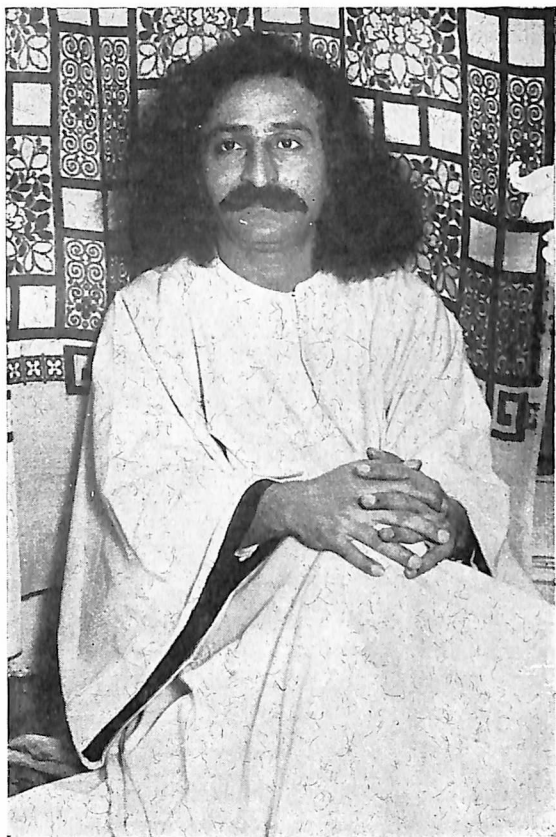


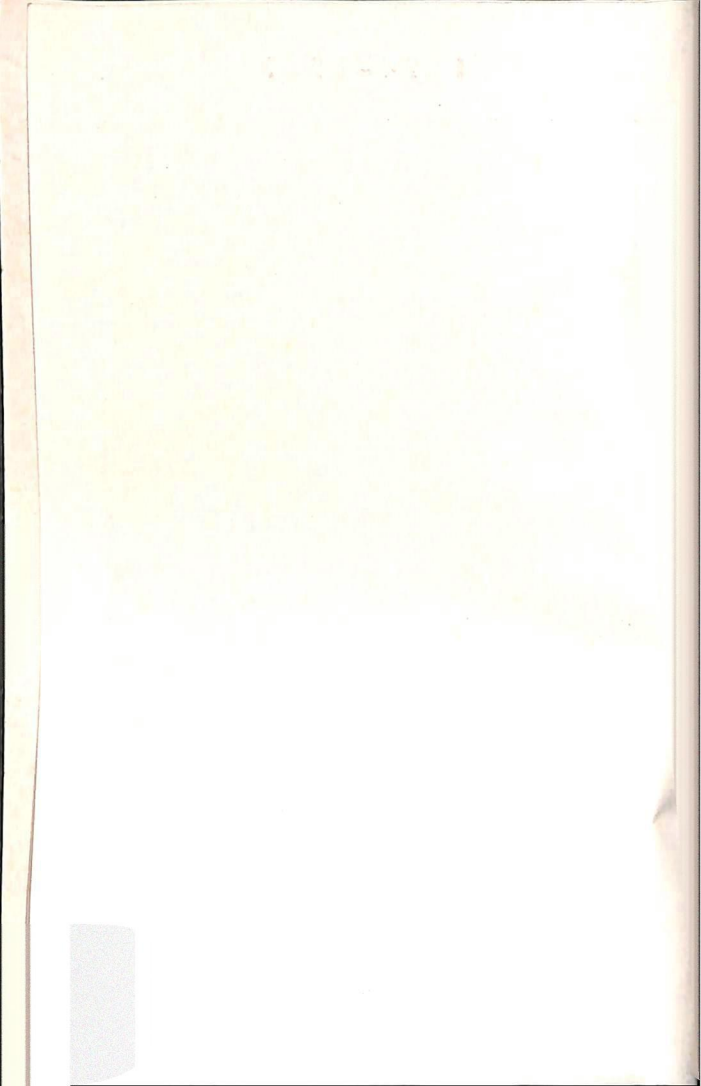


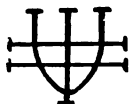
ECHOES

1894-1969



MEHER BABA





ECHOES

A Meher Baba Reader

A GLOW PUBLICATION

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UNTO THE COSMOS

THE foundation of the New Humanity has been laid by Avatar Meher Baba. He has now left us with the sole responsibility of nurturing it and helping it to its complete flowering in the wake of universal awakening.

The Word released by the God-man is now echoing and re-echoing in the entire firmament and consciously affecting the lives of millions of souls in the universe. In fact, Today sees Baba, feels Baba and Is Baba. Tomorrow awaits to gather the fruits of this The New Humanity.

'ECHOES' is the breath of the Infinite, whispering to each heart of the beginning of the Meher-Era, the life of the finite into the Love of the Infinite.

—NAOSHERWAN 'ANZAR'

INTRODUCTION

WHEN GOD IS MAN...

IN the midst of the world's spiritual community, which East and West is more and more preoccupied with rites and ceremonies and an unending wordiness about leading the divine life, Meher Baba kept silent. Born in Poona in 1894, Baba led His early disciples through a few years of intense activity before He began His silence in 1925. Despite His silence, His activity in the world reached phenomenal proportions in the years that followed, including three trips around the world and ten visits to the West. In India itself, Baba covered the entire sub-continent many times—by rail, by bus, by bullock cart, by foot—travelling incognito with His men from village to village, seeking out those people suffering from poverty and disease, bathing them, clothing them, giving grain and money. Inexhaustibly, He loved and served, and His life became an ideal model for those who would learn His secret: "Mastery in Servitude."

Although Meher Baba rarely made any explicit comments about His spiri-

tual status, His early life produced some significant clues to His real and unique greatness. Hazrat Babajan, a Muslim Sadguru of Poona, first revealed to Baba His Godhood with a kiss on the forehead, and she said, "This son of mine (referring to Baba) will one day move the world."

Best known throughout India among all of the spiritual masters Baba contacted in His early years, is Sai Baba of Shirdi. This great Perfect Master (Sadguru), whose following of both Hindus and Muslims ran into hundreds of thousands, addressed Meher Baba as "Parvardigar"* at their first meeting.

Aside from the testimony of His greatness by the great, many thousands of very ordinary people from India to America have witnessed and felt the deeply warming impact of Baba's love and His profound spiritual guidance.

* *'Parvardigar' is a Muslim term corresponding to 'Vishnu', the 'Son' or 'Christ' aspect of the Hindu Trinity—the source of Avatars, or the incarnations of God in human form.*

Many recognized that one had come who had, within His silence, the authority and power to pierce through lifeless talk about God with a quickening of the hearts of men to love and serve others. Said Baba: "All talk about the path and the goal is as a lantern carried by a blind man. A blind man needs a staff in his hand; the seeker needs his hand in God-Man's."

The idea of the 'God-Man' or 'Avatar' is an old one in India—Rama and Krishna are the best known Avatars today and the ones most widely accepted and worshipped as *direct incarnations of God*. Parsis and Persians believe that Zoroaster was the one Great Messenger from God, just as the Christians do not doubt Christ's statement that "I and My Father are One." Muslims believe that there have been several prophets of God, but that Mohammed was the last and greatest of them. Buddhists are convinced that the Buddha was, as the title 'Buddha' implies, fully enlightened and *one with truth*; and the Buddha said that there had been more than a score of 'Buddhas' before him.

Meher Baba explained that God—the formless ONE without a second—periodically takes on a human form on earth, whenever the conditions of the world require direct spiritual intervention. According to Him, all the Avatars of the past have been the same ONE—the same One Supreme Reality (God, Truth) manifesting in different times and places and different guises, just as the *same* actor on the old Greek stage could appear as a variety of characters by simply changing his mask:

I am that Ancient One whose past is worshipped and remembered, whose present is ignored and forgotten, and whose future (Advent) is anticipated with great fervour and longing.

Meher Baba's 'Gita' or Message is as basic and simple as that of all the previous God-Men: love and serve others. "The most practical way for the ordinary man to love God is to love his fellow beings. If we feel for others in the same way that we feel for our own

dear ones, we are loving God." Again and again Baba expressed in words the attitude and inner stance which is the mainspring of love for God: "If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God."

Yet, Baba declared, this love and service of fellowmen cannot be taught; it can only be awakened, as the love of a child is awakened for its mother by its mother's love. True love for God breaks through every barrier of nation, race, social class, caste, and religion—and it makes a man feel each and every other man his brother. True love for God is a selfless caring and working for others, looking to their happiness at the expense of one's own happiness, and such love is the highest goal of life. True love for God cannot be learned from the study of even the greatest scriptures nor from the most earnest practice of yoga exercises, asanas, or methods of breath control and meditation. True love for God can only be awakened by God Himself. In the words of Meher Baba:

"I perform no miracles and will perform none, until I manifest through breaking My outward silence. Then I will perform the One and Only miracle, the greatness and glory of which you cannot even imagine, and which will benefit not only those around Me, but the whole World—each and every being in consciousness... The moment I break My silence and utter that original Word, the first and last miracle of Baba in this life will be performed. When I perform that miracle, I won't raise the dead; but I will make those who live for the world dead to the world and live in God. I won't give sight to the blind, but will make people blind to illusion and make them see God as the Only Reality."

—*RICK CHAPMAN*

A

ADVENT: My advent is not to destroy illusion because illusion is nothing. I come to make you become aware of the nothingness of illusion.

ANCIENT ONE: I am the Ancient One, the one residing in every heart.

ASPIRANTS: They have no beloved except God. They have no longing except for God. For them, God is the only reality.

AVATAR: The God-realized one who first emerges through evolution as the God-man and helps others in bondage is known as the *Avatar*.

B

BIRTH CONTROL: From the spiritual point of view, birth control must essentially be effected through mental control and nothing else.

BIRTH: Births and deaths are illusory phenomena. One really dies when one is born to live as God, the Eternal who is beyond both birth and death.

C

CIRCLE: In Avataric periods, the Avātar has a Circle of one hundred and twenty disciples, all of whom experience realization and work for the liberation of others. Their work is not only for contemporary humanity, but for posterity.

CONSCIOUSNESS: In the human form, consciousness has the potentiality for self-realization, and detachment from the body and its environment....

CONTROL: One who cannot restrain his tongue cannot restrain his mind; one who cannot restrain his mind cannot restrain his actions: one who cannot restrain his actions cannot restrain himself; and one who cannot restrain himself cannot attain his real Infinite Self.

CREATION: Avataric periods are the spring-tide of creation. As long as the human mind does not directly experience the One Being, or Ultimate Reality, it is baffled in every

attempt to understand the origin and purpose of creation.

CREEDS: Dogmas and creeds are as much a source of evil as of good because in them the guiding vision is clouded by the suspension of critical thinking.

D

DEATH: Death is matched by birth; despite death, life continues to flourish; old generations are replaced by new; life is incessantly renewing and refreshing itself: the stream of life is ever moving through forms like the waves of the ocean.

DESIRELESSNESS: Desire for nothing except desirelessness. Hope for nothing except to rise above all hopes. Want nothing and you will have everything.

DISCIPLE: When an aspirant becomes affiliated to a Master, he is said to have become a disciple. To serve the Master is to serve your own self in every other self.

DIVINITY: Only in the human form is it possible for life to attain its final goal, which is to realize the all-pervading, the infinite Divinity.

DIVINE LOVE: Divine love is qualitatively different from human love. Human love is for the many in the One and divine love is for the One in the many. Divine love makes us true to ourselves and to others.

DREAMS: The Master usually helps the aspirant through ordinary means, but when there is a special indication he may use an occult medium to help him. Dreams are among the common media for touching the deeper life of the aspirant.

DRUGS: If God can be found through the medium of any drug, God is not worthy of being God. No drug, whatever its great promise, can help one to attain the spiritual Goal.

DUALITY: From the stage of the embryo till the stage of realization of God, the soul is bound by its impressions of duality. All that hap-

pens to it is determined by these impressions.

E

EARTH: Earth is the Centre of this Infinite Gross Sphere of millions of universes inasmuch as it is the Point to which all human-conscious souls must migrate in order to begin the Involutionary Path.

EGO: The ego is the affirmation of separateness from the other i.e. lover (aspirant) and Beloved (God): and love is the affirmation of oneness with the other: the ego can be dissolved only through love.

ETERNAL NOW: The 'yesterdays' of the past and the 'tomorrows' of the future hinge on a point in time which is the NOW of the present moment in Eternity.

EVERYTHING: The Original real **EVERYTHING** Is infinite and Eternal. Being everything it accommodates within itself the Original real **NOTHING**. **NOTHING** is the shadow of **EVERYTHING**.

EVIL: Ignorance in all its forms has to disappear if the soul is to be established in self-knowledge; therefore it is necessary for man to know that which is false, to know it as false and to get rid of it.

EVOLUTION: The entire process of evolution is from unconscious divinity to conscious divinity, a process in which God himself, eternal and unchangeable, assumes an infinite variety of forms, enjoys an infinite variety of experiences, and transcends an infinite variety of self-imposed limitations.

EXISTENCE: Reality is Existence infinite and eternal. Existence has no purpose by virtue of its being real, infinite and eternal. Existence exists. Being Existence it *has to* exist. Hence Existence, the Reality, cannot have any purpose. It just is. It is self-existing.

EXPERIENCE: All religious creeds, though useful for the time being, ultimately must be replaced by actual experience and the inner

spiritual Path must be traversed before one can realize the infinite Truth.

F

FAITH: Living faith is an active attitude of confidence in the Master, expressing itself not only through trustful expectation of help, but through the spirit of self-surrender and dedication.

FALSE BELIEFS: Untruths of an intellectual nature arise from intellectual mistakes, but the falsehoods that count spiritually arise from the vitiation of the intellect, through the operation of blinding desires. With the shedding of the last vestige of falsehoods created by Maya, the self not only knows its reality to be different from the physical, the subtle or the mental body, but knows itself to be God, the only reality.

FALSE VALUES: To establish love for the truth is the beginning of right valuation and the beginning

of the undoing of the constructions of the ego which exhibits itself through false valuation.

FASTING: Fasting has great spiritual value. Fasting is physical when food is not taken despite the craving for the enjoyment of eating; it is mental when food is taken not for its delights but for the survival of the body.

FORGIVENESS: Whether men soar to outer space or dive to the bottom of the deepest ocean they will find themselves as they are, unchanged, because they will not have forgotten themselves nor remembered to exercise the charity of forgiveness.

FREEDOM: Spiritual freedom is won by one's self for one's self, through watchful and unfailing war against the false self.

G

GOD: God is everywhere and does everything. God is within us and knows everything. God is without us and sees everything. God is beyond us and is everything.

GOD-MAN: The God-man knows himself to be infinite and beyond all forms...Even when he (the God-man) comes down into duality for his universal work, he is not separate from God.

GOD-REALIZATION: To arrive at self-knowledge is to arrive at God-realization. The purpose of life is to realize God within ourselves. This can be done even whilst attending to our worldly duties. In the everyday walks of life and amidst activities, feel detached and dedicate your doings to our beloved God.

GOOD: True values are values that belong to things in their own right. They are intrinsic, and are absolute and permanent, not liable to change from time to time or from person to person.

H

HAPPINESS: If man wants the happiness he is striving for, let him be more aggressive towards himself

and more tolerant towards others.
This is no weakness or cowardice
— it is real strength of the brave.

HELL AND HEAVEN: Hell and heaven are states of the mind, not places; and though, from the subjective point of view, they mean much to the individualized soul, they are illusions within the illusions within the illusion of the phenomenal world.

HUMANITY: As in all critical periods of human history, humanity is now going through the travail of spiritual rebirth. Great forces of destruction seem to be dominant, but constructive and creative forces, which will redeem humanity, are also being released. And though the working of the constructive forces is silent, they will bring about the transformation of man, for it is a part of the Divine Plan to give to the world a fresh dispensation of the Eternal Truth.

HUMAN BODY: Only in the human body can one attain realization and fulfill the purpose of creation.

I

INACTION: Inaction is less helpful than intelligent action, but it is better than unintelligent action, for it amounts to the non-doing of that which would have created a binding.

INCARNATION: The Unlimited assumes the limited, to shake *maya*-drugged humanity to a consciousness of its true destiny and to give a spiritual push to the world by his physical presence on earth. He uses the body for his universal work, to be discarded in final sacrifice as soon as it has served its purpose.

INFINITE BLISS: Infinite bliss is bliss eternal and continual and because it is perpetual it is without any opposite aspects. Happiness, on the other hand, although linked with infinite bliss, is not perpetual and therefore it has an opposite aspect of misery.

I: One must contact the ocean of unfading bliss within, and be free of

the limiting duality of "I" and "you", to unveil the perennial spring of imperishable sweetness which is within each and all.

ILLUSION: In God there is no such thing as confusion — God is infinite Bliss and Honesty. In Illusion there is confusion, misery and chaos. Age after age the Avatar comes amidst mankind to maintain his own creation of illusion, thereby also awakening humanity to awareness of it.

IMPRESSIONS: Every thought, emotion and act is grounded in groups of impressions, which are modifications of the mind stuff of man. These impressions are deposits of previous experience, and become the most important factors in determining the course of present and future experience.

INVOLUTION: Evolution is the contraction of the soul in the growth of forms; involution is inner development and the passing through the worlds of consciousness.

INTUITION: Intuition has been buried under the debris from the piecemeal tuition of the assailing experiences of the false. Tuition is impressed from without, while intuition dawns from within.

J

JESUS CHRIST: Jesus had Christ-consciousness. This means that Jesus was conscious of Himself as Christ. Jesus the Christ was in Judas; and as Jesus the Christ in Judas He knew that Judas would betray Him. Yet He remained as though He knew nothing.

This divine Pretence of the All-knowing is the principle of His *Leela* — the Divine Sport of the eternal Christ.

JOURNEY: The succession of experiences that one goes through in the process of involution is called the Spiritual Path, and the going through them is likened to a journey. To gain this Experience you have to become as dust at the feet

of the Perfect Master — which amounts to becoming nothing. And, when you become absolutely nothing, you become Everything.

K

KARMA: The law of *Karma* is the counterpart of the law of cause and effect, which operates in the physical world. If there were no law of cause and effect in the physical world there would be chaos. In the same way, if there were no law of *Karma* in the world of values, there would be uncertainty in values, and people would not know whether they were to expect good or bad from their actions.

KNOWLEDGE: Infinite knowledge is latent in everyone, but has to be unveiled. The way is to put into practice the spiritual wisdom one has.

L

LAW: Law is bondage. Truth is freedom. Law upholds Ignorance.

Truth upholds Reality. Law governs imagination which binds you to Illusion. The moment imāgining ceases, the shackles of the Law are broken, and Freedom is experienced in the realisation of the Truth.

LIBERATION: Only when the impressed consciousness is freed from all impressions is liberation in human form attained as *Nirvana*... where only consciousness "Is" and where all else of the NOTHING, which was as NOTHINGNESS, vanishes forever.

LIFE DIVINE: Turn to God in complete surrenderance and receive the divine love. You are equally a part of the one indivisible divine life. There is not a single atom that does not vibrate with this divine life.

LIFE OF THE SPIRIT: The life of the spirit is the expression of Infinity and, as such, knows no artificial limits. The essence of spirituality does not consist in a specialised or narrow interest in some imagined part of life, but in a certain en-

lightened attitude to all the various situations which obtain in life. It covers and includes the whole of life.

LOVE: Only because of the infinite love and mercy of God can man learn to realize, through the lessons of misery on earth, that inherent in him is the source of infinite bliss, and all suffering is his labour of love to unveil his own infinite Self.

LOVER: God is Love. And Love must love. And to love there must be a Beloved. But since God is Existence infinite and eternal there is no one for Him to love but Himself. And in order to love Himself He must imagine Himself as the Beloved whom He as the Lover imagines He loves.

LSD: An individual may feel LSD has made a 'better' man of him socially and personally. But one will be a better man through Love than one can ever be through drugs or any other artificial aid.

M

MAN: As long as man remains ignorant of his divine Self he may as well be a stone; a man lives and a stone exists, and both remain equally ignorant of the Truth.

MANIFESTATION: I veil myself from man by his own curtain of ignorance, and manifest my glory to a few. My present *avataric* Form is the last Incarnation of this cycle of time, hence my Manifestation will be the greatest.

MARRIAGE: The value of marriage lies in the lessons of mutual adjustment and the sense of unity with the other.

MAST: Before God-retlization, advanced aspirants pass through states of consciousness that are akin to the state of God-realization. *Masts* and saints of the higher planes are completely desireless and immersed in the joy of God-intoxication: since their only concern is God, they become the recipients of the happiness that is characteristic of the God-state.

MASTER: The Master helps the seeker in his own invincible ways, which have no parallel in the ways of the world. But if the aspirant is to be the recipient of this help, he must make a real effort to surrender himself to the Divine will of the Master.

MAYA: *Maya* is not illusion; it is the creator of illusion. *Maya* is not false; it is that which gives falsity. *Maya* is not unreal; it is that which makes the real appear unreal and the unreal real. *Maya* is not duality; it is that which causes duality.

MEDITATION: Meditation may be described as the path which the individual cuts for himself, while trying to get beyond the limitations of the mind.

MEHER BABA: I was Rama, I was Krishna, I was this One, I was that One, and now I am Meher Baba. In this form of flesh and blood I am the same Ancient One who alone is eternally worshipped and ignored, ever remembered and forgotten.

MEMORY: The memory of past lives is without confusion only when a person has become desireless and has lost the feeling of "mine" and "thine". Possessiveness has to be purged from the mind, if the aspirant is to be spiritually prepared for withstanding the disturbing influence of memory from past lives.

MIND: Mind wants to know that which is beyond mind. To know that which is beyond mind, mind must go — vanish, leaving no vestige of itself behind.

MIRACLE: The only real miracle for a Perfect One is to make others perfect too, to make them realize the infinite state, which he himself enjoys. That is a real miracle... otherwise miracles have nothing to do with truth at all.

MYSTICISM: There is nothing irrational in mysticism, when it is a vision of Reality. It is unclouded perception, and so practical that it can be lived every moment of life

and expressed in everyday duties; its connection with experience is so deep that it is the final understanding of all experience.

N

NEW HUMANITY: The New Humanity will come into existence through a release of love in measureless abundance; and this release of love itself can come through the spiritual awakening brought about by the Masters.

NON-VIOLENCE: Non-violence means love infinite. It is the goal of life. When pure and infinite love is reached the aspirant is at one with God.

NOTHING: NOTHING is in EVERYTHING; EVERYTHING would not be a complete whole without NOTHING. The NOTHING that is in EVERYTHING gives birth to nothing that seems everything. Because NOTHING is, everything seems to be.

NOW: God is the only Rēality and He is the fountainhead of all love, beauty, peace and happiness. Even in and through the "fleeting now" of the false, God is eternally inviting man to Himself, affirming Himself as the Truth of man's being.

O

OBEDIENCE: Obedience is more than love. Love is a gift from the Beloved to the lover, whereas obedience is an offering from the lover to the Beloved.

OCCULTISM: Occultism is a branch of knowledge concerned with the study of the universe and human personality;... The development of occult knowledge is conditioned by the unfoldment of the latent and hidden powers of the human spirit.

OM: The universe in the self springs into existence from the tiny point in the self which is referred to as "Om"... Those who have realized God constantly see the universe as springing from this "Om-point". which is in everyone.

P

PATH: In the Path, the most important condition of discipleship is readiness to work for the spiritual cause of bringing humanity to the realization of God.

PEACE: World peace cannot be ensured through dogmas, however learned or organizations, however effecient. It can be ensured only by a release of unarguing and unconquerable love which knows no fear or separateness.

PERFECT MASTER: He who surrenders completely without asking for permission. He does not even expect acceptance of his surrender from the Master. Complete surrender embodies the acceptance.

PERFECTION: Perfection does not belong to God as God, nor does it belong to man as mān: we get perfection when man becomes God, or God becomes man. When there is a conscious unity of the finite and the Infinite, there is perfection.

PLAN: War is a necessary evil; it is in God's plan to awaken humanity to higher values. If humanity fails to profit by the lessons of war, it suffers in vain.

PLANES: Each stage of advancement is a state of consciousness: and advancement from one state of consciousness to another proceeds with the crossing of the inner planes. Thus there are six intermediate planes and states of consciousness to be experienced before reaching the seventh plane, which is the end of the journey where there is realization of the God-state.

PRAYER: The ideal prayer to the Lord is nothing more than spontaneous praise of his being. You praise him, not in the spirit of bargain but in the spirit of self-forgetfulness.

Q

QUEST: God exists. If you are convinced of God's existence then it rests with you to seek Him, to see

Him and to realize Him. Do not search for God outside of you. God can only be found within you, for His only abode is the heart.

QUESTION: There is only one question. And once you know the answer to that question there are no more to ask. That one question is the Original Question. And to that Original Question there is only one Final Answer. Out of the depths of unbroken Infinity arose the Question, Who am I? and to that Question there is only one Answer — I am God!

R

REALITY: Reality alone is real; the only true thing that can be said is, Reality exists and all that is not the Real has no existence except as illusion. Reality is Existence infinite and eternal.

RE-INCARNATION: ...Death may lose much of its importance, even for the worldly man, if he takes a broader view of life. He can realize

that in spite of the transitoriness of forms, there is an unbroken continuity of life, for old forms are discarded and new ones created.

RELIGION: All the world religions proclaim the same eternal and universal Truth; yet human weakness has a tendency to carve out some limiting, narrow loyalty which closes its gates upon the shoreless and unbounded ocean of love or divinity.

RENUNCIATION: Renunciation of desires does not mean asceticism or a negative attitude to life... Without avoiding contact with the different aspects of life, one must maintain complete detachment in the midst of intense activity.

S

SAINTS: There are many who are in the way, many who have experience, many who are yogis, but few who are perfect... Never speak ill of saints. They are the sign of Truth and help to the world... (Quoted from a letter dated January 1926).

SANSKARS: Actions in the world of quality are prompted by *sanskars* of duality. Consciousness of duality implies the working of the impressions of duality, which first serve the purpose of evolving the limiting consciousness, so as to facilitate self-knowledge or God-realization. When the soul receives realization of God all *sanskars* disappear.

SECLUSION: Isolation of the individual from social surroundings is almost necessary in meditation. However, there is no need to go to mountains and caves in search of these conditions, for even in towns the quiet, silence and seclusion, necessary for meditation, can be found.

SELF: God is nearer to you than your own shadow. In fact, He is not only within you, but He is your very self. You cannot get at Him, for you seek Him through the ego-mind which converts Him into the will-o'-

the-wisp. The ego-mind must meet actual death if God is to be seen and realized.

SELF-REALIZATION: All achievements, through progress in science or otherwise, are but superficial explorations of that which is without. If that which is within be realized, the root of all that is without is made bare, and man will experience that everything emerges from within him as the shadow of his infinite Self.

SELFLESSNESS: Selflessness brings about undisturbed harmony without loss of discrimination, and peace without indifference to surroundings. And this selflessness for all is not an outcome of mere subjective synthesis. It is a result of an attainment of union with the Ultimate Reality, which includes all.

SEX: Sex is a specific kind of bodily attraction, which presupposes differentiation of forms, a specific kind of psychic entanglement with the

forms, and a specific expression of life and energy.

SILENCE: Only in complete internal silence is truth found. When the surface of the lake is still it reflects the stars; so when the mind is tranquil, it reflects the nature of the self.

SLEEP: Every time you sleep you are unconsciously united with the One Being. If your union with the One Being had been a conscious union, you would have awakened into a new life.

SOLITUDE: Withdrawal of oneself from worldly activities and occasional retirement into solitude are valuable for wearing out the *sanskars* connected with the gregarious instinct.

SOUL: You are infinite. You are really everywhere: but you think you are the body, and therefore consider yourself limited. If you look within and experience your own soul in its true nature, you will realize

that you are infinite and beyond all creation.

SPIRITUALITY: Poise... that state of mind in which nothing excites you, nothing upsets you... thinking not of yourself but of others.

SUFFERING: The Avatar draws upon Himself the universal suffering but He is sustained under the stupendous burden by His infinite Bliss and His infinite sense of humour. The Avatar is the Axis or Pivot of the universe, the Pin of the grinding-stone of evolution, and so has a responsibility towards everyone and everything.

SUICIDE: Life in the physical body is terminated only when the *sanskars* which are released for expression in that incarnation, are worked out, though in some exceptional cases the soul gives up its physical body before the working out of the *sanskars*. The man who commits suicide cuts short the period of his life and prevents the working out of *sanskars*.

SURRENDER: The one who completely surrenders to the God-man, no longer lives for himself, but for the God-man. This is the highest and rarest type of lover.

T

TIME: The Master understands the Reality as One and "Nothing" as its shadow: for him time is swallowed up in eternity. As he has realized the timeless aspect of Reality, he is beyond time, and holds within his being the beginning and end of time.

TRUTH-REALIZATION: One who arrives at the Goal is the Truth-realized individual, and he becomes the very Source of infinite knowledge, infinite power and infinite bliss.

U

UNION: Long for one thing; be restless for one thing; long and wait for one thing that will kill the million other longings. Long for union with the Beloved.

UNITY: Love is the reflection of God's unity in the world of duality. As love gathers it generates creative restlessness and becomes the spiritual dynamic which ultimately succeeds in restoring to consciousness the original unity of being.

UNIVERSAL BODY: God's Imagination begets Universal Mind, Universal Energy and Universal Body in which are contained the individual mind, individual energies, and individual bodies of every thing and being in Creation.

URGE: Throughout the whole process of evolution, reincarnation was an absolutely spontaneous outcome of the first urge, manifested in the unconscious *atma*, to become conscious of its eternal and infinite Self.

V

VIOLENCE: Violence done solely to defend the weak, where there is no question of self defence or of self-motivation.

VISIONS: However enchanting the vision, there is no need to tell others, for doing so is to gratify the ego. Love if exposed is an insult to love.

W

WAR: The root cause of the chaos which precipitates itself in wars is that people are in the grip of egoism and selfishness and self-interest, individually as well as collectively.

WHIM: The Original Whim in the Beyond caused the apparent descent of the Infinite into the realm of the seeming finite. This is the Divine Mystery and the Divine Game in which infinite Consciousness forever plays on all levels of finite consciousness.

WORD: When the Word of My Love breaks out of its Silence and speaks in your hearts, telling you who I really am, you will know that is the REAL WORD you have been always longing to hear.

WORK: Always be in readiness to serve the cause of humanity. Select the kind of work you are qualified to do by your individual aptitude and abilities. And whatever service you can render must faithfully be carried out.

WORLD: The world exists only as long as the Soul experiences bondage; when the Soul realises itself as Reality the world vanishes — for it never was. And the Soul experiences itself as being Infinite and Eternal.

WORRY: Worry is the product of imagination working under the stimulation of desires, living through suffering that are our own creation. Worry is a serious dissipation of psychic energy.

Y

YOGA: Even those who are not God-realized can through yoga control their minds to the extent that nothing makes them feel pain and suffering, they remain untouched by suffering, however great.

YOGI: Though advanced yogis can annul suffering they do not experience the happiness of realising God. God-realisation is self sustained, eternally fresh, unfading, boundless and indescribable happiness; and for this happiness the world has sprung into existence.

Z

ZOROASTER: Of the most recognised and much worshipped manifestations of God as Avatar, that of Zoroaster is the earlier — having been before Rama, Krishna, Buddha, Jesus and Mohammed.

ON THE PURPOSE OF LIFE

Q. How must man achieve happiness?

A. If man wants the happiness he is striving for, let him be more aggressive towards himself and more tolerant towards others. If man wants to live eternally in bliss, let him live for God and be dead to his Self.

Q. Why is God not visible?

A. Just as darkness becomes invisible in sunlight, so to those who are in the darkness of *Maya*, God, who is present in all places and at all times, is still invisible.

Q. Why do humans die?

A. Death inaugurates a period of comparative rest consisting in a temporary withdrawal from the physical sphere of action; it is the interval between one incarnation and another.

Q. How must we live in God?

A. We must lose ourselves in order to find ourselves; thus loss itself is gain. We must die to self to live in God; thus death means life.

Q. How should one serve Meher Baba?

A. The greatest work one can do for Baba is to live the life of love, humility, sincerity and selfless service in which there is no trace of hypocrisy.

Q. How should one cultivate self-discipline ?

A. To cultivate discipline in one's self requires self-determination and honest effort if one desires to tread knowingly and consciously the path of love.

Q. How can man become God?

A. Have Love, and when you have Love, the Union with the Beloved is certain.

Q. Does Meher Baba believe in prayer?

A. A life of prayer is ever essential. Atman (soul) can be obtained only

through the Atman (soul) itself, which is the object of prayer, the desire and the fulfilment.

Q. Are ceremonies and rituals essential for your work?

A. If, instead of performing ceremonies and rituals mechanically as age-old customs, people were to serve their fellow-beings with the selflessness of love, taking God to be equally residing in one and all, and that by so serving others they are serving God, My work will have been fulfilled.

Q. What message does Meher Baba have to our world and our times?

A. Philosophers, atheists and others may affirm or refute the existence of God. But as long as they do not deny their very existence, they continue to testify their belief in God. God is existence, eternal and infinite. He is everything. The only one aim in the life of man is to attain unity with God.

Q. There have been and still are many false Messiahs. How can we recognize the "true" Messiah?

- A. The feeling and inspiration for things sublime and the Divine Love are imparted by a *Messiah* real to anyone who comes in contact with Him. A *false* Messiah cannot do this.

Through His Divinity the *true* Messiah gradually attracts the world to Himself and people come to know and feel that He is REAL. The knowledge and feeling of confidence in His words and works grow gradually into certainty, and masses follow Him, drawn by an irresistible force.

A mirage attracts the thirsty, but soon it is discovered to be an illusion and not the life-giving water. A *false* Messiah may attract the attention of the people through outward appearances, by force of personality or by intellectual dissertations about spirituality, but he cannot do that which the *true* Messiah can do, i.e. arouse the highest ideals in men and touch the hearts of millions.

MASTER'S PRAYER

O PARVARDIGAR, the Preserver and
Protector of All!

You are without beginning, and without
end; non-dual, beyond comparison;
and none can measure You.

You are without colour, without expres-
sion, without form, and without
attributes.

You are unlimited and unfathomable,
beyond imagination and concep-
tion; eternal and imperishable.

You are indivisible; and none can see
You but with eyes divine.

You always were, You always are, and
You always will be;

You are everywhere, You are in every-
thing; and You are also beyond
everywhere and beyond everything.

You are in the firmament and in the
depths; You are manifest and un-
manifest; on all planes and beyond
all planes.

You are in the three worlds, and also
beyond the three worlds;

You are imperceptible and independent.

You are the Creator, the Lord of Lords,
the Knower of all minds and
hearts; You are Omnipotent and
Omnipresent.

You are Knowledge Infinite, Power
Infinite, and Bliss Infinite.

You are the Ocean of Knowledge, All-
knowing, Infinitely knowing; the
Knower of the past, the present
and the future, and You are Know-
ledge itself.

You are All-merciful and eternally
benevolent.

You are the Soul of souls, the One with
infinite attributes;

You are the Trinity of Truth, Know-
ledge and Bliss.

You are the Source of Truth; the Ocean
of Love;

You are the Ancient One, the Highest of the High; You are Prabhu and Parameshwar; You are Beyond-God, and the Beyond-Beyond God also; You are Parabrahma, Paramatma; Allah; Elahi; Yezdan; Ahura Mazda; God Almighty; and God the Beloved.

You are named EZAD; that is, the only One worthy of worship.

—Dictated by Meher Baba

REPENTANCE PRAYER

Om-Parabrahma -Paramatma Ya-
Yazdan, La ilaha Illallah, O God, Father
in Heaven!

We repent, O God most merciful, for all our sins, for every thought that was false or unjust or unclean, for every word spoken that ought not to have been spoken, and for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most specially for every lustful thought, and every lustful action; for every lie; for all hypocrisy, for every promise given but not fulfilled, and for all slander and backbiting.

Most specially also we repent for every action that has brought ruin to

others, for every word and deed that has given others pain, and for every wish that pain should befall others.

In Your unbounded mercy, we ask You to forgive us, O God, for all these sins committed by us and to forgive us for our constant failures to think and speak and act according to Your Will.

—Dictated by Meher Baba

A R T I

How can one fathom your fathom-
less being,

How can we know you, we see with
gross eyes,

A glimpse of your shadow has
blinded our seeing,

How could your glory e'er be
realized.

CHÖRUS

Consumed is my mind in your fire
and flame,

Accept it O Meher in Oneness,
Consumed is my heart in the sound
of your name,

Accept O Meher my arti,
Accept O Meher my song.

Thought cannot reach you and word
cannot speak you,

Infinite ocean of unending bliss.

Though we beseech you, how can
we seek you,

How can the finite know
Limitlessness.

CHORUS (please repeat the chorus
after each verse)

At your command, suns and stars
give their light,

What in the worlds can I offer as
mine?

E'en my gift of love would be
naught in your sight,

But veiled reflection of your love
Divine.

You are the Ancient One, Lord of
Creation,

How can we measure your true
majesty,

(louder)

YOU ARE THE CHRIST! the
Divine Incarnation,

(softly)

Dear Lord, please don't be
indifferent to me.

You are beginning and end of all
things,

'Tis you alone who assume every
role,

Sinners and Saints! Beggars and
Kings,

You are the Source and you are
the Goal.

How can one fathom your
fathomless being,

How can we know you, we see with
gross eyes;

A glimpse of your shadow has
blinded our seeing,

How could your glory e'er be
realized

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Divya Vani. Published from Hyderabad,
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THE PLANES

INVOLUTION OF LIBERATING CONSCIOUSNESS

WHEN the consciousness of the soul is ripe for disentanglement from the gross world, it enters the spiritual path and turns inwards. Its gross impressions now become less deep. They become fainter or more subtle, with the result that the soul now becomes *subtle-conscious*. This is the first step in the involution of consciousness, which is striving for liberation from the burden of impressions. Innumerable cycles of births and deaths in the human form have to contribute towards that ripeness of gross experience, which ultimately propels the consciousness of the soul onto the path of liberating involution, on which impressions become fainter and fainter and eventually disappear. Gross impressions become subtle impressions; subtle impressions become mental impressions; and mental impressions are ultimately wiped out, leaving consciousness free to reflect the Truth.

The proces of involution is generally gradual. Man's heritage of form

as well as impressions is from animals, so the gross impressions are very strong. In extremely rare cases, the gross impressions can suddenly disappear, and the freed consciousness of the soul experiences the Over-Soul. But it is more usual for the gross impressions to become fainter and fainter (thus getting converted into subtle and mental impressions), and then fade away completely. As a general rule the soul, which has started on its homeward journey, does not come back to the gross world in which it had lost itself as if in a wilderness. As a general rule the soul first snaps its link with the gross world, then with the subtle world and lastly with the mental world, and comes to realize itself as beyond all these. While it traverses this path it crosses six planes, of which the first three belong to the subtle world, the fourth is on the border line of the subtle and mental world, whereas the fifth and the sixth belong to the mental world. The soul, abiding everlastingly in the Over-Soul, is beyond all planes.

FIRST AND SECOND PLANES

As the gross consciousness of the gross-conscious human atma gradually involves, this involved gross consciousness experiences *partially* the first plane of the subtle world through the medium of the fully developed subtle body of the atma.

At this stage the involved gross consciousness of the gross-conscious human atma gets the first glimpse of the first plane of the subtle world and experiences these glimpses or impressions *partially* through the gross body and *partially* through the subtle body. Here both the gross and the subtle senses are used simultaneously.

This is the stage when it is said that the human atma stands as it were on the line of demarkation which demarks the gross world from the subtle world. The consciousness of this human atma experiences strange things. With his gross eyes he sees glimpses of the subtle plane, with his gross ears he hears celestial music of the subtle plane, with his gross nose he enjoys subtle scents, and so forth. In short, the

gross-conscious human atma, partially on the first plane of the subtle world, experiences subtle impressions with gross senses.

Gradually, with further involution of gross consciousness, the gross-conscious human atma experiences completely the first plane of the subtle world. Now the gross-conscious human atma is no longer gross-conscious but it is subtle-conscious. This subtle-conscious human atma gradually becomes conscious of the second plane of the subtle world. This subtle world is the domain of infinite energy, the infinite power of God, which when translated into the finite, here manifests in the form of infinite energy of the subtle world.

When in human form the atma has subtle consciousness, it is unconscious of the body (gross) and mind (or the metal body); but it does work through the gross body and through the mind (mental body), not directly, but on the subtle plane.

So even if the subtle-conscious human atma is unconscious of the gross body and mental body and therefore

does not realize the gross and mental worlds, it can use the gross body through various aspects of the gross, such as eating, drinking, sleeping, seeing, feeling hearing, etc.; and it can use the mental body through various aspects of mind (mental body), such as desires, thoughts and emotions.

The subtle-conscious human atma on the second plane, with greater involution of consciousness, gains consciousness of the infinite energy of the subtle world and is capable of performing tricks, or minor miracles of lower degree. For instance, with one wish he can make a dry tree green and vice versa; he can stop railway trains and motor cars, fill a dry well with fresh water, and so forth. This subtle-conscious human atma on the second plane experiences the subtle world with the subtle senses of his subtle body. He is now totally unconscious of the gross world, although from all outward appearances he remains and functions as an ordinary man—eating, sleeping and having feelings of pain and pleasure, etc.—yet actually his involved consciousness experiences not the gross but the subtle world and

creates fresh subtle impressions only of seeing, smelling and of hearing.

THIRD PLANE

Further involution of the subtle consciousness of the subtle-conscious human atma makes the atma experience the third plane of the subtle world. Here the subtle consciousness gains greater consciousness of the infinite energy of the subtle world and the atma experiences greater finite power. Here he is capable of performing grand miracles such as giving sight to the blind, restoring limbs to the maimed and sometimes raising the dead. Here this subtle-conscious human atma is also capable of experiencing the different planes and world of the subtle world, just as a gross-conscious human atma, if he so desires, is capable of travelling from Asia to Australia or America using the gross vehicles at his disposal.

The second and third planes of the subtle world are the two major planes which are solely in the domain of the subtle world. The first plane is partially in the domain of the subtle world and partially in the gross world. Si-

milarly the fourth plane is partially of the subtle world and partially of the mental world. This fourth plane is known as the threshold of the *mental world*.

FOURTH PLANE

With a gradual and further gain in the involution of the consciousness of the subtle-conscious human atma, the consciousness of the atma inclines the atma to experience the fourth plane of the subtle world. In the fourth plane the atma is fully conscious of *infinite energy*. It is the very same infinite energy which is the finite aspect of that infinite power of God. Here the atma is equipped with full power and is even capable of raising the dead and of creating new forms and worlds breathing with life.

The subtle-conscious human atma on the fourth plane, possessing the key to the store of infinite power, is seen on the threshold of the mental world, confronted by the full blast of intense desires and emotions which are the aspects of mind of the mental world. At this stage, the atma experiences, as it were, a state of the darkest night. He

finds himself caught up between the devil and the deep. The overpowering incitement by intense desires to wield and use this infinite energy at will, proves a treacherous foe at this juncture when the involution of consciousness of this subtle-conscious human atma is unfailingly progressing rapidly towards gaining mastery over all desires.

If these desires at their zenith over-power the atma on the fourth plane, and if the powers are misused, then the experience of liberating this infinite energy invariably proves fatal at this juncture for atma on the fourth plane. The result is that all of the consciousness gained by the atma is violently disintegrated, and the atma retains only the most finite consciousness and identifies itself once again with the stone-form. This atma then has to pass through the whole process of evolution to regain full consciousness.

The soul of the fourth plane has semi-subtle and semi-mental impressions. He is subject to most tantalizing temptations because he has intense

and overpowering desires, good or bad. Being in possession of tremendous power, he is impelled to make good or bad use of it. If he misuses his power for the satisfaction of lust or for the sake of craving for name and fame or for some other low purpose, there is a sudden fall of this consciousness of the soul, causing it to revert to the stone stage of consciousness. But if, by overcoming his temptations, he makes good use of his tremendous powers, or does not make any use of his powers, he goes into the fifth plane, where he is safe and has no possibility of downfall. But also if he makes good use of the powers, he is sometimes pulled up into the sixth plane by the Vidnyan-conscious souls of Qutub state or Perfect Masters (but not Jivanmuktas nor Majzoobs).

Good use of power in the gross world may be directed towards material and spiritual ends. For example, wealth might be spent for the material well-being of others, as for charitable hospitals, relief for the starving and the distressed, etc., or for their *spiritual* well being, by providing them with spiritual instruction and spiritual pos-

sibilities. But in the fourth plane, good use of powers invariably consists in harnessing them only for the spiritual well-being of others. These powers can never be used to bring about material prosperity for any one. That definitely is a bad use. We might take the following as an example of good use of the powers of the fourth plane:— Suppose a spiritual pilgrim is going through a desert and is on the point of death due to unquenchable thirst. The soul of the fourth plane can appear to him in the gross body and give him relief by giving him a jug of water and then disappear. Such use can be termed good use.

Powers can be used for individual or collective good. *But even good use binds and arrests the further progress of the soul.* That is why the fourth plane is the most difficult to cross and is *fraught with greatest dangers.* The person who is stationed on the fourth plane finds it most difficult to abstain from wielding the tremendous powers at his command for the fulfilment of his overpowering desires.

The fourth plane is the threshold

of the mental world. On this plane, more than on any other subtle plane, the spiritual pilgrim is particularly susceptible to having a precipitous fall. The crisis which comforts the soul of the fourth plane is grave and hazardous, because he comes into the possession of the stupendous supernatural or occult powers before having brought his mind into complete subjugation. He cannot control his mind completely because, unless and until he rises into the fifth plane of the mental world, he cannot directly experience or use his mind. Like the gross-conscious human soul, the subtle-conscious soul of the fourth plane also uses his mind indirectly. Now on this fourth plane the mind is fully alive. It is functioning in all its fully developed aspects of thoughts, feelings and desires, which are at the zenith of their overwhelming intensity. On the one hand, the soul is trying to gain mastery over its own insurgent mind and bring into subjugation the subversive forces of desires let loose. On the other hand, the limitless energy of the occult planes is completely at his disposal and is constantly seeking some expression or

use. This is pre-eminently the plane of *Riddhis* and *Siddhis* (occult powers.)

If the soul yields to the overpowering temptations to put his powers to wrong use, there is an enormous psychic crash of unimaginable magnitude. The explosive forces thereby released bring about a complete disintegration of consciousness, subjecting it to a cataclysmic downfall from the heights of the subtle consciousness of the fourth plane to the very lowest depths of rudimentary stone consciousness which the soul experienced in the very beginning of evolution. This psychic cataclysm of disintegration is comparable to the fusing of an electric bulb to an irreparable short-circuit. The fallen soul has now no alternative except that of again going through the long and laborious ascent of evolving consciousness, through ages of transmigration and reincarnation through numberless forms, and then again gradually and patiently ascending through the planes.

This disintegration of consciousness only occurs in the case of fourth plane consciousness and that, too, rarely,—

only when the powers of the fourth plane are misused. It is a fact normally that when consciousness is once gained it can never be lost, but the case of fourth plane consciousness is the only exception.

If the atma does not misuse the powers at his command but uses them for good without being overpowered by desires, then, with further involution of consciousness the consciousness of the subtle-conscious human atma sometimes experiences directly the sixth plane of the mental world and skips over the experiences of the fifth plane of the mental world.

But if this consciousness of atma on the fourth plane of consciousness neither uses nor misuses the powers of the fourth plane, then gradually, with further involution of consciousness, the subtle-conscious human atma on the fourth plane crosses the threshold of the fourth plane and enters the mental world on the fifth plane.

FIFTH AND SIXTH PLANES

With greater involution of consciousness of the subtle-conscious human

atma on the fourth plane, the consciousness of the subtle-conscious human atma identifies itself with Mind of the mental planes and experiences of the mental world.

This mind of the mental planes has two sections. In the first section of the state of Mind is inquiring or reflecting. In this state Mind functions as Thoughts — high thoughts, low thoughts; good thoughts, bad thoughts; material thoughts, spiritual thoughts, and so forth.

In the second section the state of Mind is impressive or sympathetic. In this state Mind functions as Feelings—feelings of sufferings, emotions; feelings of desires, longings; feelings of pangs, separation, and so forth.

When Mind of the mental world has distinct dual functions it is necessary that the experiences in the field of the Mind (i.e. the mental world) must be distinctively of two kinds also.

Thus the mental world has two domains—the domain of the fifth plane of consciousness of Thoughts and the

domain of the sixth plane of consciousness of Feelings.

Therefore the consciousness of the mental-conscious human atma on the fifth plane identifies with the first section of Mind only and is conscious of that state of Mind which is inquiring or reflecting Mind. Thus this mental conscious human atma of the fifth plane is the creator and master of thoughts and is capable of controlling *only the thoughts* of all gross- and subtle-conscious atmas. This is often misinterpreted as *controlling the minds* of all gross- and subtle-conscious atmas. (He does not control the Mind as a whole but controls only that state of Mind which functions as *thoughts* only).

The mental-conscious human atma on the fifth plane of consciousness, while identifying himself as inquiring or reflecting Mind, emanates only thoughts, does not identify himself with the second state of Mind and is therefore incapable of establishing mastery over feelings, emotions and desires.

However, with greater involution of consciousness, the mental-conscious

human atma on the fifth plane gains consciousness of the second state of Mind of the mental world in the sixth plane and thus tends to identify himself as that Mind in the second state--the impressive or sympathetic Mind. Thus the consciousness of the mental-conscious human atma has involved sixth plane consciousness of the mental world.

The mental-conscious human atma of sixth plane consciousness experiences the mental world through complete consciousness of *feelings* and thus has no thoughts at all, but actually feels that he is conscious of the feelings of seeing God face to face continually in everything and everywhere. He sees God continually but cannot see himself in God as God. Therefore he cannot reconcile his feeling-of-sight of God with his own identity with God; and thus he longs for, feels for, has pangs for union with God Whom he "sees" face to face. This identification with the second state of Mind-Feeling-is the predominant aspect of divine love which ultimately leads to union with God.

The fifth plane of the mental world is the state of full consciousness of thought, hence only mastery over the control and creation of thoughts is established, whereas no mastery nor control over feelings or emotions and desires is established.

The sixth plane of the mental world is the state of full consciousness of *feeling*, and thus mastery over the control and creation of feelings is established and no more scope is left for even a single thought to penetrate into the domain of feelings. The sixth plane consciousness is *thoughtless* and governs the feelings of the gross- and subtle-conscious atmas. This is often misinterpreted as mastery over the hearts of all gross- and subtle-conscious atmas (An atma with sixth plane consciousness does not govern or regulate the so-called hearts but controls and governs that *state of mind* in the mental plane which emanates feelings of emotion and desires.)

The loving of God and the longing for His union is really and fully demonstrated in the sixth plane; when even the sixth plane of the mental

world is transcended, illusion vanishes and God is realized.

In the human form when the atma is mental-conscious it is unconscious of the gross body and the subtle body; but it does work through the gross and subtle bodies, not directly, but on the mental plane. So even if the mental-conscious human atma is unconscious of the gross body and the subtle body and therefore does not realize the gross and subtle world, he can unconsciously utilize the gross through various aspects of the gross and is thus seen eating, drinking, sleeping, seeing, hearing and feeling as an ordinary gross-conscious human being, though he is all the while conscious only of the mental world with his mental sense of "seeing". Similarly, he can unconsciously utilize the subtle through various gross aspects of energy in the form of nuclear energies, while all the time being only conscious of "seeing" with his mental sense. The mental-conscious human atma in the mental world has now only one sense and that is of "seeing".

So this mental-conscious human atma on the fifth plane experiences the

first state of the mental world with the mental body or the mind and gains consciousness of the first state of Mind. Here this atma is capable of controlling the first state of Mind (i.e., thoughts of the gross-conscious and subtle-conscious human atmas) but is now totally incapable of performing any miracles because of his total unconsciousness of the infinite energy of the subtle world and its powers in the mental world. However, as this mental-conscious human atma controls the first state of mind of the subtle-conscious human atmas, the incitement in the subtle-conscious human atma to perform miracles is checked, controlled or aggravated according to the desire and will of the mind of the mental-conscious human atma, who is capable of creating and controlling thoughts of other minds and is himself stable and can never again slide down to any lower level of consciousness.

Gradually, as the involution of the consciousness of the mental-conscious human atma progresses deeper and deeper, he experiences mastery over the second state of mind (i.e.

feeling) and he now becomes fully conscious of mind or the mental body, and experiences the whole of the mental body on the sixth plane. This experience is of "seeing" God face to face—seeing God everywhere and in everything.

Right from the first plane through the sixth plane the involution of consciousness progressed gradually and steadily as the consciousness of the atma had less and less frequent experiences of multifarious and diverse opposite impressions which grew fainter and fainter. Therefore, while the involution of the atma was in progress the diverse opposite impression became gradually scarcer and fainter until the involved consciousness of the atma on the sixth plane is fully conscious of the mental body and experiences the mental world in full with practically no impressions at all except a faint last trace of residual impressions of opposites. That is, the involved consciousness fully identified with Mind, and the atma tends to realize that he is Mind; and this atma, as Mind, has a last and total impression that he "sees"

God face to face in everything but he cannot see himself in God.

This mental-conscious human atma of the sixth plane, almost void of all impressions and only conscious of mind, now is confronted with God face to face and sees God in everything but does not see himself in God because, being still conscious of mind, he takes himself as Mind. This mental-conscious human atma associates himself with Mind, and is conscious of himself as Mind, and experiences himself as still something other than God. This mental-conscious human atma on the sixth plane actually "sees" God face to face more vividly and intensively than the gross- or subtle-conscious human atma sees objects of the gross or subtle worlds.

At this stage the consciousness of the atma, which had experienced diverse, innumerable and opposite impressions, now experiences the last trace of dual impressions of the opposites. This mental-conscious human atma on the sixth plane is still conscious of duality, identifying himself

as mind and differentiating himself from God.

SEVENTH PLANE

This experience of duality lingers on and on until the final volution of consciousness of the mental-conscious human atma leads the atma to dissociate itself from the mind (the consciousness of the mind had objectified God), and makes the atma associate itself with its own Self—the Atma.

Thus the consciousness of the atma is now said to experience at last the consciousness of the seventh plane. Here on the seventh plane the Self-conscious human atma is conscious of himself as God and experiences infinite knowledge and infinite bliss.

For the mental conscious human atma to cross the sixth plane and experience the seventh plane by his own efforts, is quite impossible. At this stage the *grace* of a Perfect Master is absolutely essential to help the mental-

conscious human atma to dissociate himself from the consciousness of mind and to make him realize his unity with the infinite state, to experience infinite bliss consciously and to realize that he (atma) was *eternally in bliss*.

So it is that the Self-conscious human atma of the seventh plane is now fully conscious of the Self as infinite and eternal and is now but the finite aspect of his own infinite power and infinite knowledge.

This Self-conscious human atma which is now Self-realized or God-realized, not only experiences infinite power, knowledge and bliss, but simultaneously radiates them. Sometimes, in certain cases, such Self-conscious human atmas also make use of this infinite power, knowledge and bliss directly and consciously for the emancipation of other atmas from their impressions and their respective associations with the gross, subtle and mental forms and worlds.

In its travail to gain Self-consciousness the individual eternal Atma, unconscious of its infinite state in Paramatma, gathered and experienced innumerable diverse impressions, and all the while associated itself with finite and ephemeral existences, unfurling the gross, subtle and mental worlds while *evolving* gross consciousness of the gross world and while *involving* consciousness of the subtle and mental planes of the subtle and mental worlds.

Involution of consciousness of the atma, culminated by the grace of a Perfect Master, led the atma to Self-realization of its infinite state in Paramatma.

Thus it is that when the consciousness of the atma gained Self-consciousness and experienced infinite power, knowledge and bliss, the atma realized that it exists—eternally; that all through the travail to gain Self-consciousness, the impressions, experiences and associations of the gross, subtle and mental bodies and worlds were

nothing but a vacant dream; and that the identification with gross bodies, creatures and human beings and all the experiences of the three worlds and the six planes, with all of their paraphernalia, had their relative existences sustained and maintained as long as the consciousness of the atma was immature. Maturity was only gained in the seventh plane with consciousness fully involved. This led the atma to realize the Self, or made the atma fully conscious of God Realization. In other words, the atma's own infinite state in Paramatma was consciously realized.

It is only after the final annihilation of the mind and the wearing out of the thick curtain of mental impressions that consciousness can function in full freedom from all impressional bindings. This means crossing the deep abyss which separates the sixth plane from the seventh plane. The seventh plane is the *formless abode* of the Highest of the High. The most

High or the Infinite God as Truth can be realized only by transcending the entire realm of imagination. Only on this seventh plane does the soul fulfill the initial urge for self-knowledge by experiencing its own Self as identical with the unchanging, eternal, indivisible and formless Over-Soul, with infinite knowledge, infinite reality (Truth), infinite power and infinite bliss.

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