So what is this sound the human being hears? It is the sound of Nothing! The sound is nothing, because not one of the sounds of this sound of Nothing leads one to know the motivating force of all creation.

When the Avatar descends into creation, the Everything is everything to him, and the Nothing is nothing to him. The creation of Nothing is at his command, and so is the resounding sound of the Nothing. Through his Infinite Mind, he consciously uses the creation of the Nothing for his work, and though he speaks he is ever-silent, because he has the infinite thought within his Infinite Mind.

Meher Baba spoke his Word through his universal work, and when his universal work was completed and he dropped his physical body, his silence began to break. That Word is the sound of his work, and the results of his work become known or heard during his manifestation. He completed his work, but gives the Word of his work to the world during his manifestation, because this is the period when the results of his work manifest on earth. His work was essentially to remove the sanskaric obstacles in the mind to hear the Original Word, and this Word is transferred down through seven levels of human consciousness and seven levels of evolutionary consciousness. On the seventh level of human consciousness, the gross world, the Word becomes his Name.

The ultimate purpose of human consciousness is to hear the Word, but that Word is not heard until the sound of gross, subtle and mental creation disappears. The annihilation of sanskaras produces the annihilation of sound, and only when the annihilation of all sound is achieved, in the state of Nirvan, is the Word really heard as it is—in silence. That infinite word, which is an infinite thought, can only be heard in a state of infinite silence. Nirvan is that vacuum in which all sound disappears, and Nirvikalp is the divine state in which the Infinite Mind thinks the Infinite Thought, "*I Am God*," in infinite silence.

The Avatar's universal work is to redirect the sound of evolution toward hearing that Word, which is of soundless sound. His work of sanskaric annihilation removes the undesirable sound from every level of evolution, and particularly those undesirable sounds encumbering human consciousness caused by unnatural sanskaras. In human consciousness, undesirable sound has become enormous, and this undesirable sound caused by the abundance of accumulated unnatural sanskaras in the world has become an immense obstacle, preventing a natural progress toward involution for humanity as a whole. The undesirable sound in the gross world consists of all the unnatural thoughts, unnatural desires, unnatural actions, and unnatural attitudes toward God. These are the obstacles to human consciousness in its progress toward involution.

The Avatar works to remove these sanskaric obstacles. He achieves his work by absorbing the sound of the gross world into his very body. Once this sound is absorbed it becomes soundless, and this absorption by his body is his act of annihilating gross sanskaras. Once human consciousness achieves a state of balance between sound and silence, it is prepared to hear that Word which comes out of his silence. That Word affects the sound of every thinking mind that hears it, because that Word annihilates the sound of sanskaras. That Word is of soundless sound. The soundlessness of the sound of his Word absorbs all sounds. Thus human sanskaras become annihilated in degrees, by the force of the Avatar's soundless Word. His work prepares each human being to hear the ultimate sound of that Original Word. When the human mind is totally free from all sanskaras in the state of Nirvan, then it will hear the infinite silence, in the state of Nirvikalp, of the infinite thought of God.

Eternal Silence

The state of God in the Beyond-Beyond is of Eternal Silence. This Eternal Silence never breaks. God in the Beyond-Beyond state is eternally silent.

In the Beyond State of God there is Eternal Silence and there is Eternal Sound. The Eternal Silence was broken when creation began. It was broken when that original thought "*Who Am I?*" came into existence in the form of the original word which gave the answer to that original thought. That answer was God's conscious state achieved in the Beyond: "*I Am God. I Alone Exist.*" Creation is the original breaking of God's Eternal Silence which gave birth to infinite sounds. These infinite sounds end in an Infinite Sound, which merges with Eternal Silence and becomes an Infinite Soundless Sound—the Sound of Eternal Silence.

Silence is God's eternal state. Infinite sounds bring about the state of creation. Infinite Soundless Sound is the state of Conscious God. The apparent silence of the Avatar, which Meher Baba maintained, was for the sake of his universal work. When the result of that work is manifesting, his silence is broken. The Avatar's silence contains the sounds of the universe within his universal being to harmonize all sounds into one sound. At the time of his total manifestation, the harmony of all sounds into one will signal the breaking of his silence, because that one harmony, the sound of his Word, will have become apparent.

The Avatar completes his work before he drops his body. The completion of his work signifies that all sounds have been harmonized into one, and when that one sound manifests as his Word, it is the breaking of his silence. Meher Baba has been breaking his apparent silence gradually since he dropped the body, and as a result of this, different people from all over the world are coming into his contact. This signifies that the different sounds of those beings are being harmonized in him—in his one sound, his Word. When this harmony becomes apparent to these human beings, they recognize that he is breaking his silence by harmonizing all sounds in his Word. The ultimate meaning of the speaking of his Word is the turning of separative human consciousness toward universal oneness and harmony.

The Word Is To Be Heard

God in the Beyond-Beyond was, is and forever will be of Infinite Silence. This Infinite Silence is described as "*GOD-IS*" and, in this Infinite Silence, nothing else is.

The Infinite Silence contains only one Original Word. But, before the beginning of creation, God in the Beyond-Beyond state was not conscious of this Word. It can only be said that God has a *whim* to think, to speak. He thought, he spoke and his Infinite Silence was broken. The Word, "*OM*" came out in its original form of a question, "*Who Am I?*" and it was instantaneously answered by the spontaneous evolution and involution of creation, ending in "*I Am God.*"

The Everything is Everything and the Nothing, the shadow of Everything, is also in Everything. There is the infinite real sound of the Word in the Everything, and the Nothing being the opposite of Everything has the infinite false sound of the Word.

In the beginning, when God broke his silence and gave the Word in the form of the question "*Who Am I?*," the Nothing undertook to answer the question. The Nothing spontaneously started creating *flesh-forms* as answers. In this way, creation came into existence in the domain of the Nothing. The Word came first in the form of a thought, a question by God breaking his own silence, but flesh-forms followed to give tentative answers to this question. But, as the Nothing is false, the answers received by the Everything—from the Nothing, were and are false forever.

Creation is the establishment of the mental, subtle and gross worlds in the domain of the Nothing. In the creating of creation innumerable finite nothings came out of the Infinite Nothing to give countless false answers to the real question "*Who Am I?*"

In the gross universe, seven stages of evolution were created by the false nothings, and the nothings went on, and go on, providing sanskaras to maintain the three worlds. Unconscious God found that he had to pass through all the stages of evolution and involution to attain the final real answer to his real question. When unconscious God crosses beyond the mental sphere to reach the original state of the Nothing, he experiences the complete vacuum—*Nirvan*. In this vacuum of *Nirvan*, infinite false sound is absorbed, but in the next instant infinite real sound of that Word is heard in *Nirvikalp*. *Nirvikalp-Samadhi* is the "*I Am God*" state, and this state of Infinitely Conscious God is the real form of the ultimate answer to the original question.

Before the beginning of creation, the silence of God is broken in the form of the question "*Who Am I?*" and so the real answer to this real question of the

Word remained to be heard.

The First One who heard the real answer to this original question is known as *the Ancient One*. This Soul has been descending into creation since the beginning, age after age, to help human consciousness turn away from the domain of the Nothing to the infinitude of the Everything. He is called the Ancient One, because he has been in creation since the beginning.

In this cycle of time, he appeared in the form of Meher Baba and he observed silence when he decided upon his mission to the world. Meher Baba declared he would break his silence, but people ask, "How will he break his silence, when he is no longer in the body?" Some believe, "He will appear in the body again to break his silence." But, in actuality, his silence was broken by him in the very beginning, and as a result of this, creation came into existence. Creation continues to exist so that other souls can find the real answer to the question of that Word, as the Ancient One did.

No one should think that Meher Baba did not break his silence, or that he dropped his body without fulfilling his promise. Such thinking is absurd. Meher Baba's silence has nothing to do with his physical body! When he broke his infinite silence before the beginning of creation, did he have a physical body at that time? Meher Baba's silence is connected with his universal work, and though he has dropped his physical body, his work goes on manifesting with the sound from his silence. This means he is breaking his silence, and if one longs to hear the sound of the Word of his silence, he will hear it! But, if one is attached to hearing the false sound, the noise, how is it possible for him to hear the real sound? When one has forgotten the original question, how is it possible to find the real answer? The individual human mind has to forget everything that resounds out of the Nothing. Only then can a man remember the original question and hear the real answer.

One has to hear that Word. It is the purpose of all life, and we are destined to fulfill this purpose because of the Ancient One's eternal help. We must long to hear his Word instead of thinking, "When will Meher Baba break his silence?" He is breaking it, and if one does not hear it, he has not prepared himself to hear it.

The Soundless Sound

Before the beginningless beginning there was infinite silence. God, in this state of infinite silence, did not know he was! God thought one infinite thought "*Who Am I?*" and thus God gave the Word for the beginning of creation, and the Word acquired flesh. This Word is soundless, as the beginning is beginningless; it is the flesh that is the sound. Flesh is creation and the creation creates itself through sanskaras. Sanskaras are the sound of that flesh.

In the end, God realized who he was, and thus out of that answer the Avatar arose as *the Word made flesh*. When the Avatar takes birth and works on earth, he has with his being the Soundless Word, as well as the yogayoga sanskaras of his work as God on earth. These yogayoga sanskaras are born out of the *Infinite Mind* that has thought everything. The yogayoga sanskaras are the sound of the Soundless Word.

The sound of the universe is of binding sanskaras, and these sanskaras produce false sound. The Avatar uses false sound as the medium of his universal work, but he does this in order to weaken the force of this false sound. He achieves this weakening of the sound of the universe through the real sound of the Soundless Word in his being.

Thus, when the total result of the universal work of Avatar Meher Baba will manifest, the Real Sound will manifest throughout the whole universe, and when this is felt on earth it will be the breaking of his apparent silence to mankind. The manifestation of Real Sound in the universe will lessen the force of sanskaric false sound, and then every individual mind will experience this Real Sound according to his conscious capacity, and this universal experience will be the hearing of the Word by each and all on a universal scale.

The Voice Of The Avatar

The power of the Avatar is most fully evident in his *voice*; in this sense, Meher Baba was not silent. His voice projected, and the power in his voice emerged through his actions, through his travels, through his gestures, and through his messages, all of which he was doing not for a select group of individuals, but for the universe.

The God state is of infinite silence. *God in action* is in infinite silence and is infinitely speaking at the same time. Meher Baba, as the form of God in action, was infinitely speaking, even though all the while he was observing silence. Meher Baba's universal work is itself his voice.

When an egocentric person talks and talks and talks, eventually one gets bored and becomes quiet. One does not say anything to that person, because he is not in the proper state of listening. One allows the egotist to talk and talk. But eventually the egotist tires of his own talk, seeing at last that his talk was falling on deaf ears. Only then does he come to a state where he is capable of listening. It was because of the one who kept silence that the egotist realized that his talk was in vain or useless. In a similar manner, in order to make *Maya* tired of making noise, Meher Baba observed silence.

When an egocentric person talks and repeatedly asks questions without getting a response, he becomes irritated and critical. The egotist starts to abuse the one who does not respond. He accuses and tries to humiliate the one who will not respond. However, if one maintains his apparent indifference, a time eventually must come when the egotist feels exhausted and is then prepared to listen.

Such was the role played by the Avatar during this age. By observing silence, Meher Baba permitted Maya to make more and more noise until the force behind that noise was exhausted. Internally Meher Baba was projecting his voice through his universal work. As a result of his observing silence, more and more people are coming to listen to him, and during this period the forces of Maya are becoming exhausted. When the total result of his work is manifesting, the force and clamor of Maya will be completely wiped out—the noise will stop, the chaos will stop, and the false sound of the universe will be brought back into a harmonious state for further progress in consciousness. At that time the whole of humanity will have become prepared to listen to Meher Baba's message of Truth.

When his message of Truth is known worldwide, that will be his manifestation. His message will manifest Truth to all those who will be ready to listen to him, and who will then understand why he had to come. This manifestation of his message of Truth will happen! This message of Truth will be given to the world through the power of his voice—that universal work which he had been holding within himself until the dropping of his body.

The Sound Of The Soul

"*Who Am I?*" is the question of the Original Word. "*I Am God*" is the answer of that Word. The question and answer are one. The first sound of God, "*OM*" or "*AUM*," is this very Word of God. This first sound is the oceanic "*M-m-m-m*" that manifested originally in the form of "*Who Am I?*"—the question—and "*I Am God*"—the answer. But the question and the answer manifested simultaneously in the beginning.

The Word is Truth, and Truth is God. The Word is the *sound of the Soul*. Every soul in reality is God, but one must become conscious of God to experience the Soul. The sound of the Soul is that Word, and the unconscious soul has to experience that Word to know it is God. Only God can utter that Word, for it is the very sound of the Soul. In order for God to utter that Word, the unconscious soul must experience God and know that the Word is "*I Am God*," which is the sound of the conscious existence of the Soul.

Answering The Original Question

The original question of God, "*Who Am I?*" is the original Word of God. This Word is the very force behind all of creation. Because its force is continuous, it is the cause by which all forms exist. It is the force of this Original Word that makes all forms evolve.

In human form, consciousness becomes capable of answering that question, "*Who Am I?*" When a human being begins to understand that question, he becomes aware of the goal of life. The answer to that question then becomes his conscious aim in life. To answer that question and achieve the answer means to arrive at the state of God, and become God.

It is during the Avatar's advent that creation once again feels the force of the sound of that Word, and mankind is again reminded of that question and its original motivation. This is because the Avatar brings everyone face to face with that original question. The Avatar's face is seen in the mirror of the heart, and the question is heard, "*Who Am I?*".

The Era Of Noise

God is *The Everything*. The Everything is everything, therefore, the Nothing is also in Everything. The Everything is the infinite silence. There is no movement in the infinitude of the Everything. It is calm and still.

The Nothing is the opposite of the Everything. So, when the Everything is infinite silence, the Nothing must be infinite sound. This infinite sound of the Nothing is beyond the gross, subtle and mental sound that reverberates throughout the gross, subtle and mental spheres. This infinite sound of infinite nothingness is experienced in the state of *Nirvan*. Instantaneously, once the infinite nothingness is absorbed and experienced, the infinite silence of the Infinite Everything emerges fully conscious in the state of *Nirvikalp*.

All gross, subtle and mental sound has arisen out of the infinite sound of Infinite Nothing. The sound in the mental and subtle spheres is always in natural harmony with this infinite sound, for these spheres contain the *heavens*, and in these heavens is the *heavenly sound* that is in natural harmony with the creation, preservation and dissolution of the universes.

The sound in the gross world is the seventh shadow of the infinite sound of Infinite Nothing. As the shadow of any individual sometimes expands beyond the actual size of the physical body, the seventh shadow of infinite sound tends to expand beyond its natural harmony. When this happens the false sound of the gross world turns into a horrible noise! This noise is tremendous in its distortion of sound and affects human consciousness so drastically that it produces confusion in the thinking of man and a veritable chaos in the world.

Because of this horrible noise and the fact that the gross world has lost its natural harmony, the Avatar observed apparent silence in this advent. But his silence was speaking through the very work he was doing. His universal work was destined to wipe out this horrible noise in the gross world and restore natural harmony within this shadow of false sound. It was necessary for the Avatar to do this in order that his *message of Truth* should now be heard by the world.

At every advent, the Avatar has to bring a message of Truth. When the shadow of false sound is brought into the proper natural proportion required for the progress in evolution, and thus making possible further progress toward involution, everything in the gross world is *straightened* and his message *disclosed*. To achieve this during those ages when the sound of the world has become *noise*, the Avatar has to observe silence.

This is not the first time in history that the Avatar has observed silence. The Ancient One has observed it in previous advents unknown to recorded history, and he will observe silence in future cycles when the *era of noise* will come again, and the natural harmony of the sound of the universe becomes discord.

The Sound In His Silence

Real Silence exists in the state of *Nirvikalp Samadhi* and this real silence is the goal. Real Silence exists in the divine consciousness of the Avatar, so he is the goal. His INFINITE CONSCIOUSNESS is real silence.

To take individuals toward the goal of real silence is the duty of the Avatar. It is his universal work to turn human consciousness toward the goal. To achieve this, the Avatar observed apparent silence to make this noisy world lose the force of its noise. The Avatar's apparent silence will be a profound example to the noisy world. When the world is free from all this noise, freed from its excessive attachment to materialism, mankind will realize the significance of the Avatar's silence and the futility of materialism. It is the attachment to materialism that has made the world so noisy. When this attachment is broken, human consciousness becomes inclined to turn toward the goal—real silence.

Real Silence is the state of complete *desirelessness*. Real Silence is achieved when not a single sanskaric impression remains attached to the human mind. The mind is what prevents the experience of real silence. One can observe silence by restraining his speech, but how will he restrain his mind? The mind is filled with sanskaras, and these sanskaras make the mind think. The mind works by thinking, and thinking is the result of sanskaras. So long as one's mind has sanskaras one cannot stop thinking. The human mind has so many thoughts, so many desires, so many temptations; thus every individual behaves in accordance with his own sanskaric impressions. Restraining one's speech will not succeed in silencing the mind. Silence ultimately means the complete stopping of mental movement; thinking itself must be stopped. When the mind has thoughts, these thoughts constitute the movement of the mind, even if the physical body does not move. The root cause of all movement is the movement of sanskaras in the mind; it is the movement of sanskaras that causes thinking. In the end, when the sanskaras are wiped out, real silence is achieved because the limited mind is finally annihilated—stopped.

Meher Baba's apparent silence had the movement of his yogayoga sanskaras at work. Therefore, his apparent silence was speaking; though he appeared to be silent, he was working through his silence. Meher Baba's apparent silence was the medium of his work on earth to make the world tired of noise by making mankind fed up with its attachment to materialism. As the world becomes increasingly tired of its self-created noise and mankind's materialistic tendencies weaken, human consciousness will be prepared to hear the real sound of the Avatar's infinite silence.

He Is With Our Tears

God is a thousand times closer to each one of us than our very breath, and God loves us more than we can ever love ourselves, for he is us and there is nothing besides him. The Infinite is the only One who exists, and what appears to exist is nothing but illusion. This life is illusion and it is false. Illusion creates duality and because of the impact of this duality upon our lives, it is easy to forget God and become absorbed in the illusion.

Our very lives are an illusion, and the state of the world and the state of human consciousness is in a mess as a result of our unnatural sanskaras. Illusion has become a mess; it is like trash now; yet we remain absorbed in it, not realizing what it has become, because of our accumulated unnaturalness. Creation is now a trash heap of unnatural sanskaras. Trash has become our very life; it has become our very consciousness. Since our consciousness is filled with the trash of unnatural sanskaras, the world has forgotten God, and this is the result of our unnatural state of consciousness. To remember God is the original, natural state of man.

The world has fallen into a heap of garbage and humanity cannot find its way out of it. The Avatar's universal work was to lift humanity out of the mess that the world has become. But first he had to make each individual aware of the *Mayavic mess*.

People are seeing gradually that the whole earth has turned into a garbage heap. It is not the pollution of the earth, it is the pollution of mankind's consciousness! This is why there is such restlessness throughout the world and confusion in the minds of men everywhere. Those who feel restless now see the mess that the forces of Maya have produced, and they long to escape it. It is for them that the Avatar is cleansing consciousness, by burning away the garbage of unnatural sanskaras. When this garbage inside every human being is smelled burning all over the world, then humanity will know that fire of the Avatar's purifying love is manifesting.

When this fire spreads over the whole world, humanity will shed tears and cry out in repentance, "Where are you, God? God, where are you?" His silence will break, "*I am with your tears.*" These tears will be his manifestation, and through these tears humanity will recognize him, and how much he suffered to rid the world of unnatural sanskaras.

The tears he gives to humanity will be of his *greatest grace*, for the tears will contain the sight of his manifestation when the Father sheds tears for his children! Tears of love will recognize him, so tears are his greatest gift. Tears are what removes the veil to see him manifest. Tears hold the sight of him.

Oh Meher Baba, how you have suffered to give tears to the world! How valuable are these tears; how valuable these tears will be! How precious the tears are by which you manifest. Oh Meher Baba, to give tears to the world you crushed your own body into pieces, and left the stains of your blood for us to kiss! It is by your tears that you will manifest. Oh Meher Baba, how blessed are those who see that you are with their tears.

India's Moonshine

God descends on earth in the form of the Avatar for his universal work. This universal work is for all levels of consciousness, and because there are an infinite number of beings throughout evolution and involution, his work is beyond the scope of imagination, for it affects everyone of these beings. This universal work cannot be described or conceived, but all beings are dependent upon the Avatar's work for them. He alone does his work.

The world is moving into a new era of consciousness. Yet, one finds the same conventional pattern of so-called spiritual consciousness consisting of meditation, yoga, superficial renunciation, lectures, discourses and books. These many activities are conducted by the so-called saints, gurus and spiritual teachers. But, do they really know what spirituality is or what the spiritual life is?

Human consciousness is sanskaric or impressionable, and the final consequence of the Avatar's work is the annihilation of impressions. Most of humanity's consciousness is in an unnatural state, lacking spiritual awareness. Where spiritual awareness is concerned, most of humanity's consciousness is much like that of

stones, vegetables or animals. How can one explain anything about Truth to stones, vegetables and animals? What effect would there be? Can one ask them to meditate? These so-called saints and gurus give lectures and discourses to people, then instruct them to meditate. But the effect of all this is the same as it would be if given to stones, or vegetables, or animals.

Meher Baba, as the Avatar of this age, carried to completion his universal work for all levels of consciousness. That work was mainly in seclusion; he did not open schools of meditation or give lectures to the public. He observed silence and worked in silence for every level of consciousness in the universe. The result of his work is now manifesting, and the whole of creation is beginning to turn and to drink the divine wine that comes from his universal push—particularly humanity which is feeling the greatest thirst.

At this important time for humanity many of the so-called saints and gurus have opened up liquor shops; they are supplying homemade liquor to whomever will buy it. In India moonshine is often a poisonous adulterated concoction; it comes in the form of meditation, lectures, discourses and yogic exercises. People who attend these meetings feel intoxicated by drinking the liquor served by these false saints and false gurus, but it is only temporary. The intoxicating effect is always temporary.

One who poses as a saint, but is not a real saint, can only pose for a while. Eventually people discover he is posing. How long can these so-called saints and gurus keep their followers intoxicated? How much longer can they continue posing? People today are genuinely thirsting for spirituality. They are seeking permanent intoxication. The so-called saints and gurus have not tasted the divine wine of the Avatar, and they have no idea what divine wine really is. They continue opening up businesses to sell their home-brewed liquor, persuading their followers that it is of the divine. In this way, they deceive innocent ones who are thirsting for the divine wine.

The false guru's liquor is harmful. Thus how will the thirst of those who are longing to drink divine wine be satisfied? These followers have to leave the false saints and false gurus in order to discover where the divine wine is. Then what will remain in the shops of these so-called saints and gurus? It will be the regurgitation and madness caused by the intoxication of their liquors! No one will continue to visit their shops because of the foul atmosphere and sickness. These false saints and false gurus will lead the rest of their lives in this self-created stench, and theirs will be lives of misery. The material gain which they have for the present will turn into a great loss, and this loss will become unbearable for them. But they will have to bear the misery they brought upon themselves.

Oh Meher Baba, you are the all-forgiving; have pity upon these hypocrites and all those who now follow them! Oh Meher Baba, call those followers to you, and lead them to your divine wine shop where permanent intoxication permeates your abode!

The Necessity For Sanskaras

Without sanskaras there would be no consciousness; there would be no mind. Sanskaras are the impressions for the mind to think; they are the impressions that consciousness is aware of. Sanskaras are the very means by which evolution evolves and involution convolutes, so these processes are *necessary* for the evolution of collective consciousness and the involution of individual consciousness.

Sanskritic impressions are the product of the Nothing, and ultimately disappear in the Nothing, finally unburdening the soul's impressed consciousness. Sanskaras are a necessary burden consciousness must bear, though they are the product of the Nothing, they are the *nothingness* of the Nothing. The process of the evolution and involution of creation-consciousness depends completely upon sanskaras, for without sanskritic impressions, the process of evolution and involution cannot occur.

Evolution and involution are necessary processes for the achievement of the experience of divine consciousness. Divine consciousness is infinite, and though all sanskritic experiences are limited, these experiences inevitably lead one to the experience of the Infinite.

Those sanskaras which are necessary for the progression of evolution are the natural sanskaras, and those which become an unnecessary by-product of human consciousness are the unnatural sanskaras.

Universes evolve, planets evolve, forms evolve and, generally the process of evolution is quite natural from the stone form to the ape form. But during reincarnation, the exchange of sanskaras becomes unnatural in the multiplicity of human lives, since human beings exchange and collect mostly those sanskaras which are not necessary at all for progress toward their involution.

Treading the spiritual path is crossing the inner subtle and mental heavens and planes. This *crossing* occurs through the *thinning* of the sanskritic impressions during involution. The natural sanskaras, though binding, are necessary for consciousness to evolve into human-form. Unnatural sanskaras, on the other hand, are not only binding but they are an actual hindrance to the spiritual progress of the individual human being.

The mind feeds off sanskaras and digests them in the process of thinking. Every thought, every desire and every movement create sanskaras for the mind, and every thought, desire and movement depend upon sanskaras to keep the mind working. If the sanskaras are not being collected, thought, desire and movement would not be possible, since the mind would not be working. The

mind works by the collecting of sanskaras, and its working function is the exchanging of sanskaras with other minds so it can continue thinking. Sanskaras sustain the mind, the mental body, and through the mind they also sustain the subtle and gross bodies. Without sanskaras the three bodies that are fully developed in the human form could not be sustained. These sanskaras that sustain the human form are a mixture of both natural and unnatural sanskaras.

Sanskaras are also necessary for the functioning of the Avatar and Perfect Masters; these are the yogayoga sanskaras of their universal work. Yogayoga sanskaras are not in the least binding for the Avatar and Perfect Masters; their sanskaras actually have an annihilating effect, for they wipe out the binding sanskaras of others. To work one must be alive, and these yogayoga sanskaras actually sustain the body of the Avatar or Perfect Masters while they do their universal work on earth.

The working of the Avatar and Perfect Masters' minds is utterly different than the working of an ordinary man's mind. The thoughts, desires and movements of the Avatar or Perfect Masters do not create any binding sanskaras; on the contrary, their thoughts, desires and movements annihilate the bindings of those for whom they work. Normal human minds exchange sanskaras, but when one's mind encounters the universal mind of the Avatar or Perfect Master, there is no sanskaric exchange. The Avatar or Perfect Master's yogayoga sanskaras are released into one's mind, and those divine sanskaras wipe out binding sanskaras. There is no exchange of sanskaras between an ordinary man and a Divine Master; there is only annihilation of the ordinary man's sanskaras. Every thought, desire and movement of the Avatar or Perfect Masters is infinite, for their minds are free from limitations.

To fulfill his eternal responsibility to creation the Avatar must descend into human form every 700 to 1400 years. His incarnation is absolutely necessary to fulfill his responsibility. The Avatar does not descend on his own. It is the five Perfect Masters of that particular age who *bring him down on earth* and *place upon him a veil*. The veil is necessary for his human body to be born, to grow and mature into manhood. Until the veil is lifted and the man can assume his divine mission, this man needs sanskaras to sustain his body. These sanskaras are what make up the Avatar's veil; they allow him to take birth, to grow as a child, to mature throughout youth into manhood; and because of this veil the Avatar appears as an ordinary boy or youth until the veil is lifted. These sanskaras which allowed Merwan Sheriar Irani to take birth in Poona, India, in 1894, to grow as a child and go to school until the Perfect Masters made him realize he was *the Avatar* are also called "*vidnyani*." The *vidnyani veil* is lifted when the five Perfect Masters decide¹⁰⁸ it is time for him to assume his divine mission to the world. When the veil is lifted all his vidnyani sanskaras disappear, and the Avatar then obtains yogayoga sanskaras, because yogayoga sanskaras are necessary to perform universal work.

The vidnyani veil of the Avatar is completely different from *the veil of ignorance* with which an ordinary man is shrouded. The veil of ignorance is what keeps man separate from God; it is made of gross, subtle and mental sanskaras. The vidnyani veil of the Avatar is made of vidnyani sanskaras, and it threads through his mental, subtle and gross bodies. These vidnyani sanskaras are created for the sole purpose of sustaining the body of the man who is the Avatar until he is mature enough to assume his divine identity. This veil of the Avatar is created by the five Perfect Masters and it is they who place it over the Ancient One when they bring him back down into creation.

The childhood and youth of the Avatar consists of vidnyani sanskaras. Unlike ordinary children, this child and youth is not bound by any type of sanskaras, and does not collect gross, subtle or mental sanskaras while he is veiled. In this sense, the Avatar is always free, even though as a child and youth he remains under this veil. This veil placed upon him by the Perfect Masters is essentially to protect him and make certain he lives to manhood, so this man can take charge of the universe as the Avatar of the age.

The Avatar's Individuality

The Avatar was the First One in creation, and it was he who first achieved Realization of his Godhood. However, his Realization was different from every soul's Realization thereafter. When the First One realized, "*I Am God*," he simultaneously realized, "*I Am Everyone and Everything*." All souls thereafter realize "I Am God," but do not realize the being of everyone and everything.

This is the Avatar's individuality, and has been established for him alone for all time. But when his individuality was established, together came the duty and responsibility for creation, because he realized that he himself had to bear the consciousness of everyone and everything. So he has to shoulder this responsibility for all time, and he has to *organize* the processes of evolution and involution accordingly so he can bear it.

Most Blessed Earth

The physical universe of creation is the seventh shadow of God, and there are innumerable universes of millions and millions of planets in the universe. There are some universes where all seven stages of evolution are developed, and there are some universes where the stages of evolution are still developing. There are 18,000 planets in the physical universe where human habitation is found. Out of these 18,000 worlds of human beings, some of the planets are inhabited by humans with one hundred percent intellect, and on some of the planets the human beings have seventy-five percent intellect and twenty-five percent heart. On these 18,000 worlds the human intellect is developed to the most extreme extent, and intellect is the only basis of life.

Earth holds a unique position in the physical universe. The earth is the only planet where wine and song exist. Earth is the closest planet to the *creation point*, or *OM point*, where consciousness emerges out of unconsciousness. Wine and song are available only on earth, so there is full scope for the heart qualities to develop and for the process of involution to occur.

The other planets where humanity has evolved are utterly dry of wine and barren of singing. Since there is no wine or song, the heart qualities or feeling capacities of these other human beings are not developing. These humans of intellect have no taste for wine and no inclination for song. Since these humans have no heart faculty, there is no spirituality or spiritual aspiration. Through the intellect the play of the seventh shadow of God—the physical forces in the universe—entices these 18,000 worlds.

It has not been revealed whether these humans of the intellect communicate among themselves through interplanetary travel, but it has been revealed by Avatar Meher Baba that they do not physically communicate with the human beings on earth. To develop the heart capacity they must reincarnate on earth, and millions have done so during this century.

Earth is the one *spiritual planet* in the physical universe, because it is the only planet where human beings have an equal portion of intellect and heart. Involution occurs only on this planet, and that is why the seven thousand members of the spiritual hierarchy are found living here. God incarnates as the Avatar only on this earth; the Avatar does not physically visit the other 18,000 worlds of humanity. Earth is where the five Perfect Masters are always found, where the God-intoxicated masts are found, and where the yogis and saints are found. An individual human being can become a lover of God only on earth, because only here is he offered the wine of love and the song that arises from spiritual intoxication.

Earth is truly the most blessed planet, and we human beings living here are truly the most blessed, for it is here that an individual human being can actually feel the presence of God, can actually develop his inner eye and see God, can actually shed all sanskaric impressions and become one with God. Only on earth can one encounter fifty-six human beings who are actually God in human form. When these fifty-six human beings talk, it is God talking; when they touch, it is God touching; when they meet other human beings, it is God Personified meeting these people.

Truly we are most blessed who live on earth, for God descends on this planet age after age, and he brings with him increasingly more wine and song every time he comes. Only because of the Avatar is it possible for human beings to recognize the Reality.

The Lord's Universal Game

The universe is the outcome of the whim of the Lord. When the Lord realized his own whim and observed the outcome of his whim in the form of creation, he took the responsibility of the whole universe upon himself. He turned the creation into his playground in which to play his divine game.

At the beginning the Lord was a mischievous child, and after so many countless ages he has become the Ancient One to mankind. Despite what mankind thinks, creation remains the whim of this mischievous child, and no matter how he reveals himself to man as the Ancient One, in him always remains that mischievous and whimsical nature.

The Lord plays his game of creation continuously at great cost to himself in his impersonal formless form. Since it is not possible for mankind to recognize or understand his game, he visits earth in human form, born as a child, to place his *seal* in the hearts of humanity. As man he works so that his seal is stamped into every aspect of life, and when this work is completed he drops the body as an old man, so that creation can feel the universal push for all levels of consciousness.

This child whom we worship as the Lord, his whim is born of eternity, and infinity itself rises to manifest out of his whim. The mischievous child who eternally feels the urge to play visits earth, and forms a circle of friends to play with him in his self-created universal game.

The Lord And His Circle

The Lord's circle of 122 men and women assist him in his universal work. His circle has ten circles of twelve members each. The inner circle consists of fourteen—twelve men and an appendage of two women. Each of the nine other circles of twelve members has a specific number of men and women.

The Lord selects people to form his circle from out of the circumstances of his universal work. It is his universal work that determines which individuals he selects to be in his circle, because the post of each circle member is exact and has definite qualities. Certain characteristics are required to fill each post.

The post of each circle member is of an *infinite nature*, and that specific post is represented by an opposite of the Infinite Substance. For example, the Substance of God is of Infinite Truth, and its opposite is Original Maya, so there is one circle member who represents *Maya*. The Substance of God is Infinite Consciousness, and its opposite is Infinite Unconsciousness, so there is one circle member who represents Infinite Unconsciousness, *Ishwar*. The Substance of God is Infinite Light and its opposite is infinite darkness, so there is one circle member who represents infinite darkness, *Chhaya*, and so forth for all 122 circle members.

Each member of the inner circle represents the post which is an infinite opposite aspect or attribute of God. Each of the ten circles is linked successively with each other, according to the successive sanskaric links. For example, the second circle of twelve people is linked with the first inner circle, the third circle of twelve is linked with the second circle, and so on, as the tenth circle is linked with the ninth circle.

Infinite Original Maya is the opposite of God, and each opposite infinite aspect or attribute of God exists in Original Maya. Therefore, the post of Original Maya is the highest post, and that post is always held by a woman, who is representative of *Eve* or *Vaikunth*.

In the state of Nirvan, when Infinite Unconsciousness is experienced, Infinite Consciousness is experienced in the instant following in the state of Nirvikalp. When infinite darkness is experienced in Nirvan, instantly Infinite Effulgence is experienced in Nirvikalp, and so on ad infinitum. The members of the *inner circle* represent the post of an infinite opposite aspect or attribute of God, and since their posts are stationed in the state of Nirvan, they are destined to attain the Realization of God in their lifetime. The posts of the other circle members are also stationed in Nirvan, and since the successive circles are closely linked with each other they are also destined to attain Realization, but their Realization is during the period of the Avatar's 100 or 200 years of world manifestation.

The vidnyani sanskaras of each member cannot collect new binding sanskaras, because of the influence of the Avatar's yogayoga sanskaras. The vidnyani sanskaras of each circle member sustain their physical existence among other people; ultimately these vidnyani sanskaras vanish at the appointed time of their Realization.

The Avatar begins his universal work with his circle members, and because of the universal force of this work, gradually other people start loving him. Some lovers of the Avatar are linked to the circle members, and some achieve the status of the Avatar's workers. These workers are directly connected with the members of the Avatar's circle through a past sanskaric link, and they are connected to the Avatar through love and obedience. Some lovers work *unofficially* for the Avatar, and some do no work but love and obey the Avatar, but neither of these has a direct sanskaric link with any circle members. Their connection is a direct link of love with the Avatar alone, and their association with the circle is an indirect connection. The chief workers in the spiritual panorama of the Avatar are the God-intoxicated *masts*. These God-intoxicated men and women are assigned the great duty of *spiritual work*. These masts work outside of the sanskaric pattern of the circle and lovers, but nonetheless, they are *the main medium* of the Avatar's spiritual work during this age.

Those who are not directly connected with the circle members, but have a profound love for the Beloved Avatar, also attain the Realization of God in a manner similar to the circle members. The sanskaric pattern of the circle is the *official* pattern of the Avatar's work, and the pattern of the lovers and masts is the unofficial pattern of the Avatar's work. For instance, Kalyan was the chief disciple of the Hindu Sadguru Ramdas in the 18th century, but Kalyan was not a member of Ramdas' circle of twelve men, even though he attained the status of chief disciple and became God-Realized. The pattern of the circle is the main part of the Avatar's universal work. But there are numerous other parts of his work, and the Avatar deals with these other parts himself, independent of the circle. For instance, his work with the masts and saints he always handles directly.

God-Realization occurs more frequently during an Avatavic advent than at any other time. Everybody is directly or indirectly connected with the whole universe. If any human being attains the Realization of God, the whole universe is benefited because the sanskaric connections of others with that God-Realized man or woman are completely wiped out.

Suppose "A" is connected with "B" by 50 million sanskaras. Out of these 50 million sanskaras with "A", "B" is connected with "C" by 40 million sanskaras. Out of these 40 million sanskaras with "B", "C" is connected with "D" by 30 million. In this manner of sanskaric linkage, "A" is connected with "Z", the whole universe, by some number of sanskaras.

Now if "A" attains God-Realization, it means that is "A" is free from *all* sanskaras. Therefore, the connecting sanskaras of *all* others with "A" will be broken. In this sanskaric annihilation, 50 million sanskaras of "B" will be wiped out, 40 million of "C" will be wiped away, 30 million of "D" will disappear, and so on to "Z", until the whole of the universe feels the effect of the annihilation of its connections with "A."

An Avataric cycle precipitates the Realization and Liberation (*Mukti*) of many souls bound in the universe. Not only do the circle members of the Avatar attain Realization, but also many lovers and workers attain this same Divine Consciousness. Though many people are at present attaining Realization, they are dropping their bodies immediately upon realizing God, because the number of God-Realized human beings living on earth always remains at *fifty-six*. Liberation or *Mukti* occurs always at the moment of dropping the body, and during the Avataric period there are many who attain the rare benefit of Liberation from the rounds of birth and deaths and enjoy *Eternal Bliss*.

Thus, because of the now frequent blessing of Realization or Liberation given by the Avatar to many people, the whole sanskaric pattern of the universe *changes*. The thick binding fabric of illusion becomes thin and weak, and humanity's consciousness changes enabling their eyes to see the rays of Light, and thus proceed more freely and with greater certainty toward the path of Truth. When the whole sanskaric pattern of the universe changes, that will be the time of Avatar Meher Baba's total manifestation, and humanity will see it as his worldwide manifestation.

The Song Is Being Sung

When God descends on earth, it is for the sake of universal work. The Avatar works on all planes of consciousness in involution and in all stages of evolutionary consciousness. The Avatar's universal work is divided into four sections. Foremost is his work for the circle members of 122 people; this work for the circle is his *main* work. The Avatar does special work for his closest lovers and dedicated workers. In each advent he has a *chosen mission* for the world, and he does general work for all the planets in the universe with human life and evolutionary forms.

The Avatar's circle consists of 122 men and women. Each circle member is *as if* a part or sub-part of his physical body. The Avatar sees to it that each part of his body functions well; therefore he keeps each member of his circle strong and capable of work.

The function of each member remains specific, similar to the function of the brain, eyes, ears, mouth, nostrils, arms, hands, pelvis, legs, feet, etc. Just as the brain, eyes, ears, arms, legs, etc. of the body function when directed without knowing that they are functioning, the circle members function for the Avatar. The circle members who are the Avatar's functioning-body do not know what function they are performing. For instance, Aga Baidul was called Meher Baba's nose, but Baidul was not aware of being the nose of the Avatar's functioning-body.

The circle members have *sanskaras*, but they do not bind as gross, subtle or mental *sanskaras* bind. The *sanskaras* of the circle are termed *vidnyani sanskaras*, which means these *sanskaras* have no grip; they do not attract new *sanskaras*. But these *vidnyani sanskaras* of the circle are not like the *yogayoga sanskaras* of the Avatar used by him for his work. The *yogayoga sanskaras* of the Avatar are the divine free *sanskaras* which *actually nullify* binding *sanskaras*. The circle members' *vidnyani sanskaras* are also binding, but much differently from the binding of gross, subtle or mental *sanskaras* which do attract new *sanskaras*. The Avatar uses his *yogayoga sanskaras* to wipe out these *vidnyani sanskaras*. The Avatar gives his circle members his *yogayoga sanskaras* in such abundance that these men and women eventually become completely free from all their *vidnyani sanskaras*. In this way the Avatar prepares each member of his circle for God-Realization.

The Avatar gives his wine first to the members of his circle to make them capable of performing his or her particular function. The members' functions are essentially one function—to create the song of wine and compose the tune for the song of this Avataric age. *Wine* means divine love and the Avatar's wine is the love he gives. The song is his divine work, and the song of this Avataric age is the work he does for the universe. During every age the song has to be created anew and the circle members help the Avatar compose a tune which will be appropriate for this cycle of time. The circle members do not know that they are creating his song. Only the Avatar is aware of the particular functions of all the parts of his body: the mouth speaks, but it does not know what it is saying; the hand writes, but it does not know what it is writing; the heart feels, but it does not know what it is feeling.

The specific duty of each circle member remains exact, and they share in composing the tune for the song of his universal work. They help the Avatar in this work of composing a song, by sharing in his universal work—performing specific universal duties. After the dropping of the Avatar's physical body, the composing work of the members continues until they all attain God-Realization.

Since the circle members are parts of the Avatar's body they still remain those parts even after he drops his physical form; in this sense, his body functions through the circle members. Though the Avatar has dropped his physical form, he is still working through his impersonal form; and though some circle members have dropped their bodies, the Avatar continues functioning through the circle members who are living; and he will function through those living members until his universal work has completely manifested.

Each member of the circle of 122 has a specific post designated by the Avatar. The Avatar works, unknown to the circle member, through that post according to his own dictates. Each member plays an important role in the universal work of the Avatar, because it is actually through each circle member's post that the work of the Avatar affects the universe.

Each post of the circle is an infinite opposite of the Avatar's reality. Reality is the Infinite. Infinity is the existence of the Infinite. Infinity includes everything and there exists nothing beyond this Infinity of the Infinite. Within this Infinity is included the Everything and the Nothing. The Everything is the Infinite, and It is the substance. But the Nothing is also infinite, as it is the shadow of the substance. Everything and Nothing are infinite opposites, as the substance and its shadow are infinite opposites.

The Nothing is the opposite of the Everything. Everything includes Infinite Reality, Knowledge, Power, Bliss, Light, Love, etc., and therefore, the Nothing includes the opposites of these qualities. In the Nothing is the opposite of Reality—Maya; the opposite of Knowledge—infinite ignorance; the opposite of Power—infinite weakness; the opposite of Bliss—infinite suffering; the opposite of Light—infinite darkness; and the opposite of Love - infinite hatred, and so forth ad infinitum.

This play of opposites serves the ultimate state of consciousness—*Nirvan-Nirvikalp*. For when infinite ignorance is experienced in Nirvan, Infinite Knowledge is experienced in Nirvikalp. When infinite darkness is experienced in Nirvan, Infinite Effulgence is experienced in Nirvikalp. When infinite suffering is experienced in Nirvan, Infinite Bliss is experienced in Nirvikalp, and so forth ad infinitum until Infinity includes Everything.

It is the posts of the Avatar's circle members that represent these infinite opposites experienced in Nirvan. So Maya or infinite illusion, infinite ignorance, infinite weakness, infinite suffering, and so forth are the posts *representative of Nirvan*; and each member of the Avatar's circle of 122 unknowingly represents a very definite post and very definite *quality of Nirvan*, as each is at the stage of the very edge of Realization.

The Opposite

God is Existence and Existence is substance, The substance is real; it is Everything, and it must have its shadow, the unreal, the Nothing. The shadow is the opposite of substance, and as the substance of God is infinite, his shadow is also infinite: The substance of God is the Everything, the Infinite, and the shadow is the Nothing, but the Nothing is also infinite—infininitely unreal.

God, the Everything, has innumerable aspects and as God is the Infinite, all his aspects are also infinite, The Everything has an opposite; it is the Nothing, which is everything else, everything that is not of the substance of God. God's aspects include Infinite Reality, Infinite Knowledge, Infinite Honesty, Infinite Beauty, and so forth ad infinitum. Therefore, the shadow is the opposite, and the opposite of Infinite Reality is infinite illusion; the opposite of Infinite Knowledge is infinite ignorance; the opposite of Infinite Honesty is infinite dishonesty, and the opposite of Infinite Beauty is infinite ugliness, and so on. The shadow is an infinite opposite, and since God is Everything, the shadow has innumerable infinite opposites.

The state of God's Self-Existence can only be attained by passing through the medium of its opposite, the infinite illusion. This means that the value of light or consciousness can only be known because of its opposite, darkness or unconsciousness. If there is no darkness or unconsciousness, light would not be perceived as light or consciousness. But value is only a comparative term, and Truth is recognized as Truth because of its shadow, the very opposite of Truth, Maya. Thus, it is through the experience of the opposites that all things become known.

Creation emerged originally out of the infinite shadow, and out of this original infinite shadow, innumerable shadows have emerged in the illusion of creation. This means that an innumerable number of ignorant states have come out of the original infinite ignorance; innumerable number of illusions have come out of the original infinite illusion; innumerable number of lies have come out of original infinite dishonesty; and innumerable number of ugly things have come out of original infinite ugliness, and so forth ad infinitum.

God is indivisible, and though his shadow is infinite, this shadow is the opposite; it is limited in nature and divisible. As the shadow is divisible, innumerable numbers of shadows have emerged from it in the forms of innumerable states of infinite illusions, ignorances, lies, uglinesses, etc.

God in the Beyond state is in the state of *Nirvikalp*, and the opposite shadow is the state of *Nirvan*. The infinite shadow, which includes infinite ignorance, infinite unconsciousness and infinite illusion, can only be experienced in the state of *Nirvan*.

Limitations emerge out of the original shadow of God in the form of creation in order to return to the original state—consciously. *Anything which crosses its limit becomes opposite*. Therefore, each drop which enters creation passes through the limitations of evolution and involution finally to experience the infinite shadow consciously in Nirvan. Innumerable numbers of limitations emerge in evolution and involution of consciousness for one ultimately to experience INFINITE CONSCIOUSNESS in Nirvikalp. The unconsciousness of God is infinite, but being shadow, it is limited in nature. Therefore, the drop which crosses its limit of unconsciousness and experiences the infinite shadow becomes *infinite in nature*—it becomes God.

INFINITE UNCONSCIOUSNESS is the Creator of creation, and every drop is a *creator*. But INFINITE UNCONSCIOUSNESS cannot create anything without the substance—the INFINITE CONSCIOUSNESS—behind it. Innumerable numbers of drops form the INFINITE UNCONSCIOUSNESS, which creates creation. INFINITE UNCONSCIOUSNESS, being infinite, infinitely creates innumerable drops. But drops, being finite, create finitely. When the drop creates finitely, it experiences finitely. So creation is experienced limitedly by an innumerable number of drops. In Nirvan, any drop automatically achieves the capacity of creating infinitely, and when any drop starts creating infinitely, it finally crosses the limit of its nature, limitedness. When limitedness is gone the drop automatically becomes infinite in nature—it becomes *Ocean*. The Ocean is the infinite nature of Nirvikalp.

In the domain of shadow, everything is illusory and therefore *meaningless*. Until the experience of God is attained by crossing beyond *all limits* in the domain of shadows, all experiences are illusory and meaningless. *Limit is the opposite*, and all the limits mean all the opposites. Intelligence and stupidity exist as limits in the shadow. In Reality, there is no such thing as intelligence or stupidity, because Reality is neither limitedly intelligent or limitedly stupid. Intelligence and stupidity are the phenomena of the opposites, of illusion. God is unchangeable and eternal; the INTELLIGENCE that is of God knows no limit to Its INTELLIGENCE, so there are no degrees of intelligence in the Reality of God, no opposite called stupidity. Intelligence and stupidity are only phenomena of illusion, and one has to transcend beyond the limit of finite intelligence in illusion in order to experience Reality—INFINITE INTELLIGENCE.

When one experiences the infinite shadow in the state of Nirvan, one experiences the limited nature of the infinite shadow; and in an instant one experiences the state of Nirvikalp, the unlimited nature of the Infinity, as individual finite consciousness transforms into the infinite.

Nirvan-Nirvikalp is one divine state of sequential conditions. In order to experience God in the Nirvikalp state, it is absolutely necessary to experience the infinite shadow in the state of Nirvan first. Therefore, the opposite of God himself, his infinite shadow is important; but this importance is only one of

sequence. However, due to the sanskaric involvement with the innumerable shadows in the process of the evolution and involution of consciousness, every one of us remains caught in this domain of illusion—meaninglessness—thus it is inconsequential.

The Avatar and Perfect Masters work in this domain of innumerable shadows to turn the drops toward the Original Shadow—Nirvan. For when one experiences the Original Shadow, in the next instant God is experienced—the Original Reality, Nirvikalp.

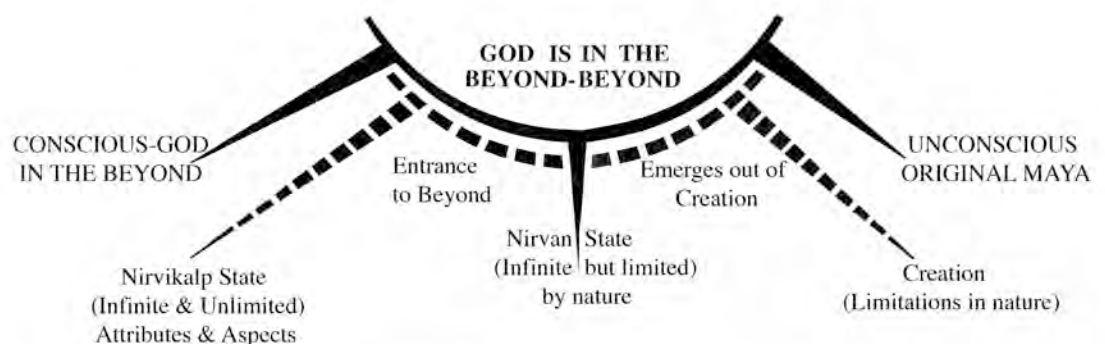
For his universal work in the domain of the shadows the Avatar has a circle of 122 people. Each member of the Avatar's circle represents an infinite opposite aspect of the Truth in the infinitude of the Original Shadow—in Nirvan. The Avatar himself represents the infinitude of the Original Reality—in Nirvikalp.

When the infinite opposite is experienced in the state of Nirvan, then God's infinite nature is experienced in the state of Nirvikalp. Therefore, each person who represents an infinite opposite in the Avatar's circle is important for the entire evolution and involution of creation. The Avatar selects each member of his circle to represent an infinite opposite aspect of himself for the universal work. He works through each opposite as the members function through his universal mind, and all levels of consciousness in evolution and involution are affected through that circle member.

The Avatar is free and each circle member represents one of the bindings that he works to annihilate in creation. As Meher Baba is infinitely compassionate, being Infinite Mercy, he works through the circle member who represents infinite cruelty in order to rid the world of all forms of cruelty. As Meher Baba is infinitely knowing, being Infinite Knowledge, he works through the circle member who represents infinite ignorance in order to rid the world of all forms of ignorance, and so on.

The Avatar works directly with each circle member and indirectly with the other forms in the universe. Each circle member represents and reflects an aspect of his universal mind and universal body, while the Avatar works on all levels and planes of existence in the gross, subtle and mental worlds.

This is the age when materialism is at its height and mankind is firmly identified and associated with material things. The Avatar uses his Infinite Knowledge to free humanity from its entanglement with all aspects of the material world.



Infinite All
CONSCIOUS-GOD
THE AVATAR

All-Indivisible
UNCONSCIOUS-GOD
CIRCLE MEMBER

All-Divisible
UNCONSCIOUSNESS
EVERYTHING & EVERYONE

1. Infinite Reality	Maya--Infinite Illusion	Infinite number of illusions
2. Infinite Effulgence	Infinite Darkness	Infinite amount of darkness
3. Infinite Love	Infinite Hatred	Infinite amount of hatefulness
4. Infinite Happiness	Infinite Misery	Infinite number of miseries
5. Infinite Peace	Infinite Anger	Infinite number of angers
6. Infinite Mercy	Infinite Cruelty	Infinite number of cruelties
7. Infinite Truth	Infinite Falsehood	Infinite number of lies
8. Infinite Wisdom	Infinite Foolishness	Infinite number of follies
9. Infinite Purity	Infinite Impurity	Infinite number of impurities
10. Infinite Freedom	Infinite Binding	Infinite number of bindings
11. Infinite Courage	Infinite Fear	Infinite number of fears
12. Infinite Knowledge	Infinite Ignorance	Infinite number of ignorances
13. Infinite Kindness	Infinite Indifference	Infinite number of indifferences
14. Infinite Indivisibility	Infinite Divisibility	Infinite number of separations

His Dear Friend

The Avatar works for his circle directly and for the universe indirectly through his circle members. As each circle post represents some opposite of Infinity, each post is a medium for the Avatar's universal work.

The opposite of the Avatar's Infinite Effulgence is infinite darkness. Meher Baba would comment about his old friend, Gustadji, "*He is my dark side ... My shadow.*" Gustadji was a circle member and his specific post represented infinite darkness. In other words, through Gustadji Meher Baba worked inwardly on the *dark side* of each human personality.

During the Avataric advent, all 122 members of Meher Baba's circle receive God-Realization one at a time over the 100 to 200 years of his manifestation. It is their sanskaric annihilation that changes the sanskaric pattern of consciousness throughout the world. Each member of the circle becomes God-Realized, one by one, not in groups of two or three.

Gustadji was among the first of the inner circle of fourteen to become GodRealized. After Gustadji died in 1958, Meher Baba sent a telegram to certain followers around the world, stating, "*My dear friend Gustadji has realized me as I really am.*" Soon after this, Meher Baba began declaring himself to be Infinite Effulgence, for his shadow of infinite darkness was being annihilated through Gustadji's death.

As several of the old mandali have passed on, Kaka, Baidul, Adi, Padri, and others, I have realized that the void created by each mandali can never be filled until the next Avataric advent. Each circle member is assigned some particular universal duty by the Avatar during each advent, and though that duty may be unknown to the circle member as each functions unconsciously on a universal level, that duty cannot be transferred to anyone else. The void created by the death of any of the mandali is not a void, but the *fulfillment of a universal duty*. When the specific duty of the circle post is discharged, no other duty is required to be fulfilled until the Avatar's next advent. However, if the duty is not completely fulfilled by the circle member, he or she has to come back again to fulfill that particular assignment. The duty of each circle post must be fulfilled within the 100 or 200 years after the dropping of the Avatar's physical body.

For Gustadji or Padri and certain others of the inner circle there is no possibility of there being substitutes. Someone will continue to do the outer work in their place, but that person cannot be regarded as a replacement for Gustadji or Padri. Though each circle member has a shadow, as Gustadji was Baba's physical shadow, there is no substitute for any of the men and women mandali. *Mandali* means here only the circle of 122 people.

His Song For The Universe

The special work of the Avatar is for his close lovers and dedicated workers. The circle members help the Avatar in composing the song of his universal work, and the lovers help him in singing the song composed by the circle. The lovers are the nightingales of the rose garden in the *infinite heart* of the Avatar, and his workers share in the tending of the roses.

The Avatar gives the wine of love to his lovers and thereby they receive the capacity for singing the song which has been composed by the circle. The Avatar's special work for his lovers is to make them sing the song of this age, and allow the fire of their singing to burn away their binding sanskaras.

While the song of the Avatar is being composed by the circle and being sung by his lovers, the Avatar gives wine to the world and in its intoxication humanity receives the capacity to hear the song of this Avataric age sung by his lovers. Humanity on earth hears this song and is awakened to the Original Word—the Source of the song. In this way, the circle members and the lovers are mediums of the Avatar's work, and though the Avatar himself does his own work, he makes use of these mediums for their benefit.

The Avatar's gifts of wine and song manifest only on earth, but still he has to give a push in consciousness on all planets, and this work on other planets is of a general nature. The Avatar does not give his wine and song to the other 18,000 planets with human beings, and so those planets remain dry and barren of heart, though there is a gradual development of heart quality on some of these planets.

Since the birth of the Avatar on earth, millions of humans from these other planets have also taken birth on earth. These humans of the intellect are coming here for the Avatar's wine and song, but since their intellect is all that is developed and not their heart, these people require numerous births on earth to begin finally to taste the wine of love and hear the song of the Ancient One.

We, the humanity of earth, are truly blessed by the advent of Avatar Meher Baba, for now is the time when the wine of his love is most available. Let us therefore thirst for this wine and sing the song of the Avatar's glory in this age.

“Can I Not See You, Who Are So Near Me?”

God is Everything, and therefore INFINITE CONSCIOUSNESS is in God and INFINITE UNCONSCIOUSNESS is also in God. Creation is in the state of INFINITE UNCONSCIOUSNESS, and the purpose of the creation of individual beings is for them to experience INFINITE CONSCIOUSNESS. But in order for these beings to experience Light and Knowledge, they have to experience the opposites—darkness and ignorance. In creation there is an infinite difference between the Effulgence of God and the darkness in the universe, and between the Knowledge of God and the ignorance in the mind of man. For man to experience God, the infinite difference must be bridged. And so to experience INFINITE CONSCIOUSNESS, a man must necessarily have to experience consciously the INFINITE UNCONSCIOUSNESS.

God is the Infinite One and he is infinite in every attribute, every dimension and every faculty. This Infinite Being is indivisible, and therefore each individual has come out of God and is God in essence. This means that each individual being has come out of INFINITE UNCONSCIOUSNESS, but within every individual being there is both INFINITE UNCONSCIOUSNESS and INFINITE CONSCIOUSNESS, for everyone is returning to God, to the state of INFINITE CONSCIOUSNESS. The INFINITE CONSCIOUSNESS in each individual being, however, does not know Itself as INFINITE CONSCIOUSNESS. It knows Itself only through the medium of INFINITE UNCONSCIOUSNESS.

In the beginningless beginning, INFINITE UNCONSCIOUSNESS and INFINITE CONSCIOUSNESS arose out of the Infinity of God. INFINITE UNCONSCIOUSNESS is the original thought, "*Who Am I?*", and this INFINITE UNCONSCIOUSNESS emerges as the process of infinite thinking. INFINITE CONSCIOUSNESS is the Original Word, "*I Am God.*" This Word is soundless. INFINITE UNCONSCIOUSNESS has sound and this conditional sound is the opposite of soundlessness. The INFINITE UNCONSCIOUSNESS is the Nothing and its sound is false, because it is the sound of nothing.

The process of gradually attaining INFINITE CONSCIOUSNESS is the progression of evolution and involution, and it is in the domain of INFINITE UNCONSCIOUSNESS, out of which the process of infinite thinking emerges. The rising of false sound is most faint in the first two stages of evolution the stone and metal forms. False sound becomes increasingly loud through the evolutionary stages of vegetable, worm, fish, bird and animal, until in man, false sound is loudest. The falsehood of this sound becomes infinite energy in the subtle conscious yogi, and this sound becomes infinite thinking and infinite feeling in the

mental conscious saint. All false sound becomes *infinite nothingness*, and thereby becomes nullified in the divine state of *Nirvan*. At the instant this false sound of the Nothing is nullified, the Original Word is realized as the soundlessness of the Everything in the divine state of *Nirvikalp*.

When God descends into the domain of INFINITE UNCONSCIOUSNESS as the Avatar, he embodies in his flesh the Original Soundless Word in the domain of false sound. The Avatar works for the universes to advance gradually the false sound of beings in evolution or involution toward soundlessness. Progress in evolution and, involution depends completely upon sanskaras. Without the many types of sanskaras, progress in evolution or involution would not be possible; therefore, gross, subtle and mental sanskaras are necessary for the individual to pass through the INFINITE UNCONSCIOUSNESS.

The process of evolution usually develops in a natural progression of consciousness from stone to animal. Evolution is essentially the natural process of winding sanskaras, until full consciousness is attained at the stage when the human form is developed out of the total mass of sanskaras. That mass of sanskaras is natural in the first human form, but it gradually becomes unnatural thereafter in the process of millions of reincarnations. During reincarnation human beings collect sanskaras that prove to be *unnecessary* for progress toward the Realization of God.

The state of God-Realization is a soundless state. Nirvikalp is the state of soundlessness, and this soundlessness is the state of impressionlessness. The state of Realization is an impressionless state of mind, and this state of mind is completely soundless.

Sanskaras which are necessary for progress toward soundlessness are *progressive-natural-sanskaras*, and those which become an obstruction in progress are *obstructive-unnatural-sanskaras*. Both types of sanskaras have false sound. Progressive sanskaras have a natural sound, and the obstructive sanskaras have an unnatural sound. Both must be nullified in order to achieve soundlessness.

The Avatar's yogayoga sanskaras also have sound. This sound of his divine sanskaras is the real sound emanating from the Original Soundless Word—from his real state of *Sahaj-Samadhi*. The real sound that his yogayoga sanskaras emanate nullifies the effect of the false sound in individuals in proportion to the progress necessary for each of them.

The Original Word emanating through the Avatar's yogayoga sanskaras is always of soundless sound. Since the Avatar is responsible for the entire creation from beginning to end, his INFINITE CONSCIOUSNESS is eternally in action. The Word in the CONSCIOUS INFINITE CONSCIOUSNESS when put into action by the Avatar, has soundless sound; but when not in action, it is soundless. When a Perfect Master works for the universe, the Word in him has soundless sound. When a Perfect Master drops his body, the Word remains soundless, because the INFINITE CONSCIOUSNESS does not remain in action through

him. But the INFINITE CONSCIOUSNESS always remains in action through the Avatar, whether he is in a human body or not, since he is responsible for the creation for all-time, and the Word in him is eternally the soundless sound.

In order to convey an idea of the INFINITE CONSCIOUSNESS always being in action through the Avatar, I am relating the following incident that happened while Meher Baba was incarnate.

In 1955, Meher Baba was staying in Satara, India, and I was the watchman near him every night. Before the second automobile accident, Baba would have the nightwatchman seated outside of his room. When Baba would clap, the nightwatchman would go in the room and attend to Baba. Generally Baba would clap every fifteen or twenty minutes, and I would have to attend to him many times during the night.

When I would start the watch, Baba would repeat three instructions every time: *"First, keep awake. Second, do not move. And third, do not make any noise."*

On one particular evening when I started my watch, Baba repeated these instructions over and over, at least five times. Then he told me to sit outside his room. When Baba would rest inside the room, the doors, windows and ventilators would all be closed. His room would become like an oven during the summer.

As instructed by Baba, I was seated on the verandah in a chair. I sat there like a statue, because Baba had emphasized that I should not make any sort of movement. The mosquitoes were out, and they were biting fiercely, but I could not slap at them.

I was expecting that after fifteen minutes, Baba would clap and I would be able to go inside. This was my only relief every night. I was waiting for Baba's clap, but this night Baba did not clap. I would become anxious to hear his clap. Half an hour passed by; then one hour; then an hour and a half. Two hours passed by and Baba still did not clap! My whole body started aching. I became very stiff and sore, because I was seated like a statue. And those mosquitoes—they were biting fiercely and drawing blood!

Suddenly I heard Baba snoring and I thought, "Now this is my chance." I had become very stiff and thought I would now be able to change my position. I started lifting one of my legs very slowly, without making the least noise, but as soon as I started lifting my leg, Baba clapped.

I went inside, and immediately Baba scolded me, *"Why did you move?"* I was dumbfounded, since I had not made a noise of any kind. How could he have heard me, both doors and windows were closed, and he was snoring? I could not reply to Baba, and after I was calmed, he gestured, *"When I see the whole universe while I am supposed to be asleep, can I not see you who are so near me?"*

This incident reveals how the Avatar is always conscious and always working, and though Meher Baba would rest his physical body, he would remain consciously

working for the universe. Meher Baba has dropped his physical body, but he is still working. He is working in the same manner that he did when he gave rest to his physical body. The physical body must have rest, and since he dropped his body, Meher Baba is resting. He will rest for 700 years. But despite his physical absence, Meher Baba continues working throughout this period of 700 years. These next 700 years of work will be like the hours his body was resting, yet he remains conscious of the universe.

Meher Baba observed apparent silence for his universal work in order to break his silence, and he had to break his silence in order to complete his work. The result of his universal work is still to be manifested in full, and this means he is continuing to break his silence until the total result of his work in the universe is completely manifested. The yogayoga sanskaras of his work have real sound. It is through the release of the yogayoga sanskaras through his universal mind that the real sound will manifest as the result of his work, and this will be the breaking of Meher Baba's silence.

Since Meher Baba dropped the body, the real sound is active and this sound is nullifying the undesirable effects of the false sound in creation. This is being achieved through the release of yogayoga sanskaras from the universal mind. The Infinitely Conscious Consciousness is in action through the impersonal form of the Avatar's universal mind, and the real sound of the Original word is also released as yogayoga sanskaras through his impersonal form.

The real sound, released by universal mind, nullifies the false sound of the obstructive-unnatural-sanskaras, as well as the false sound of progressive-natural-sanskaras, minimizing the period of each soul's journey toward the state of soundlessness—*Nirvan Nirvikalp*.

Avatar Meher Baba is now resting, but only in a physical sense. He is still working internally, and this work requires no physical exertion. The INFINITE CONSCIOUSNESS manifesting through him is continually in action—always conscious—because the Avatar is eternally responsible for the whole of creation. If Meher Baba were to go to sleep, the whole of creation would sleep and its existence in non-existence would completely disappear! But he never sleeps; he only rests! He is always awake and internally he is always working continuously—without a break in time.

The major portion of the result of Meher Baba's work is still to come, and the real sound of his universal work has to manifest totally. Therefore, let us wait at his feet by surrendering our lives to him. Meher Baba's INFINITE CONSCIOUSNESS continues—fully at work—so as to bring the day of his total manifestation. On that day, we will experience that the Avatar of the age has not been resting, but has been most active.

God is love. Out of his love the Avatar works continuously for the benefit of the whole creation. His love and mercy for the creation do not allow him to rest. If he gave up his consciousness of creation, we would all perish.

The Force Of The Ocean

Every river is bound to meet the ocean—either it joins another river and then flows to the ocean, or it flows directly into the ocean. Every river is bound to meet the ocean sooner or later. So, also, every river of life is bound to meet the Ocean of God. But the flow of every river of life toward the Ocean of God is damned up by illusion. Consequently, every river flows back onto itself, caught in a whirlpool, opposite from the direction of the Ocean of God. Each river of life has become damned in whirlpools of illusion.

When the Avatar comes he embodies the force of the Ocean, and turns the flow of every river of life back toward the Ocean of God. He does this by destroying the obstructions produced by the currents of unnatural sanskaric flow, and thus changes its direction into a natural course. The entire sanskaric flow of the universe is changed altogether—the rivers which flowed into whirlpools of unnatural darkness now flow naturally toward the light.

The Avatar is the Ocean, and though while in creation he is in drop form, he always remains as the Ocean of God. The force of his being is oceanic, and through this oceanic force he fulfills his duty to turn the course of every river of life toward him—the Ocean.

Every River Is Turning Toward The Ocean

Every form of consciousness is a river of life. When the course of every river of life in the universe gets turned toward the Ocean of God through the work of the Avatar, every river manifests the divinity in its consciousness. This manifestation of divinity, however, differs from river to river, from one level of consciousness to another. There are some rivers whose course has been altered already, and that consciousness has reached a certain level, merging with the Ocean of God. There are some rivers which are being altered now, and that consciousness is reaching out to merge with the Ocean. There are many rivers whose courses are just beginning to be altered now—turning away from illusion—and are just beginning to reach out to flow toward the Ocean.

The manifestation of the Avatar's divinity differs from individual to individual, according to the degree of altered consciousness. Despite these differences, the flow of each and all the rivers is turning in varying degrees toward the Infinite—the Ocean.

Therefore, the divinity within the Avatar is manifesting to one and all in the universe, and because his divinity is of the Ocean—the Infinite—it is merging with one and all.

The oceanic force of *the Word of words*, out of the silence of Avatar Meher Baba, is turning the course of every river of life in the universe toward his Ocean. When the course of every river in the universe will be turned toward the Ocean and all consciousness feels this alteration, it will be regarded by humanity that he has broken his silence. He has spoken the Word to humanity through the universe and has manifested himself by merging all sounds within his oceanic soundless sound.

The breaking of Meher Baba's silence is the force of the ocean in the universe. This breaking of his silence is the force that turns the course of every river of life in the universe toward the Ocean. Because every river's course has turned toward the Ocean, every state of consciousness is drastically altered, because each individual feels the force of the oceanic *stirring* within his own river of consciousness. Each state of existence will experience the manifestation of the Avatar and each human being's consciousness will feel the impact and thus hear within himself the sound of the soundless Word of his silence stirring. This feeling within of the oceanic force, or hearing of the Ocean stirring within oneself, is in proportion to the alteration of each individual's consciousness, or the very merging of the river within oneself with the oceanic flow throughout the universe.

When every level of consciousness is turning toward the Reality of the Infinite—the Ocean—it will be quite a new era, and an awakened mankind will rise above the distinctions of caste, creed, religion, color, and belief, because human consciousness will feel the light throughout the whole universe. This will be the experience of true brotherhood and that light which is that all-pervading INFINITE CONSCIOUSNESS—*THE OCEAN OF LOVE*.

The Point, Here

God is omnipresent and he cannot be absent. *Here* is the point which is infinite and eternally present. This point is that point in infinity and eternity where there is no past and no future. *Here* is in infinity. *Here* there is only the eternal present.

Here is the point where there is no space. This point is beyond gross, subtle and mental imagination. Where gross, subtle and mental imagination stop, this point is found as infinite. *Here* is where the mind stops. The abode of God is in this point of *Here*. This point is within every heart and when this point is found—God is found.

Imagination is what takes man away from this point; then he imagines different points in space to wander through. Imagination is intense; its power is overwhelming; it makes man its slave. In God, there is no point except the *Eternal Here*; this is the Truth. In imagination there are innumerable points, for space exists in imagination. There is always wandering in imagination and this wandering is without aim. This wandering takes man nowhere, as the wanderings of man always keep him in the space of imagination.

Though imagination is powerful, it fears divine love. Where there is the slightest amount of divine love, imagination becomes powerless. Divine love slows the mind and this makes imagination weak. When one has experienced even the slightest amount of divine love, he stops wandering and his journey toward the Truth, *Here*, begins. The happiness of that person who has begun his inner journey is greater than all the happiness in the world.

When wanderings become the main objective of man, God must come in human form to stop the wanderings of men everywhere. He restores imagination to a proper dimension to begin its journey toward the Truth. That dimension is *Here*. *Here* is only one point and there is no journeying in the infinitude of *Here*. The journey extends from the point of man's imagination to the Truth of the infinitude of God. And when the Avatar finishes his work every man will start his journey over toward the Truth. The point where man starts again that journey is *Here*.

Wanderings are always in imagination, and our wandering through time and space occurs because of the unnatural sanskaras. So long as the unnatural sanskaras predominate over the mind of man, wanderings will continue and the inner journey does not begin. Wandering can stop *Here*. Wanderings are many, but the journey is one toward the Truth.

The journey begins *Here*. There is no distance at the point, *Here*. The journey toward realizing Truth is without journeying, but this journey along a pathless

path, without journeying, is necessary. It is journeying a pathless path, journeying without a path. The path is *Here*, and Here is *pathless*. So, man must journey a path that has no path, and he must make a journey without journeying. This breaks down man's imagination, for the journey and the path are beyond his imagination. It is Here, where the imagination slows to the point of stopping.

When a man dreams that he is in a dark, deserted street and he runs and runs toward home, he becomes exhausted, and yet he still runs to find home. He becomes exhausted, but the longing to reach home is so intense that it compels him to continue running. Finally, he awakens from the dream and he finds that he has been at home all the while asleep in bed; the journey which he made to reach home was only a dream. The man made the journey in his dream, because of his longing to reach home and it was the longing which awakened him from the dream.

Similarly, if a man starts his journey toward the Truth, it is because of his longing to know the Truth. Though this journey without journeying too is a dream, this journey is necessary to awaken in the Truth. Wanderings must end in a journey, a purpose. But wanderings cannot take man toward the Truth; they are aimless, without purpose. The journey is necessary to reach the Truth. But the journey is imagination also, for the end of this journey is the end of imagination. That end is also *Here*. That end is the endless end.

Serving Both God And Man

Where love manifests, there is no self. In the manifestation of divine love, self has no existence. The existence of the illusory, false self is an adversary to love; love does not permit the self to enter into its domain. Love burns the limitations of the self, and when the self is consumed eternal freedom is achieved. Eternal freedom is the domain of love.

The limitations of the false self keep one bound in illusion, but the fire of divine love gradually frees one from all bindings. The false self is the creation of illusion, while love is the creation of Truth. The false self lives through illusions, while love lives by Truth.

In the path of Truth there is the manifestation of love and without love for the Avatar or the Perfect Master, God-Realization can never be achieved. This love is the gift of God through the personal form of the Avatar or the Perfect Master, and the purpose of human individualized consciousness is to receive this gift and to become one with God. Therefore, once human form has been attained, it is necessary to love God in order to fulfill the purpose of the human form. The best way of loving God is to love the Avatar or Perfect Master who is the personification of God.

Love for the Avatar or Perfect Master has to spring naturally, since it cannot be taught. One is not taught how to love a friend. He loves his friend and the friend in return is not taught how to love him—his love for a friend springs up naturally. Love for the One who is the personification of God should be as natural, and we should love this Person who is God because he is the one Friend who perfectly loves us. God in the personification of the Avatar and Perfect Master is always present. Even when the Avatar is not physically present, he has not left us—he is always with us. We do not always experience this, because our hearts forget him. It is a pity that mankind forgets about the personification of God, the Avatar, who returns to earth again and again. The one God who exists in illusion is that *personification* in the form of the Avatar or Perfect Master.

Once human form has been achieved, it is our duty to find the personification of God and love him as naturally as one would love his dearest friend. To love the personification of God requires honesty and sincerity, and because he is the ultimate friend, one learns to live for him and to die for him.

The most practical way of loving God in a personal way is to render selfless service to our fellow beings with love. In true selfless service there is no self-interest or thought of self-gain, and this service can only be given through that love personified in the God-Man.

The flames of the fire of love are as soft as rose petals, and the egoism of the false self is as hard as rock. Love cannot bear the hardness of the ego, but love is so powerful that it can melt rock in its fire.

God is indivisible and therefore, ultimately each individual is God. Each individual has to experience this, but it can only be experienced by the grace of the One who personifies God. In him one finds that God is indivisible, and in him one finds God in all. When service is rendered to humanity, it must not be for one's self if it is to be called service to God. To achieve union with God, it is our duty to serve the personification of God—only then is one serving humanity selflessly.

To serve selflessly is difficult. If service is rendered to humanity for the sake of name or fame, or for any material purpose, it is not selfless. Even the slightest thought of one's self as giving selfless service makes the work *selfish*, since the self derives pride from the work. Service to humanity should be done in a natural way, and it can be done naturally if it is done as a duty toward God-Personified.

Selfless service to humanity should be rendered in a natural way and it should be rendered as a duty to our fellow beings. Service to our brothers, sisters and friends cannot be rendered for the sake of name or to become famous; there should be no question of personal benefit or loss. It should be rendered to please the personification of God, the Avatar of the age, Meher Baba.

The result of selfless service to humanity is spiritually beneficial. Suppose a poor man is dying of hunger and out of charity one gives him food to save his life. One has only given the starving man food, but in exchange one receives a share of the man's *good* sanskaras. The poor man is really even at a greater loss, for he has lost a share of his good sanskaras, and the charitable person has gained. The starving people of the world are giving us the opportunity of serving God in them, and at the same time we could derive spiritual benefit by feeding them. Since sanskaras are invisible to people and they cannot see what are good and bad sanskaras, people continue to allow others to starve.

Spiritual benefit is never a matter of calculation. Love is not a calculating process. If one loves he gives, and if he does not love, he does not give. If the occasion arises for one to help the starving, the moment one thinks that he is obliging and benefiting them, he becomes even more sanskarically bound. Even if the charitable rich give to the poor with the motive of deriving some benefit, spiritual or material, they become more bound. The thought of serving and gaining benefit cannot coexist in the mind to be truly selfless. Selflessly serving humanity for the sake of love is naturally spontaneous without premeditated calculation.

I remember one incident around 1964. There was a severe famine in Bihar, a state in India, and as a result many people were starving to death. We would read about their plight in the newspaper, and I would think that at least we, who were with Meher Baba, were having one good meal every day, while there were those who were dying day after day of hunger. I also thought of my helplessness to aid these people. I could not do anything to help them because I was with Meher Baba, but I felt pity for them.

One day I read in the newspaper how one of the richest businessmen of India had opened up free kitchens in many places in Bihar to feed as many of the starving people as possible. I was happy to read this and thought that the businessman was actually rendering selfless service to humanity. God had blessed him with wealth and this one rich man knew how to utilize his wealth to help his fellow beings, who were far less fortunate.

That same night I was with Meher Baba and as I was massaging his feet, the thought came rushing into my mind, "That businessman is rendering selfless service to humanity and he is actually saving the lives of many people."

Suddenly Baba asked me, "*What are you thinking?*" and I said, "Nothing. Nothing really." Baba gazed at me and repeated the question, and so I replied, "Baba, I was thinking about the terrible plight of those starving in Bihar. It is good that one rich man has opened free kitchens. He is really doing selfless service to humanity."

"*Selfless service?*" gestured Baba, very much astonished by what I had said. He gestured emphatically, "*That businessman is doing very selfish service, even though he is doing good work.*"

I was surprised to hear this. Baba explained—"The businessman is helping the starving for the sake of his name and fame. He feels pleased with himself when he reads the newspapers about his charitable work and his popularity. He knows that this is the way he will become very popular throughout the country and people will respect him. Though he is very rich he is doing this at the altar of charity to save on his taxes. So his service is most selfish. Although, to all appearances, he is doing good work, he is nevertheless bound by this and is not in the least free from the karmic bindings associated with those starving."

Baba looked at me and continued, "*Here you are and you are serving me out of love without any expectation. In me is the whole universe. You are serving the whole universe through serving me for the sake of love. And so, you are free from the bindings of karma.*"

"*That businessman cannot save the whole universe no matter how many starving people he feeds. It is impossible for him because he is not doing this work for God, but for himself! In spite of the fact that he is doing good work, he is deeply bound by his actions because of his selfish motive.*"

This incident is a guideline for understanding selfless service. Good and bad actions are both binding. Good actions produce gold chains for one to wear, and bad actions produce iron chains. But after all is done, the chains are still there. Work done for God does not result in chains.

One is compelled by circumstances to serve husband, wife, children, relatives and friends. While serving these close ones, if love is there and duty is the motive of one's action, then it is selfless. Selfless service directed toward humanity in general is fulfilling one's duty to God. Therefore, to do anything with the motive of serving God, if the love of God is prevalent and not seeking self-interest, it is selfless service in the eyes of the God-Man, and at the same time, he is freed by the God-Man from karmic binding of these acts.

Some very wealthy people become philanthropists. A real philanthropist goes on giving without caring whether anyone thanks him or not. He does not care for praise or public recognition. He remains indifferent toward those who praise his generosity, or criticize his charitable causes. The real philanthropist gives money as much to the destitute who do not thank him, as to those who recognize his benevolence.

In a similar way our selfless service to the personification of God and his cause should be rendered. We should remain indifferent toward praise or criticism, gratitude or lack of appreciation. We should serve the personification of God, Meher Baba, with love, knowing that this fulfills our duty toward humanity.

The Aim Of The New Life

God is the only Reality and all else is illusion; but the cosmic illusion is the medium to develop consciousness and experience God. Illusion, therefore, is necessary, because it is the very medium by which to find God. But it generally happens that man forgets to find God through illusion, and remains attached to illusion, for he takes illusion as real.

Meher Baba gave to man a *New Life* to live. The New Life expounded by Meher Baba is the way to experience God and to become God. In this way, the New Life serves to fulfill the purpose of the illusory creation. The New Life inspires man to live his life for God, so he can become God. It is *new* because it directs man to remain detached from the allurements of illusion and be attached to the Reality of God, discarding the *old* conventional life of the world of illusion.

Directly or indirectly, each human being is connected with the whole world through a chain of sanskaras. Unless this chain of sanskaric links is broken into pieces, one cannot become completely detached from the world. Every human being is connected by sanskaras with relatives, friends and associates; and all the relatives, friends and associates are connected by sanskaras with so many other people; and those many people are sanskarically connected with so many others. In this way, as one finds the end of the chain, one finds himself connected by sanskaras *to all* the people in the whole world. Every human being is directly connected with his relatives, friends and associates by *direct sanskaric links*; and every man and woman is indirectly connected with all the other people in the world by *indirect sanskaric links*. Directly or indirectly, every person is somehow or in some way connected with every other person.

The New Life is the way to break (one's self) free from the binding of sanskaras. When an individual becomes free from all his sanskaras, God-Realized, he not only enjoys Eternal Freedom, but, simultaneously, all the people connected with him receive direct or indirect benefit from his liberation. This benefit to everyone is because when all of the individual's sanskaras are wiped out, simultaneously, all the connecting sanskaric links with all others, in him, are also broken automatically, when he becomes God-Conscious.

Thus, when one individual attains God-Realization the whole world is *always benefited* directly or indirectly. Therefore, to lead a dedicated life in love and service to God for the sake of realizing God is the best and highest form of selfless service to humanity. This is because the individual who becomes God-Realized serves humanity in the best and purest possible way. The individual does not even know that he is serving the whole world, as he strives to become one with God—through the annihilating of his sanskaras.

To become free from all sanskaric bindings is the aim of life and is especially the aim of Meher Baba's New Life. One who lives the New Life helps others in breaking the sanskaric chain, and this help to others is really the purest form of selfless service to the world. If an individual helps others financially or materially, his help cannot make these people free from their sanskaric bindings. However, if an individual strives to love God wholeheartedly and lives only for God, he not only burns away his own sanskaric bindings in the fire of divine love, but also burns up the sanskaras of those who are connected with him. Since the whole world is connected to that individual, directly or indirectly, while he burns up his sanskaras out of love, he is achieving the purest expression of selfless service to the world, because he is actually helping everyone in the whole world through his own *self-annihilation*. This burning in love is the way Meher Baba's New Life is lived.

The aim of the New Life is to achieve Eternal Freedom, the God state, through the medium of burning in love and longing for God. The New Life bestows selflessness as one lives only for God, and this is the best and purest form of selflessly serving humanity. The individual who leads a dedicated life out of love and service only to God is not aware what benefit he gives to those connected with him through sanskaric links. By not seeing how his service to God benefits the world, the ego finds no way to assert itself. The ultimate outcome of the New Life is effacement—to be devoid of the limiting ego. This New Life is the best possible life for one to live, for it is aimed at the total benefit of humanity through the total self-annihilation of all sanskaric links with the world.

The Push Toward Realization

In the domain of Truth there is Oneness and in the domain of illusion there is duality, and this duality turns into multiplicity. The whole domain of illusion is divided into three spheres of multiple existence. Those multiple existences are called "*worlds*," and in these worlds there exist innumerable beings and states of consciousness. The gross world is the sphere of matter, of material beings and of the states of consciousness that evolve out of matter. The subtle world is the sphere of energy—subtle beings (angels) and states of consciousness that develop out of energy. The mental world is the sphere of mind—mental beings (archangels) and states of consciousness that develop out of mind.

In the gross sphere of matter there are seven stages of evolving consciousness that arise out of matter—stone, metal, vegetable, worm, fish, bird, animal and human. At the human level, consciousness of matter is fully developed, and no further evolution of consciousness is required. The human form is the last and so the highest form in the evolution of consciousness in the sphere of matter.

The purpose behind the creation is to attain the consciousness of God, and to achieve this purpose evolution culminates in the human form, and the process of involution then has to arise. But, the gross impressions of matter remain attached to the human consciousness, and unless the grossness of the impressions is wiped away, the inner process of involution toward the Realization of God is not possible.

The evolution of consciousness in the sphere of matter is the *outer* journey of collective consciousness, and, the involution of consciousness is the *inner* journey of individualized consciousness. The inner journey does not begin until the grossness of the impressions is wiped away.

The process of the evolution of consciousness is primarily natural, from stone form through the animal form, but individual consciousness becomes unnatural in the human form, because human beings become involved in the things of the world not required to serve the process of involution. Forms at the seven stages of evolution enter new forms of the *same* evolved kingdom naturally. For instance, worms evolve naturally into insects, and insects evolve naturally into reptiles. However, one evolving form cannot enter into another higher kingdom of evolution without the direct push of the Avatar. For example, if an animal form of a dog or ape completes the experience of the animal stage, and it is ready to enter into the human form, that dog or ape cannot do so without the inner push of the Avatar. When the Avatar comes into the universe, he raises the consciousness of every stage of creation to a certain degree required for the collective progress of consciousness, from the lowest level of stones to the highest level of human beings. In this manner, by pushing new forms into higher stages of evolving consciousness, the process of the entire evolution of the universe gains new momentum and shape.

Since consciousness is fully developed at the human level, there ought to exist in human consciousness a *natural inclination* toward God, even with gross impressions. But this does not happen, because almost immediately in the process of reincarnation, individual human consciousness becomes burdened with the *unnecessary gross impressions* of the world of matter. These unnecessary impressions of matter are the unnatural sanskaras, and they prevent the individual from entering the inner journey toward realizing God. As long as the unnatural sanskaras remain, the journey toward God is obstructed and the human experience of the gross world of matter becomes unnatural.

Originally human consciousness had a straight journey toward the Realization of God. In the straight journey there are certain key stages of development where

consciousness turns further and further until it is directly aligned with God, and has direct experience of God. These key stages of the turning of consciousness are experienced by human beings as *Inclination, Inspiration, Illumination and Realization*.

The Inclination toward God can be experienced by a human being with gross consciousness, but only when the individual is not burdened with these undesirable impressions—unnatural sanskaras. The result of unnatural sanskaras is undesirable to human consciousness. It is undesirable for human consciousness to be distracted from God by the world of matter. When the Avatar comes, he works universally to wipe out the undesirable aspects of gross conscious individuals by wiping out the unnatural sanskaras, which had obstructed individuals from being inclined toward God.

The Avatar's universal work takes gross conscious humanity to a certain level of consciousness and that level has various aspects. Reasoning, or the faculty of reason, is one of the aspects of gross consciousness and we find that, in this age, the power of reasoning exists to a great extent in every area of human existence. The perfection of reason has been the result of the work of the Avatar in previous advents. Now in this age, Meher Baba has supplied material acceptable to the reasoning faculty of the intellect. Though Meher Baba observed silence, he gave many more words to the world in printed form than he had even spoken in previous Avataric advents. His books, messages, and discourses were given to the world in order to appease and satisfy intellectual reasoning. At the same time his silence shows to the world that salvation is of silence. Salvation is achieved by making the intellect silent before God, and not through the intellect's reasoning about God.

In this age of materialism, one finds that the influences of the illusion of the sphere of matter have overwhelmed human consciousness. The human experience of the world has become the dream of materialism. Unless three-fourths of the materialistic influences are wiped out, humanity in general will not become inclined toward God. The inclination toward God will be achieved when three-fourths of the greed in the world is wiped out, when three-fourths of man's envious ambition for material gain is wiped out, when three-fourths of man's jealous power of wealth is wiped out, and so forth, until there is balance in human consciousness about the value and purpose of the world of matter.

Avatar Meher Baba has worked to bring the dream of materialism to its conclusion—the dream is false and its values are false. Humanity will attain a firm inclination toward God because the Avatar has worked for this. The new humanity's consciousness that will emerge will have a great inclination toward God and the process of involution will open up, so there will be less attachment to illusion and the values of materialism. The unfoldment of this inclination toward God will be the period of the Avatar's manifestation. Meher Baba will manifest himself through the consciousness of the new humanity.

The Inspiration of God is experienced by a human being with subtle consciousness, for inspiration is the natural state of the human mind in the subtle world. The gross conscious poets, musicians, writers, and painters also have inspiration, but their inspiration comes down from the subtle world and is basically of the overwhelming force of inspiration that erupts throughout the entire subtle realm.

The inspiration throughout the subtle world is constant, and the inspiration of a gross conscious poet, musician, or painter is inconstant. The inspiration of the subtle conscious man moves him through the realm of the subtle world—its planes and heavens. The inspiration of the gross conscious artist who becomes inspired in the act of writing, playing music or painting makes him inclined toward God, and eventually toward involution where permanent inspiration flourishes. The breath of the prana in the subtle world inspires the subtle conscious man with subtle powers within his own hands, whereas the breezes of the subtle energy that come down fill the gross conscious man's mind with inspiring words, images, or melodies that echo through his poetry, songs, and artistic images like shadows of the subtle powers.

The Intuition of God is experienced by a human being with fifth plane mental consciousness. When one becomes master of the *thought* section of the mind, his mind functions in the state of intuition constantly and, out of this intuitive cognition, he knows anything immediately. Knowing immediately is the cognition of the fifth plane *wali*, who can read the entire mind of any individual at any distance in the physical world. This state of intuition allows the fifth plane master-mind to *understand* the entire universe and all its workings. He is the personal master of subtle conscious yogis and gross conscious people. His intuition allows him to understand the workings of God in the universe, and allows him to know God personally as a *friend*.

The Illumination of God is experienced by a human being with sixth plane mental consciousness. When one becomes master of the *feeling* section of the mind, his mind functions in the state of direct contact with God constantly and out of this direct contact comes the illumination of the human mind. Seeing God face to face causes the sixth plane saint to be in a constant state of illumination, from which he sees God everywhere in the entire universe and sees God in every being of the universe. He sees God in all the workings of the universe, and he, the *Pir*, is also a personal master for subtle conscious yogis and gross conscious people. The *Pir's* sight of God allows him to understand God as the Beloved, and allows him to know God personally as a *lover*. His sight beholds the beatific vision of God throughout the universe.

The Realization of God is experienced by a human being when he becomes one with God. This is the ultimate experience of the soul—experiencing itself as God. The "I Am God" state ends the illusory journey of involution.

Very few human beings become the Master of God. Most human beings die very soon after realizing the Infinite Knowledge, Power and Bliss of God. Those

who live on earth are numbered at exactly fifty-six, and among these fifty-six God-Realized Beings on earth right now are the Jivan-Mutkas—the Liberated Incarnates, the Majzoobs—those drowned in God, and the five *Sadgurus* —the Masters of God and his universe. When one has become the Consecrator of the soul to God, one becomes Master of God. His mind and body become universal, and his universal mind functions in a state of *"I Am God and I control everything."* This state is *Sahaj-Samadhi*—the living consecration to God, and out of his consecration to God, the Perfect Master controls the entire universe and all its workings. The Perfect Master is the personification of the consecration of the soul to God. He is the personal master of mental conscious saints, subtle conscious yogis, and gross conscious people. His consecrated state allows him to play the role of God in the universe, and allows him to be among the five living on earth who wield the Infinite Knowledge, Power and Bliss of God on earth.

Since the "I Am God" state is the end of the illusory journey, whatever else has happened during the journey of involution has happened in illusion. The whole journey is all false and unreal. When passing through the gross world, gross illusion is experienced. When passing through the subtle world, subtle illusion is experienced, and when passing through the mental world, mental illusion is experienced. Experience of the gross illusion keeps one far away from the experience of God; experience of the subtle illusion establishes one nearer to the experience of God; and experience of mental illusion brings one very near to the experience of God.

The Avatar has come to give a push to humanity to advance its consciousness, which is its inclination toward God. The Avatar accomplishes this by wiping out the undesirable impressions produced by the unnatural sanskaras. This advance in humanity's consciousness will make the reasoning of the human mind more intuitive in gross conscious people. Those who already have the inclination toward God will receive a push toward inspiration and become inspired with God. Those who have inspiration constantly will receive a push toward intuition and be more immediately cognitive. Those who have immediate cognition—constant intuition—will receive a push toward becoming illumined. And those who have attained illumination through the sight of God will receive the final push of realizing God. This advancement of individual human consciousness is the manifestation of the Avatar throughout the three spheres of existence. During his manifestation the Avatar will bestow Liberation upon many and that Liberation will occur independently of their level of human consciousness—whether mental, subtle or gross.

The Impact Of His Manifestation

The impact of Meher Baba's manifestation means the awakening in the experience of his divinity. This awakening is spiritual and it has nothing to do with what is ordinarily thought of as religion. Those who are affected by this awakening will have nothing to do with Christianity, Islam, Hinduism, Buddhism, or Judaism as a religion. Those people who remain orthodox Christians, Muslims, Hindus, Buddhists, Jews, or religiously follow some sect will be among the last in the awakening of humanity to the Truth. They will be among those who feel the least impact of Meher Baba's manifestation in the world.

The impact of Meher Baba's manifestation upon the orthodox will be experienced in an indirect way. Suppose a Christian loves Jesus wholeheartedly, he will receive an inner push of greater awareness about Jesus and his Christhood. This inner push, though it is toward Jesus the Christ, comes directly from Meher Baba the Avatar, and is experienced indirectly. That is, the person loves Jesus more, but feels little or no love for Meher Baba, and does not accept Meher Baba as divine.

Among the lovers of God there is no real distinction between one or another of the past incarnations of God. Love reveals the Truth; and Mohammed the Prophet, Jesus the Christ, Gotama the Buddha, Lord Krishna, King Ram, and Zarathustra the Prophet are incarnations of the one Truth. In Meher Babas advent the truths that these previous divine personalities revealed come together as one and express the same Truth of God.

The impact of Meher Baba's manifestation is felt through the intensity of love released upon the world. His manifestation will be experienced according to the intensity of love each one has for the Truth. Those who will experience the direct impact of his manifestation will not make religious distinctions between the past advents of the Ancient One. They will publicly acknowledge Mohammed, Jesus, Buddha, Krishna, Ram and Zarathustra as incarnations of the same Truth.

The religious distinctions now prevalent among the isms will gradually dissolve to a profound extent during Meher Baba's manifestation. The ways revealed by Meher Baba to find Truth will be adopted by most of humanity, because he has reoriented them around him as the God-Man.

The Power Of Faith

Avatar Meher Baba has suffered infinitely out of his universal work for all. He is God and we should have rock-like faith in him in order to become worthy of the *trust* he has reposed in us. The Avatar has worked for us because he has the trust that we will follow him along the path toward Truth without being distracted by the forces of Maya. He expects us to hold to him under all circumstances.

In 1926 there was a hospital, dispensary and boys' school at Meherabad, and about five hundred people were living there. Meherabad had a critical water problem because there was only one well at that time.

One day, Meher Baba was discussing the water problem with the mandali. Rustom K. Irani said to Baba, "We should dig another well here to solve this problem." Baba replied encouragingly, "*Yes, go ahead. Start digging another well.*"

Rustom went to Ahmednagar and brought back the necessary machinery and immediately started digging a well at Meherabad. Rustom had the well dug to a depth of forty feet, but *no* water was found.

In the meanwhile, a villager from Arangaon came to see Baba. The poor man looked miserable and Baba asked him why he was so sad. The villager pleaded his case, "I am a poor farmer, Baba. I have a good field but I cannot grow any crops on the land without water. So, I have had to take out a loan and dig a well with the money. It was my hope that, if I struck water, I could irrigate my land and repay the loan after selling my crops. I have dug the well, but to my disappointment I have found no water. Now how am I to repay the loan? If I don't, my land will be confiscated."

Baba inquired, "*How deep have you dug the well?*" and the villager replied, "Thirty-five feet." Then Baba instructed him, "*Go five feet deeper.*"

The villager felt happy with Baba's encouraging instructions and left with gratitude. After a few moments Baba said to the mandali, "*I have committed a serious mistake today. What made me tell that man to dig five feet deeper? Here you are digging a well and have not found any water yet. Knowing the situation here at Meherabad, I still asked that poor man to dig five feet deeper. This is a serious mistake and I don't know why I did what I did! If that poor man does not find water, what will happen to him? It is really a serious mistake on my part.*"

The mandali were puzzled by Baba's words, but did not reply and the subject was dropped.

A week later the villager came back to Baba with many other farmers from

that village. They were all singing and dancing in a long procession. The farmer brought sweets and flowers to Baba and he was very happy.

Baba asked him, *"What has happened? You look so happy today."*

The farmer replied, "Baba, by your grace I have found water!"

Baba distributed the sweets to all the villagers as prasad and they left happily, singing praises to Baba. After a few moments, Baba said to the mandali, *"It was because of his faith that he found water. I did not do anything to help him."*

Rustom was listening and watching this whole scene, then he said to Baba, "What do you mean? We dug a well, but we did not find any water. Does this mean that we have no faith in you?"

Baba smiled, then replied to Rustom, *"I asked you to dig a well, that is why you dug. There has to be someone to place one's faith in, but I do not find anyone in whom I can place my faith. I am the only One . . . I do not find anyone besides myself."*

Rustom became irritated, "What about us, Baba? You do not find anyone besides yourself, but what about us? We have faith in you."

Baba dictated to Rustom, *"I don't know, I don't know about your faith. But this much I do know—that I did not do anything for that farmer. He found water because of his faith."*

The mandali were taken aback, but Baba kept on repeating, *"I did not do anything for that man. It was because of his faith that he found water."*

Rustom became more irritated and spoke out to Baba, "It is useless for us to continue staying with you, when we have no faith in you."

With a smile Baba dictated, *"You do not understand. The farmer came to me only for water and his faith was connected solely with water. Had he not found water, he would have told other people that I asked him to dig five feet more. He would have abused my words, if he had not found water."*

"You are all here with me, and whether you find water or not, your faith in me remains the same. Your faith is not connected with any other thing but me. Your faith is connected with your love for me. So, I can trust you, but I cannot trust that man whose faith was connected only with water."

Rustom and the other mandali were relieved by Baba's words, and the subject was dropped.

This story is an example of what faith really is. Faith in God remains faith under all circumstances. Faith in the Master who personifies God is not affected by any adverse circumstance. When we have such faith in Meher Baba, we are worthy of his trust. He has worked to bring us to God, because he has trust in us that we know the difference between God and water.

A Singer's Tragedy

The religious minded are so immersed in rituals and ceremonies that they have more faith in them than in God himself when he appears.

There was an incident that occurred in 1938 that shows how attached people can be to rituals and ceremonies. Meher Baba was staying in a bungalow in Ahmednagar. One evening a Muslim came with his friend to see Baba. The Muslim said to Baba, "Here is my friend. He is a famous ghazal singer." (Ghazals are a form of Islamic spiritual poetry and often sung at religious occasions.)

Baba said, *"I am very happy to meet you. At present, I do not allow people to see me, but I decided I would permit you. You are really fortunate."*

The Muslim said, "Yes, Baba, he is very fortunate. He has an exceptionally sweet voice and you will be pleased to hear his singing."

Baba smiled and dictated, *"I have permitted both of you to see me for only one minute and now you want me to hear his singing. All right, but sing only one ghazal."*

Suddenly the singer looked at his watch and apologetically said, "I am sorry, I cannot sing now. I have to go to my mosque for namaz (prayer). Soon will be the time of namaz and I must go, otherwise I will miss the prayers."

Meher Baba frowned but permitted the singer to leave to be in time for the prayers, and both men left.

This is a tragedy! God himself was asking the man to sing a ghazal, but, avoiding God, he went for his conventional prayers. His prayer was nothing but ceremony, but religious minded people continually remain so immersed in ritual and ceremony that they miss God. God cannot be found through rituals and ceremonies—he can only be found through love and faith.

We, who follow Meher Baba, must have firm faith in him. It is now possible to have this faith because he has prepared the ground for this through his work. We are fortunate to be living in the period when his Avataric work has started manifesting. The ground of the heart is now ready and we have to let the seeds of faith and love grow as he manifests.

“Dig Deeper And Deeper”

During Meher Baba's manifestation there will be a great inclination toward the spiritual life, and the attainment of spiritual consciousness in both the east and west. Those who seek spirituality have to find the Avatar. Once one has come to the Avatar, one must have full faith in him as one's master, and there should be no need to go from master to master, or from saint to saint seeking guidance.

The following incident reveals what faith in the master means. One day in Toka, India, during 1928, a wandering *sadhu* came to have Meher Baba's darshan. The *sadhu* was peculiar because, though he wandered around India, he kept himself very aloof like a recluse.

After the *sadhu* bowed down to Meher Baba, Baba asked him, "*What do you want?*"

The *sadhu* replied, "I do not want anything. I have come here only for your darshan and I am satisfied. Please permit me to go."

Baba asked, "*But where do you want to go?*"

The *sadhu* replied, "I am going next to Dwarka (a Hindu place of pilgrimage)." Baba asked, "*How long will you stay there?*"

The *sadhu* replied, "I will not stay there long. I will take the darshan of the saints there and go to another place of pilgrimage. I do not stay in one place. I go on visiting places of pilgrimage and at each place I take the darshan of each saint and mahatma (holy man). This is the mission of my life."

Baba appeared very interested and happy, "*Very good. I am happy you do this. But suppose there is no water here and we need water . . . Tell me, what should we do?*"

The *sadhu* replied, "Select a spot and dig a well there."

And Baba replied, "*But suppose there we also do not find any water at the same depth?*"

The *sadhu* replied, "Then select another spot and dig again."

Baba became serious and told him, "*If you go on selecting and rejecting one spot after another, then you will never find water. But if you concentrate on one good spot and dig deeper and deeper, one day you will definitely reach water.*"

Meher Baba's words to that *sadhu* can also be directed to those who wander from master to master, or from saint to saint. One must find one master and have full faith in that master and serve him.

If one accepts Meher Baba as his master, one must have firm faith in him and serve him alone. When one selects a spot for digging a well, one must keep digging deeper and deeper until he reaches water. Once one has accepted Meher Baba as his master, one should hold to him and serve him until the dirt of his sanskaras is removed and the water of love is found in the well of his heart.

“Why I Do Not Talk”

Religion is a prison made with bars of rituals and ceremonies, and these prison bars have to be broken to face the Reality of God. Man has to become more mindful of God, and internally remember his Reality to transcend external religion.

In 1937, Meher Baba was staying at Nasik, India, with both his western and eastern mandali disciples. At that time, there was a large religious conference of all faiths; leaders of each religion attended this conference.

After the conference was over, one Christian clergyman approached Malcolm Schloss. Malcolm conversed with him about spiritual subjects and the clergyman expressed his wish to see Meher Baba for himself. Malcolm promised to see what he could arrange.

Malcolm approached Baba and requested him to allow the clergyman to see him, but Baba said, *"Why do you want me to see him? Just tell him about me and my message and then let him go."*

The clergyman was not satisfied with this and Malcolm appealed again to Baba, urging him to see the man. Baba consented, but to see him only for five minutes.

Malcolm brought the clergyman to Baba, and Baba dictated, *"I am happy to meet you. You are a good soul."*

The clergyman was happy with Baba's words and Baba inquired, *"How was the conference?"*

The clergyman replied, "It was very successful."

Baba then dictated, *"Shankaracharya (the head of the Hindu religion) is a good man. The Maulvis (the head priests of Islam) are good men. But they all talk and talk and talk."*

The clergyman immediately interjected, "It was not Shankaracharya, but it was I who did most of the talking at the conference. Shankaracharya could not hold a word before me."

Baba smiled and dictated, *"Yes, they are great talkers. They talk and talk."*

The clergyman became irritated, "I am telling you it was I who was giving the greatest talks there. I talked the whole time. Nobody dared to speak a word before me."

Baba again smiled and repeated, *"Yes, they all are great talkers . . . they talk and talk and talk."*

The clergyman became extremely irritated and spoke out saying, "Why don't you talk? Why are you using that alphabet board?"

Baba's mood changed and he became serious, dictating, *"Because I speak through you all! That is why I do not talk!"*

The poor man felt confused and inquired, "What do you mean by this? I do not understand you."

And Baba seriously dictated, *"You do not understand because you go to Rome . . . I know because I am always at home."*

The five minutes were up and the clergyman left in dismay since there was nothing else he could say.

Meher Baba used the word "Rome" to describe clinging to religious ceremony, ritual and dogma. Those who cling to religion feel content to chew the bone, but do not try to taste the marrow within the bone. For them God is only in external religion. Their conviction of this is so fixed that they cannot see beyond the dry bones of rituals, ceremonies and dogmas.

Meher Baba used the word "home" for the eternal abode of God—the heart.

When one reaches this abode, it is after the self has been burned up in the fire of divine love. Only then is the heart pure enough for God to live there.

His Smile

The abode of God is the heart of each human being and God manifests himself only after the heart is purified. Every individual limited human mind has two sections—one is of thoughts and the other is of feelings. The thought-section of the mind is where the process of thinking occurs, and the feeling section is called the heart, or the seat of mind, where the process of thinking slows to the pure state of feeling. The process of purification is necessary, for unless the heart is free from desires and attachments, God cannot manifest himself in the heart, though he is always there.

The sanskaras of the mind are continually producing thoughts and desires. Unless the grossness of the sanskaras is wiped out, the involution of human consciousness cannot begin. Human beings with gross consciousness have their hearts shrouded by desires, and God keeps his face hidden in their hearts. God feels shy of desires and he feels pity when he sees the desires in our hearts. As the grossness of desires and thoughts is gradually wiped out, God begins to smile in the heart.

When the grossness of the sanskaric desires and thoughts is wiped out completely, all space in the gross world disappears and all worldly time stops; at that moment, the path which leads toward God is found. Once grossness is wiped out from human consciousness, the individual can proceed beyond space and beyond time toward God.

Love is the power that wipes out the grossness of the sanskaras. Love is the fire that burns away the sanskaric grossness. As this fire is burning, the Beloved begins to smile in the heart. His smile is his manifestation for those who feel this burning in love. As the heart is being purified in his fire, some see his physical form in visions, some see him in dreams, and some see him in their lives; all these people are longing to see him smile.

Faith Or Expectation

Faith in God does not depend upon any external thing. Faith in God is faith in the Truth and it arises from the awakened heart. Such faith is not blind, because it cannot be shaken under any circumstance. Faith has the vision which longs to see only the Beloved, and it does not expect anything from the Beloved but this sight.

Love is the song of the awakened heart and faith is its music. One cannot reach the abode of the Beloved without love and faith in the Perfect Master.

Once there was a Perfect Master who had only a few disciples. The Master lived with his disciples far from the city and he would not allow outsiders to visit him. The disciples lived under the strict orders of the Master. They would be allowed little food and little sleep as they labored in the wilderness. The Master would demand much labor and give little comfort, but the disciples' faith was firm that the Master was leading them to God.

Years passed in this way and the disciples went on serving the Master faithfully. They had come not to expect anything from him. One day the disciples were seated together and one of them remarked, "Our Master is real, yet no one follows him except us. In the city now there are many false masters and they have gathered large followings. I do not understand why our master does not allow the people to meet him."

After much discussion, the disciples agreed that they would request the Master to allow people to come and visit him. After hearing their request, the Master said, "My work is quite different from the gurus in the city. I do not give anything to anyone. Instead, my work is to take everything away from anyone who becomes my disciple. It is not easy to surrender to me your body, mind and heart, and receive nothing from me in return. It is not easy to obey me at the cost of your life. I am not interested in attracting the masses from the city. I am interested only in the few of you who have firm faith in me and love me."

One day two years later, the Master called his disciples and said, "Listen to me carefully. My time has come. I will drop my body one week from tomorrow. Go to the city and tell the people that if they want my blessings they may come to me now."

This announcement was a shock to the disciples, but nevertheless they went into the city to tell the people.

Many people became excited and they decided to devote a whole week of praise for the Master so they could receive the full benefit of his blessings. A large crowd filled the Master's compound and they sang all day and night, without

a break, in expectation of deriving some blessing. All expressed love and faith in the Master and acted with great devotion to the Master.

The Master was seated on a platform where all could see him, and he looked healthy and was smiling happily. Three days passed and the Master appeared healthier every day. Doubts began to arise among the people and they wondered whether the Master was deceiving them about his imminent death. When he looked so healthy, how could it be that he was about to die?

Still the people sang on and on, though some were having suspicions and would observe the Master closely. But the Master continued looking healthier with each passing day and he smiled with profound pleasure.

By the sixth day, most of the people had become extremely suspicious of the Master. But they still continued singing into the seventh day. All through the day the crowd was whispering its suspicions and was becoming agitated and restless. By five in the afternoon, the master appeared more radiant than ever. The crowd began to stir. Finally the singing stopped. Suddenly they started abusing and cursing the Master, and calling him a fake. The crowd started throwing stones at him until they finally killed him.

The people killed the Master by stoning him and when he finally died they found that the sun was setting and they realized that it was the exact time on the seventh day. They were aghast at their own horrible deed and wept in repentance as they recognized the master to have been real.

The disciples had stood back from the murder. They had never had any expectation from him. All along they had faith in him that he was real and that he would have to die on the day he had declared.

Faith filled with expectation kills the Master and it is not faith. It is only the craving of desire. The inner work of the Master makes one accept him with faith, and without expectation.

Avatar Meher Baba has dropped his physical body. Maya was trying to kill him, but in the dropping of his body he has become deathless and victorious. Meher Baba's work is now manifesting, cleaning out the heart of each individual so our faith in him will be of love and not of expectation.

Destiny

There was once a Perfect Master who had a few devoted disciples. These disciples stayed with the Master wherever he went and did whatever he would ask of them.

One day the Master said to his disciples, "How fortunate you are that you have been with me all these many years. You are aloof from the world and no longer desire anything from it. You long to fulfill my every wish and this is your good fortune that you are with me and everything that happens is in accordance with the divine plan."

Shortly thereafter, the Master took his disciples to the seashore for the first time. As they sat by the shore and watched the waves, the Master said, "I am an ocean also. But in my ocean, not only must you swim, you must also dive deep in order to find my pearl. The pearl is my grace of Realization. However, if you do not have my grace, you must go on. No matter where the waves toss you, continue swimming and diving deep in search of my pearl."

During this discourse, a ship set out to sea and the Master watched it sail with much concern. The Master stopped talking as he intently watched the ship. A silence fell upon him and the disciples wondered why the Master was so concerned about that ship.

One disciple asked the Master, "What is happening?"

The Master replied, "That ship is going to sink." Suddenly the ship began to sink beneath the waves.

Another disciple asked, "Master, if you knew that this would happen, why didn't you warn the ship before it set sail? The ship would have been saved if you had given a warning."

The Master smiled and said, "It is *destiny*. It is all destined in the divine plan. Even if I had warned the ship, it would not have been saved."

The disciples could not believe this. They said nothing in reply to the Master, but they were thinking that the ship could have been saved by the Master. They could not understand why he had not given a warning.

The bewildered disciples returned with the Master to their compound. After a few days, a young man came for the Master's blessing. The Master permitted the young man to take his darshan.

After he had departed, the Master said, "That young man will be *killed* in seven days."

Hearing this a disciple ran after the youth and told him what the Master had said about him. He also told the youth about the ship that had sunk, and advised the youth to remain hidden for seven days where no one could find him.

The young man believed the disciple and went into the densest part of the forest to hide. There he felt certain no one could find him. He was so deep into the forest that he felt safe.

A few days later, the prince and some of his companions were hunting in the same region of the forest. The prince somehow became separated from his companions and disappeared without a trace. Many of the companions searched for the prince to no avail and one, feeling concerned, went back to the palace to tell the king of the prince's disappearance.

The king became seriously upset and ordered the army to go into the forest and search for his son. An intense search took place and the army ended up in the densest part of the forest.

One soldier discovered the youth hiding there, and he thought that he must have murdered the prince. He alarmed the other soldiers and the youth was captured.

They took the young man before the king and the soldiers declared that he must have murdered the prince. Although the youth insisted that he had not murdered anyone, despite his denials, the king ordered that the youth be hanged immediately.

The hanging took place on the seventh day from when the young man had taken the darshan of the Master. The young man was killed in accordance with the Master's prophetic words.

When the Perfect Master heard of the killing of the young man and that the prince had been found lost in the forest, he said to his disciples, "It is *destiny*. It was destined in the divine plan for that young man to be killed. He could not have been saved, even though one of you cared to warn him to hide himself."

Afterward, the disciples believed what the Master had been telling them about the divine plan: that despite any warning, neither the ship nor the youth could have been saved.

The divine plan is created by the Avatar. A Perfect Master, though he is in charge of the universe, cannot change this divine plan. The Avatar alone implements any changes in the divine plan; it is his prerogative to do so. The Avatar is responsible for all of creation and he is the sole authority who can change what is already ordained in the divine plan. Destiny, the future of man and the world, is in his hands and what man calls destiny is really *his plan*.

His Is The Greatest Manifestation

The Avatar is the manifestation of God on earth and Meher Baba's manifestation reveals his divinity to mankind. The Avatar gives a push to evolution and involution of consciousness at every level. Through his universal work, he makes it possible for humanity to experience his manifestation as God.

Age after age, the Avatar does the same universal work which awakens humanity toward the path to Truth and Freedom. Out of eternal love, the Avatar takes physical form for the sake of the universe, and after completing his universal work, he gives up his physical body in final sacrifice for the world.

The Avatar's work, however, does not stop after the dropping of his physical body. The result of his work manifests gradually over a period of 100 or 200 years, until the total result is achieved. When the total result of his universal work has manifested, every level of consciousness, from stone to man, receives a further push and is raised to a new level. During the next 100 years the consciousness of humanity will be lifted to the level of *intuition*. Then it will be possible for human beings to journey inward along the straight path to God without those intellectual obstructions which arise through reason.

Humanity is always placed upon the straight path to God as the result of the Avatar's universal work and it is always during the period of manifestation that humanity awakens toward God. In every Avataric age, the tendencies in humanity toward selfishness, greed, jealousy, lust, anger, hatred and pride are gradually reduced to a suitable level, and, as a result, humanity can experience a *oneness* in God's love.

However, after a few hundred years, Maya again starts her show, making humanity oblivious of the beauty of God and arranges for a new religion to once again imprison mankind. Gradually, over centuries, this new religion becomes perverted into orthodoxy. Religious expression starts being practiced mechanically, without the feeling of God's love. This orthodoxy happens in every age. In the name of religion, prisons of orthodoxy surround mankind. From the times of Zarathustra, Ram, Krishna, Buddha, Jesus and Mohammed, up to the present cycle in this period of time, different types of orthodoxy are found which were produced in past ages. During this period of the present Avataric cycle, all the previously established religious prisons start to crumble and all those held within the prison of orthodoxy get freed.

The universal work of the Avatar intensifies over several incarnations, and at the end of a cycle he gives a universal push to every level of consciousness, while at the same time breaking down the prisons of perverted religion. Thus the manifestation of the Avatar is always greatest at the end of every cycle. We are at the end of a cycle of cycles. Meher Baba is the last incarnation of this

Avataric cycle. Therefore, the manifestation of Avatar Meher Baba will be the greatest of all previous divine incarnations, because his work is the total culmination of the work of all previous Avatars in this cycle of cycles. Not merely a section of the world will be affected by his manifestation—as it was with the Arabs and Mohammed, the Jews and Romans with Jesus, the races of India as with Buddha, Krishna and Ram—but humanity all over the world will be awakened during Meher Baba's manifestation as God.

The establishment of religion is the outcome of orthodoxy. Orthodoxy arises from religious-minded leaders who make people conform to a prescribed set of standards. Orthodoxy is found in every religion in the world today, though the form of that orthodoxy varies.

One-pointed orthodoxy is established in the name of religion and this type of orthodoxy allows no scope or dimension for progress on the spiritual path. This orthodoxy negates the dimensions of the higher planes of subtle and mental consciousness. It creates rules for only rituals and ceremonies, and it maintains its own tight-knit society. The leaders keep the people in the prison of perverted religion so tightly confined that they cannot even attempt to experience the things which exist outside of their religion. This orthodoxy negates mysticism and all higher states of spiritual consciousness which develop during involution.

The prison of this orthodoxy, built upon religion, will be broken by the force of Avatar Meher Baba's universal work. The people within the prison will be freed to enjoy the air of spiritual awakening.

Some of these prisons of orthodoxy contain within them smaller prisons. Each smaller prison contains a particular religious caste, or sect, or cult, each having its own particular orthodox view. This is *multi-pointed orthodoxy*. Each caste, or sect, or cult has many different rules for rituals and ceremonies and though each adheres to one religion there is manyess and separation among the castes and sects. Some of the sects acknowledge the involutionary states of higher consciousness, but their experience is in terms of their own particular rituals or ceremonies. Mystical states can be induced by certain rituals and ceremonies, but there is in these no clear indication of how to reach the goal.

Aggressive Orthodoxy is of those who attempt to remain calm and quiet in the name of their religion, while all around them surges spiritual upheaval. This attitude prevails in the aggressively orthodox. They close their doors to all but their followers, and their aggressiveness is practiced in the guise of remaining calm and quiet, secure in their prison.

Sociological Orthodoxy is another aspect of religion. One branch is deeply involved in rituals and ceremonies, while the other is engaged in social work. Still other branches are involved in missionary and medical work and spreading their religion throughout the world. Social work of the orthodox gives economic help to people, fighting disease and poverty, but it is in order to convert the people into their orthodox belief.

Violent Emotional Orthodoxy is fanaticism. Those fanatics who become violent by extreme emotion in the name of religion have different sects and cults, but they are more or less the same in their methods. These fanatics eventually become the terrorists who kill in the name of their religious belief, and they are martyred in the hope of spreading their fanaticism and gaining new followers who would become as fanatical.

Over the next 100 years the people of all religions will be awakened in the love of God through the universal work of Avatar Meher Baba, and all religions will come together like beads on one string. He is the same Ancient One who comes age after age, and he always comes to awaken humanity to the path of Truth. He came as Zarathustra the Prophet to the Persians, as King Ram and Lord Krishna to the races of India, as Gotama the Buddha to Hindus of India, as Jesus the Christ to the Hebrews and Romans, and as Mohammed the Prophet to the Arab tribes. During this cycle he is Meher Baba, the Compassionate Father of humanity, and as this is the last cycle, his is the greatest mission, for it is toward all the races of the world.

When the Ancient One comes, he awakens a section of humanity toward divine love, but afterward that race of people establishes a prison of religion in his name. That race practices jealousy and hatred instead of brotherhood and love; thus one finds several religions existing in the world at the end of any cycle. Meher Baba, being the last Avatar of this cycle, has to bring all the religions, sects, cults and isms together, and he accomplishes this by breaking down each of the religious orthodoxies.

Meher Baba is the greatest of the Avatars of this cycle, because he is for all races of humanity. His universal work is the culmination of all the work of all previous Avatars. Meher Baba observed silence in this age, yet he gave more words, messages, discourses and books of Truth to the world than any previous Avatar has ever done before. Meher Baba lived most of his life in seclusion, yet he traveled more than any previous Avatar has ever done before. Meher Baba gave his physical contact to many thousands of people in the world, more than any previous Avatar. No past Avatar has contacted so many races of mankind. He contacted the masts and revealed more about the planes of the subtle and mental worlds, and revealed more about God-intoxication than any previous Avatar. Therefore, his work will benefit the world more than any of the previous Avatars.

Meher Baba's universal work will sum up all his previous Avataric advents and will culminate during this Avataric period. The people of each religion of the world will recognize him as the same Ancient One, who appeared in the form of Zarathustra, Ram, Krishna, Buddha, Jesus and Mohammed.

Meher Baba has brought to a culminating point all the universal work completed in past Avataric periods of this cycle. He has done more work in this cycle, hence his manifestation will be the greatest in this cycle of cycles. Meher Baba

is the last Avatar of this cycle and he has worked for each and every human being to bring them to a deeper, inner level of consciousness thus they can *intuitively* experience oneness with God. The culminating point of his universal work will be when mankind feels its oneness with God. This culminating point will mark his greatest manifestation on earth. The whole of humanity will feel oneness in the love of God. Jealousy, hatred, greed, selfishness, pride, lust and anger will be wiped out significantly through the force of his love released during his manifestation. Only when this love is experienced will humanity be freed from its own prisons of religion to feel and enjoy oneness in the love of God.

Purification Of The Heart

Illusion deeply affects every aspect of human consciousness. Because human consciousness is illusory, one cannot see the real, infinite, formless form of the Avatar. Love is the power that lifts the veil of illusion from human consciousness, and no sooner is the veil lifted than one sees the real, infinite formlessness of the Avatar. This lifting of the veil will be the Avatar's manifestation for some individuals.

All humanity has to experience his manifestation of love. In order to make it possible for humanity to experience the reality of his manifestation—love—the Avatar must establish himself in the heart. But first, the Avatar must purify the heart of its sanskaric dirt of illusion. His existence in one's heart and the heart's experience of his love will be his manifestation for individuals of gross consciousness; for love opens the way to the path toward Truth.

The Avatar comes down for the sake of love, and his main work for humanity is to establish himself, his love, in each heart. He works to remove the sanskaric obstacles keeping each heart from awakening and feeling his love, for these sanskaric obstacles are what cause people to resist him. His work is the purifying process for each heart, and only when a heart is sufficiently purified can he become established in that heart, for it then has the capacity to feel the love of God. Through the experience of divine love, the way toward Truth opens.

When the Avatar has established himself in each heart, the world will totally change, for humanity will then proceed toward the light of Truth and the path toward God will open within each heart. When each human heart feels his love, his presence, it will be his manifestation to the world.

Now is the beginning of the universal manifestation. Those who experience his manifestation are the ones who feel his love now. Over the next 100 years all of humanity will feel the Avatar's love as the manifestation of God's love.

Holding On To The Daaman

The experience of Reality is beyond the domain of illusion. Illusion has three spheres of existence of beings and states—these are the gross, subtle and mental worlds. The experience of Reality is light and the experience of illusion is darkness. The experience in the gross world is of blinding darkness; the experience in the subtle world is of subtle darkness—allurement, enchantment; and the experience in the mental world is of fine darkness—the transparent.

Since the gross world is of blinding darkness, it is inevitable that gross conscious individuals miss the path of Truth. They are blind to the Truth. A lamp is required to pass through this gross realm of darkness. If one wanders about in this darkness without a lamp, surely he will become lost and entangled in its illusion.

Evolution is the emerging of consciousness out of darkness—not-knowing. In human form consciousness is prepared to experience light, but it does not, because upon reaching human form it becomes blinded in the depths of gross illusion. The false self is created out of infinite darkness—infinite unconsciousness. This false self, in turn, creates further darkness. The darkness prevails when the human mind becomes lustful, angry, jealous, selfish, hateful, proud, hypocritical, dishonest, envious and greedy. The dark desires and thoughts that arise out of the depths of these excessive states of human consciousness constitute the infinite false ego of man.

Illusion is the opposite of Reality, and the limited states of consciousness in illusion are opposite to the one infinitely conscious state of Reality. The pull of illusion always forces the mind in the opposite direction from Reality. The infinite false ego in each human being is the product of illusion, and when the infinite false ego asserts itself it creates ignorance, darkness and blindness. Each individual mind contains the infinite false ego and each ego projects darkness. If one goes the way of the mind, one remains in darkness—remains blind.

The seat of the mind is the heart. The heart is the abode wherein the mind can slow down its activities and finally stop. The heart is called "*the abode of God*," for herein the mind can finally stop and when the mind stops, God is realized. When the heart is perfectly pure, like a mirror, God manifests his face. His face is seen in the mirror of a pure heart. Such a heart is found in the real saint. The saint has passed through all the spheres of darkness to face the light of God's face. He feels the light and this feeling is of such a magnitude, that the saint feels as if he is seeing God face to face. This is possible only when the mind has slowed to such an extent that the process of thinking has stopped and only the faculty of feeling is left in the mind.

Involution is the process of passing through the three spheres of darkness to merge with the light of Reality. To pass through and beyond the gross sphere of darkness a lamp is needed. The heart can hold this lamp. When the heart holds this lamp, human consciousness passes through the darkness and beyond into the subtle sphere, and involution begins.

The spiritual path is actually a process. The path is the progressive stages of involving human consciousness. This path is not found in the gross world; it is found after one passes through the gross world. The gross world is a dense forest of *sanskaras*, where the trees of thorns surround one. The trees of thorns are the unnatural *sanskaras*. It is pitch black in this world of darkness and no roads can be found leading to the spiritual path. It is not possible to pass through this dark forest without the aid of a guide. A real guide must be found. The gross eyes are the veil of gross darkness; they create the dark veil of spiritual blindness. Because of this veil one cannot see the light of the lamp even if it is offered.

A true guide must be found. The guide for humanity as a whole is the Avatar. It is necessary that one should hold on to the guide tightly in order to pass through the forest of the gross world. The Avatar offers a lamp, but because of the dark veil, one can easily fail to see its light. But one feels the light from the lamp, and this gives one strength to pass through the forest while holding on to the guide.

Coming out of the forest of the gross world means the dark veil of gross seeing has been lifted and gross consciousness has finally disappeared. Once the veil has been lifted, one sees the first subtle plane by the light of the lamp. The guide then puts the lamp in one's own hand, because with subtle consciousness one has the vision by which to hold it.

The first state of subtle consciousness is the experience that everything is a dream—a beautiful dream. The subtle world is made of shining states, cities, and within each city are beautiful palaces—heavenly. It is the world of enchantment, of subtle darkness. This world is replete with enchanting music and allurements of beauty and power. This world is subtle; it is of infinite energy; there is no space and no time in the gross sense. The journey is inward, of human consciousness turned subtle and the journey is straight toward God. But, there could be delay in passing through the subtle world if anyone is ensnared by its allurements. This is the case with those intoxicated by its alluring beauty and powers—the *masts*.

The light of the lamp helps the individual to pass through the subtle planes, and the power of its light inspires him to move on. When one has a guide, he is not unnecessarily caught up by the allurements of the subtle world. Those who avoid getting ensnared in the subtle allurements are the *saliks*. There is no such dangerous allurements of power in the mental planes. A person who reaches the mental planes is spiritually safe. One who has reached the mental planes awaits his final annihilation in the light of Reality; annihilation is what he longs for—union with God.

There are innumerable difficulties in passing through the thick forest of the gross world; it is virtually impossible without a guide. The guide for all humanity is the Avatar, who comes down out of his Infinite Effulgence to help groping humanity to find its way into the light. He is the true guide for humanity. One cannot see the Avatar's real, infinite, formless form in the dense darkness of the forest of this gross world, therefore, he takes a human form luminous enough to be seen in the gross darkness.

To follow the guide means to hold on to his *daaman*. *Daaman* means his garment, and to follow him means to catch hold of the hem of the Avatar's garment. Guidance is attained through obedience, and Meher Baba's phrase, "*Hold on to my daaman*," means to obey his instructions, to follow them without question of "why?" or "what?": Obedience consists of the surrendrance of one's false ego and limited mind.

This is only possible when one, at last, gives up following the impulses of the infinite false self, which will only take one deeper into darkness. If one follows the impulses of the false self, one cannot follow the guide, and hence, cannot hold on to his *daaman*.

The infinite false self remains until the end. It is impossible for one to rid himself of his ego. This is why one needs a guide, and if one has the good fortune to find a guide, it is utter foolishness not to follow him, not to obey him, not to hold on to his *daaman*.

One should not feel disturbed when the infinite false ego tries to express itself. It is the nature of the infinite false ego to express itself in any manner possible—lust, anger, greed, etc.—because it exists in non-existence. It is made of infinite nothingness and out of that nothingness, it tries to express itself. However, when this infinite false ego does express itself, one should not follow its urges and prompting. This is only possible by remembering God. If remembrance of the Avatar persists, his *daaman* cannot slip out of one's grasp.

Avatar Meher Baba has left his *footprints* indelibly upon the earth in the form of his messages, discourses and books. His footprints are the guiding instructions we have to follow. If we follow his guidance, we may be assured we are holding on to the Avatar's *daaman* to the very end.

“You Do Not Know What I Am Doing”

God in the Beyond is both infinitely awake and infinitely asleep. God as INFINITE UNCONSCIOUSNESS is asleep, but is dreaming. His dreaming is the dream of creation. God as INFINITE CONSCIOUSNESS is awake, and he is not dreaming while he experiences his Infinite Knowledge, Power and Bliss. God as the Avatar is the CONSCIOUS INFINITE CONSCIOUSNESS and the CONSCIOUS INFINITE UNCONSCIOUSNESS. As the CONSCIOUS INFINITE CONSCIOUSNESS the Avatar uses his Infinite Knowledge for the total benefit of creation, and as the CONSCIOUS INFINITE UNCONSCIOUSNESS he works to awaken individuals from the dream of creation.

When Meher Baba worked on earth to awaken humanity, his work was not to teach. No amount of spiritual teachings can awaken humanity. Meher Baba came to awaken and he awakens by the force of his universal work. It is humanity which always tries to teach, because of ignorance of its own dreaming. Humanity tries to teach God, because it cannot awaken from its own dreaming. All the teachings about God, theology and philosophy are a play of mankind's ignorance. All the great teachings about God are but aspects of the dream.

People ask, "When God is All-Powerful, why does he not alleviate suffering? When God is All-Loving, why does he not alleviate disease? When God is All-Knowing, why does he not alleviate death? When God is All-Compassionate, why does he not alleviate famine, poverty and all sorts of catastrophes? When God is All-Blissful, why does he not make everyone happy?"

God is All-Knowing, All-Powerful and All-Blissful; he does everything for the benefit of all. But instead of trying to understand the fact that God does everything for the benefit of all in creation, we complain and ask God to do this or to do that. This is how we try to teach God. We cannot understand the *All-Knowing* aspect of God.

The terrible strife in the world is the result of mankind's selfishness, greed, jealousy, hatred, anger, envy and lust. Because of these aspects of human consciousness humanity will suffer continually. If there were no selfishness, there would be brotherhood; if there were no greed, there would be no poverty; if there were no hatred, there would be no war. But people do not try to rid themselves of undesirable characteristics; instead they seek happiness through these very characteristics. Consequently there is worldwide suffering and dissatisfaction; humanity goes on calling to God to gratify its wants. The world wants God to succumb to its desires. Nations call on God to kill their enemies; people call on God for wealth, power and influence. God, being All-Knowing, is All-

Compassionate and knows why humanity acts like this. The Avatar's work, the elimination of our desires, is his benefit to the world.

During the final months of his life on earth, Meher Baba worked ceaselessly in seclusion. He worked unnoticed by almost all of humanity, but everything he was doing was for the benefit of the world. Even I did not know what work Meher Baba was doing. But since he dropped the body, people have started to come to him as the Truth and this has made me realize what work he was doing in seclusion. Now I am seeing the results of his universal work as people from all over the world are coming together in his love. The characteristics of selfishness, greed, jealousy, hatred, anger, envy and lust are starting to diminish naturally.

I used to handle all of Baba's Hindi correspondence. One night in 1967, when Baba was in strict seclusion, he asked me casually, "*How many letters did you write today?*"

I replied, "What letters, Baba? What is the use of writing letters to your lovers?"

Baba asked, "*What do you mean?*"

I replied, "You are always in seclusion now. You do not give your lovers any opportunity to have your darshan."

Baba became annoyed and gestured, "*Do not teach me! You have no idea what I am doing for my lovers. My work in seclusion is for them and for the world. I cannot act according to what you think is beneficial for them. I know what is beneficial for them. So do not teach me!*"

It took time for me to understand my mistake. He is the Avatar and he alone knows the work of his advent. One should not try to teach the One who is All-Knowing, because his work is for *the highest benefit of all concerned*.

The Fortunate Slave

To follow the Avatar means to carry out his wish, to obey his instructions, as a slave obeys his master. A bonded slave obeys his master because he is compelled by the master's will to obey. The slave is divested of freedom and personal rights. Obedience to the Divine Master, the Avatar, should be voluntary and out of love. One should consider it his good fortune to be the Master's slave. One should choose to become his slave and, when one becomes the slave of the Divine Master, he no longer remains the slave of his false self. Then the Master takes the burden of his impressions upon himself.

Avatar Meher Baba is the Divine Master, and those individuals who choose to become his slaves, to serve him willingly, are truly fortunate. Only those individuals who have deep love for him and who are willing to obey him even at the cost of their lives can become his slaves.

When I first came to live with Meher Baba I did not know what it meant to be his slave. It was during one night in 1958 that I learned what slavery to him really means.

I was on night watch duty. When Meher Baba would retire, the doors and windows of his room would be closed as instructed by him. In 1958, there was no electricity at Meherazad. Two kerosene lamps would be placed outside the windows and the light from them would reflect through the glass of the windows into his room. Sometimes though, after he had been resting a long while, he would instruct me to close the curtains and the windows, so there would be very little light in the room.

Later that night, Baba sat up in bed at about midnight and gestured to me, "*I feel hungry . . . Give me something to eat.*" I got up from my corner of the room to get a box of chocolate candy. I brought the tin box and placed it on Baba's bed. I opened the lid and put it alongside the box next to Baba; then I went to open the curtain.

As Baba was taking a piece of chocolate from the box, the tin lid fell down and hit against his leg. Immediately, Baba became very upset and gestured angrily, "*How careless you are! The lid struck my leg and now I am suffering terrible pain. The pain is unbearable. You are useless!*"

Baba was so upset that he did not eat the piece of candy. He continued scolding me for half an hour. I did not reply to his reprimands. Finally, he stopped, then gestured, "*I will not be able to take rest the remainder of the night. The pain is terrible. How very careless you are!*"

I felt very sorry that I had upset Baba so much and did not say a word to

him. As I was sitting there, hoping this scolding would end, he started gesturing again, "*I tell you the pain is terrible . . . It is unbearable. I won't be able to take proper rest now, but I will try.*"

Baba laid back on the bed and closed his eyes. I started thinking that I should not have put the lid on the bed. I was feeling very sorry about it. After just five minutes Baba again sat up in his bed and gestured irritably, "*The pain is unbearable . . . I cannot bear it. What is wrong with you? Are you pleased to see me suffer like this? Why are you with me? . . . You are with me to make me suffer!*"

His scolding went on, but I kept quiet. I felt very sorry for my apparent carelessness, which I had committed unknowingly. I tried not to react to his remarks, then he gestured even more angrily, "*Tell me whether you have come to serve me or to kill me? I tell you, you are killing me! . . . This pain has now become unbearable to me.*"

Finally, Baba again laid down on his bed. My mind started working as I gazed at him. I thought, "How is it possible for him to bear the infinite burden of the universe when he cannot bear such a tiny pain? How can there be any pain at all when the tin lid is so thin? Even an ordinary man would not have complained about such a light touch. The pain cannot really be as intense as he says, he is just trying to torment me. All his talk of infinite suffering and his infinite burden is just philosophical and it has no meaning. How can he bear infinite suffering when this tin lid causes him so much pain?"

As I was thinking these critical thoughts, suddenly Baba rose up and gestured, "*What are you thinking?*"

By this time I had lost my composure. I had become irritated by Baba's constant scolding and his apparent exaggerations. I replied sullenly, "Nothing."

Baba then gestured, "*Come near me and sit here.*"

I said, "I am all right here."

Baba eyes flashed at me and he gestured emphatically, "*Obey me. Come near me and sit right here.*" I obeyed reluctantly, for I was still irritated.

Baba looked me right in the eye, gesturing, "*Tell me, honestly, what do you take me to be?*"

I said, "My Master."

Baba asked me, "*If you accept me as your Master, then who are you?*" I replied, "Your slave."

Baba gestured, "*You have accepted me as your Master and I have accepted you as my slave, and now I want you to tell me what the duty of the slave is.*"

I replied, "To serve the Master and to please him."

Baba replied, *"Are you pleasing me?"*

"No," I replied, " but I did this unknowingly, Baba."

Baba replied, *"Knowingly or unknowingly, that I do not know. But this much I know . . . I became very annoyed with you because of your carelessness. I have accepted you as my slave; therefore, it is my duty to see that my slave serves me honestly and properly . . . that he pleases me with his service, does not become careless, obeys me perfectly and dances to the tune of my every wish."*

"I am the Master and I am doing my duty honestly, but you are not doing your duty. When you found me upset, you should have felt for me. But, instead of feeling my pain, you started thinking how can I bear infinite suffering when I told you this pain of my leg was so great."

"It is not proper for the slave to think like this. It is your duty to serve me at any cost and your service should please me. Had I not accepted you as my slave, I would not have cared. Even if the Himalayas fall down upon me, I would not care. But, I cannot bear the weight of the slightest carelessness on the part of one of my slaves, because I have taken responsibility for each of them."

"So, I am telling you honestly, the pain I received from your carelessness was more than all my infinite suffering, because I accept you as my slave. "

Afterward I could understand about Meher Baba's suffering. How concerned he remains toward those who have become his slaves and how much care he takes that his slaves serve him well. The slaves of the Avatar are truly blessed.

If one wishes to hold on to Meher Baba's daaman to the very end, he has to become a true slave. The Avatar is the Lord, and he is here to accept one as his slave, but one has to have love, courage and obedience to become such a slave. It is the lover's final duty to become his slave and one does not obligate him if he becomes his slave. On the contrary, the Lord obligates one by accepting him as his slave, for in the end, the slave must allow the Lord to make him free from all bindings. The slave resolves to love the Lord wholeheartedly and to please him by obeying his instructions. The slave lives less for his false self and more for the Lord. The slave finally forgets himself in his remembrance of the Lord. One who does this is holding on to Meher Baba's daaman. Holding to him is the duty the Lord has given to his slave, so that one day the Lord can make his slave into a master.

I Have Seen His Suffering

God is All-Knowledge, All-Power and All-Bliss. In his infinite triune nature God is eternally free. His eternal freedom, in the infinity of his existence, cannot be imagined. God's freedom in eternity can only be experienced when the mind transcends itself to go beyond imagination.

The universe itself is imaginary and each being in the universe is caught up in imagination. The entire process of the evolution and involution of consciousness occurs within the domain of imagination, and so long as one is in this domain one can never experience eternal freedom.

God is indivisible; his indivisibility is infinite and all-pervading, and therefore each one in the universe is in essence God. However, each being in the universe does not experience that it is God, because it experiences imagination. Thus, its existence, its experience and its freedom are bound by imagination. As a consequence, God remains imprisoned within the limitations of each one's imagination of the universe. And how much he, who is eternally free and unlimited, must be suffering in the prison of everyone's imagination!

Born out of God's triune nature of All-Knowledge, Power and Bliss exists the All-Merciful in the form of the Ancient One. This All-Merciful One is responsible for setting each one free from the prison of imagination. Out of his mercy, he takes human form as the Avatar age after age, and works to free individuals from their imagination. He works universally for the benefit of all mankind, but mankind, in its prison of imagination always opposes his work. As a whole, mankind never accepts or follows him. This ignorance and resistance in mankind is always his eternal suffering. The Avatar has come to do his work and he works in the midst of intense opposition, which causes him to suffer infinitely. Even so, his work eventually produces the situation for mankind to accept him and gradually follow him.

Sanskaras are like a disease we all have to suffer. We are all sick from imagination and illusion. The Avatar comes to cure us of our disease and for this purpose he works universally. He works to prepare a special medicine—love—but mankind opposes him by not accepting this love. So mankind's ignorance becomes his suffering.

How does mankind oppose the Avatar and his work? The Avatar's work is to set individuals free from the prison of their imagination—illusion. But most of mankind is addicted to illusion and remains addicted. Because of its addiction, most of mankind indulges more and more in lust, anger, self-interest, greed, jealousy, hatred and pride; all of which are produced by the imaginings of sanksaric consciousness. Thus, most of mankind ignores the Truth. This perverted attitude

of continual indulgence is the opposition the Avatar must face while he is working in the world. This opposition amounts to infinite suffering for him, because of the millions of human beings who are indulging in these desires and adhere to their perverted attitude toward God. This attitude in mankind is known as "atheism". Atheism is the disease of this age and it is a result of the accumulated sanskaric unnaturalness now prevalent in the world.

Is it not the Avatar's most terrible humiliation that mankind ignores him when he comes to earth? Is it not his humiliation that he has been forgotten and that his divinity has been denied? Is it not the Avatar's universal suffering to face mankind's attitude of the denial of God's existence, and opposing his past commandments? The Avatar comes to reveal that he loves humanity, yet in the past humanity did not hesitate to crucify and to torture him who came to protect the world.

The Avatar suffers physically, mentally and spiritually while he works in the world and his suffering is infinite. He suffers physically as he applies great efforts to place the gross conscious world on the path to Truth. He suffers mentally as he finds that humanity will not accept him, will not listen to him and ignores him by remaining addicted to illusion. The Avatar suffers spiritually as he pulls humanity's consciousness toward the light of Truth and keeps it in the light; humanity pulls toward darkness and keeps its back turned toward the light.

I have seen Avatar Meher Baba suffer infinitely for the world and for the whole universe. He is the One who is eternally free, but has bound himself with the duty and responsibility of the universe. I have seen him work for all beings in the universe to make each one free from its ignorance, while the world ignored and humiliated him.

In the last stage of his seclusion in 1969, spasm after spasm would wrack his body. He told me that with each spasm, he would feel as if he was being tortured with electric shocks and that his bones felt as if they were being broken into pieces. I saw him crush the bones of his body into pieces for the sake of his love for the universe. I saw him give up his body on the morning of January 31st, 1969, as a sacrifice for the world. This is the suffering that I have witnessed.

Many people have seen Meher Baba suffer throughout his physical lifetime. He would fast in seclusion for as long as five or six months. He would travel from one corner of India to another to contact the God-intoxicated. He traveled during the rainy seasons and during the hot summers and bitter winters by the lowest class in trains, by bullock carts and into jungles to contact these masts. He suffered from fever and other afflictions, yet he would continue on to contact these masts. He shed his blood in both the west and the east in two automobile disasters.

He has told me that he is eternally free, that he himself has nothing to gain. His work has to do with everything in the universe. I have seen that his every movement was only for the benefit of the universe.

I could easily observe, while in his physical presence, the attitude of humanity toward him. I saw how much he suffered for each individual and to what lengths he would have to go to help them, to awaken them, to pull them from the sleep of illusion.

I now see that the people of the world are gradually coming to his feet. He told me, "*One day all of humanity will come to my feet.*" But what work Meher Baba had to do for humanity, and what suffering he had to pass through to complete his work! It is unimaginable.

During the time when Meher Baba instructed me to write about his manifestation, he was suffering spasms with each gesture. I know that he suffered infinitely in order to awaken humanity to have the experience of his manifestation. Humanity has to have the experience of his manifestation, because he worked for it. His worldwide manifestation will open the way to the inner path toward Truth. Gross conscious humanity will experience this over the next 100 years.

Meher Baba is with each and everyone who has now come to him, but if one of us does something against his wish, he still suffers. Therefore, it is our spiritual duty to carry out the wish of the Beloved and not allow him to suffer anymore. He has been suffering infinitely since he began his universal work, and we can lessen his suffering by fulfilling his wish and by living his message in the world.

His Final Message

The Avatar is ever-manifest as the Infinite and Eternal One. His divine manifestation as the Infinite and Eternal One is experienced in the seventh plane of Reality—*Vidnyan Bhumika*, which means the *domain of Truth*.

The domain of illusion extends through the two mental planes, the four subtle planes into the gross world. Though the divinity of the Avatar is always manifesting through these three spheres of existence, his manifestation of the divine is experienced differently at each level of consciousness. In the mental sphere, the manifestation of the Avatar's divinity is always experienced in the mental form—through the mind, as universal mind and Infinite Knowledge. In the subtle sphere, the Avatar's divinity is always experienced in the subtle form—through the energy of prana, as universal energy and Infinite Power. In the gross sphere, his manifestation of the divine is experienced individually from person to person, as the God-Man with his divine mission and divine message to the world. Gross conscious individuals do not experience that the Avatar is manifesting until the seventh layer of the veil of consciousness has been worn thin or when actually *torn* through the work of the Avatar. The torn veil is an experience that leads to the lifting of the seventh layer of the veil.

The UNCONSCIOUS INFINITE CONSCIOUSNESS of each human being in the gross world is covered by seven veils that are interwoven by folded layers of sanskaric fabric. The seventh veil is very thick as it is made of gross sanskaras, the fabric of the veil. Until this gross veil is thinned, by the wiping out of gross desires, gross conscious individuals cannot feel the manifestation of the Avatar's divinity.

The Avatar's work of sanskaric annihilation makes it possible for gross conscious individuals to feel his divinity manifesting in the world. The sanskaric annihilation gradually makes the gross layer of the veil thin, thinner and thinnest, until it is completely worn away and thereby removed from the human mind. The Avatar works universally to make the seventh veil of the consciousness of each human mind thinner, so that each one will experience his manifestation of divinity to the extent possible in the gross world. The manifestation of divinity in the gross world is the experience of universal oneness, brotherhood with all mankind and acceptance of God as the Father. This veil of ignorance is what keeps man feeling separate from God, separate from his fellow man. Until this veil is thinned by the sanskaric annihilation of the desires that are rooted in lust, greed, anger, hatred, selfishness, pride, and envy, the feeling of separation from God persists.

Three-fourths of the gross sanskaras of gross conscious humanity will gradually be wiped out during the 100 years of the Avatar's manifestation. This means that

three-fourths of humanity's gross desires of lust, greed, anger, hatred, selfishness, pride and envy, along with three-fourths of all these thoughts that keep man preoccupied with these desires, will be gradually wiped out. For this to happen, all that is latent in humanity's consciousness will have to surface in the world. This is why humanity's consciousness is more and more preoccupied with lust, and is experiencing more and more greed, anger, hatred, selfishness, pride and envy.

The gradual sanskaric annihilation of gross desires and thoughts signifies the thinning of the gross veil. As these gross desires and thoughts are wiped out, the veil becomes thinner and thinner in gross conscious individuals. This annihilation is happening as some individuals' seventh veil is becoming thin; there are a few whose gross veil has become thinnest and they are about to enter the domain of the subtle world; there are a very few whose gross veil has torn and they are entering into the domain of his manifestation. However, the seventh veil of all the gross conscious people in the world is being made thin, though in varying ways, by the universal work of the Avatar. Those who have more lust than others will experience a sanskaric annihilation of their lustful desires; those with more greed than others will experience an annihilation of their greed, and so on, for each desire. Though the sanskaric annihilation will differ as people have an abundance of different desires, nonetheless, all people will experience Meher Baba's manifestation to the degree of the thinness of their seventh veil. This sanskaric annihilation—to thin the veil of gross conscious humanity—is his manifestation to the world and leads to mankind's experience of his divinity.

Once an individual enters into the subtle world, there is no regression in his consciousness; his gross consciousness has been completely wiped away and his consciousness becomes more and more refined, but powerful, as he advances. The domain of the manifestation of God begins from the first plane of the subtle world, and extends through the sixth plane of the mental world, until it is fully experienced on the plane of Reality, the Seventh—*Vidnyan Bhumika*. The Seventh Plane is the domain of Truth, and on this Plane the individual himself becomes the *living manifestation of God*. The experience of Bliss for such a one is indescribable, for as the God-Realized Being breathes, his breath becomes the very breath of all life.

There are numerous dangers in the gross world because of the complications of the gross sanskaras; these complications are the *temptations of Maya*. These temptations of Maya are the seven desires that make up gross human consciousness. Because of the temptations that arise in the human mind as desires, it is extremely difficult for any human being with gross consciousness to *feel* God. These temptations surround the gross conscious human being and are found at every turn in the gross world. Practically everywhere the gross conscious human being finds himself there is some assertion of lust, greed, anger, hatred, selfishness, pride and envy. Therefore, the Avatar must work to thin out the gross impressions of all humanity, and thereby the seventh veil of human consciousness

of each human being becomes thinner as these desires are wiped out of the world, so God can be felt.

During his manifestation, the Avatar makes it possible for mankind to approach the domain of divine experience, and if mankind as a whole continues looking toward this domain, the veil of each human being continues to become thinner. Then there is progress as a whole for mankind to approach the entrance into the divine domain. This human experience of *feeling nearer* to God and reliance upon one's own inner forces of cognition will arise as *intuition*. Gross conscious people will function not only with reason, but also on an inner intuitive level. Even in the mass advancement of humanity's consciousness, Maya always plays her role. After the period of the Avatar's manifestation, mankind starts turning back toward the temptations of Maya, and as it becomes stuck again in illusion, it once again forgets God.

Maya's temptations will always be in the gross world, and the way to enter into the domain of the divine is to follow the Avatar by obeying the instructions which he has left behind. There is an entrance way into the inner domain of the divine; by following the Avatar and by obeying him the individual himself creates a *gate* by which he can enter into the inner domain. Obedience is the gate to enter and abide in the inner domain which is his manifestation of divinity. Each individual who comes to the Avatar must create his own gate to enter this inner domain by his obedience to the Avatar.

When one becomes interested in Avatar Meher Baba he thinks of him, he feels him, he loves him and thus remembers him. One should realize that the Avatar has brought him near the domain of his manifestation. To experience the Avatar's manifestation of divinity ultimately means to have obeyed him profoundly enough to have created a gate by which one has entered his inner domain.

On the morning of January 31st, 1969, after having completed his universal work the night before, Meher Baba called some of his close mandali into his room at Meherazad. Meher Baba's health was critical, but none of us knew that these were his last hours before giving up his physical body as a final sacrifice. Baba called for a painted board containing three couplets of Hafiz to be brought into his room from mandali hall. Baba had one of the mandali read out these couplets before all of us who were present.

These couplets of Hafiz are:

**Befitting a fortunate slave,
carry out every command of the Master
without any question of 'why?' or 'what?'**

**About what you hear from the Master
never say it is wrong,
because, my dear, the fault lies in your own incapacity
to understand him.**

**I am the slave of the Master
who has released me from ignorance.
Whatever my Master does is of the highest benefit
to all concerned.**

This became the *last message* of Avatar Meher Baba to his followers. It is our spiritual duty not only to remember these couplets, but also to make their words our life.

Meher Baba has brought us near the domain of his divine manifestation, and he will bring the whole world to this point—where people will turn to him as God. But no individual can enter into the domain of his divine manifestation until he makes his obedience to the Avatar the gate by which he can enter. This is why Meher Baba reminded us of these three couplets while departing from the world, to see whether or not one will follow his message to the end. Obedience to him is Meher Baba's final message to the world.

“Maya Wants To Kill Me”

On the day of January 31st, 1969, there was the final struggle between Meher Baba and Maya. It was Maya crushing the Avatar's physical body into pieces, and after spasms, Baba gestured, "*Maya wants to kill me. Maya is trying to kill me. But I will win.*"

Meher Baba won, he was victorious as he completed his universal work and thereby established himself and his love in the hearts of each one in the world. His work is victorious over Maya for his working is cleansing the hearts of all and these hearts are manifesting him.

It was during his final fight with Maya that Meher Baba quoted Hafiz as his final message to the world, so that people would also know how to fight Maya and defeat her. Mankind should not forget this message. This message, in the form of Hafiz' couplets, reveals the way for the individual to defeat Maya and become as victorious as the Avatar.

“Why Don't You Accept Your Ignorance?”

Meher Baba always emphasized the importance of obedience, and I now cannot forget its importance.

I remember how I learned the importance of obedience. It was in 1960 and the mandali were at Guruprasad in Poona. I would keep watch near Baba every night. One evening when I went to Baba, he asked me to give him a glass of water. As I was pouring the water into the glass, he asked me to turn on the light. I went over to the wall and turned the switch; then I gave him the glass of water.

Baba suddenly became annoyed and he gestured, *"When I asked you to give me a glass of water, why did you not give me the water first? Why did you not obey my first order? Why did you turn on the light first and then give me the glass?"*

I did not react to Baba and kept quiet. But he continued to express his displeasure with me by repeatedly asking me the same questions over and over.

The following evening when I went to Baba in his room, he asked me again to give him a glass of water, and again while I was pouring the water into the glass he asked me to turn on the light. I did not turn on the light immediately, thinking that I must obey the first order and then the second order. So I gave Baba the glass of water and immediately went over to the wall and turned on the light.

Suddenly Baba again became annoyed, gesturing, *"Why didn't you turn on the light first?"*

I replied, *"Yesterday you told me that I should obey your first order first. That is why I did not turn on the light first, as it was your second order."*

Baba was still annoyed, *"That was for yesterday. Today, I wanted you to turn on the light first and then give me the water."*

I replied, *"But, Baba, how could I know that you wanted me to turn on the light first?"*

Baba immediately became very upset with me, because of my arguing question. He called Eruch into the room and told him, *"Bhau is not obeying me and this is greatly annoying me."*

Eruch left without saying a word in reply. When he left, Baba started again, *"Why do you disobey me? Why do you annoy me?"*

I said, "I do not understand how to obey you, Baba. How is it possible to obey two different orders at the same time? How is it possible for me to know what you want?"

Baba was calming, but continued gesturing sternly, "*You don't know and so you are ignorant. Then why don't you accept your ignorance? Why do you argue with me? . . . Do you think I am mad? When you don't understand, say that it is your mistake.*"

I realized my mistake. I should not have argued with Baba and should have said, "Forgive me Baba. It is my mistake that I did not turn on the light first."

The importance of obedience cannot be grasped by the intellect alone. When one accepts Meher Baba as All-Knowledge and All-Truth, Baba cannot make a mistake. If one thinks that he makes a mistake, it is one's own incapacity to understand him. One cannot understand the Divine Master through one's limited intellect. In order to understand him, the limited intellect must be transcended.

The Father, The Son And The Holy Ghost

Godhood is the state of the Self-Realized human being. In the state of Godhood there are three aspects—the Father, the Son and the Holy Ghost. The state of the Father is *Nirvikalp-Samadhi*, and there is only God-Consciousness and no consciousness of the creation. The experience of the human being in the state of *Nirvikalp-Samadhi* is "*I Am God and there is nothing besides me. I alone exist.*" The creation exists in non-existence, therefore, the creation does not exist in the experience of the Father state, "*I Am Existence. I Am Self-Existent.*"

The state of the Son is *Sahaj-Samadhi*, and in this divine state there is God-Consciousness plus the consciousness of all creation. The experience of the human being in the state of Sahaj-Samadhi is "*I Am God and I Am everyone and everything.*" Though the creation exists in non-existence, the creation only exists for this God-Realized person as illusion, as his imagination. The experience of the Son state is "*I Am Existence. Creation is my shadow.*"

The Avatar is eternally in the state of the Son, and his eternal experience is "*I Am God and I Am everyone and everything.*" As God, the Avatar enjoys Infinite Bliss, Power and Knowledge, but, as everyone and everything, he suffers in the infinite weakness and infinite ignorance. The Avatar suffers because his experience is not *of* everyone and everything, but he has *become* everyone and everything.

The Holy Ghost is actually everyone and everything. But the conscious state of the Holy Ghost is not experienced until one has achieved the state of the Son—Sahaj-Samadhi. The Jivan-Muktas and Sadgurus also experience Sahaj-Samadhi, "*I Am God and I Am everyone and everything,*" but these God-Realized human beings do not become everyone and everything as the Avatar does. The spiritual duty of the Avatar is to take on responsibility for everyone and everything. The Jivan-Mukta has spiritual duty for one other human being; the Perfect Master has spiritual duty to a number of individuals, mainly his circle. But the Avatar alone has a spiritual duty to fulfill to all. The experience in Sahaj-Samadhi of "*I Am everyone and everything*" does not mean that one actually becomes everyone and everything after God-Realization. This becoming of everyone and everything only happens with the Avatar, who has to become not only one with all by being responsible for all, but who has to actually become one and all. The Jivan-Muktas and Sadgurus have become one with all, but only the Avatar becomes *one and all*.

An ordinary man has limited creation consciousness, whereas one in the state of Sahaj-Samadhi has unlimited creation consciousness. The Son is conscious of all creation—every being in the three worlds. Creation consciousness is always the consciousness of duality, and after achieving God-Consciousness an individual who descends back into creation consciousness finds that he is one with everyone and everything. This oneness is so all-inclusive that this God-Realized Man experiences he is everyone and everything, because he is totally conscious of duality. This total consciousness of duality gives experience of oneness with everyone and everything; it is as if one is everyone and everything.

The Avatar, however, is unlike any other God-Realized human being. He is the direct descent of God into a male human form and he, as the God-Man, is the only One responsible for each being in the evolution and involution—from stone to man, and from gross, subtle and mental human consciousness to the state of the Realization of Godhood. The Avatar not only experiences that he is everyone and everything, but also assumes the burden of consciousness of one and all. He alone becomes everyone and everything in order to give one and all an inner push in consciousness.

There are millions of men and women in the world, and each one has consciousness of some aspect of creation. Some become doctors, some professors, some lawyers, some sadhus, and some become criminals, etc. They are all human beings but they have become doctors, professors, lawyers, sadhus or criminals. When they become these things, they shoulder certain responsibilities through their line of work. Similarly, the Avatar in his creation consciousness is everyone and everything, but he has become everyone and everything out of his duty as Avatar. He alone not only shares the consciousness of everyone and everything, but also shares the responsibilities of everyone and everything. This universal burden that he bears is the result of his becoming everyone and everything. The Avatar bears the *inner burden* of sanskaras that makes everyone do what they do and that makes everything happen in creation.

God is indivisible and therefore everyone and everything is God in Reality. After attaining God-Consciousness, if a human being comes back down into creation consciousness, it is natural for him to have the experience "*I Am everyone and I Am everything*," because God is in everyone and everything. However, this God-Realized human being is not bound by everyone and everything as the Avatar eternally is, for only the Avatar is responsible for every being from its beginning to its end. Therefore, the Avatar's consciousness becomes everyone and everything to work inwardly for one and all.

As Eternal God the Avatar enjoys Infinite Bliss, but as everyone and everything he suffers infinitely. If the Avatar uses his Infinite Bliss, he cannot become everyone and everything. His becoming everyone and everything is *so perfect* that he passes through all that every being passes through in its evolution or involution, and *infinitely more* because he works for everyone and everything. And this is how he suffers infinitely—he suffers what every being in creation is suffering.

The Avatar has two types of INFINITE CONSCIOUSNESS—Conscious God-Consciousness and Conscious creation consciousness. He is infinitely conscious of all that is God and he is infinitely conscious of all that is creation. He enjoys Infinite Bliss through his infinite experience of being Infinite God, and he suffers infinitely through the experience of having become infinitely conscious of creation.

When a man plays the role of someone suffering, the actor actually does not experience the suffering of the man portrayed. But through the actor's vivid portrayal, he acts as if he is experiencing the suffering of the character enacted. However, when the actor actually succumbs to suffering, he experiences the actual feeling of pain, and he is not acting but being himself. In the same way, the Avatar becomes everyone and everything and he is not acting, because he is responsible for everyone and everything. As he has become everyone and everything, he cannot use his Infinite Bliss in working for them; otherwise, he could not have become everyone and everything, and would only be acting as if he were the Savior of the world, when he *is* the Savior of the world.

He Cannot Harm Anyone

In the beginning the First Soul was the Mischievous One. After his Realization of God, he also realized he was everyone and everything. At that moment of Realization, he, the Mischievous One, became All-Love, All-Mercy and All-Compassion for the sake of everyone and everything. If he had not realized that he was everyone and everything, he would never have become all-loving, all-merciful and all-compassionate, and he would never have had to come back down into creation.

When he realized he was everyone and everything, he felt love for all; he felt merciful toward all, and he felt pity for all, and so he came back into creation. It is because he continues to feel love for all, mercy toward all, and pity for all that he continues to come back down age after age. His love, his mercy and compassion became for him a responsibility to extend love, mercy and compassion to everyone and everything.

Though he remains eternally free, he has bound himself with this responsibility of making each one free from the bondage of illusion, of which he was first to become free.

The once Mischievous One must suffer infinitely now because of mankind's attitude of being addicted to illusion. This attitude is that man thinks everything is real while the Avatar knows it to be completely false. He works to change this attitude, and while he works to change humanity he cannot do any harm to anyone, because he is the all-merciful, all-loving and all-compassionate One and no longer the Mischievous One.

The once Mischievous One now has to bear the consequences of his own mischief, and so when he comes as the all-merciful One people oppose him, criticize him and deny him while he works for the welfare of all. He is denied, he is defied and he is ridiculed, yet he accepts all this because he has become the One who harms no one.

In this cycle of time, as Zarathustra he was stabbed in the back, as Buddha he was poisoned, as Jesus he was scourged and crucified, as Mohammed he was stoned. Every time that he comes back, he is tortured and defied; in this period he was tortured by being ignored in his silence. He allowed his body to be broken in two automobile disasters. However, when all his pain and suffering is over and he has dropped his physical body, people begin to change and start accepting him. Gradually, people come to realize how he suffered for the world to raise humanity's consciousness, so as to see him manifesting as All-Love, All-Mercy and All-Compassion.

Why do people accept him only after he has dropped his body? It is the way

of his work. His work is to raise humanity's consciousness to accept the Truth, and his work only manifests after he has dropped the body. During the 100 years of his manifestation the results of his universal work become increasingly evident in the world.

The Avatar is always at first denied by most of mankind while he is physically present on earth. This denial is expressed as opposition to his message, criticism of his message and indifference to his message. The Avatar works to bring to the surface opposition, criticism and indifference to him. Addiction to illusion is always the cause of opposition to him. The Avatar comes only when Maya has drugged the consciousness of humanity; and this drugged condition presently prevails throughout the world. Then he, the all-loving, comes on earth to face opposition. He, the all-merciful, comes to face criticism. He, the all-compassionate, comes to face indifference. What a mystery! He only comes when he knows that he will be opposed, denied, and defied. It is his responsibility, for he must push each one closer to the Truth, and he can only do this if there is mass opposition to God in the world. He comes only when his work will affect everyone and everything. Through his work for the universe and through his suffering for everyone and everything, the tendencies to oppose him, deny him, and defy him are wiped out of mankind's consciousness. His manifestation to the world is when the consciousness of each individual is raised to some degree to accept the Truth.

Avatar Meher Baba has completed the universal work for which he came, and that is why he is no longer physically present on earth. Mankind's acceptance of him is his manifestation, and this can only be achieved after he drops the body. This is why more and more people are accepting him now than when he was on earth.

Even though Meher Baba suffered while in the world, that suffering is now giving happiness to the world. This happiness is his awakening in the hearts of men everywhere, and this awakening will lead mankind toward the Truth. It was his love, mercy and compassion for humanity which compelled Meher Baba to suffer for the world. He had to suffer what he suffered for all his suffering was, knowingly or unknowingly, our harm done to him. He is the greatest; he cannot harm anyone! He has to suffer for all to give each one his love, mercy and compassion in return for our opposition, criticism and indifference.

His Message During This Age

People of different faiths quarrel among themselves on the point whether or not God does or does not take human form. Hindus believe that God takes human form and is called the Avatar; Muslims refuse to believe this. Muslims believe that God sends a divine messenger or prophet, whereas Christians believe the Messiah or Christ to be the Son of God. Despite all these differences though, each believes that the Avatar, or Rasool, or Messiah shows the path of Truth to humanity.

This conflict is out of ignorance and unless one achieves divine knowledge (*gnosis*), one has no authority or experience to decipher the divine truths. The Prophet Mohammed descended on earth and declared himself to be the messenger of Allah. Jesus Christ descended on earth and declared himself to be the Son of God. Ram descended on earth and declared himself as God in human form, but when Buddha descended he declared that to achieve Nirvan was the ultimate goal of life. These statements from the past God-Men have caused apparent confusion, because people do not seek to experience the essence of their messages. Instead, they involve themselves in intellectual quarrels of philosophy and theology. These people remain on the surface, the shore of the Ocean of God, entering into debates and arguing among themselves. There would be no gain even if everyone accepted their limited view, because everyone would still be on the surface. They gain when they descend into the depths of the meaning, embracing the Ocean by trying to dive deep and become one with the Ocean—God.

Every time the God-Man comes, he makes certain statements about Truth that are in accordance with the circumstances of mankind's consciousness and the state of the world. Jesus the Christ declared, "*My Father and I are One.*" His words mean Jesus is himself the Father, and as the Father is God, Jesus himself is God. Jesus has the same consciousness as the Father.

Everyone who believes in God believes that God is indivisible, and therefore one has to believe that everything and everyone in creation is God. The meaning of God's indivisible nature is that a stone is not really a stone, but is God. A vegetable is really not a vegetable, but is God. A fish, a bird, or an animal are not really a fish, a bird, an animal, but are God. A human being is really not a man, but is God. However, none of these beings experience themselves as God, yet no one would deny that God is in everything and everyone—that God is always indivisible.

The meaning of creation is that God takes innumerable forms in order to experience himself. Unconscious God assumes innumerable forms, and Conscious God also assumes all these forms through the body of the Avatar. Conscious God takes human form through the bodies of the Prophet, the Buddha, the

Messiah, the Rasool or the Avatar, in order to give the experience of himself to all in creation. The experience that he gives is in accordance with the total evolution of consciousness in the universe and the development of the human mind as a whole. This is the push in consciousness to the whole of creation toward the inner path of Truth.

God takes human form age after age in the forms of the Prophets, the Buddhas, the Messiahs, the Rasools or the Avatars. The human form is the most evolved form and is the highest form throughout the universe. Since the human form crowns evolution, the human being has the inner capacity to experience God, so it is in this form in which the Infinite One appears. When the Infinite Conscious God takes human form, he also becomes everyone and everything in the universe and thereby can give an inner push to every being in evolution and involution. Human beings alone can understand the gross universe. A dog, or cat, or ape cannot understand the gross world. If God did not take human form, he could not communicate to others about the nature of the gross universe. His work (becoming) in the different stages of evolution is not the same work he does as man, for he cannot convey to animals, plants and stones about the universe. Only as the God-Man can God communicate the message he brings during that age.

The message Avatar Meher Baba brings during this age is that *man has to experience that he is God*, and man can experience that he is God if he loses his self in divine love. It is therefore foolish to argue about God. One has to love God wholeheartedly to become God. This is the purpose of the evolution of the universe and ultimate destiny of human consciousness.

Stages Of Inner Experience

The inevitable outcome of the Avatar's manifestation is a greater inner experience of God, for the manifestation of the Avatar is ultimately to manifest God divine consciousness.

In order to experience the infinite manifestation of the Avatar as God himself in the form of Infinite Knowledge, Power and Bliss, there has to be the *total forgetfulness* of the gross, subtle and mental spheres of existence. The infinite manifestation of the Avatar is experienced in the state of Nirvan, and the infinite manifestation of the Avatar as God is experienced in the state of Nirvikalp. This experience is the ultimate destiny of the Avatar's circle and closest lovers who attain Realization during the period of his 100 years of manifestation.

In order to see the manifestation of the Avatar as the infinite effulgence of God, there has to be the total forgetfulness of the gross and subtle spheres, as well as the fifth plane in the mental world. The manifestation of the Avatar's infinite effulgence is seen from the sixth plane of the mental world and once this sight is had, Liberation is assured to those during the period of the Avatar's manifestation.

In order to hear the manifestation of the Avatar in the form of the *Divine Voice* or as the *Voice of God*, known as *Brahma Nad*, there has to be total forgetfulness of the gross and subtle worlds. The manifestation of the Avatar as the Voice of God is heard from the fifth plane of the mental world.

In order to experience the manifestation of the Avatar in the form of Infinite Power, there has to be total forgetfulness of the gross world as well as of the first three planes of the subtle world. The manifestation of the Avatar as the Infinite Power, the source of all occult and mystic powers, is experienced from the fourth plane, which is the threshold between the subtle and mental worlds.

In order to experience the manifestation of the Avatar in the form of infinite energy, there has to be total forgetfulness of the gross world. The manifestation of the Avatar as the infinite energy, *prana*, is experienced throughout the three planes in the subtle world, but most fully in the third plane.

In order to feel the manifestation of the Avatar in the form of the God-Man, Savior, Messiah, Rasool, or Prophet through gross human consciousness, the wandering on the zig-zag roads has to stop and the individual has to station himself on the straight road to Truth, leading toward involution. The zig-zagged wandering is due to the undesirable tendencies of the unnatural sanskaras, which prevent the natural process of involution from occurring. The work of the Avatar manifests in the gross world as the annihilation of gross sanskaras, both natural and unnatural ones. Only after sanskaric annihilation has occurred, to a relative extent, does the gross conscious human being begin to accept the Avatar as the incarnation of God and experience some degree of divine consciousness.

Eternal Suffering And Eternal Bliss

In the infinitude of God there is Eternal Freedom and Infinite Bliss. The domain of illusion is the opposite of the Reality of God; therefore, in illusion bondage is present for all time, as well as an infinite amount of suffering.

When one who has become God-Realized experiences Infinite Bliss, he becomes eternally happy. But, no matter how happy a man may be in the domain of illusion, his happiness is illusory, false and temporary. So long as a person is sanskarically bound in illusion, he cannot experience permanent happiness. Infinite Bliss cannot be experienced until a man becomes completely free from all sanskaric bondage in illusion.

No man is free unless he has been totally freed from his bindings of illusion.

Even the happiness derived from illusion is binding, as is misery, for both emerge from illusion. Both happiness and misery are bindings in the domain of illusion, for the very nature of illusion is binding itself—sanskaras.

The responsibility for liberating each individual from the bondage of illusion rests on the Avatar's shoulders. Therefore, he comes down age after age into the domain of illusion to awaken humanity to the Truth. Few human beings, however, are prepared for liberation, and so the Avatar liberates only a limited number of persons from the bondage of illusion; this is in accordance with divine law, even though the Avatar has unlimited authority to liberate.

From the highest state of Infinite Bliss, Infinite God descends into the domain of illusion as the Avatar, and this descent is suffering. The Infinite God is eternally free and infinitely blissful, yet he has got himself bound to liberate others from the bondage of illusion. To liberate others he must work, and this work in the domain of illusion causes him nothing but suffering. The sanskaric bindings of each being in creation become his infinite suffering, for these very bindings are what keep him bound in every being.

There is no possible earthly description for the Seventh Heaven—*Ars-e-Maula*—the Seat of God, which is the throne of the King of the universe, the Avatar. His Infinite Knowledge is the highest state of Power, his Infinite Power is the highest state of Bliss, and his Infinite Bliss is the highest state of Reality. He is the king who is responsible for the well being and destiny of everyone and everything in the universe. His real abode is in the Seventh Heaven where he enjoys All-Knowledge, All-Power and All-Bliss; but he must come down into all-ignorance, all-weakness and all-suffering to fulfill his responsibility to the universe. The Avatar is All-Goodness and All-Kindness; he realizes fully the responsibility he alone bears and his work benefits all beings in the universe.

When the Avatar descends into the world, it is as if a great king gives up his throne and palace, and goes to live in a slum. He remains in the slum to work for the well-being of the people there, and he lives as they do in filth, poverty, hopelessness and helplessness. After the king has completed his work and feels satisfied with improved conditions in the slum, he returns once again to his palace; but his responsibility toward the people in the slum does not stop. The king continues to see to their welfare, but he does so from his palace.

To have given up his life in the palace and to have lived and worked in the slums could have been for him nothing but suffering. The king fulfilled his responsibility by living in the slum to help eliminate the filth, poverty, hopelessness and helplessness. The king personally benefited the people by living and working with, and for, the hopeless and helpless; this was his descent.

The Avatar is infinitely merciful and kind, and suffers infinitely when he descends from his highest state of Bliss into the domain of suffering. Just as the king still remains the king while working in the slums, the Avatar still remains in the highest state of bliss while working in the world. But while the king lives like the poor and ignorant, the Avatar actually is one with all in illusion; he has become like everyone—helpless and hopeless.

The Avatar's work can only be fulfilled if he becomes one with all, and when he does become all, he suffers infinitely and this suffering is unimaginable. It is his Compassion, his Kindness, his Goodness that compels him to suffer for all in creation. He is the only One who suffers eternally for the creation, though he is the king of the universe.

His Use Of Infinite Knowledge

The First One who passed through evolution and involution and attained Realization of himself, as God, is called the Ancient One when he takes human form on earth. The whim, "Who Am I?", is the force behind creation, and since God is indivisible, this whim is in every soul and is the very force of every soul's consciousness. Because of the momentum of this question, "Who Am I?", every soul progresses in its evolution and involution to find the true answer, "I Am God."

When the First Soul passed through evolution and involution by the force of the whim, he did not need Infinite Bliss and Infinite Power to attain the true answer. *He needed Infinite Knowledge.* To know the answer to the question "Who Am I", Knowledge is required, not Power and Bliss. Knowledge is necessary to still the force of the whim.

When the Ancient One descends on earth, he always makes use of his Infinite Knowledge. He does not use his Infinite Power and Bliss, because he becomes everyone and everything when he incarnates. If he were to make use of his Power and Bliss for his universal work, he could not actually become everyone and everything. Since the beginning, Knowledge is required to find the true answer to the original question of the whim, and so to help those souls in evolution and involution know the true answer, the Avatar has to make use of his Infinite Knowledge.

If a mathematical genius were to teach small children about numbers, he must come down to their level of understanding and speak in terms which they can understand. For this purpose, the genius uses his great knowledge, but in other respects he is on the same level with the children so that he can teach them the basic numbers. To reach their level, the genius must bring himself to the level of the children.

In a similar manner, the Avatar comes down to every level of consciousness and he becomes one with every level. For this universal purpose, the full use of his Infinite Knowledge is required. Universal mind must come down to every level of finite mind. The Avatar uses Infinite Knowledge to do his universal work, and since he does not use his Power and Bliss when he descends to every level of consciousness, he becomes helpless and undergoes suffering.

As the Avatar becomes everyone and everything, he gradually leads all to the goal as he himself did in the beginning. He uses his Divine Knowledge to remove the sanskaric obstacles in the path of each one. It is like knowing one's way through the galaxies of the universe and guiding others through the universes by using one's knowledge. The purpose in the divine plan is to pass through and beyond the universes. If the Avatar were to use his Power it would mean he

would be *skipping over the divine plan*. Such a happening would be like his giving Realization to a stone; the stone would pass through all of evolution and involution in a split second, whereas normally it would require millions of forms and billions of years to attain Realization. However, the Avatar usually works within his divine plan. He uses his Knowledge in his work to keep all souls moving in their evolution or involution according to the divine plan.

While the Avatar is incarnate on earth he does not use his Power, so becomes as helpless as an ordinary man. While incarnate he is without the use of his Bliss, so he suffers as an ordinary man. But the suffering of the Avatar is unique and unimaginable, for he has become everyone and everything; this is his helplessness. Perfect Masters act as human; they do not become. Hence, they do not suffer as the Avatar does. When the Avatar incarnates and becomes each and every thing in creation, it is continuous suffering for him in the ignorance of every being.

The Avatar's physical suffering is nothing compared to this infinite suffering of having consciously become everyone and everything. When Meher Baba said he suffered physically, mentally and spiritually, it means that physically *he suffered as each and all*. Physical suffering for him is when human beings do not use their bodies in a way appropriate for the purpose of realizing God. This is his physical suffering in them, and it is unique. The Avatar suffers mentally as all the minds of humanity have so many excessive wants, desires and thoughts. Mankind's excessive preoccupation with materialism and this unnatural mental attitude become the Avatar's mental suffering, and it is unique. The Avatar suffers spiritually as people turn away from God and deny him. He suffers when his followers turn from the path and wander away from him. His spiritual suffering is most unique and most painful to him; this is why Meher Baba urged his followers to hold firmly to his daaman to *the very end*.

“If I Am God, I Am The Truth”

God is Truth and God is Self-Existent. The attribute of God's Self-Existence can only be experienced through the medium of its opposite—non-existence, illusion. Effulgence is light and Truth is honesty, but the existing value of Light and Truth is due to their opposites—darkness and falsehood. If there is no darkness and falsehood, how can Effulgence be known as light, and how can Truth be known as honesty?

Value and meaning come into existence because of their opposites. Value and meaning are comparative terms. Therefore, Reality is acknowledged as Truth because of Its shadow—the illusion, its opposite. Similarly, Value and Meaning are acknowledged as having value and meaning because of their opposites—valuelessness and meaninglessness.

Truth is eternal and infinite. There is no cause for its Existence; It exists. But to know Its Existence illusion is necessary, and to know Its value and meaning the illusion has to be experienced as valueless and meaningless.

When illusion plays its part in the experiencing of Truth, then it is necessary, valuable and meaningful. However, when illusion expands out of proportion and becomes so distorted that it does not play the part of experiencing the Truth, then it becomes unnecessary, valueless and meaningless. When illusion expands out of proportion, value and meaning become absurd—nothing; and what it projects is valueless, meaningless and unnecessary. In such an age, God takes human form and works to dissolve the unnecessary sanskaric elements in the life of man, so the cosmic illusion can be understood as necessary, valuable and meaningful to serve the purpose of attaining the Truth.

God is Truth and Truth is eternal. When an individual comes to the Avatar, he recognizes the Truth living in the form of the Avatar. When the individual is convinced that Truth always speaks the truth, Truth always acts truthfully and Truth always thinks truthfully, he finds the manifestation of Truth residing in the Avatar. Meher Baba is the Truth and if one longs to experience his manifestation, one must feel convinced that God is ever-present in the world. One must feel convinced that Meher Baba speaks, acts, and thinks the Truth. To one who has this conviction Meher Baba manifests himself.

Once, when I was keeping night watch near Meher Baba, he showed me the value and meaning in his being the Truth. It was summer and even at night it was very hot. But all the doors, windows and ventilators were closed in Baba's room as he instructed. Baba had turned his room into an oven. As we sat together, I was perspiring and he was also perspiring.

Baba sat on his bed and I was seated on the floor. He looked at me and asked,

"What are you thinking?"

I replied, "Nothing." However, I was actually thinking that it was unbearably hot! Why does he want the doors, windows and ventilators to remain closed? Why did he want everything closed as soon as he retired into his room?

Baba again looked at me and gestured, "*I am feeling cold tonight.*"

I immediately replied, "No, Baba, it is terribly hot!"

Baba repeated over and over, "*I am feeling cold. It is cold tonight.*"

And I kept replying, "No, no, it is hot, very hot."

Finally, Baba got fed up with me and asked, "*What do you take me to be?*"

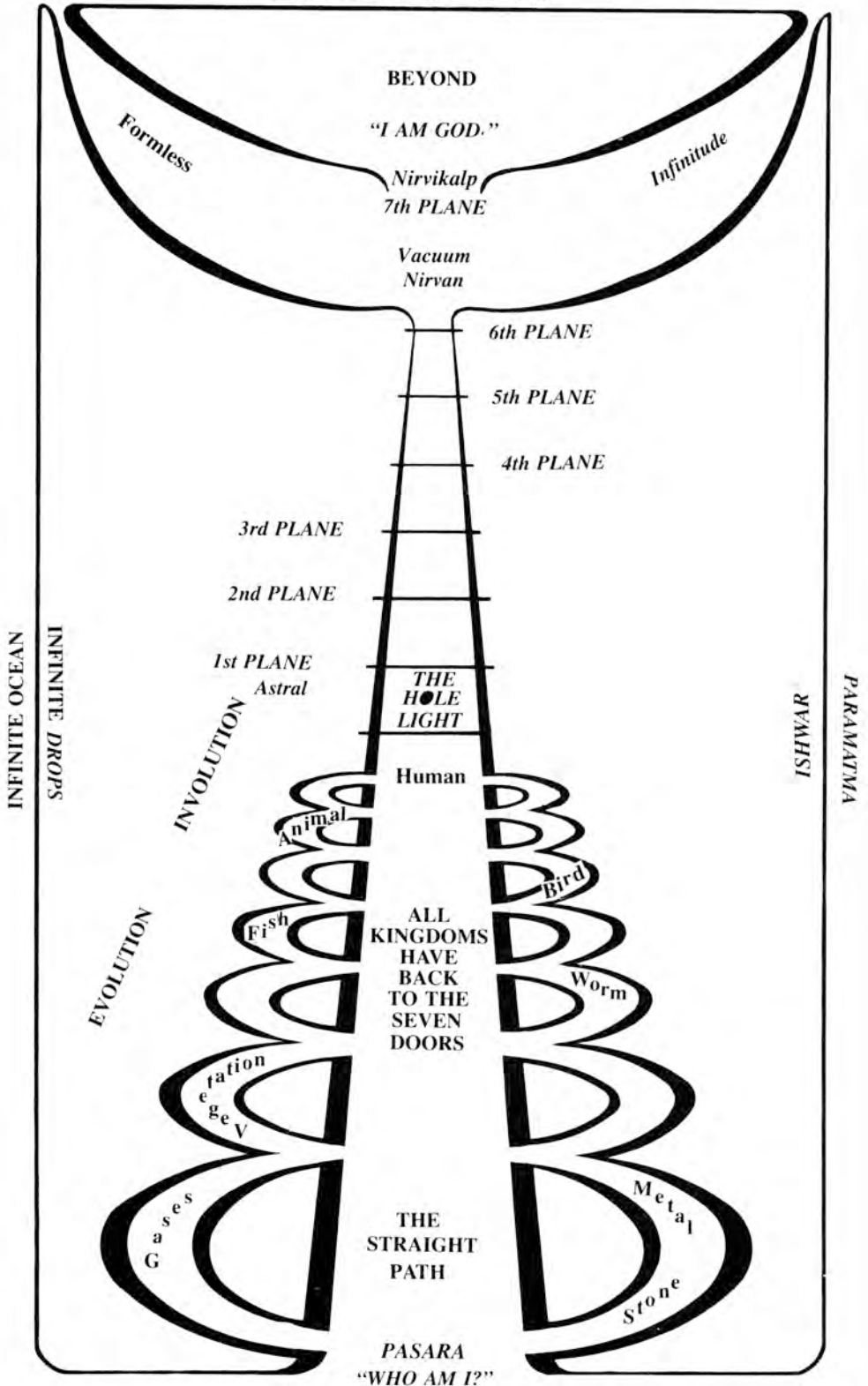
I replied, "You are God."

Baba gestured, "*You take me to be God and yet you do not believe what I say!*"

I realized that I should not have contradicted Baba. He continued, "*If I am God, I am the Truth and Truth always speaks the truth. Truth cannot speak a lie . . . If you had this conviction you would have felt cold because I said that it was cold.*"

It is one's ignorance of the illusion which prevents one from experiencing him as the Truth. Meher Baba will manifest the Truth and if one has the firm conviction that he is the Truth, he will be always manifest to that individual. That conviction he will also give to each of us during his manifestation, and for that purpose the Truth has taken human form in him, and he has worked to bring us to the Truth. Meher Baba's universal work is manifesting and one day each of us will have the conviction that he is manifesting the Truth of God's Existence.

BEYOND BEYOND OF GOD



The Seven Doors

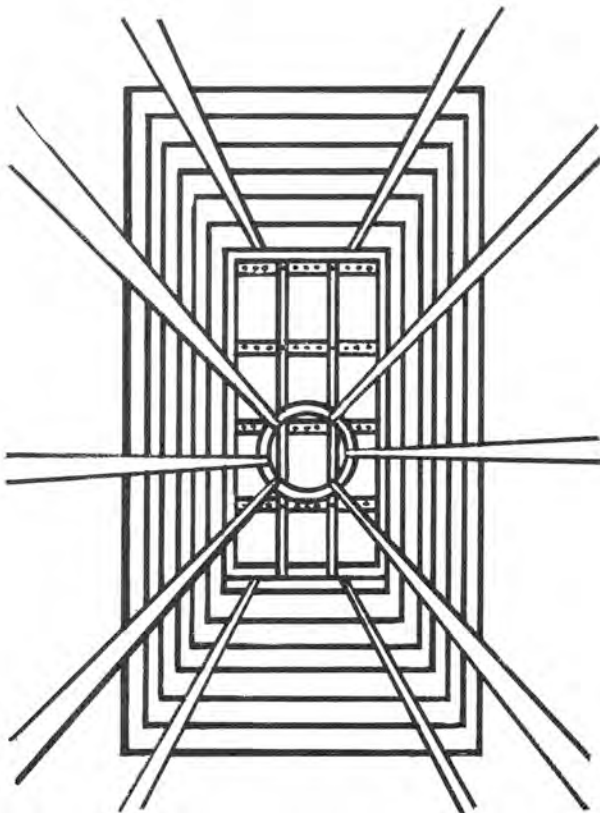
In 1967 before Meher Baba instructed me to write his biography and to write about his work and manifestation, he gave me several points.

It was during night watch and Baba told me to get a pen and some paper. Baba began, *"I am going to give you a few important points about my manifestation. Write each point down."*

"My abode is infinite . . . it is formless . . . But there are seven doors in my abode . . . each door remains closed to all those bound in illusion . . . The aim of involution is to open these seven doors to experience my Infinity."

"The first door is extremely difficult to open . . . All the kingdoms of evolution stand at this door . . . Humanity has its back to this door . . . all faces are turned toward illusion . . . Humanity is the nearest kingdom to this door."

"I come to open these seven doors . . . I work to cut a hole in the first door . . . That door leads to the first plane . . . This cutting is my work during my lifetime."



The Hole He Has To Cut

The infinite abode of the Avatar has *seven doors*, and each door remains closed to those bound in illusion. The aim of human consciousness undergoing involution is to open these seven doors, one after another, and finally to experience the Infinity.

It is extremely difficult to open the first door. All the kingdoms of evolutionary consciousness remain outside this first door. All the kingdoms of evolution, as well as humanity, have their backs toward this door, and all faces are turned gazing into illusion. Humanity is nearest to the first door. Blessed are those rare persons who have turned to face the first door. More blessed are those who have managed to open the first door and have entered the subtle domain of infinite energy.

It is most difficult to open this first door, as the pull of illusion is so overwhelming that it keeps most of humanity turned away from this door. Humanity has forgotten even that there is a door to the domain of infinite energy, because the overwhelming pull of Maya has kept human consciousness immersed in illusion. Humanity does not know where to turn to find this door. Humanity, though very near the door, gropes in the darkness of ignorance, not knowing where this door is to be found.

When God descends into human form as the Avatar, he comes from his formless abode through the seven doors. His work on earth is to cut a hole in the first door. This door leads from the gross world into the first subtle plane. The cutting of a hole in the first door is to allow individuals to pass through into the subtle domain. This is the work he does during his physical lifetime on earth. It is his universal work for humanity as a whole.

This work is most difficult and the Avatar undergoes tremendous suffering as he works cutting this hole in the first door. If the Avatar did not cut this hole, it would not be possible for individuals to find the entrance into involution. Though it has already been cut, the hole does not open until after the Avatar has dropped his physical body.

When the preparations for the opening of the hole are complete, the Avatar sets the time for the hole to open, and then drops his body. When the hole is opened, light from the domain of pure energy emanates into the gross world. As soon as the hole is opened and the light is emanating through it, humanity becomes overpowered with joy from seeing the light. It irresistibly faces the light and turns away from illusion.

When light pours into the gross world from the subtle world this brings on the universal manifestation of the Avatar on earth for humanity as a whole. The

experience of this light establishes a new world order, and a new humanity emerges out of this light. It is during this universal manifestation of the Avatar's light that humanity then accepts Meher Baba as divine, as the Christ, the Prophet, or as the Messiah. It is through the experience of this overpowering light that humanity universally accepts Meher Baba as God.

Those individuals who are nearest to the hole when it opens see more of the light and they accept him as God, long for union with him and become inspired so intensely that they pass through the hole in the first door, and enter into the domain of infinite energy. Some individuals accept Meher Baba as God and aspire to find the hole by the light they experience. The rest of humanity accepts him as God, to some extent, and by the light they experience, they move toward the hole. This mass inclination is due to the natural pull of Truth, though humanity as a whole does not enter involution. The entire mass of humanity turns toward the light which emanates from the hole; but the hole is not found by all of them. Though awareness of his manifestation will become evident all over the world, this awareness will differ in each human being. When humanity, as a mass, accepts Meher Baba's divinity, the pull toward Truth becomes increasingly powerful as the pull of illusion becomes increasingly weaker. During the Avatar's manifestation *the era of Truth begins*, and it culminates as illusion becomes overpowered by the Truth he has manifested.

The manifestation of the Avatar brings the evolutionary process back to a natural state by wiping out three-fourths of the unnaturalness in the world. Three-fourths of the darkness of mankind's ignorance is dispelled by the sun of the Truth shining through the hole onto all of mankind. It is the Avatar who brings a total change in mankind's consciousness through this light during his universal manifestation. This light in mankind's consciousness naturally brings a total change in the world. People everywhere will recognize that this light is divine and that it comes from the Avatar's abode of God.

The Three Phases Of His Work

The goal of life is to realize God and the whole of creation has come into existence to fulfill this purpose, though all of creation is actually non-existent. There is a straight path to God-Realization, and it passes straight through seven stages of evolution and seven levels of involution. Each soul has to pass through evolution and involution before it can attain the level of God's Consciousness.

The path to God-Realization is straight, but almost every human being misses it, because the accumulation of unnatural sanskaras is causing almost everyone to deviate from that path. Natural sanskaras propel consciousness in its evolution and are necessary for progress through the seven stages of evolving consciousness. Unnatural sanskaras are accumulated in human form and they halt the progress of the human being toward his involution. Unless these unnatural sanskaras are wiped out of the human mind, progress toward involution is delayed. The human being is entangled in his gross consciousness, and so wanders through the world lifetime after lifetime.

The Avatar appears on earth because the whole sanskaric pattern of evolution has become unnatural. Humanity misses the straight path toward God-Realization because of its unnatural condition. Even the stages of evolution have become unnatural, mainly because of mankind's scientific explorations, experimentations and exploitation of various species of evolving life forms.

The first phase of the Avatar's universal work consists of wiping out the unnatural sanskaras in humanity and the lower evolving forms, thereby placing all of evolution on the straight path toward God-Realization. When he completes this first phase, the Avatar drops his physical body. The result of the first phase of his work manifests gradually over a period of 100 to 200 years. This phase is of *sanskaric annihilation and burning*.

After the Avatar has dropped his body *the second phase* of his work starts. The second phase of the Avatar's work is *the distribution of wine - his divine love*. The Avatar's wineshop opens to all humanity and he first distributes wine freely to those who are already on the straight path toward realizing God, and who are extending their hearts to him in acceptance of this wine. This is the phase of *intoxication*.

A person whose mind is burdened with mostly unnatural sanskaras cannot thirst for the divine wine of this Avatic age. Thirst starts after the unnatural sanskaras are severed and burned up; only then is the strflight path found. The result of the first phase of the Avatar's work is universal, as he places all the stages of evolution back on the straight path. When this happens, the evolution of the universe becomes natural once again. This is a phase of *purification*.

BEYOND BEYOND STATE OF GOD

Silence

INFINITE CONSCIOUSNESS

INFINITE FALSE
SOUND OF
THE WORD

INFINITE FALSE MIND

"WHO AM I?"

Creates False Sound
the Word Turns into Flesh
in the Form of Creation

"I AM GOD "

Soundless Sound
of the Word's Heart
in Complete Silence

INFINITE REAL
SOUND OF
THE WORD

INFINITE REAL MIND

FALSE MENTAL SOUND

MENTAL WORLD

FALSE SUBTLE SOUND

SUBTLE WORLD

UNNATURAL
SANSKARAS
OBSTRUCTIVE

GROSS
WORLD

THE
STRAIGHT
PATH

NATURAL
SANSKARAS
EVOLUTION

ATMAS — DROPS

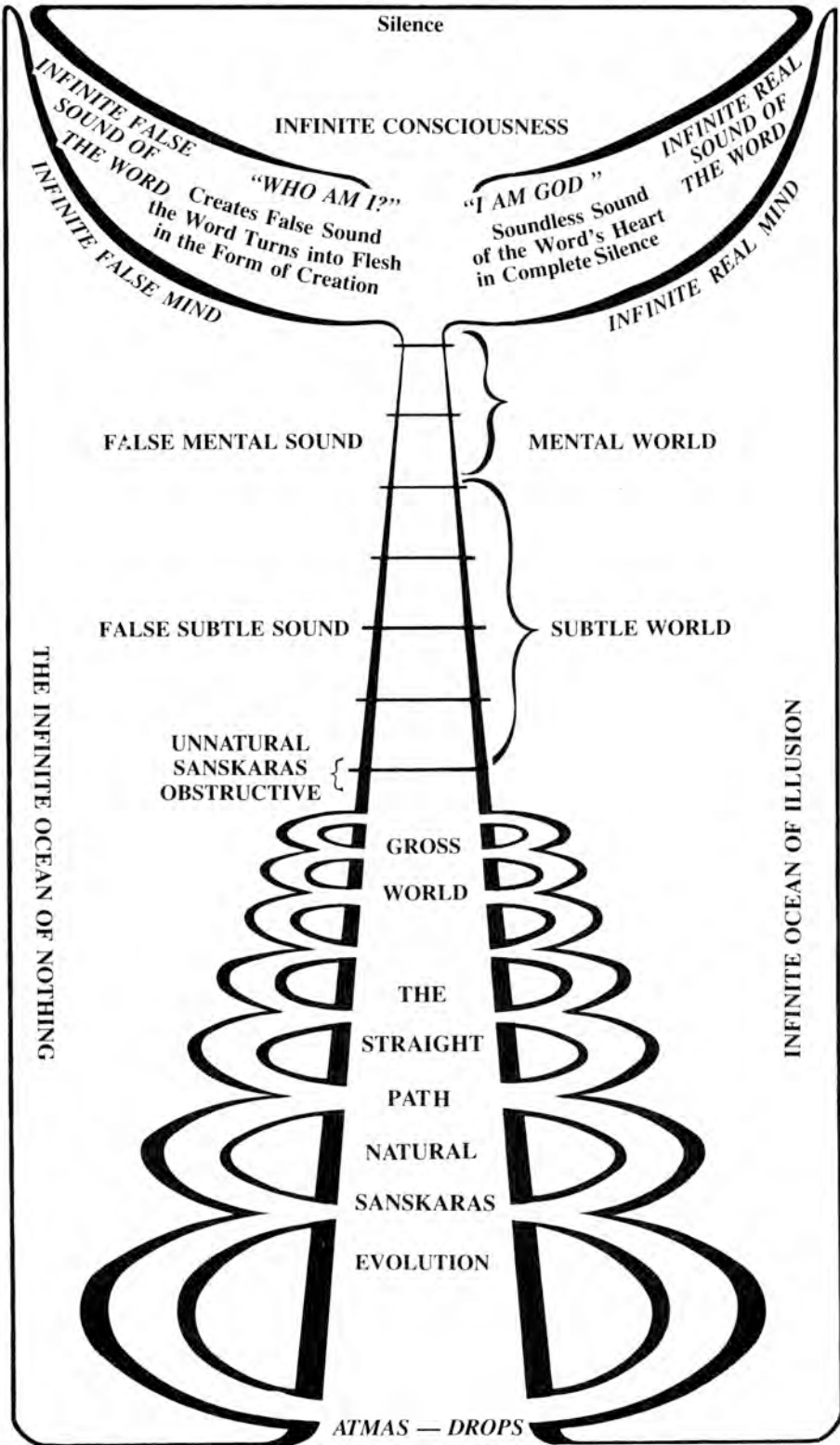
INFINITE UNCONSCIOUSNESS

THE INFINITE OCEAN OF EVERYTHING

THE INFINITE OCEAN OF NOTHING

INFINITE OCEAN OF ILLUSION

INFINITE OCEAN OF REALITY



During the second phase of intoxication, the Avatar works to distribute his wine freely and there are some individuals who strive their utmost and drink more wine; they receive a push to a higher plane. Some individuals who are becoming divinely intoxicated thirst for more wine and they enter the beginning of involution. Some individuals have only a taste of the wine, but in their temporary intoxication they do not advance beyond gross consciousness, although they are approaching the entrance to the inner path. The Avatar's wine pours through the heart of humanity as his love floods the world purifying, to some extent, all of human consciousness.

The light of the Avatar's sun, his effulgence, pours into the three worlds through seven doors. His light pours in the gross world through the opening of the seventh door. When all stages of evolution are moving on the straight path to God-Realization and humanity is experiencing the wine of divine love, the consciousness of each level then focuses toward the light of his sun as it pours through the seventh door. When this light is seen everywhere on earth by mankind, the third phase of the Avatar's work begins and this is *his manifestation on earth*.

In this *third phase* humanity experiences the full impact of the Avatar's manifestation *consciously*, while other stages of evolving life forms are universally affected and their progress is stepped up. Those human beings who are closest to the seventh door experience his manifestation most directly and intensely. The rest of humanity experiences the manifestation in accordance to their relative distance from the seventh door. This light seen by humanity, as his manifestation, *inflames* human consciousness so that divine intoxication is actually experienced.

Avatar Meher Baba started the second phase of his universal work the day he dropped his physical body. Since January 31st, 1969, he is now distributing wine freely. Those people who did not come into his physical contact, or did not see him physically during the first phase of his work while incarnate on earth, *did not miss anything!* Meher Baba completed the first phase of his inner work for them without their awareness of him, or of his presence on earth. The first phase of his work has prepared them to receive his wine and to participate in the second phase of his work. However, if they fail to extend their hearts to him and accept his wine, they will actually miss the *real glory* of his manifestation—divine intoxication.

I remember one incident that occurred in September, 1968, that clearly pertains to the second phase of Meher Baba's work. Baba was discussing the forthcoming 1969 darshan program with the mandali.

Padri said to Baba, "We are old now. Close the shop, Baba!"

Baba immediately became annoyed and gestured, "*What are you saying? Close the shop! The shop will now be opened!*"

None of us understood at that time what Baba meant by this. But, soon afterward he dropped the body and more people started coming into his contact, even though they had not met him. This moving stream of humanity signifies

that he has opened his wineshop for the world—to freely distribute wine to all of those who were unknowing participants in the first phase of his work. They are now on the path to him.

Another incident occurred in October, 1968, during the seclusion phase of Baba's work. I felt deeply disturbed that Baba would not reply to the correspondence from his lovers. There was at this time a strict ban on correspondence for both the east and west.

Recognizing my disturbance, Baba explained to me, *"My lovers are great, they want nothing material or spiritual. I come down to worship them . . . Why are you so disturbed? You have been with me for so many years and still you do not understand what I am doing for them."*

"If they come here, what will they see? Only this physical body! This is the real thing that I am giving them." Then Baba made the sign for his seclusion work which was a pounding on his thighs.

He continued, *"My work is the real thing which I am giving them and you will witness with your own eyes what will happen to those who have not met me physically."*

Because his work is the real thing he has given to the world, people are now coming to him, even though they did not meet him in the physical form. Meher Baba has completed the first phase of his work for them, though these people have had no physical contact with him. Without their knowing it, he has bestowed a great blessing upon them, and in his own way he has prepared them to participate in the second phase of his work—the wine of love.

Near the end, Baba's health was in very critical condition. During January, 1969, Baba was discussing his forthcoming darshan program in April. His suffering was terrible. His body was being crushed by the infinite burden of the universe. This was the last stroke of the first phase of his work on earth. Spasm after spasm wracked his body. It was as if his bones were breaking. That memory will never leave me.

During the discussion about the darshan, Baba said, *"Once I start giving darshan to my lovers, I will never stop. It will be continuous and I will be very strong at that time."*

Again we mandali did not understand what he meant. But since he has dropped his body, I have witnessed more and more people coming for his darshan. I now see how he is giving darshan continuously and how he distributes his wine.

Now he is very strong. The wineshop is open and the door is remaining open. Maya cannot close it. Wine is the second phase and the world is receiving it, for wine is his work. He gives darshan continuously to all those who now thirst for his wine. Wine is the most important phase for this is the period of preparation for participating in the third phase of his work—his divine manifestation to the entire world.

Now is the time to participate wholeheartedly in the second phase of Meher Baba's work and drink deeply the wine of love. We need to avail ourselves of the spiritual opportunity by drinking evermore deeply of his wine. Our intoxication is his preparation. This preparation will make us ready to experience the manifestation more fully. We should become prepared to put ourselves at his feet and bow to him who suffered infinitely in his work for all of us.

The Stab In The Back

The path of love is so narrow that only one can pass through it. The false self passes away in this path, so the Real Self can become conscious. This passing away of the false self is its burning in the fire of love.

Honesty is the most important quality in the path of love. Hypocrisy, which God cannot forgive, is the worst sin. If one is a criminal, he should appear to the world as such and not as a respectable businessman. One should not pose as pious when he loves only money. One should appear to be what he is, as he is. This is honesty.

While Meher Baba was incarnate, there were individuals who would come to him seeking to gain position. After having contact with him, they would then travel around telling others that they were representatives of the Avatar. They would demand respect and money. They would gather a following and claim to be masters themselves. They are spiritual hypocrites and their hypocrisy is of the worst kind. This is what Meher Baba meant when he declared that he would be *stabbed in the back*.

This happened while Meher Baba was in the body and it is happening more now since he has dropped his body. These hypocrites are the ones who stab Meher Baba in the back. They are deceiving innocent and naive people, but it is actually they themselves who are deceived. Meher Baba's warnings, repeated time and again, were to save them from themselves. Baba would call his innocent lovers his "*lambs*." But those who betrayed him, referring to themselves as masters, Baba called them his "*wolves*." He would tell us, "*I have to be careful that my wolves do not devour my lambs.*"

The God-intoxicated masts and real saints are the true children of Meher Baba. Though he is the Lord, he would become their servant. It is in them that he is glorified. It is in them that his true glory is found.

The sixth plane saint, Gadge Maharaj, announced publicly at Pandharpur, India, in 1954, before thousands of his own followers, "*Meher Baba is the Lord of the universe. You have been taking his darshan all these years in the form of idols. But today, the Lord has come here in human form. Take his darshan.*"

Gadge Maharaj was known as one of Meher Baba's *beloved* sons. Such a true son glorifies the Avatar's divinity, because he knows who Meher Baba really is.



*Meher Baba with sixth plane Saint Gadge Maharaj,
Pandharpur, India, November, 1954.*

Humiliation

When the Avatar comes upon earth, it signifies the time of a spiritual upheaval. This upheaval is necessary, because when the Avatar comes he finds mankind's consciousness polluted by unnatural sanskaras, causing an undesirable condition in the world.

Sanskaras keep the mind working; they create the mind and keep it thinking, desiring, acting. The ordinary man cannot see sanskaras with his gross eyes; he cannot even imagine them. The gross conscious mind cannot imagine anything except what exists materially. Radio waves are received by antennae; video waves received by satellite. Both are so fine that they penetrate through walls and over vast distances, but the radio or television controller cannot see these waves transmitted. So how can a gross conscious man see sanskaras, which are so much more subtle and minute, finer than light?

When the Avatar comes, he purifies and cleanses the sanskaric atmosphere of the world through his work with mankind's sanskaric consciousness. To accomplish his work on a universal scale, he uses universal mind and his own divine, free sanskaras, *the yogayoga sanskaras*. These are what purify and cleanse the sanskaric atmosphere of the whole universe. It is when he drops the body that the Avatar releases these yoga yoga sanskaras throughout the universe. Immediately following the dropping of his body, a reaction on a universal scale takes place in the world as these yogayoga sanskaras begin their purifying and cleansing work.

At present, mankind's consciousness is most unnatural. There is more greed than ever before, there is more lust than ever before, there is more anger than ever before, and so forth, in every aspect of human consciousness. People are more gluttonous than ever before. They eat far more than their physical bodies require. If one eats and eats too much, the stomach rebels, and after a while one begins to suffer indigestion. If one is given a purgative, he feels he must relieve his bowels, and after relieving himself, he feels clean and well.

In a similar manner, each human being in the world now has severe inner indigestion resulting from the obstructiveness of his own unnatural sanskaras. Each human being has become either too greedy, too lustful, too hateful, too proud, too jealous, too angry, or too selfish. It is the yogayoga sanskaras which the Avatar releases through his universal mind that *clean out* those obstructive sanskaras in every human mind. In this sense, his yoga-yoga sanskaras function as a medicinal purgative. The excessive unnatural sanskaras causing individuals inner indigestion, or frustration, or discontentment block one's way toward the path of Truth. One cannot approach the goal of realizing the Truth, *unless* and *until* these sanskaras are cleared out of one's consciousness. This requires some degree of mental annihilation.

When the Avatar gives a purgative, in the form of his yogayoga sanskaras, to clear out of the system this inner indigestion, one feels uneasy. The yogayoga sanskaras of the Avatar's work clear out the dirt and filth of the unnatural sanskaras. When one takes a medicinal purgative, one goes to a toilet to relieve oneself. Some people unknowingly react to the yogayoga sanskaras of the Avatar's work. They feel the need to go to the so-called saints and gurus, and those who claim to be close to God. The false saints and false gurus serve as *toilets* in the Avatar's work, mediums for the disposal of the obstructing unnatural sanskaras.

Never believe that these false saints and false gurus are spiritually advanced. They only pose as if they are advanced. They have their own peculiar unnatural sanskaras which cause them to have within them the tendency to enjoy gathering followers. They want people to bow to them. This unnatural tendency causes them to enjoy being called saint, guru, master; though, all the while, they only pretend to be spiritual. The Avatar, however, uses their peculiar tendencies and makes them a medium for his work in the world. They are his toilets. People unknowingly go to these false saints and false gurus to clear themselves of their own obstructing sanskaras. When they have dumped all they can in the toilet, they feel comfortable and relieved. Their approach toward the path of God is cleared. Gradually they turn from the false saints to the Avatar who is the real Source of their relief. It was the Avatar's yogayoga sanskaras, acting in them as a purgative, that urged them to seek a saint or guru.

The mushrooming of so many false saints and false gurus in the world with so many followers is entirely due to Avatar Meher Baba's work affecting humanity's consciousness. Those who adhere to such impostors are unconsciously reacting to the purifying force of Meher Baba's freeing sanskaras. People are seeking to ease themselves and find relief from their own unnatural state of consciousness.

Those people who come straight to Meher Baba have a direct connection with him. This is an inner connection, and these people have already had their unnatural sanskaras purged to some extent, so they do not feel uneasy coming in contact with the divine free sanskaras of the Avatar. Their indigestion is relieved, because their unnatural sanskaras have already been cleared out to some extent. Their approach, being already clear, enables them to come directly to the Source of Truth, Avatar Meher Baba.

The Avatar is the One who eventually cleans out all dirt and filth in every human mind. He alone is, so all false saints and false gurus are also within him, and are a part of his work in the world. The Avatar uses them as mediums for a cleansing of the world's atmosphere.

If one were to clean up the whole world, one would have to employ many, many people to gather all the trash from the different countries into one area. It minimizes the Avatar's work and facilitates the cleaning process to have a trash can in every part of the world. Those persons who have the unnatural, hypocritical tendency to pose as saints or gurus serve as depositories of trash for the Avatar. Their followers throw the burden of their garbage into these hypocrites. The false

saints and false gurus serve as trash cans for the garbage of their followers. So long as the followers have faith in the false saint or false guru, their garbage goes into and stays in the trash can. However, if they doubt the false saint, the garbage they had thrown comes back on them, bringing the garbage that others had thrown in along with theirs! It is at this time that the Avatar must intervene and save the person from an even more unnatural circumstance. When all the garbage has been collected in one place, it is easy for the Avatar to dispose of it. The Avatar has only to empty that can of its trash, but not before the trash can, the false saint, has suffered the burden of all the garbage deposited in him.

Though these false saints and false gurus serve as the Avatar's trash cans and toilets, collecting the garbage and filth of their followers, eventually they are exposed and have to suffer for their hypocrisy. One sees them now enjoying life, wealth and fame, but they are only collecting unnatural sanskaras *in this lifetime*, which they will have to spend in their next lifetime by suffering ignominiously. Meher Baba warned that there may be the appearance of as many as *seventy-seven false messiahs* after he dropped his body.

Avatar Meher Baba is the Reality in this play of illusion, and yet many false messiahs are springing up throughout the world now that he has departed physically. These false messiahs have large followings numbering in the thousands and proclaim to the public that they are someone great or holy. This is Avatar Meher Baba's humiliation before the world. If one is real, All-Powerful and All-Knowing, and someone else is false, weak and ignorant, and yet proclaims himself to be great, the truly great one is humiliated. The greatest humiliation of Meher Baba is that he, the Real One, is known by so few, while the false ones are known by so many.

This humiliation is only an aspect of Meher Baba's work. It is because of this humiliation that he will be glorified, for his humiliation is mankind's preparation period which prepares the world to feel his manifestation of love within their hearts. Avatar Meher Baba's manifestation will be the manifestation of the Real and its impact will be of the Eternal Truth, and his divine love will turn mankind's consciousness toward Reality .

The Strange Disease

In 1954, Meher Baba declared that *a strange disease would attack his body*. This phase passed and he was not attacked by any strange disease. However, in the last days before Meher Baba dropped his body in 1969, he would suffer spasm after spasm from no apparent physical cause. The doctors who attended Baba could not understand what caused these spasms.

His spasms were a result of the universal burden that he had taken upon himself, in a most concentrated form, during the time he was preparing to release his inner work. The spasms were the outer expression of an inner battle between himself and the forces of Maya. His inner work was released to weaken the forces of Maya in the world. Baba said, "*Maya is trying to kill me. But I will win.*" The spasms were the signs of this inner battle. But he did release his inner work and thereby won the battle. The work is now manifesting by gradually wiping out the unnatural sanskaras in humanity's consciousness that were created by the forces of Maya. That "strange disease" involved the forces of Maya and all the unnatural sanskaric elements in the world; it was not simply physical.

Creation's Inner Demand

The human form, or human consciousness, is the apex of creation. Because man is at such an evolved position in creation, the way that he uses his consciousness affects the whole evolutionary scheme. In this age, man has approached his inner problems by depending upon himself; and that has been by activating and exploiting his scientific genius. Since mankind has spent most of its creative energy in the pursuit of science and technology, man's point of view about the creation has changed. The natural inner demands of the soul for unity have been displaced by increasing outer demands—materialism. Mankind has sought fulfillment through mechanical devices and inventions which have compelled the world to produce a life style that tries to keep pace with machines. In this way, man's mind has increased in speed. Though the mind of man has speeded up in full force, it has proven a futile pursuit to fulfill the outer demands of materialism. Because man has been diverted from the natural process of fulfilling his inner demands, unnatural tendencies have arisen in his behavior and mentality.

When the world is viewed as only a place to fulfill materialistic demands, automatically alienation from one's fellow man intensifies. Alienation intensely increases as antagonisms and hostilities break out between persons, families, societies and nations. Self-interest and exploitation become prevalent in every walk of life, whether it be business and finance, industry and science, politics and religion.

In an overpopulating world the scientific mind is challenged to meet outer demands with a greater supply of the world's resources—food, housing, comforts, medicine, etc. The mind of man, now acquiring more unnatural tendencies from the speed with which it moves, attempts more unnatural methods to solve the problems of the world. Because of man's state of unnaturalness and the unnatural methods his mind pursues, the structure of the earth changes and the whole environment of the world becomes unnatural. By now there is not one stage in the evolutionary scheme that is not adversely affected. Chemicals are used to produce large yields of crops, but these exhaust the soil. These chemicals produce dangerous by-products in the grain, fruits and vegetables discovered to be the cause of disease. Animals and poultry are bred unnaturally by being injected with chemicals to grow faster and larger, but the dangerous side-effects of disease also lurk in this meat. The mammoth factories producing machines for every purpose, war or comfort poison consciousness by breeding more and more materialistic desires. Factories have polluted the environment—the air, the waters, the lands. Disease, if not death, lurks in all the pollution. The grafting of various animals or vegetation brings unnatural sanskaras into the animal and vegetable stages of evolution. The experience of the evolving soul is hampered through man's actions, and no progress can be made for these souls in evolution

until these unnatural sanskaras are wiped clean. In each man, these unnatural sanskaras must also be wiped clean or there will be no progress toward involution.

The process of evolution is a natural one. But, when the evolving species face the unnatural sanskaric tendencies of man, they also become unnatural. Nature's law is balance. Constant adjustments are being made between heat and cold, light and rain, sound and the elements. When proper balance is maintained the process of evolution flows smoothly. However, by man's actions now being so unnatural, the balance of nature is drastically disturbed resulting in destructive chaos in the world. Nature tries to adjust itself. Floods, droughts, volcanic eruptions, tornadoes, hurricanes, even diseases are among some of the ways by which nature seeks to balance itself on earth. The reaction of nature's forces is a warning to man that his actions are unnatural, that he should be true to his inner demands. When the inner demands are acted upon, automatically they set a proper balance within the human mind's consciousness and adjust the physical condition.

When creation is thwarted with unnatural processes it seeks divine intervention. This is the time when the Avatar must descend upon earth and intervene. With the Avatar's intervention at every level of evolution, the whole of creation once more comes into harmony with the divine plan, which is the natural process in evolution and toward involution.

Avatar Meher Baba's manifestation will be the greatest of this cycle, since the extreme unnaturalness in the world demanded more of his work than ever before. He has to work universally to bring the necessary equilibrium between the forces of nature and man, so that the process of evolution will once again flow naturally throughout the universe. Because of his work on earth human beings will receive an inner push toward involution.

Life in the world is at such an extreme speed. This shows that unnatural sanskaric tendencies in man have overwhelmed life and mind; therefore, the limited mind of millions of human beings will need to rest for a long while. During this long rest, the minds of those human beings will be shedding their sanskaric unnaturalness. This long rest will involve the destruction of three-fourths of the unnatural sanskaric tendencies in the world. This sanskaric destruction will also happen through natural forces and man-made forces. Whatever means are necessary to restore natural balance on earth have to be utilized by the Avatar, so that nature can be renewed and maintained to fulfill the purpose of the creation. The purpose of creation is that the process of evolution and involution continues to go on smoothly and harmoniously throughout the universe. The Avatar's work makes certain that this happens in the universe and on earth, in accordance with the original divine plan of creation.

The Quest

Creation is the play between God and Maya. Maya has seven powers; each power is a desire. The seven desires that Maya creates are selfishness, greed, jealousy, hatred, pride, lust and anger. God has one power; nevertheless it is all-powerful; it is Knowledge.

Though creation is a play between God and Maya, it has a purpose. The purpose of creation is to achieve in the human form the goal of life—Realization of Self. The process of evolution is to attain full consciousness in human form, and in this form finally to undergo the process of involution. Both processes of developing consciousness are natural. However, when these processes are disturbed by the excessive influences of the seven desires, now expressed at an extreme in human form, the demand for everything in the world grows excessively, while the supply of everything becomes less and less. Thus the natural process of evolution and involution becomes unnatural.

Scientific knowledge is used more and more to meet the demand of the world—more material than ever has to be produced. The demand, however, continues growing rapidly—the demand for more food, the demand for more comfort, the demand for more weapons of war, the demand for more of everything; but all these demands are material. To meet all these materialistic demands the earth's soil is exploited, chemical fertilizers are used instead of natural fertilizers, vegetables and fruits are grafted with different species, animals are cross bred, numerous types of machines are produced, more electricity and nuclear energy are produced, the temperature of the atmosphere is increased, the climate is affected, and so eventually every stage of evolution—all the stones, metals, vegetation, insects, reptiles, fish, birds and animals, and even man—is disturbed because of the outcome of these unnatural processes, which are self-created.

The demand increases but the supply lessens as selfishness, greed, hatred and pride take over. Scientific knowledge, no matter how much it tries, can never meet the demand, because it exploits creation out of its own selfishness, greed, envy and pride. These exploiting tendencies must be rooted out of human consciousness before the demand can ever be met naturally. The demand is unnatural and it creates unnaturalness in every stage of evolution, because the scientific knowledge used to meet it is rooted in selfishness, greed, hatred, envy and pride. In other words, the scientific knowledge is used not for humanity's benefit, but for exploitation or, most simply, self-interest.

In order to restore the process of evolution back to its natural state, all unnaturalness or unnatural tendencies in human consciousness must first be wiped out. This cannot be done without *divine intervention*. When God takes human form as the Avatar this is divine intervention. In this particular age, *the Kali*

Yuga, unnaturalness has to reach its zenith. This zenith point is when man is made dependent on machines.

Avatar Meher Baba has completed his universal work in the gross world to wipe out the unnaturalness from every form of evolutionary life. Gradually over the next one hundred years, because of his work, every stage of evolution will shed its unnatural *sanskaras* and be able to progress naturally to the next stage of development. His manifestation is universal and it will be greater than all previous Avataric manifestations, because his work has totally affected every level of consciousness throughout evolution and involution.

Throughout the throes of the universes, the process of evolution is usually natural from stone through animal forms. In this age, however, because science has used so many unnatural means to meet the demands of life, the entire process of evolution has become unnatural on earth. Earth is the center of the universe and if all of evolution has suffered on earth, it must affect the whole evolution of the universe. All forms of animate and inanimate life now suffer from man's plundering exploitation of the creation.

The real demand is an inner one. It is the *quest* to know "Who Am I?" and the real need is inner knowledge. This knowledge is the knowledge of God, to know the real answer or achieve the goal of the quest, "I Am God." Whatever is done by man to seek and fulfill his quest of "Who Am I?" is *absolutely* natural. Whatever is done by man apart from this seeking ends up unnatural.

When man truly understands this inner demand of himself and tries to meet it by shedding his own selfishness, greed, hatred and pride, his material needs will automatically and suitably adjust. Only then will the process of evolution progress naturally again and a man can move forward, inwardly, toward the process of involution. If evolution is not flowing smoothly, man himself cannot progress toward his involution.

The time of Avatar Meher Baba's manifestation is coming upon the world. As a result of his work unnaturalness will be minimized. By wiping out three-fourths of all unnatural tendencies in mankind's consciousness, the inner quest will become *real* again. There will be no more unrest caused by unnatural tendencies or machinations. The quest for realizing the self, knowing "Who Am I?", will be strong. Inner progress toward the goal will become an unhampered experience. This experience will be a spiritual quest and will be accelerated dynamically by the proper adjustment in all the world's material needs. To renew man's original quest, which is the same original urge of God, this is the work Meher Baba has come for.

The Word Is His Work

In the Beyond-Beyond state of God the Original Word exists, but that Word in this original state has no sound. God exists in absolute silence in the Beyond-Beyond.

The momentum of the original whim contains the sound of the Word. When the whim arose in God, the silence of God was broken. The Word came forth and Its sound was the creation as It came into existence. The Word is meant to be heard and in order to hear the Word, creation exists.

As creation began, the reverberations of this Original Word started making false sound. Seven reverberations of the Word are transmitted through the mental and subtle planes into the gross sphere. All seven reverberations of sound are false. Until the human mind attains the capacity to be deaf to these false sounds of the three spheres, it cannot hear the sound of the Original Word. To be deaf to all false sound means to have undergone the sanskaric annihilation of gross, subtle and mental impressions.

The Original Word lives in God; It is the sound of God's being. When God comes as the Avatar, the Word becomes flesh in the living form of the Avatar. The living Word in the form of the Avatar awakens mankind ultimately to hear the soundless sound of the Original Word. To achieve this awakening Meher Baba observed apparent silence and the force of the Word in him had Its impact through his universal work.

The result of Meher Baba's universal work is the manifestation. His work is manifesting gradually and so, as a whole, mankind is awakening at a gradual rate. When Meher Baba's work manifests totally, mankind will experience it as the breaking of his silence for the world. But, at present, he is breaking his silence in the hearts of those who accept him and love him.

The breaking of Meher Baba's silence means the uttering of his Divine Word, and the uttering of this Word is the manifestation of his universal work. When Meher Baba completed his universal work he uttered his Word to the world, and as mankind awakens as a result of his work, it will hear his Word.

No Greater Power Than His

Bombs are made and used for destruction. When an atomic bomb is dropped there is immediate and widespread destruction because of the tremendous force released by the explosion. Meher Baba has declared that *the breaking of his silence will be as forceful as thousands of atomic bombs exploding simultaneously*. While his silence is breaking, this force will have such a powerful impact upon humanity's consciousness that it will cause tremendous destruction of three-fourths of the world's undesirable and unnatural sanskaras. This sanskaric destruction will be both physical and mental. This destruction will not be for the purpose of destroying the world, but for the reconstruction of mankind's consciousness. A New Humanity will emerge from the ashes of this sanskaric destruction and a New World will be recreated out of the subsequent spiritual upheaval.

Because of the unnecessary accumulation of unnatural sanskaras, humanity has misused the straight path to Truth. The Avatar has worked and suffered to bring humanity back onto this straight path. It is by the force of the breaking of his silence that the unnatural sanskaras will be destroyed in the world and wiped out of humanity's consciousness. This destruction is unlike any other forms of destruction which leave everything in ruin. It will prove to be constructive.

When Meher Baba dropped his body, he dropped his atomic bombs. He released the force of his universal work—his yogayoga sanskaras. When the Avatar drops his body, only then does he release the force of his universal work. Now, because of the force released, the impact of his work is felt; as a result there is restlessness and chaos experienced all over the world. This means that the spiritual upheaval is causing both physical destruction and mental sanskaric annihilation.

Mankind's restlessness is its mental disturbance. Despite all the comforts and advances of technology and science, mankind is disturbed mentally. The products of materialism are proving dissatisfying, and because of its own dissatisfaction, mankind is frustrated or disturbed. Both the poor and the rich are now restless and suffer the forces of nature's unnatural eruptions and catastrophes that are seemingly unpredictable and out of control. There is neither outward nor inward peace such as would be experienced in the normal, stable periods of history.

The universal work of Meher Baba has been released; therefore action and reaction is taking place, both inwardly and outwardly, as the effect of his work. This is the destruction of the unnatural sanskaric elements in the evolving forces of nature and in human consciousness. It is this action and reaction itself, in nature and in man, that will cause the physical destruction as well as the mental annihilation of the unnatural sanskaras. The physical destruction itself is only for the purpose of wiping out the unnatural sanskaras in humanity's consciousness for the reconstruction of the world.

The force released by the explosion of an atomic bomb is limited, nothing compared to the force behind the breaking of Meher Baba's silence. An atomic bomb causes only physical destruction, but the force in the breaking of his silence causes sanskaric annihilation which is unimaginable. An atomic bomb explodes in a few seconds and the effects of its destructive force last for a limited time. But imagine a force that takes one year to explode, or goes on exploding for one hundred years! Its impact remains for centuries. This is the force behind the breaking of his silence and it is his manifestation to the world.

The apparent silence of Meher Baba was for the purpose of releasing his universal work, his Word, which he has done through the dropping of his body. The result of his work is his manifestation, and during his manifestation there will occur the sanskaric destruction of the unnatural elements throughout the universe and in the world. So, when the universal work was released by the dropping of his body, Meher Baba's apparent silence was broken. However, the breaking of his silence will be experienced by mankind as the unnatural sanskaric forces are gradually wiped out from the world. Mankind will witness this as the Avatar's manifestation.

The unnatural, or unnecessary, or undesirable sanskaric elements in human consciousness are the major obstructions to the path to God. These sanskaric elements prevent individuals from witnessing the manifestation of the Avatar's divinity. The force of his Divine Word is now gradually breaking and dissolving these sanskaric patterns. As a result of this, Meher Baba's manifestation will be witnessed by humanity gradually over the next one hundred years.

Meher Baba has released the divine force of his Word by releasing his universal work. Because of this, the sanskaric patterns of human consciousness will be changed as humanity becomes established in the Truth. The whole world will be changed as humanity's consciousness changes. New energies will be released and discovered, new patterns of thinking will manifest, and a deeper intuitive feeling will arise. Individuals will experience themselves and one another as changing into a New Humanity. Everything will be set right and will follow the divine order of developing consciousness. The natural process of the evolution and involution of consciousness will be more firmly established. As involution once again becomes a natural process, there will be an entirely New Humanity; the sanskaric transformation of human consciousness will happen because of the breaking of the Avatar's silence. Mankind will acknowledge this.

During this Avataric Advent, Meher Baba observed silence in order to wipe out mankind's unnatural sanskaras. He did his universal work in silence; therefore when the unnatural sanskaras are being wiped out of humanity's consciousness, it will be his breaking of his silence.

The Original Word was released at the beginning of creation, and by releasing his Word, God broke his silence. This Word is to be heard and for this purpose all of creation has come into existence. It is because of the force of the unnatural

sanskaras that the force of the Word in every man cannot be actualized in a natural way.

God takes human form as the Avatar for the sake of his universal work to annihilate unnatural sanskaras, in order that his Original Word can be heard. In this age, the Avatar had to work in silence because the unnatural force of the sanskaras had become an overwhelmingly loud noise. He did not break his silence until he released his work, and he released his work while dropping his body. Meher Baba's universal work is now wiping out the unnatural sanskaric force in the world. When this unnatural force is witnessed being destroyed, his apparent silence will be considered as broken. Those who witness this sanskaric annihilation will feel the explosive impact of his work upon the world.

An ordinary man thinks that the force of an atomic bomb exploding is tremendous, and for a gross conscious person it is. For the sake of understanding, Meher Baba used the force of an atomic bomb to describe symbolically the impact of the divine power of his Word. The force of an atomic bomb exploding, however, only causes physical devastation whereas the power of his Divine Word is now causing a universal devastation of unnatural sanskaric elements. Even if there should be a tremendous physical devastation of the world, it will be only for the purpose of this sanskaric annihilation.

“I Will Be Very Strong”

God is Infinite Knowledge, Power and Bliss in his eternal, formless state. When God comes down on earth in the form of the Avatar, although he has Infinite Knowledge, Power and Bliss, he uses only his Infinite Knowledge for his universal work.

Since the Avatar does not use his Infinite Bliss during his physical lifetime on earth, he suffers infinitely. And since he does not use his Infinite Power to do his universal work, although he is infinitely powerful, he experiences weakness on an infinite scale. The Avatar's universal work can only be achieved through the use of his Infinite Knowledge.

The All-Knowing, All-Powerful and All-Blissful God comes down on earth as the Avatar according to the divine plan that he himself originated. He comes down to do that work in the universe which the five Perfect Masters are not ordained to do. The five Perfect Masters do specific spiritual work for their circle members and do spiritual work for the universe in a general way. The Perfect Masters' work for the universe is making certain that all goes according to the Avatar's divine plan, so their work is more of *sustaining*. It is only the Avatar who is ordained to do infinite universal work. This work is always to give a push to every level of consciousness in evolution and involution, for it is only the Avatar who is responsible for every soul from beginning to end.

While the Avatar is physically present on earth, there is nothing for him but infinite suffering and infinite work. He comes to work and his work is to produce a total change in the sanskaric order of the universe. In 1969, Meher Baba was completing "*the tail end*" of his universal work and his infinite suffering was terrible to see. His physical body was being crushed by the burden of the universal work as he was at the critical stage in the work's completion. During this period, he was arranging the mass darshan program, but seeing his critical condition, the mandali wondered how would it be possible for Baba to give this darshan to his lovers from both East and West. Knowing that the mandali were so concerned about his health and the program, Baba remarked, "*Do not worry about the program. I will be very strong then.*" Not one of us could understand at that time the meaning of Baba's words. However, now it is clear.

When Meher Baba was in the physical body, he did not use his Infinite Power. But after he dropped his physical body in 1969, he began using his Infinite Power and therefore he is very strong now. He will remain very, very strong during this period of his advent when his universal work is manifesting. His manifestation will increase in force as he uses his Infinite Power to bring about the results of his work done while on earth. This force is Oceanic and is the power of the Ocean of love flooding the world and purifying all it touches.

The Night Of Brahma

God is indivisible and infinite. Infinite God has two inseparable aspects in his indivisibility; they are his INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS. The name of God in the state of INFINITE UNCONSCIOUSNESS is *Ishwar*, and it is he who is the Creator of the universe. This indivisible God, *Ishwar*, is also the Preserver and Destroyer of the universe. The name of *Ishwar*'s state as the Creator is *Brahma*, as the Preserver *Vishnu*, and as the Destroyer *Mahesh*. It is out of the INFINITE UNCONSCIOUSNESS of *Ishwar* that the universe is created, preserved and destroyed; these acts are simultaneous.

God is everything, and therefore, INFINITE CONSCIOUSNESS and INFINITE UNCONSCIOUSNESS are in God simultaneously, but their infinite natures differ. INFINITE CONSCIOUSNESS, being infinitely complete, can never become limited; however, INFINITE UNCONSCIOUSNESS, being unconscious, is incomplete and therefore, it creates limitation and experiences a point of limitation.

Though complete by nature, the INFINITE CONSCIOUSNESS was not conscious of Itself in the beginning. So, at the beginning, INFINITE UNCONSCIOUSNESS began creating limitations in the infinite expanse of creation. It was by the medium of the limitations of creation that INFINITE CONSCIOUSNESS was able to know Itself as *infinitely conscious forever*.

The acts of *Ishwar* are infinite in scope, though limited by nature. The infinite acts of creation, preservation and dissolution are in the domain of INFINITE UNCONSCIOUSNESS. Hence, the aspects of *Ishwar*—*Brahma*, *Vishnu* and *Mahesh* are aspects of the domain of INFINITE UNCONSCIOUSNESS. *Ishwar*'s domain is the INFINITE UNCONSCIOUSNESS of God and he controls this domain completely. The aspects of *Ishwar*'s triune nature manifest when he acts. Thus when *Ishwar* creates he appears as *Brahma*, the Creator; when he preserves *Ishwar* appears as *Vishnu*, the Preserver; and when he destroys *Ishwar* appears as *Mahesh*, the Destroyer. No matter which of the three acts, it is always *Ishwar* the INFINITE UNCONSCIOUSNESS.

Paramatma is the name of God's state of INFINITE CONSCIOUSNESS. *Paramatma* is the One who knows INFINITE CONSCIOUSNESS as his INFINITE CONSCIOUSNESS, and included in *Paramatma*'s INFINITE CONSCIOUSNESS is the CONSCIOUS INFINITE UNCONSCIOUSNESS.

The Whim of God, called *Lahar*, is the question "*Who Am I?*". The Whim is from the Infinite Itself and therefore, it must be expressed an infinite number of times. This infinite expression "*Who Am I? . . . Who Am I? . . . Who Am I?*" ad infinitum, is the voice of *Ishwar*. This repeated question makes the process of creation continuous and an infinite number of drop souls are ever coming out of the Ocean-God in the form of mental, subtle and gross creation forms.

Thus, the infinite act of Brahma—creating creation—is continuous, drop by drop, as infinite number of drops come out of the Ocean of the INFINITE UNCONSCIOUSNESS. The creative act of Brahma ceases only during *Mahapralaya*, which is the total annihilation of the universe. Mahapralaya is also called *Kayamat*—"the night of Brahma." It is therefore said that one day of Brahma includes cycles and cycles of revolving time, because the Mahapralaya happens after cycles and cycles of time have passed. The night of Brahma is when the creation is dissolved into darkness and nothing is preserved.

Each drop soul that enters creation out of the INFINITE UNCONSCIOUSNESS also has the three aspects of Ishwar—creating, preserving and destroying. Each drop soul is a tiny shadow of Ishwar, as each drop appears in a limited form. These three aspects of the drop soul appear most fully at the human level, since the human form has the capacity of experiencing the INFINITE MIND through the process of infinite thinking.

Every day in the morning when a man wakes up from sleep, he creates his own world. So long as the man remains awake, he preserves the world he created. When he goes back to sleep, he destroys the world he preserved. This happens every day of every human being's life. In this manner, every human being passes through individual *Pralaya*, a *Kayamat* of his own—an individual partial annihilation. But the human form is a tiny shadow of Mahesh, for when Mahesh brings on universal Mahapralaya or partial annihilation, *Pralaya*, it happens on a very grand scale, and affects either the whole, or part of the whole creation.

Why does *Pralaya* or Mahapralaya take place? It does happen. There are seven stages of evolution in the universe, and each stage of life forms requires a certain amount of heat, moisture, light, elements as well as a certain gaseous exchange, and so forth, to grow and survive. If there is more heat than required, the stone will crumble, the metal will melt, the vegetation will wither, and all the evolving animal forms will be affected. The same is true if there is constant rain—all creatures would drown, all vegetation would drown, even mountains would eventually crumble.

The universe is a closed system and nature is the systematic balance of all the elements within this closed system. Nature tries to balance the elemental requirements of the various stages of evolution, but when these elements are produced by artificial means, the balance of nature is disturbed on earth and reverberates throughout the galaxies, even to the farthest universes. When this imbalance in nature on earth occurs, chaos erupts in the world. Earth is the center of the universe, and like the hub in a wheel, if the hub is loose the wheel wobbles. Consequently, when earth suffers imbalance of natural forces, the impact is felt throughout the universes, which are the center's extensions, like spokes in the wheel.

Scientific invention is advancing technology and industry rapidly. Thereby the world is experiencing the production of more energy, and thus more heat is

produced, more sound is produced, more light is produced, more speed is produced, and so forth. All of these industrial and technological mechanisms are artificial and are resulting in a disturbance to nature. Also, as a result of this excessive production of energy, every human mind is working more and more, faster and faster. There is little rest and so there is mass confusion.

The mind must have sufficient rest to work properly. We sleep at night because the mind needs rest as much as the physical body. It is the whim within us, "*Who Am I?*", that pulls at us to know the answer to this question. But since the human mind is so distracted from discovering the answer, sleep gives the human mind respite from the world's distractions. When man is in deep sound sleep, he is one with God, but unconsciously one. This oneness, though unconsciously experienced, actually gives rest to the three bodies of man. At the human level, the mind is prepared by its full development to discover the answer to the question arising from the whim, "*Who Am I?*". But all the while that man is awake, he creates more distractions for his mind and his existence becomes unnatural, since it does not serve the purpose of the whim.

This is the age of *Kali*. *Kali's* age is the age of the machine. Because we live in this age, man finds himself today surrounded by machines. More scientific inventions come out every year, and each one is another machine. These machines produce more artificial means to disturb nature, and in their production or invention they also disturb the entire process of evolution on earth.

When man explodes an atomic bomb, where does the sound go? When man operates a nuclear plant, where does the heat and radiation go? When man excavates the earth, where do the elements go? All goes back into the universal container, which is in the universal mind. The universal container is the body of nature—the universe itself. The universal container holds a certain amount of heat, sound, light, energy and all elemental forces, which keep nature in balance. But, when more sound, more heat, more light and energy come back to the container than previously existed in nature, all the elemental forces in the container feel these excessive new forces and the balance of nature is disturbed. What man receives from the universal container must be given back, but when more is given back than is received, these surplus forces disturb the natural balance of the universal container.

Creation is the infinite imagination of the universal mind and every individual mind is in the universal mind. Every individual mind also imagines, but on a limited scale, whereas the imagination of the universal mind works on an unlimited scale. Every individual mind is a tiny shadow of the universal mind, but when the shadow, the limited individual mind, imagines more than required, it produces more sound, more heat, more light, more energy, and so forth. It is imagining more than what is required, because it is thinking more than is required. When every human mind is doing this, the collective phenomena of mankind's thinking disturbs the balance in the universal container and affects the infinite imagination of the universal mind.

When balance is disturbed in the universal container, the balance of nature on earth is also disturbed, and because of the imbalance of the natural forces on earth, man finds the world in chaos. Since human beings are thinking more than required, imagining more than required, every human mind experiences confusion, because the mind is working at an accelerated rate. When the mind is working at a high acceleration, the human body does not rest properly in the sleep state, because it is continuously pulled by the distractions created by the accelerated involvement in the things of the world.

When the balance in the universal container is disturbed to the most extreme extent, *the universal mind stops its imagining*. This means the universal mind stops thinking and when the universal mind stops thinking, Brahma, the Creator, stops creating creation. Moreover, when the universal mind stops imagining, every individual mind stops imagining, since every individual mind is a shadow of the universal mind. When the universal mind stops thinking, every mind stops thinking, and at that moment all gross forms dissolve and disappear, all subtle forms dissolve and disappear, and all mental forms dissolve and disappear. At those moments, every individual mind which has become exhausted of imagining more and more, takes rest in the universal mind. Every gross, subtle and mental being goes to sleep. This is called the *Mahapralaya* and it occurs after cycles and cycles, and though it only occurs after billions and billions of years, assuredly it will occur when the time is right.

When human beings sleep their minds stop working, though the sanskaras are there in the mental body. The sanskaras are resting, folded or rolled back into seed form while asleep. No thinking or imagining occurs. At the time of Mahapralaya, when all individual minds rest in the universal mind and the three worlds dissolve, there is complete and absolute cessation of thinking and imagining, though the store of sanskaras are within every individual mind, but rolled up into inactive seeds.

Mahapralaya serves the purpose of restoring balance in the universal container of the universal mind. All the elements in the universal container settle back into a natural balance. When the balance has been achieved in the universal container by the cessation of imagination and thinking, creation once again begins anew. The drop soul that existed in the mental world as an archangel at the time of Mahapralaya comes back into its archangel form. The drop soul that existed in the subtle world as an angel at the time of Mahapralaya comes back into its angelic form. The drop soul that existed in the gross world with the impressions of stone at the time of Mahapralaya comes back into its stone form. The drop soul that existed with the impressions of vegetable comes back into vegetable form, and so forth. The fish return as fish, the birds return as birds, the animals return as animals, and human beings return as human beings.

The seven stages or kingdoms of evolution are the seven days of creation. The mind of stone does not become as exhausted, because the imagination of

stone is almost nil, but the stone is affected by heat, moisture, light, and so forth. When creation begins again, stone-form comes first into existence, and then metals, vegetation, worms, fish, birds, animals and lastly, man.

The individual mind of each human being becomes the most exhausted, because the human mind can think infinitely and thereby imagines and imagines until it exhausts itself. It is the excessive imaginations of humanity that disturb the whole process of evolution by producing too much sound, too much heat, too much energy, and so forth. The human mind requires more rest, and therefore, when creation begins again, the human form is the last to come into existence.

Archangels are beings with mental consciousness, and angels are beings with subtle consciousness, but these beings are not bound in the same way as a mental conscious saint or subtle conscious yogi is bound. Creation emerges out of the Beyond into the mental world first, then the subtle world, and finally the gross world. The archangels and angels come into creation first, because they are the beings of the mental and subtle worlds that have mental and subtle consciousness without mental and subtle sanskaras.

The procession of gross human consciousness precedes the procession of subtle human consciousness, which precedes the procession of mental human consciousness when creation begins afresh after a Mahapralaya.

When there is a partial disturbance in the universal container and the balance cannot be maintained, then *Pralaya*, a partial annihilation of *the gross world* takes place. The individual mind of each of those gross beings annihilated takes rest in the universal mind, until the balance is restored in the universal container. During *Pralaya*, only those gross conscious beings whose minds have been overworking and have become very exhausted and need a long rest or sleep are annihilated—not the whole world. This is the real meaning of Meher Baba's words, when he declared, "*Three-fourths of the world will be destroyed.*" No one is annihilated forever; it means that those individuals go to sleep for a long while, or to that point when balance is restored in the universe.

We who follow Avatar Meher Baba and accept him as God have no concern with the cosmic events of *Pralaya* or *Mahapralaya*! These events are on a cosmic scale and pertain to the maintenance of the universe. We followers of Avatar Meher Baba are concerned with the total annihilation of our individual limited minds *forever*, and not with the cessation of our imaginations for an interval of time. Our concern is with facing our *Mano-Nash*, the final annihilation of the finite mind for which Meher Baba spiritually worked. We are not concerned with sainthood and only seeing our Beloved, but to become one with him, the INFINITE CONSCIOUSNESS. The Beloved is inevitably and eternally manifest to the one whose finite human mind has become completely annihilated. It is at that moment that God is totally manifested forever.

Meanwhile, as we prepare ourselves for our own *mano-nash*, our spiritual duty to the universe is to love Avatar Meher Baba and obey him as God.

Something Great Happening

Time is in illusion and as the Eternal Truth is infinite, God's eternal shadow *time* is also infinite. The human mind cannot fathom the infinite shadow of time, extending through countless ages and cycles, since when infinite illusion is fathomed, mind becomes unlimited and the Truth is consciously attained.

Time is the illusory reflection of Eternity, so infinite time cannot be calculated; to realize Eternity, one must become infinite. One who has attained Infinite Consciousness has the experience of Eternity.

As there are three forms of illusion—gross, subtle and mental—there are also three experiences of time—gross, subtle and mental time. Gross experience of time is dependent upon form; gross consciousness evolves in time through different bodily forms from stone to animal to man. The multiplicity of separate moments exists throughout all of one gross time. The subtle experience of time is dependent upon energy; subtle consciousness involutes in time through different forms of energies of the one infinite energy that exists in the subtle sphere. The multiplicity of energies, or energy-forms, is experienced as one power in time. The mental experience of time is dependent upon thought thinking; mental consciousness involutes in time through different forms of thought and feeling. The multiplicity of separate moments in mental time is experienced as *one mind*. Separate thoughts reflect the One Thought of God, "*Who Am I?*" Separate feelings reflect the One Feeling of God, "*I Am God.*" Since gross, subtle and mental consciousness are illusory and are reflections of the Formlessness, the Power and the Mind of God, Eternity is infinitely beyond all experiences of time interdependent upon form, energy and mind.

The gross universe of countless forms in time is the seventh shadow of Eternity. But as the gross world is the reflection of the Infinite, it is also infinite and eternal, though limited in quality and nature. Therefore, it would not be possible to record the time from the beginning of the creation since it would require a calculation of the Infinite's *Infinity*.

Animals do not calculate time. Only human consciousness can calculate time in the gross world, but its calculations are very limited, since the human mind cannot calculate its own evolution from stone to animal. Knowledge of the time from the first beginning is not possible.

Mahapralaya is the total annihilation of the three worlds. When Mahapralaya takes place and everything in time and space dissolves, who is left to keep a record of time? After Mahapralaya, when creation begins all over again, it takes time for the universe to come back fully into existence in all its evolving forms in time and space. The human forms reenter last. Since the beginning of creation,

Mahapralaya has happened a countless number of times, and so a record of time can never be maintained.

Mahapralaya is when everything goes to sleep. The force of Mahapralaya is the same force that overwhelms man to sleep. During Mahapralaya the mind of man rests in a deep sleep. When the mind of man awakens, after Mahapralaya, the effect is a fresh peace. Peace will come to the mind of man after Mahapralaya. This peace is deep because the mind of man has rested for a long, long time. This peace is unlike any other state of the everyday normal activities of the human mind. This peace is of having been reborn, of having been made new. It is the peaceful state of having only natural sanskaras and of having the mind focussed on the straight path toward involution, toward God.

When Meher Baba refers to a great happening in the future, " . . . *Something that has never happened before*," he is referring to a great period of time. This great happening occurs during the known time before Mahapralaya has occurred, and also the known time after Mahapralaya has occurred. The outcome of this great happening is the state of peace to the mind of man. Peace will come after this known time of the forthcoming Mahapralaya. When Meher Baba declares, " . . . *This great happening will not happen again for billions and billions of years*," he is again referring to another great period of time. That great happening will occur during this present period of time that is leading up to the next Mahapralaya, and it is also that period of time in the future that is after the next forthcoming Mahapralaya. The mind of man will be fully rested and peace will be established in the mind's consciousness.

During a cycle of time, such *Mahapralavic* periods come when the unnatural sanskaras have accumulated to an extreme and the whole evolution of the universes has gone astray. The unnaturalness is then so extreme that everything feels separated from each other by its unnatural sanskaras, and this intensity of separation becomes unbearable to the mind. When the unnatural feeling of separation reaches the limit, it seems as if the whole is disintegrating, falling from its natural course. At this point, the Avatar's universal work is very difficult and he must exert tremendously to complete it. As the result of his work for the universe, a great happening must take place to bring forth universal oneness and set evolution back on its natural course.

When Meher Baba completed his universal work, he did break his silence by the releasing of his work. A great happening is about to occur. However, the feeling of oneness, as a result of the work, is felt gradually by mankind. At present, everything appears to be separating and falling apart during the world's chaos and confusion, and must be reunited and cleared. This will happen through the power of his work that he has released when he dropped the body. Oneness will come as mankind gradually hears the Word that he spoke in the breaking of his silence. When the world realizes that the breaking of Meher Baba's silence is the power behind his universal manifestation, then mankind will gradually realize that a great happening is taking place. This period of time will be known as *the time before Mahapralaya*.

“I Am Not This Body”

During the night of January 30th, 1969, Meher Baba gestured to me on three separate occasions, "*Remember this, I am not this body . . . Remember, I am not this body . . . Remember, I am not this body.*"

Baba had often told me this before, but when he repeated this to me, just twelve hours before he dropped his body, it was with a force which I cannot describe. These last words have sustained me through these years without him. They have made me feel his presence. His words have given my heart the wine of his manifestation.

Avatar Meher Baba often declared, "*I am not this body that you see.*" Yet, some people think that when the time comes for him to manifest he will appear again in a physical body. But, if this were so, why would he have discarded his body? Meher Baba would not discard the physical body to appear again in the same form. Even if he were to appear in the same body, as some feel he will do, this would not be his manifestation. The Avatar in Reality is divine, and therefore when he manifests his divinity it is his manifestation. Meher Baba's physical body was the medium of his universal work on the gross level of consciousness. The result of his universal work is the manifestation of divinity. The awakening of human consciousness toward his divinity is when he manifests in the gross world. And this is why his manifestation for the world can only begin after he drops his body.

Meher Baba's body was a vehicle of his universal work, and that work was to make humanity experience divinity. Humanity is destined to experience his divinity. His divine manifestation will be experienced during the awakening and spiritual upheaval, which is already happening as a result of his universal work.

The dropping of Meher Baba's physical body signifies the stretching of the *bow*. The shooting of his *arrow* signifies the release of the force of his universal work. As the arrow strikes with all its force, the world falls unconscious with pain, but will reawaken to find him.

Meher Baba's universal work affects every level of consciousness and his arrow strikes deep in the heart of humanity. As a result of his work, individuals are gaining new consciousness. This new consciousness has been gained, because his arrow is now in their hearts. The whole world is the target of his arrow. A day will come when the whole world will be aware of him and will awaken to his divinity. As his arrow remains deep in the heart of humanity, it will be the total manifestation of his divine love on earth.

We are now suffering the pain of the arrow in our hearts. The pain created by his arrow is the restlessness and confusion all over the world. Most of humanity

is unaware of the cause for all this restlessness and confusion. The world is destined to become aware of him. The world is asleep, but will awaken by his love to the manifestation of his divinity.

Avatar Meher Baba is not the physical body. He is God and he has come down on earth to manifest his own divinity. His divinity is the real thing which he gives to the world, and those who experience him as God have his *real darshan*.

The Avatar has worked to give us the experience of divinity, of our soul's divinity. He has created the feeling of separation by dropping his physical body, because without separation there can be no union with God. When the feeling of separation is created, longing for union becomes the real pain in our hearts. Let us, therefore, long for the experience of his divinity. This longing will bring our hearts to drink the wine of his manifestation. Wine will enable us to experience the divine manifestation of this age. Longing for his wine is real pain. It is the pain of his arrow deep in our hearts, and it is for this pain that the Avatar worked and suffered. Meher Baba has assured us that this pain is not of the body; it is the longing of the soul for its liberation.

Meher Baba's Final Decision

*The universe has come out of God. God has not come out of the universe. Illusion has come out of Reality. Reality has not come out of illusion. **God alone is real**; the universe itself is illusion.*

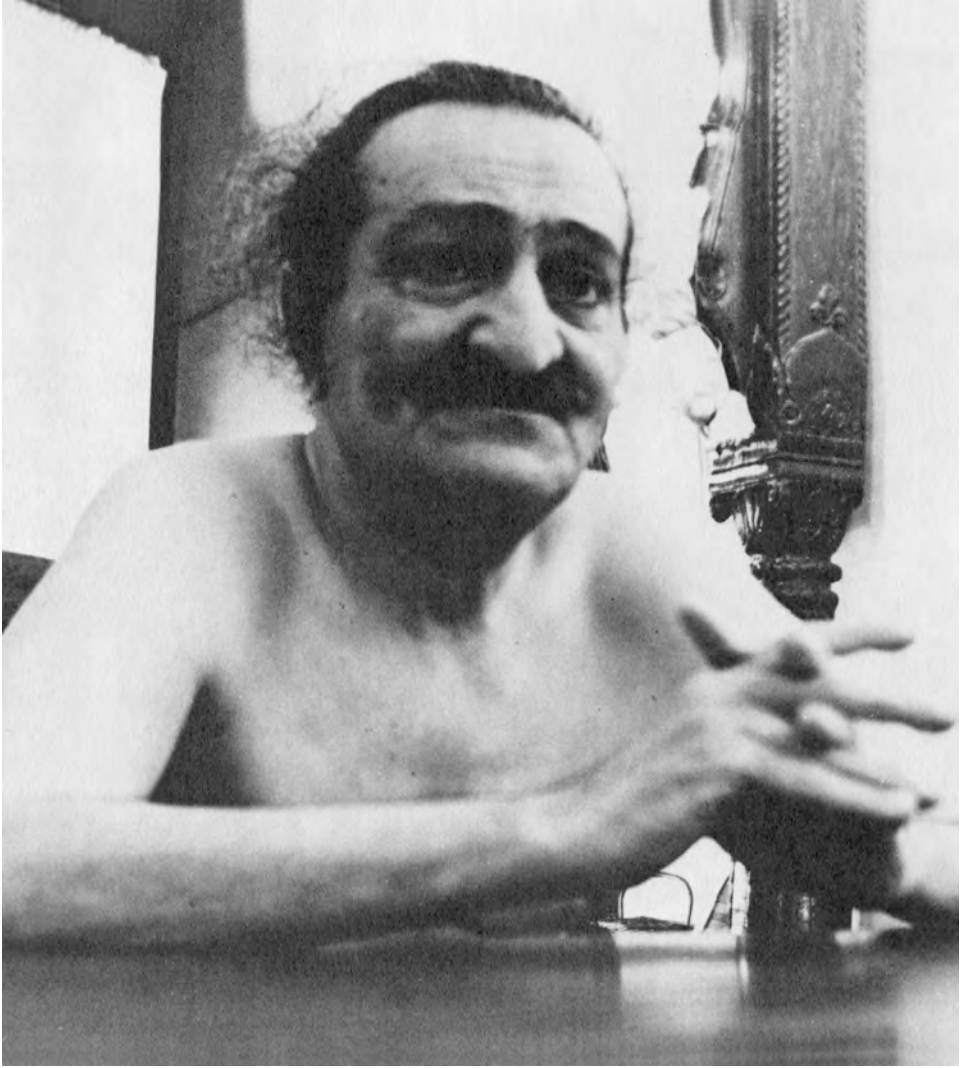
*God's life lived in illusion, as the Avatar and as Perfect Masters, is not illusory; whereas God's real life lived in creation is both real and illusory. Illusion, illusory life, and God's life in illusion are not and cannot be one and the same. Illusion has no life. Illusion is illusion and is nothing by itself. Illusory life means life in illusion, with illusion, surrounded by illusion, and is illusory life. God's life lived in illusion is not illusory because, in spite of living the illusory life, **God remains conscious** of his own Reality.*

*God is absolutely independent, and the universe is entirely dependent. When the Perfect Masters effect the descent of God on earth as the Avatar, they make Reality and illusion **interdependent**, each upon the other. And thus it is that God's infinite mercy and unbounded love are drawn upon by those who are immersed in illusion.*

*Between God and the universe, infinite mercy and unbounded love act as **a link** eternally made use of by men who become God (Sadgurus or Qutubs, the Perfect Masters), and by God who becomes man (Avatar or Rasool, the Christ). So the universe becomes **the eternal playmate** of God. Through this link the Avatar not only established **life** in his divine play, but also established **law** in illusion. And, this law being established by the God-Man or Avatar is the law of **the law-less Infinite**; it is eternally real and at the same time illusory. It is this law that governs the universe—all its ups and downs, all construction and devastation are guided by this law.*

*During this cyclic period, God's absoluteness is made to work upon this law by the God-Man as God's Will, and this means that anything and everything that the Avatar **wills** is **ordained** by God. Consequently, all that I stated in the Final Declaration is ordained by God, and must and will happen.*

*All that I had declared in my Final Declaration must come to pass exactly in the same **sequence** and with the same **intensity** of effect but with modification in **the time factor**. Therefore, with the change in the time limit, the intensity, scope, shape and size of the chain of events will take*



place without any moderation whatever, to bring into effect the destined plan.

*In the meanwhile mankind must await, according to this Final Decision, the witnessing of all that is to come to pass as ordained by God. This is the time when man **must love God** more and more. Let him live for God and let him die for God. In all his thoughts, in all his words and in all his actions love for God alone **must prevail**.*

Satara, India
April 10, 1955

MASTERY IN SERVITUDE.

