

**WE SMILE,
HE SUFFERS !**

IN COMMEMORATION OF
The 38th. ANNIVERSARY OF
AVATAR MEHER BABA'S
SILENCE

10 th. JULY 1963

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Before this world was created, only God existed in the Beyond the Beyond state. This state is also called the 'God Is' state. Here God is neither Nirguna-Nirakar nor Saguna-Sakar. Only God Is, i. e. Everything is its nature. In everything Nothing is also latent. In this original tranquil state of God, a whim to know Himself occurred. Nothing projected out from a point called the Creation or the Om Point and became manifested as Nothingness or Creation. Hence the creation which projected from Nothing is illusory. God Himself becomes entangled in this creation of Nothing and supposes Himself to be the false creation. This entanglement was necessary so that God in the 'God Is' state should gain consciousness. After the consciousness has attained full maturity (which is the purpose of creation), it makes God realise His Own Reality. The unevolved consciousness was the cause of God feeling falsely that he was stone, metal, vegetable, fish, bird, animal and finally man. All births and deaths, all happiness

and suffering experienced by God in the gross, subtle and mental worlds is thus the experience of the Nothing; and as this nothing by nature is nothing, all experiences in the intermediary illusory states of God are nothing but literally illusion. What is Reality and what is Illusion? These facts can only be given from the fount of Truth, from the Living God, Meher Baba. Thus they are best explained to the limited human mind in such works as "God Speaks" and "The Divine Theme."

We are concerned here with the relationship of suffering to the illusory nature of this world and life. The question arises: who suffers in such a world?; and above all, how is the suffering of the Christ or saviour of the time to be grasped? Did Jesus really suffer as you and I would, when He was nailed to the Cross; Did Buddha truly suffer; or Krishna when physically tortured? Indeed how can we comprehend the enormous physical suffering of Meher Baba?

Suffering may be mental or physical. Mental suffering can be spiritual when it is apt to be very intense. Mental

suffering is much more intense than physical suffering. In fact, sometimes physical suffering tends to ease mental suffering. Since this world is the outcome of Nothing, all suffering mental or physical of man is illusory. Let us now consider whether the Perfect Master or the Avatar suffers in this world.

The Perfect Master and the Avatar (Messiah or Christ) simultaneously live and experience both the 'I am God' state and the 'I am human' state. They simultaneously live the life of God and the life of man with all the strength of the Infinite Power, Knowledge and Bliss of the God state, together with all the weaknesses and sufferings of the man state, knowing their falsity to have been based on the manifestation of the finite Nothing that manifests out of their own state of being Everything and Infinite. They live a dual role and display strength and weakness simultaneously, but also simultaneously utilize this display of infinite strength through Infinite Power, Knowledge and Bliss and infinite weakness through infinite suffering for those who are in ignorance and who still

conceive this false, finite illusion to be infinite and real. Although the Perfect Master and the Avatar are on every level and plane of life in illusion, the most important difference between the two is that the Perfect Master acts or behaves as the creature or the thing of that level and state and as a man of that plane; whereas the Avatar becomes the creature or the thing of that level and state and as a man of that plane all at once. For instance, a Perfect Master cannot and will not fall ill, and when he appears to be ill, he is just acting. When people see the Avatar ill, He has actually fallen ill and he has literally become ill. Since man's suffering is illusory, while the Perfect Master's suffering is only vicariously volunteered, it can be said that the Avatar alone suffers.

How can the Avatar who is the very personification of Infinite Power, Infinite Knowledge and Infinite Bliss, suffer? Meher Baba, the Avatar of this age, says that the Avatar does not make use of His attributes of Infinite Power and Bliss at all. If He did, how could He suffer? He only utilizes His attribute of

Infinite Knowledge and He is thus Knowledge itself. He does not have to know with His mind, He just Knows ! This Knowledge does not mean ordinary knowledge, it is the experience of Godhood. Knowledge of God means becoming God.

Why does the Avatar Suffer? Man enjoys or suffers in this illusory world depending on his Karma. The Avatar is beyond all Karma. He does not take upon Himself the karma of the world nor does He become bound by it. But He takes upon Himself the suffering of the world which is the result of its karma. Humanity finds its redemption from its karma through His suffering e. g. illness, humiliation, accidents etc. The Avatar has a universal mind. As God, He sees all souls as His own. He sees Himself in everything and all minds are contained in His universal mind. Feeling Himself as One with all, and in all, He suffers infinitely for our limitations, ignorance, and physical, mental and spiritual sufferings. His outward physical suffering, is only a token and sign of His enormous

inner burden. The total volume of the suffering of billions of human minds in existence is beyond imagination. His physical suffering is a divine redemptive exchange for our human suffering.

The Avatar submits Himself to the law of action and reaction, yet He stands above the law. He can rid Himself from reactions, but He does not. On the contrary, He bears the limitations and sufferings of ordinary human life. In fact, He invites suffering upon Himself that would have befallen humanity. Suffering for the ignorance of humanity, He makes humanity conscious of the nothingness of illusion. The Avatar does not come to destroy illusion but to make us aware of its illusory nature.

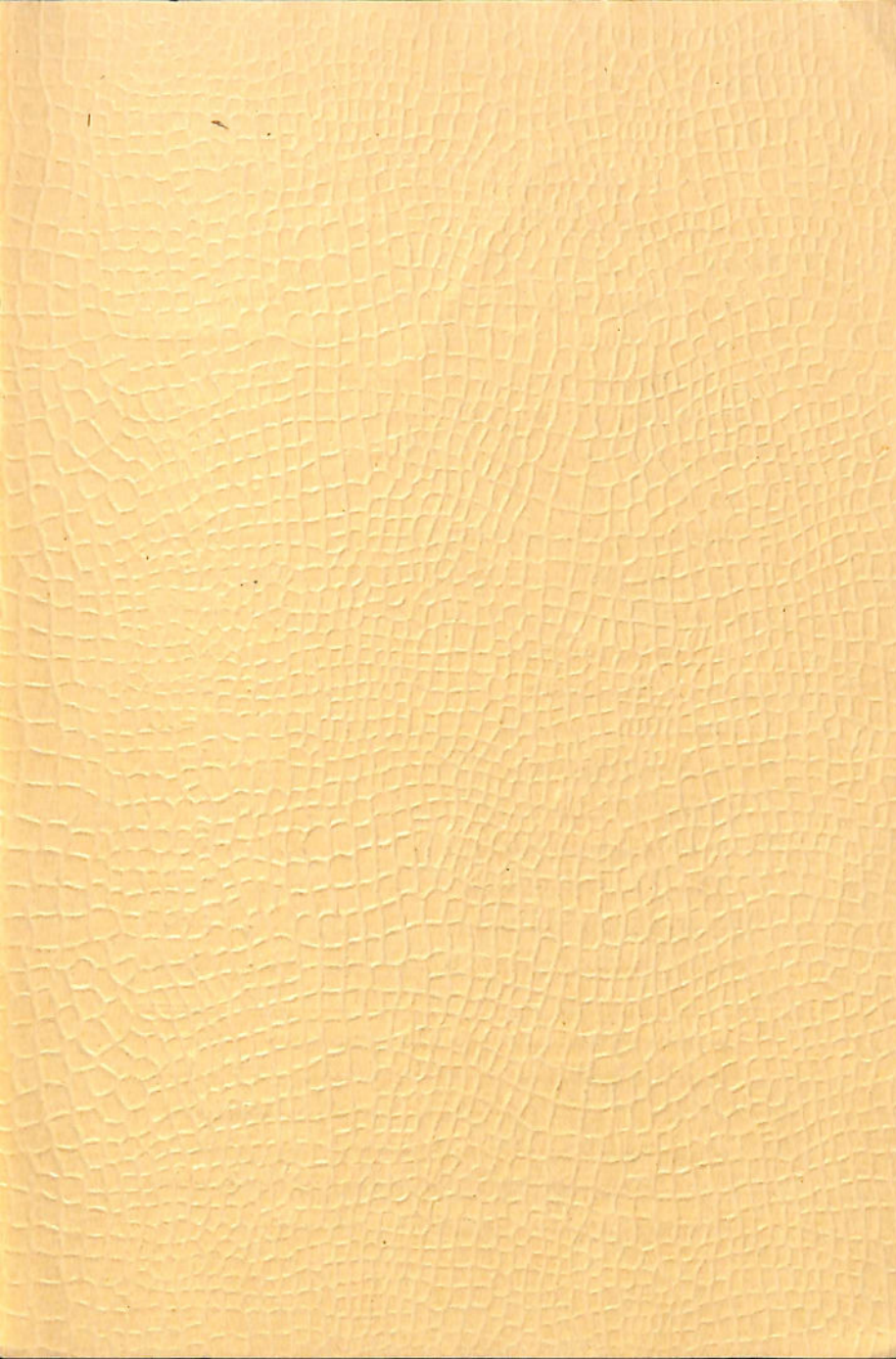
We often complain of the faults of others though we cannot amend our own. We ought to learn to be patient in suffering for other's faults, because there are many faults in us causing suffering to others. We have to bear the burden of others, to comfort others, to help others. This is regarding our illusory

life in illusion. When the Avatar descends in illusion, His life is not illusory because in spite of living the illusory life He remains conscious of His own Reality. By suffering for our faults, the Avatar teaches us to try and suffer for our neighbours. Perfect Masters suffer for humanity, whereas the Avatar suffers for one and all beings and things.

The Avatars in the past have all suffered. They were ridiculed, persecuted and crucified by those who were weak in flesh and spirit. The Avatar, because of His infinite love for one and all continues to come cycle after cycle regardless of the doubts and convictions of the people. Humanity has always failed to gauge the depths of the Avatar's humility. Jesus suffered all the excruciating agonies of crucifixion, a most cruel, painful, lingering and ignominious mode of death. His sufferings were not mitigated by His divinity. Being the Christ, He could have saved Himself, yet on the cross He said, "My God, my God, why hast thou forsaken me?" He died the cruelest of deaths, yet it was inevitable. It had to

be. Not because the prophets had foretold this end, but because the future could not be what it has been if the death had not been so.

Meher Baba in this avataric period has suffered, is suffering and will suffer for us. His physical suffering of the two auto accidents, His strenuous journeys hunting for masts, His fasts, His seclusions, His unbroken silence of 38 years, his humiliation etc. are but an outward expression of His vicarious suffering. His infinite internal suffering is beyond human comprehension. His life is a sacrifice for man's salvation. Baba, as Jesus, hanging with arms stretched upon the cross, offered Himself to God for our sins. He gave His body and blood, so that He might be ours and we His. He suffered, so that we may be rid of our ignorance and smile—the true smile—the smile of all smiles in the state of Perfection, a state of unlimited freedom and unimpaired completeness, immortal sweetness and undying happiness.



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**MEHER PUBLICATIONS, KING'S ROAD
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Published By-COSMIC MEHER CENTRE
Kutar Street, NAVSARI, GUJARAT, INDIA
Printed By-Anaad Sagar Press-NAVSARI