



**W H Y**  
**MEHER BABA IS CALLED**  
**THE AVATAR OF THE AGE**

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## A WORD

“People are alarmed that I called myself Avatar,” said Meher Baba on Wednesday, 15 September 1954 after embracing C. B. Purdom, his English biographer at Meherabad, Ahmednagar, India. Baba made the same remark to him earlier, when he met him in Poona. He had then said without any question from C. B. Purdom, ‘You don’t like the word “Avatar”. Do not be bothered by it. We are all Avatars’.

C. B. Purdom, the author of ‘Perfect Master’ (Life of Meher Baba : 1894–1936) and God-Man (The life, journeys and work of Meher Baba with an interpretation of his silence and spiritual teaching—1894–1962) was one of those who could not relish the title “Avatar.” There were many others like Purdom who were alarmed about Meher Baba’s claim of Avatarhood. Why? Because man is his mind and mind is modified by experience in life—present dominating the past.

Avataric advent, according to Meher Baba, is ordained once in 700 to 1400 years. It is obvious therefore, contemporary humanity can have no experience of having witnessed an Avatar or his function. Saints and sages are there at all times, genuine ones rare though. Religious preachers and spiritual masters are there too, but they are mostly scholars lacking experience of true saints, who are the doors to God.

Accounts of the advent of the Avatar, his life and work in the past are clothed in mythology, shrouded in mystery and miracles as ornaments. Mythology does not enamour the modern world, though they are interesting and entertaining. Mysteries are open only to the mystics. And Meher Baba did not claim to have performed any miracle in his life time. The only miracle he said he will perform was the 'speaking of the WORD of Truth' into the hearts of those who are ready to receive the 'I am God' state—ready by complete elimination of the ego self. For, the element of nothingness is the sign of perfection. He did not raise the dead, but said he will make those live for the world dead to the world and live in God. He did not give sight to the blind, but said he will make people blind to illusion and make them see God as Reality.

God has walked on this earth amongst men as man. God has worked on this earth as man as He has been everlastingly working in silence, unobserved, unheard, except by those, who followed His foot-prints silently surrendering themselves to Him and obeying Him implicitly.

The Avatar is not necessarily recognised and hailed as the Avatar by each and all, because he covers himself under a veil for his own spiritual work, which lies in the higher invisible spheres of existence and which brings about a universal transformation of human consciousness. He is so self-witheringly engrossed in his work that he is utterly unconcerned about whether

he comes to be recognised as Avatar by large numbers. He plays his role as the Avatar perfectly. The unfolding outcome of his work gradually awakens society to recognize his divinity. And yet, in order that those who sincerely seek to know the truth may derive an intellectual insight into the mechanics of Avataric advent, Meher Baba had out of his unbounded compassion and love for all explained the term 'Avatar' and his function on this earth. This, Meher Era No. 4 brings to you on the auspicious occasion of the twenty-third anniversary of Avatar Meher Baba's SERMON ON THE MOUNT of Mahabaleshwar—16 October 1973.

—Publisher

## WHY MEHER BABA IS CALLED THE AVATAR OF THE AGE

He is called the avatar of the age, because he said he was.

It was so in the past and it will be so in the future. For example, a Hindu believes that Ram was the avatar of the age in which he lived, because he was told so by his parents who worshipped Ram accepting him as such. Later on, he may or may not have read the Ramayana, the story of Rama's life, and work on this earth. The same is the case with a Christian, who believes Jesus, the Christ, as the Messiah of his time. The same with a Muslim, who believes Mahammed as the Messenger from Allah. The same with a Zoroastrian, who believes Zoroaster was the Prophet of God or a Buddhist, who believes Buddha was an incarnation of God.

If a child is asked as to why he calls a particular person his father, he can only say that he is his father, because that person said he is. The child may not be able to explain how that particular person has become his father, unless and until he has grown mature enough to become a father himself.

The real conviction is when one becomes God. Meher Baba had said in his Life Circular No. 1 dated 6-2-1952, issued from Meherazad : "Unless and

until ignorance is removed and knowledge is gained—the knowledge whereby the Divine Life is experienced and lived—everything pertaining to the spiritual seems paradoxical.”

So is it paradoxical for men to accept a man as God, who is Omnipotent, Omniscient and Omnipresent, until and unless man loses himself in his love for God and become one with His indivisible and infinite and eternal existence.

Meher Baba asserted unequivocally that he was infinite consciousness. Infinite consciousness means infinite knowledge. If Meher Baba was infinite consciousness enformed as man or infinite knowledge embodied, how was it then possible for ordinary man to recognise him, because ordinary man's awareness is limited by his individuality and hence finite. It is like attempting to measure the depth of an ocean by one's little finger ! It is only when man transcends all his limitations and realizes his infinity he will be able to recognize the Avatar; that is when one becomes God. Knowing this Meher Baba was declaring himself again and again reminding his lovers that he was the Avatar. It was not arrogance on his part to do so; it was his infinite love and unbounded compassion for all that made him do so. And it is through love alone man can be led to the realization of the reality. In one of the messages issued on his 74th birthday—25 February 1968, Meher Baba said : “Love makes the Formless and Infinite become enformed and finite as

God-Man among men. Love me more and more because for the sake of Love I have come among you.”

Stressing the point of being true to one’s conscience Meher Baba said during the *Sahas* held at Meherabad, Ahmednagar in 1955 : “There is no doubt, for example that I am the Avatar, the Ancient One, but how do you know that I am He ? You say so mainly because I say so. I say so based on my living experience of being That. But for you it is just a belief until you *become me*.”

Meher Baba explained : “I am the Ancient One. When I say I am God it is not because I have thought about it and concluded that I am God—I know it to be so. Many consider it blasphemy for one to say he is God; but in truth it would be blasphemous for me to say I am not God.

“When you say, I am man, it is not a matter of possibly or perhaps. There is no doubt in your mind. No corroboration is needed and no contradiction could affect it. It is a matter of supreme certainty to you. Suppose you could descend to the level of animal consciousness while at the same time retaining human consciousness, what you would convey to the animal is, I am a man. I am a man and one day you too shall become man. I have come down to your level of consciousness while retaining Infinite consciousness; and I repeatedly tell you that I am God in order to help you know that you too are God. I am God and everyone and everything is nothing but God, and one day



everyone and everything too will become God consciously.”

Only those who have gone beyond the mind know the Truth in its entirety; and only those who know the Truth by conscious experience alone can recognise the Avatar, because the Avatar is Truth personified. When the mind is annihilated in love Truth manifests to make man realize that he is God.

Sai Baba of Shirdi said “PARVARDIGAR” the moment he saw ‘Meherwan’ (Meher Baba) in 1915. Because Sai Baba was a Perfect Master. So were Upasani Maharaj and Babajan, both of whom played very important role in the life of Meher Baba.

Sri Ram was recognised by Viswamitra and not by King Dasaratha, his father. For Dasaratha, Ram was his dearest of sons; and for the citizens of Ayodhya Ram was their dearest prince of exemplary qualities of love and compassion for all. Vasista, the royal preceptor knew Ram was the Avatar of the age. Hence he advised Dasaratha to allow Ram to accompany Viswamitra to protect the Yagna against the Rakshasas. Both Viswamitra and Vasista were the Perfect Masters of the time who played significant roles in the life of Ram.

Jesus was recognised by John, the Baptist, because he was the Perfect Master of the time, as were the three wise men who came all the way from Persia to pay homage to the divine child at the cattle shed in Bethlehem.

Though the Perfect Masters and the Avatar declare themselves, they are not dependent upon being recognised. Indeed, there is no way in which divinity can be known except by revelation. It cannot be discovered, for our natural eyes cannot perceive it. So if the Perfect Masters and the Avatar wishes to be known, they have to declare themselves.

Meher Baba had said, "I veil myself from man by his own curtain of ignorance and manifest my glory to a few." This few, I feel, are those who are advanced on the spiritual path and those whom he wishes to be drawn towards him for his work.

Although it is impossible for ordinary people to recognise the Avatar of God when he lives on earth as man he stamps his advent in the mind-heart of all men and creatures and in fact in everything in existence imperceptibly through his work in the invisible realms. The impact he makes in the life of those who endeavour to love and obey him in their lives is immeasurable and his love sustains them and transforms them gradually. The period of transformation can be long enough; the process of transformation painful indeed; and yet, the lovers cling to him like leeches with patience infinite; and they seem to feel the relieving balm of his love nursing them imperceptibly and nurturing their love internally.

God cannot be understood, so is the Avatar of God on earth. And yet Meher Baba through his discourses, messages, statements and sayings opened the avenues

of understanding not only hitherto unknown spiritual aspects of human life leading to the ultimate realization of one's own self as God, but also the conscious functioning of what men call God through what is being called a Hierarchy of spiritual beings, advanced or perfect and also the mechanics of Avataric advent on earth once in 700 to 1400 years.

“When the Infinite and impersonal aspect of God gives up its supposed aloofness and becomes man, we have the Avatar of God in human form,” said Meher Baba.

In an article on ‘Avatar’ given to the ‘Meher Baba Journal’ in November 1938, Meher Baba said :

“Consciously or unconsciously, every living creature seeks one thing. In the lower forms of life and in less advanced human beings, the quest is unconscious; in advanced human beings, it is conscious. The object of the quest is called by many names—happiness, peace, freedom, truth, love, perfection, Self-realization, God-realization, union with God. Essentially, it is a search for all of these, but in a special way. Everyone has moments of happiness, glimpses of truth, fleeting experiences of union with God; what they want is to make them permanent. They want to establish an abiding reality in the midst of constant change.

“It is a natural desire, based fundamentally on a memory, dim or clear as the individual's evolution may be low or high, of his essential unity with God;

for every living thing is a partial manifestation of God, conditioned only by its lack of knowledge of its own true nature. The whole of evolution, in fact, is an evolution from unconscious divinity to conscious divinity, in which God Himself, essentially eternal and unchangeable, assumes an infinite variety of forms, enjoys an infinite variety of experiences and transcends an infinite variety of self-imposed limitations. Evolution from the standpoint of the Creator is a divine sport, in which the Unconditioned tests the infinitude of His absolute knowledge, power and bliss in the midst of all conditions. But evolution from the standpoint of the creature, with his limited knowledge, limited power, limited capacity for enjoying bliss, is an epic of alternating rest and struggle, joy and sorrow, love and hate, until, in the perfected man, God balances the pairs of opposites and transcends duality. Then creature and Creator recognise themselves as one; changelessness is established in the midst of change, eternity is experienced in the midst of time. God knows Himself as God, unchangeable in essence, infinite in manifestation, ever experiencing the supreme bliss of Self-realisation in continually fresh awareness of Himself by Himself.

“This realisation must and does take place only in the midst of life, for it is only in the midst of life, that limitation can be experienced and transcended, and that subsequent freedom from limitation can be enjoyed. This freedom from limitation assumes three forms :

Most God-realised souls leave the body at once and forever, and remain eternally merged in the unmanifest aspect of God. They are conscious only of the bliss of union. Creation no longer exists for them. Their constant round of births and deaths is ended. This is known as *mukti* or liberation.

“Some God-realised souls retain the body for a time, but their consciousness is merged completely in the unmanifest aspect of God, and they are therefore not conscious either of their bodies or of creation. They experience constantly the infinite bliss, power and knowledge of God, but they cannot consciously use them in creation or help others to attain to liberation. Nevertheless, their presence on earth is like a focal point for the concentration and radiation of the infinite power, knowledge and bliss of God; and those who approach them, serve them and worship them are spiritually benefitted by contact with them. These souls are called *Majzubs*, and this particular type of liberation is called *videh-mukti* or liberation with the body.

“A few God-realised souls keep the body, yet are conscious of themselves as God in both His manifest and His un-manifest aspects. They know themselves both as the unchangeable divine essence and as the infinitely varied manifestation. They experience themselves as God apart from creation, as God the Creator, Preserver and Destroyer of the whole of creation, and as God Who has accepted and transcended the limi-

tations of creation. They experience constantly the absolute peace, the infinite knowledge, power and bliss of God. They enjoy to the full the divine sport of creation. They know themselves as God in everything, and are therefore able to help everything spiritually, and to make other souls realise God, either as *Muktas*, *Majzubs* or *Sadgurus* as they themselves are called.

“There are fifty-six God-realised souls in the world at all times. They are always one in consciousness. They are always different in function. For the most part they live and work apart from and unknown to the general public, but five, who act in a sense as a directing body, always work in public and attain to public prominence and importance. These are known as *Sadgurus* or Perfect Masters. In *Avataric* periods, the Avatar, as the supreme Sadguru, takes his place as the head of this body and of the spiritual hierarchy as a whole.”

It is evident from the above discourse that life on this earth is a process by which God reclaims consciousness of Himself. And this world of infinite variety of forms, in which we live, has sprung up as a simultaneous expression of the infinite aspects of God evolving increasing awareness of the infinitude of God's indivisible existence. Sufferings and joys of all creatures and men on this earth are in fact God Himself enjoying infinite variety of experiences through His self-imposed limitations in order to overcome all limitations and ultimately to arrive at awareness of Himself by

Himself. Human effort to attain happiness, freedom, truth, love etc. is but God's unconscious endeavour to arrive at Himself. It is aptly said that man is God playing the part of a fool. Avatar is God come to witness his own divine game on earth. Life, thus, is a mighty joke according to Meher Baba. Baba once humorously referred to himself as the 'wisest fool.'

In reality God is everything and in every one. The Avatar of God is not only everything and in every one but he actually becomes everything and every one.

Meher Baba had said, 'In human form the highest and most exalted divine status of God is that of the state of a Perfect Master. He not only consciously experiences infinite knowledge, infinite power and infinite bliss and all goodness and all that is infinite beauty, meaning glory, but He consciously uses these infinite aspects for those still undergoing the illusory status of God in illusion. In this exalted divine status of a Perfect Master not only man becomes God but man lives the life of God too. To worship this Man-God is to worship God with infinite attributes. This highest divine status of living the life of God consciously in human-form is attained very, very rarely by very, very few God-realized beings, after the unconscious soul passes through the process of evolution, reincarnation, and involution of consciousness as jivatmas (individual souls), and attain Nirvana immedi-

ately followed by Nirvikalpa Samadhi of superconsciousness asserting as Shiv-atmas (I am God).'

According to Meher Baba there is at all times on the earth a hierarchy of 7000 spiritual beings, advanced on the path, of whom 56 are Self-realised souls known as Perfect Ones. Five out of these 56 are Perfect Masters who act as a Council of ministers one from amongst them acting as the Chief of the Hierarchy responsible for the control of all the affairs of all men and creatures in existence. But at the turn of every cycle of time which ranges, from 700 to 1400 years the Avatar of God assumes His own office and takes charge of the universe as the Supreme Head of the Spiritual Hierarchy.

He further says, "According to the divine law, these five Perfect Masters, at the end of every cycle in all ages precipitate the advent of the direct descent of God on earth in human male form. Hence, at the end of every cycle, when God manifests on earth in the form of man and reveals His divinity to mankind, He is recognised as the Avatar—The Messiah—The Prophet. The direct descent of God on earth as "Avatar" is that independent status of God when God directly becomes man without undergoing or passing through the processes of evolution, re-incarnation and involution of consciousness. Consequently, God directly becomes God-Man, and lives the life of man amongst mankind, realizing His divine status of the Highest of



the High, or the Ancient One, through these Perfect Masters of the time.

“When the cycle is not of the Avataric period, these five Perfect Masters conjointly look to the affairs of the universe, and the one from amongst the five Perfect Masters who is responsible for the control of all of the affairs of the whole universe is called by the Sufis Qutub-e-Irshad.”

“But, when the cycle is of the Avataric period, the Avatar (Ancient One, The Highest of the High), The Independent Reality (Infinite Consciousness of the Beyond state of the Reality), is made to manifest in Illusion directly on the earth through a male human being. This manifestation of Infinite Consciousness of the Beyond state of God, through a male human form on earth, is commonly called “The Direct Descent of God on Earth,” in human form. This descent of God on earth is generally known as the “Avatar”.

“The then existing and functioning five Perfect Masters, at the appropriate time of the Avataric period, individually and conjointly bring about the advent of the Avatar; and exercising their infinite mercy and love for all in ignorance living the illusory life in Creation, use their infinite power and grace to precipitate this advent and make manifest the infinite Reality of the eternal, infinite God-consciousness in the Beyond state, onto this earth into illusion; and they bestow, through their infinite power, knowledge and bliss, onto the Reality a most suitable “Cloak” of illusion in the

shape of a human male form, so that the Divinity of the Reality may be made most presentable, in the world of Illusion.

“Thus, when Infinite Reality (i. e. God) manifests on earth in the form of a man and reveals His divinity to mankind, He is recognised as the Avatar, the Messiah, the Prophet. God thus becomes man.

“In this manner, infinite God, age after age, throughout all cycles, wills through His infinite mercy to effect His presence amidst mankind by stooping down to human level in human-form, but His physical presence amidst mankind not being apprehended, He is looked upon as an ordinary man of the world. When, however, He asserts His divinity on earth by proclaiming Himself the Avatar of the age, He is worshipped by some who accept Him as God; and glorified by a few who know Him as God on earth. But it invariably falls to the lot of the rest of humanity to condemn Him while He is physically in their midst.

“Thus it is that God as man, proclaiming Himself as the Avatar, suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake His infinite love has made Him stoop so low, in order that humanity, by the very act of condemning God’s manifestation in the form of the Avatar should, however indirectly, assert the existence of God in His infinite, eternal state of Reality.

“The Avatar is always One and the same because God is always One and the same, the eternal, indivisible, infinite One who manifests Himself in the form of man as the Avatar, as the Messiah, as the Prophet, as the Buddha, as the Ancient One—the Highest of the High. This eternally One and the same Avatar is made to repeat His manifestation from time to time, in different cycles, adopting different names and different human-forms, in different places, to reveal Truth in different garbs and different languages, in order to raise humanity from the pit of ignorance and help free it from the bondages of delusions.

“During the Avatadic period, the one, from amongst the then living five Perfect Masters, who used to function as Qutub-e-Irshad, ceases to hold this divine office with the advent of the Avatar and delivers his *duty* and *charge* of the sole responsibility for the affairs of the universe into the hands of the God-Man—the Avatar of the Age—and remains himself, as long as he is in a gross body, holding the same office of Qutub as the other four hold.

“In spite of the advent of the Avatar, there must be fifty-six God-realised ones in human body and, from amongst these fifty-six there must be five Perfect Masters living on earth, because these fifty-six divine offices are always there at all times in all cycles. When one from amongst these fifty-six drops his physical body, the office is never left vacant; it is invariably filled by another living God-realised one who has

realised the eternal Reality at the time. Hence, even when the Avatar is on earth, there are fifty-six God-realised ones, holding these fifty-six divine offices in human-form, but the Avatar becomes the sole Authority.”

## THE TENTH STATE OF GOD

In "God Speaks" a book of major importance from Meher Baba and from which most of these explanations are drawn, there is a chapter on what Meher Baba calls 'The Ten States of God' with diagrams and illustrations.

God is all-pervading existence. But His existence is imperceptible. In this all-pervading, indivisible and imperceptible existence of what men call God, Meher Baba makes us see ten different states depicting what one may call the divine journey from God to Man and from Man to God. A careful study of this chapter will reveal that the Perfect Masters and the Avatar are the only God on the earth for man and the saints are doors to God.

The 'Tenth State of God', Meher Baba says, is a divine office through which God manifests Himself in all of His perfection. This is the state of God in a human body conscious of Himself as God. He is called a Perfect Master or Man-God.... *Sadguru* in Vedantic terms and *Qutub* in Sufi terms. In an Avataric period God becomes man and assumes the role of the Avatar and functions through this office of the 'Tenth State of God.'

Meher Baba says, "In this state, God, as Perfect Master, is divinely, unattachedly and unlimitedly above

the law of Illusion that governs the cosmic creation in an infinitely systematical order; and yet He permits Himself to be bound by the limitations of time, space and causation while Continually experiencing Consciously. His "I Am God" state and His infinite power, knowledge and bliss. He not only experiences these infinite attributes, but He also *uses* these for the emancipation of other souls in the grip of ignorance who are still unconscious of their own eternal reality."

"This is the state of absolute perfection; here God is with attributes and with form (Saguna and Sakar)."

"According to the Sufis, the Qutub connotes the highest point on the upward journey; he is the *Summum bonum* of creation and the fairest flower of humanity. The Perfect Master enjoys the infinite bliss of the "I Am God" state and also the highest divine consciousness of "I am everything" and "Everything is from me."

"This tenth state of God in the human body is the state of Haqiqat-e-Mohammedi according to the Sufis. The Perfect Masters and the Avatar are in this state and functions from the divine office of Muqame-Mohammedi or Vidnyan Bhumiḱa according to the Vendantists. The first manifestation of God, with His infinite consciousness, assumed this divine office, and this office will ever continue to function eternally to radiate infinite power, knowledge, and bliss, which the Perfect Masters and the Avatar, not only eternally experience, but also use for the emancipation of all souls who are still in the grip of ignorance, trying to gain

consciousness of their eternal state of "Oneness" with the Over-Soul."

"In other words, God in a human body will everlastingly manifest Himself in all of His perfection only through this divine office—The Tenth State of God."

"It was only through this divine officet hat God, as God-Man, in the form of Zoroaster, Rama, Krishna, Jesus, Buddha, Mohammed and others, manifested Himself and proclaimed in every cycle, age after age, that He is the Saviour, the Prophet, the Messiah, the Son-of-God, the Avatar, the Rasool, the Buddha and so forth. And it is only through this divine office that the five Perfect Masters or the Qutubs or the Sadgurus function as the *summum bonum* of the whole cosmic creation."

## AVATAR IS GOD BECOMING EVERYTHING IN CREATION

...it is very difficult to grasp the entire meaning of the word 'Avatar'. For mankind it is easy and simple to declare that the Avatar is God and that it means God becomes man. But this is not all that the word 'Avatar' means or conveys.

It would be more appropriate to say that the Avatar is God and that God becomes man for all mankind and simultaneously God also becomes a sparrow for all sparrows in creation, an ant for all ants in creation, a pig for all pigs in creation, a particle of dust for all dusts in creation, a particle of air for all airs in creation etc. each and everything that is in creation.

When the five Sadgurus (Perfect Masters) effect the presentation of the Divinity of God into illusion, the Divinity pervades the illusion in effect and presents itself in innumerable varieties of forms—gross, subtle and mental. Consequently in Avataric periods God mingles with mankind as man and with the world of ants as an ant, etc. But the man of the world cannot perceive this and hence simply says that God has become man and remains satisfied with this understanding in his own world of mankind.



## **THE AVATAR IS GOD AND THE FIVE PERFECT MASTERS BRING ABOUT THE ADVENT OF THE AVATAR**

All cycles of time in illusion end and begin after 700 to 1400 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.

Whether there have been twenty-six Avatars since Adam, or one lakh and twenty-four thousands of Prophets as is sometimes claimed, or whether Jesus Christ was the last and only Messiah or Mohammed the last Prophet is all immaterial and insignificant when eternity and Reality are under consideration. It matters very little to dispute whether there have been ten or twenty-six or a million Avatar. The truth is that the Avatar is always One and the same, and that the five Sadgurus bring about the advent of the Avatar on earth. This has been going on cycle after cycle, and millions of such cycles must have passed by and will continue to pass by without affecting Eternity in the least.

## AVATAR AS THE FIRST MASTER\*

In the infinite Beyond state of God, which transcends the categories of consciousness as well as unconsciousness, there appeared the first initial urge, for God to know Himself. And with the arising of this initial urge, there was an instantaneous manifestation of infinite consciousness as well as infinite unconsciousness, as simultaneous resultants. Of these two seemingly opposite but complementary aspects, the infinite consciousness plays the role of the Avatar or Divine Incarnation. The infinite unconsciousness finds its expression through an evolution, which seeks to develop full consciousness through time processes. In the human form, the full consciousness strives to have self-knowledge and self-realization. The first man to realize God as one indivisible and eternal Truth was taken up into this realization by the eternal Avataric infinite consciousness.

The Avatar is the first master of the first God-realized soul. But in God-realization the full consciousness of the first master became fused with the eternally infinite consciousness of the Avatar. Therefore, with the "coming down" of the first God-realized man, the Avatar himself descended and took an incarnation in his body. So, from the point of view of incarnation, the Avatar is the same as the first master. This first master had no master in the human form.

\* 'BEAMS FROM MEHER BABA' — Sufism Reoriented, Inc. U.S.A.

But all subsequent masters have had masters in the human form to help them in Truth-realization.

The first master could realize God without a master in the human form, whereas the subsequent masters always and invariably need some master for God-realization. The reason is simple. God-realization implies inner poise as well as adequate adjustment with the universe (which is the shadow of God) along with everything that it contains. The first master (who is also the first incarnation of the Avatar) attained both these things, because it is the very goal of the initial urge seeking fulfilment. He did not have a master in the human form.

With regard to those souls who attain God-realization subsequently, the two requirements stand, viz. inner poise and adequate adjustment with everything in the universe. But there is one great difference. For example, for the soul who is second in attaining God-realization, one of the important factors in his spiritual environment is the existence of a *human* God-realized soul. Hence, while adjusting himself with everything in the universe, this second candidate for God realization is confronted with the problem of adjusting himself to the first master or God-realized soul who, as we have seen, is indistinguishable from the eternal Avatar. In this case the only adequate adjustment possible is unreserved acceptance of the bountiful help which comes from the first master. Refusal to accept this help is maladjustment to a tremendous factor in the

universe; and this prevents God-realization. This is why the first God-realized person did not need an incarnate master, while all subsequent masters inescapably need some master or masters in order to realize God. They cannot do so by their own independent efforts.

The first master who got fused with the eternal Avataric infinite consciousness is the master of all masters. Yet, if and when the Avatar takes an incarnation in the human form, he brings upon himself a veil; and this veil has to be removed by some master or masters.

The veil with which the Avatar descends in the human form is placed upon him by the five Perfect Masters who bring him down from his formless being. In the Avataric periods, the five masters always put this veil upon the infinite consciousness of the Avatar, because if he were to be brought without such a veil into the world of forms, the existing balance between reality and illusion would be profoundly disturbed. However, when the five masters think that the moment is ripe, they remove this veil which they have placed on the Avataric consciousness. From that moment the Avatar consciously starts his role as the Avatar.

The incarnation of the Avatar does not take place unless it is precipitated by the five Perfect Masters of the cycle. In all of his incarnations except the first, even the Avatar needs a master in order to come into his own eternal and infinite consciousness. He does not become an exception to the rule that a "touch" of a master is necessary for God-realization.

**AVATAR MEHER BABA POONA CENTRE** is a spiritual and charitable Institution registered under the Bombay Public Trust Act, 1950 and the Societies Registration Act, XXI of 1860. Regn. No. F-214—Poona, dated 16 May 1960.

The Centre in its present form was opened by the sacred hands of Avatar Meher Baba on 1 May 1964.

The object of the Centre is to spread the Messages of Love and Truth given by Avatar Meher Baba unfolding the true spiritual values of life.

The Centre is a non-sectarian Institution and is open to all those who seek to know the spiritual values of life irrespective of caste, creed, religion or race.

The Centre is a place of worship and maintains an atmosphere where lovers of God and aspirants after Truth assemble to offer prayers, sing songs of love for God, study the messages and discourses on various aspects of human life and sit in silent meditation.

The Centre maintains a library enabling earnest students a comparative study of noble thoughts, both of the East and the West—religious, spiritual and

cultural. Books are given for free reading on deposit of cost, which is repaid when the book is returned.

The Centre publishes small and handy booklets on various subjects, compiled from writings in the name of Meher Baba. These booklets are distributed free of cost to the members of the Centre and sold at reasonable prices on a no profit basis.

The Centre through its weekly and other periodic meetings imparts true concept of God and religion and endeavours to educate the society about the true spiritual values of life as unfolded by Meher Baba with a view to free it from superstition in the name of spirituality and exploitation in the name of religion.

The Centre collects no funds from the public. All the activities of the Centre are carried on with the voluntary contribution received unconditionally and unasked from those who are devoted to Meher Baba and His Cause of awakening mankind to spiritual values of life.

Membership is open to any one who is 18 years old and who contributes an amount not less than Rs. 10/- per annum.

**WEEKLY MEETINGS : Every MONDAY-7 to 8-30 P.M.**

Centre's Office is open on week days between 6 and 9 p. m. On holidays from 9 a. m. to 12 Noon and from 4 to 9 p. m.

## MEHER ERA PUBLICATION, POONA

Avatar Meher Baba Poona Centre,

Avatar Meher Baba Hall,

441/1, Somwar Peth, Poona 11

INDIA

(Phone : 26390)

Booklets compiled from writings in the name of  
Meher Baba

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