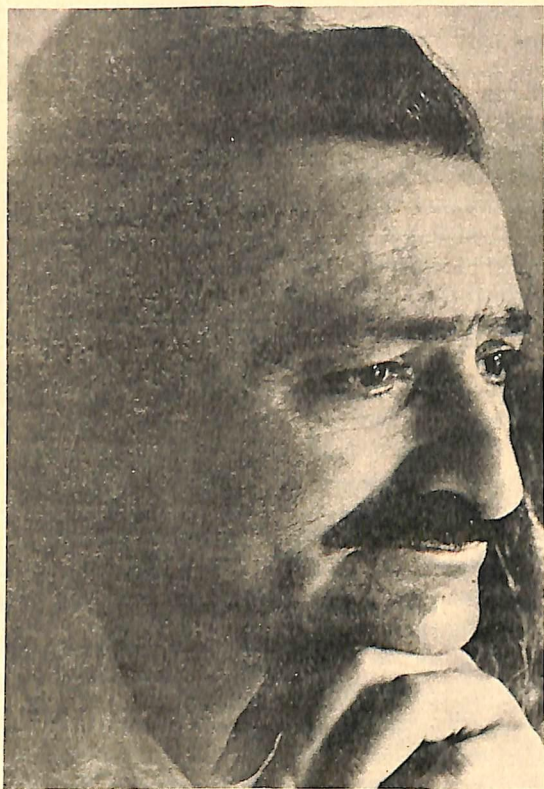


# *The New Humanity*



## *The Avatar*



*By*

**MEHER BABA**

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## *The New Humanity*

AS in all great critical periods of human history, humanity is now going through the agonising travail of spiritual rebirth. Great forces of destruction

are afoot and seem to be dominant at the moment, but constructive and creative forces which will redeem humanity are also being released through several channels. Although the working of these forces of light is chiefly silent, they are eventually bound to bring about those transformations which will make the further spiritual advance of humanity safe and steady. *It is all a part of the divine plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.*

### **The divine plan**

At present the urgent problem facing humanity is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms

### **War a symptom of graver causes**

which they assume in the various spheres of life. Military wars are, of course, the most obvious sources of chaos and destruction. However, *wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver at their root.* Wars and the suffering they bring cannot be completely avoided by mere propaganda against war; if they are to disappear from human his-

tory it will be necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in *economic or some other subtle form of warfare*. Military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

The root-cause of the chaos which precipitates itself in wars is that most persons are in the grip of egoism and selfish considerations, and they express their *egoism and self-interest* individually as

**Ultimate cause of chaos is in egoism and self-interest**

well as collectively. *This is the life of illusory values in which men are caught.* To face the Truth

is to realise that life is one, in and through its manifold manifestations. To have this understanding is to forget the limiting self in the realisation of the unity of life.

With the dawn of true understanding the problem of wars would immediately disappear. *Wars have to be so clearly seen as both unnecessary and unreasonable that the*

**Wars unnecessary and unreasonable**

*immediate problem would not be how to stop wars but to wage them spiritually against the attitude of*

*mind responsible for such a cruel and painful state of things.*

In the light of the Truth of the unity of all life, co-operative and harmonious action becomes natural and inevitable. Hence, the chief task before those who are deeply concerned with the rebuilding of humanity, is to do their utmost to dispel the spiritual ignorance which envelops humanity.

Wars do not arise merely to secure material adjustment; they are often the product of uncritical identifica-

**Self-interest must be eliminated from all spheres of life**

cation with narrow interests which through association come to be included in that part of the world which is re-



garded as "mine." *Material adjustment is only part of the wider problem of establishing spiritual adjustment, but spiritual adjustment requires the elimination of self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.*

To understand the problem of humanity as merely a problem of bread is to reduce humanity to the level of animality. But even when man sets himself to the

**Even material adjustment requires spiritual understanding**

limited task of securing purely material adjustment, he can only succeed in this attempt if he has spiritual understanding.

Economic adjustment is impossible unless people realise that there can be no planned and co-operative action in economic matters until self-interest gives place to self-giving love. Otherwise, with the best of equipment and efficiency in the material spheres, humanity cannot avoid conflict and insufficiency.

The NEW HUMANITY, which emerges from the travail of present struggle and suffering, will not ignore science or its practical attainments. It is a mistake to look

**Rightful place of science**

upon science as anti-spiritual. *Science is a help or hindrance to spirituality according to the use to*

*which it is put.* Just as true art expresses spirituality, so science, when properly handled, can be the expression and fulfillment of the spirit. Scientific truths concerning the physical body and its life in the gross world can become a medium for the soul to know itself; but to serve this purpose they must be properly fitted into the larger spiritual understanding. This includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for mutual destruction and for a life which will tend to strengthen the chains which

bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

*The coming civilisation of the New Humanity shall be ensouled not by dry intellectual doctrines, but by living spiritual experience.* Spiritual experience has a hold on the deeper

### **Need for spiritual experience**

truths which are inaccessible to mere intellect; it cannot be born of unaided intellect.

Spiritual truth can often be stated and expressed through the intellect, and the intellect surely is of some help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headaches they can co-operatively examine their experience of headache and make it explicit to themselves through the work of the intellect. If a person has never experienced a headache, no amount of intellectual explanation will suffice for making him understand what a headache is. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for it.

Spiritual experience involves more than can be grasped by mere intellect. This is often emphasised by calling it a mystical experience. Mysticism is often

### **Nature and place of spiritual experience**

regarded as something anti-intellectual, obscure and confused, or impractical and un-

connected with experience. In fact, true mysticism is none of these. *There is nothing irrational in true mysticism when it is, as it should be, a vision of Reality. It is a form of perception which is absolutely unclouded, and so practical that it can be lived every moment of life and expressed in every-day duties. Its connection with experience is so deep that, in one*

sense, it is the final understanding of all experience. When spiritual experience is described as mystical one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness. All that is meant is that it is not accessible to limited human intellect until it transcends its limits and is illumined by direct realisation of the Infinite. Christ pointed out the way to spiritual experience when he said, "Leave all and follow me." This means that man must leave limitations and establish himself in the infinite life of God. Real spiritual experience involves not only realisation of the soul on higher planes, but also a right attitude towards worldly duties. If it loses its connection with the different phases of life, what we have is a neurotic reaction that is far from being a spiritual experience.

The spiritual experience that is to enliven and energise the New Humanity cannot be a reaction to the stern and uncompromising demands made by the

**Spiritual experience** realities of life. Those without  
**not born of escape** the capacity for adjustment  
to the flow of life have a tendency

to recoil from the realities of life and to seek shelter and protection in a self-created fortress of illusions. Such reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life. It can only give a pseudo-solution to the problems of life by providing a false sense of security and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a side-tracking from the true Path. *Man will be dislodged again and again from his illusory shelters by fresh and irresistible waves of life, and will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.*



Just as a person may seek to hold onto his separative experience through escape, he may also seek to hold it through uncritical identification with forms,

**New Humanity will  
not be attached to  
external forms**

ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are

in most cases fetters to the release of infinite life. If they were a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfillment of divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right, independently of the life which they might express. When this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. *The New Humanity will be freed from a life of limitations, allowing unhampered scope for the creative life of the spirit; and it will break the attachment to external forms and learn to subordinate them to the claims of the spirit.* The limited life of illusions and false values will then be replaced by unlimited life in the Truth, and the limitations, through which the separative self lives, will wither away at the touch of true understanding.

Just as a person may seek to hold onto his separative existence through escape or identification with external forms, he may seek to hold it through identi-

**Identification with  
narrow group is a  
form of limited self**

fication with some narrow class, creed, sect or religion, or with the divisions based upon sex. Here the individual may

seem to have lost his separative existence through identification with a larger whole. But, in fact, he is often *expressing* his separative existence through such an identification, which enables him to delight in his feeling of



being separate from others who belong to another class, nationality, creed, sect, religion or sex.

*Separative existence derives its being and strength by identifying itself with one opposite and contrasting itself with the other. A man may seek to protect his separate existence*

**Limited self lives through opposites** *through identification with one ideology rather than another or with his conception*

*of good as contrasted with his idea of evil. What results from identification with narrow groups or limited ideals is not a real merging of the separative self, but only a semblance of it. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.*

The large mass of humanity is caught up in the clutches of separative and assertive tendencies. For one who is overpowered by the spectacle of these fetters of

**Hope for the future** *humanity, there is bound to be nothing but unrelieved despair*

*about its future. One must look deeper into the realities of the day if one is to get a correct perspective on the present distress of humanity. The real possibilities of the New Humanity are hidden to those who look only at the surface of the world-situation, but they exist and only need the spark of spiritual understanding to come into full play and effect. The forces of lust, hate and greed produce incalculable suffering and chaos, but the one redeeming feature about human nature is that even in the midst of disruptive forces there invariably exists some form of love.*

Even wars require co-operative functioning, but the scope of this co-operative functioning is artificially

**Love must be free from limitations** *restricted by identification with a limited group or ideal. Wars often are carried on by a*

*form of love, but it is a love which has not been understood properly. In order that love should come into its own, it must be untrammelled and unlimited. Love does exist in all phases of human life, but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion. If there is to be a resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—a love which knows no corruption and is entirely free from individual or collective greed.*

The New Humanity will come into existence through a release of love in measureless abundance, and this release of love can come through spiritual

**Love self-communicative** awakening brought about by the Masters. *Love cannot be born of mere determination; through*

*the exercise of will one can at best be dutiful.* Through struggle and effort, one may succeed in assuring that one's external action is in conformity with one's concept of what is right; but such action is spiritually barren because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within; it is in no way amenable to any form of inner or outer force. Love and coercion can never go together, but while love cannot be forced upon anyone, it can be awakened through love itself. *Love is essentially self-communicative; those who do not have it catch it from those who have it.* Those who receive love from others cannot be its recipients without giving a response which, in itself, is the nature of love. True love is unconquerable and irresistible. It goes on gathering power and spreading itself until eventually it transforms everyone it touches. *Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.*

*When it is recognised that there are no claims greater than*

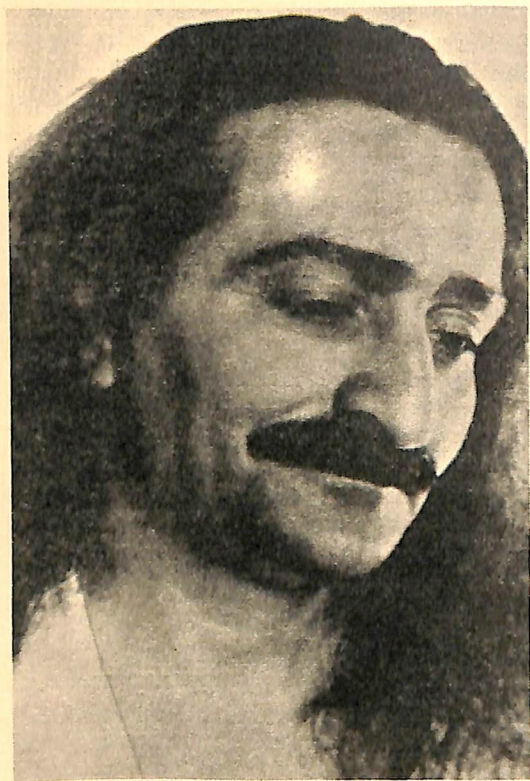
*the claims of the universal divine life which, without exception, includes everyone and everything, love will not only establish*

**Redemption of  
humanity through  
divine love**

*peace, harmony and happiness in social, national and international spheres, but it will shine in its own purity and beauty. Divine love is*

unassailable to the onslaughts of duality and is an expression of divinity itself. It is through divine love that the New Humanity will tune in with the divine plan. Divine love will not only introduce imperishable sweetness and infinite bliss into personal life, but it will also make possible an era of New Humanity. *Through divine love the New Humanity will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated in the life of Eternity.*





## *The Avatar*

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-realisation, God-realisation, 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 benefited by contact with them. These souls are called *Majzubs*, and this particular type of libera-



tion 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 unmanifest and His 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 limitations 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 a supreme *Sadguru*, takes his place as the head of this body and of the spiritual hierarchy as a whole.

*Avataric* periods are like the spring-tide of creation. They bring a new release of power, a new awakening of consciousness, a new experience of life—not merely for a few, but for all. Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are made available for all humanity. Life, as a whole, is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step; the transi-

tion from reason to intuition will be another.

This new influx of the creative impulse takes, through the medium of a divine personality, an incarnation of God in a special sense—the *Avatar*. This *Avatar* was the first individual soul to emerge from the evolutionary process as a *Sadguru*, and he is the only *Avatar* who has ever manifested or will ever manifest. Through him God first completed the journey from unconscious divinity to conscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically, God consciously becomes man for the liberation of mankind.

The *Avatar* appears in different forms, under different names, at different times, in different parts of the world. As his appearance always coincides with the spiritual birth of man, so the period immediately preceding his manifestation is always one in which humanity suffers from the pangs of the approaching birth. Man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger. The strong dominate the weak; the rich oppress the poor; large masses of people are exploited for the benefit of the few who are in power. The individual, who finds no peace or rest, seeks to forget himself in excitement. Immorality increases, crime flourishes, religion is ridiculed. Corruption spreads throughout the social order. Class and national hatreds are aroused and fostered. Wars break out. Humanity grows desperate. There seems to be no possibility of stemming the tide of destruction.

At this moment the *Avatar* appears. Being the total manifestation of God in human form, he is like a gauge against which man can measure what he is and what he may become. He tries the standard of human values by interpreting them in terms of divinely human life.

He is interested in everything but not concerned about anything. The slightest mishap may command his sympathy; the greatest tragedy will not upset him. He is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. To him they are equally illusions which he has transcended, but by which others are bound, and from which he has come to free them. He uses every circumstance as a means to lead others towards Realisation.

He knows that men do not cease to exist when they die, and therefore is not concerned over death. He knows that destruction must precede construction, that out of suffering is born peace and bliss, that out of struggle comes liberation from the bonds of action. He is only concerned about concern.

In those who contact him he awakens a love that consumes all selfish desires in the flame of the one desire to serve him. Those who consecrate their lives to him gradually become identified with him in consciousness. Little by little, their humanity is absorbed into his divinity and they become free.

Those who are closest to him are known as his circle. Every *Sadguru* has an intimate circle of twelve disciples who, in point of realisation, are made equal to the *Sadguru* himself, though they differ from him in function and authority. In *Avataric* periods the *Avatar* has a circle of one hundred and twenty disciples, all of whom experience realisation and work for the liberation of others.\*

Their work is not only for contemporary humanity but for posterity as well. The unfoldment of life and consciousness for the whole *Avataric* cycle, which has been mapped out in the creative world before the

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\*For further description see *Civilisation or Chaos* by Irene Conybeare (Chetana, Bombay) or Vol. 3, No. 1 *The Awakener*.



*Avatar* took form, is endorsed and fixed in the formative and material worlds during the *Avatar's* life on earth.

The *Avatar* awakens contemporary humanity to a realisation of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in his time. For posterity is left the stimulating power of his divinely human example, the nobility of a life supremely lived, of a love unmixed with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will.

Those who are spiritually awake have been aware for some time that the world is at present in the midst of a period such as always precedes *Avataric* manifestations. Even unawakened men and women are becoming aware of it now. From their darkness they are reaching out for light; in their sorrow they are longing for comfort; from the midst of the strife into which they have found themselves plunged, they are praying for peace and deliverance.

For the moment they must be patient. The wave of destruction must rise still higher, must spread still further. But when, from the depths of his heart, man desires something more lasting than wealth, something more real than material power, the wave will recede. Then peace will come, joy will come, light will come.

The breaking of my silence—the signal for my public manifestation—is not far off. I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures, which will endure forever, which increases when shared with others. Be ready to receive it.

For further information:  
**Avatar Meher Baba's Universal Message**  
and books by and about Meher Baba

write:  
Meher Baba Information  
Box 1101  
Berkeley, Calif. 94701

