Universal Organisation
CHAPTER V

Universal Organisation

Universe  Spiritual Hierarchy  Perfect Master  Avatar
INTRODUCTION TO UNIVERSAL ORGANISATION

Whole of this universe including the vast Galaxies are functioning without any deviation from the day of their formation. There is a sort of discipline and orderly movement in any of the functions of this creation, though sometimes it may appear that there is chaos. Even in chaos there will be some orderliness which ultimately lead to the balancing of the nature for which its formed. An attempt was made in this chapter to understand about the functioning authorities (Avatars & The Perfect Masters) and their qualities, methodology of executing their functions, their personnel in the form of spiritual hierarchy, their agents in the form of angels and archangels and different spheres they rule are discussed thoroughly.

Finally, it is concluded that the ultimate answer to unravel both materialistic and spiritual paradoxes lies in consciousness.
UNIVERSAL ORGANISATION

An ordinary person thinks that he is the physical body. A spiritually advanced individual thinks he is the subtle body. The saint thinks he is the mind. But in none of them the soul is having the direct self-knowledge. The soul as Soul is infinite. Aloof from mind or body yet owing to ignorance, the soul comes under the sway of the mind and becomes a ‘thinker’, sometimes identifying with the body and sometimes identifying with the mind. Thinking becomes false because of the interference of sanskaras accumulated during the process of the evolution of consciousness. The progressive evolution of consciousness from the stone stage culminates in man. The history of evolution is the history of gradual development of consciousness. The fruit of evolution is full consciousness, which is characteristic of man. But even this full consciousness is like a mirror covered by dust. Owing to the operation of sanskaras it does not yield clear and true knowledge of the nature of the soul. Though fully developed, it yields not truth but imaginative construction, since its free functioning is hindered by the weight of sanskaras. The boundary in which consciousness can move is prescribed by the sanskaras, and the functioning of consciousness is also determined by the desires. The history of limited individuality is a history of the development of triple entanglement with mind, energy and matter. Duality prevails in all these domains. During the evolution because of this entanglement the soul is continually is in the grip of wanting. This is a great limitation. This limitation creates a division of human psyche into two parts. One part falls within the range of consciousness, and the other part falls beyond it. The unconscious part, in its full extent, is identical with the power that is beyond matter. It is referred to as God by orthodox religions. The ultimate reality, which is symbolically represented through such concepts, can be known fully only by bringing the unconscious into consciousness. An extension of consciousness consists in being conscious of that which was formerly a part of the unconscious. The progressive conquest of the unconscious by the conscious culminates in consummate consciousness, which is unlimited in scope and unhindered in function. Between the highest state of consciousness and consciousness of average humanity, there are about forty-nine degrees of illumined consciousness. They mark the important stages of growing illumination.
The gulf between the clouded consciousness of average humanity and the fully illumined consciousness of perfect master is created by sanskaras that give rise to egoism. Spiritual advancement consists in emancipation of consciousness from sanskaras and it is possible only with the help of perfect master who is an embodiment of highest consciousness. A Perfect Master is consciously united with the infinite Reality. The conquest of the unconscious by the conscious is complete and it is the state of perfection. Such a man becomes illumination itself.

Its going to be an incomplete explanation while unraveling the mystery of consciousness unless we understand about universal organisation.

Meher Baba says there are five spheres.
1. Gross 2. Subtle. 3. Mental. 4. Composite. 5. Real. The first four concern relative existences and the fifth one is composed of the one and only real existence.

The question of details is all the more important when the subject is beyond ordinary human experience. On the one hand more details confuse one more, and less details explain things less. In the absence of underlying experience, descriptions of the same one thing often sound contradictory. But in the light of relative experiences, or the final realisation of the truth, the very contradictions prove to be complementary expressions about the same one truth.

1. Gross sphere consists of numberless worlds, suns, moons, stars, and everything material from crudest to the finest. Some of the worlds in the gross sphere contain minerals and vegetation only. Some others contain countless embodied beings also. The point of prime importance in gross world is our earth. Here man with his full consciousness is superior to all other beings of all gross worlds. But until man here awakens to the subtle, his full consciousness remains fully occupied with the gross.

2. Subtle sphere is the sphere of energy. It is divided into seven divisions. Its subsistence depends upon the mental sphere but it exists entirely independent of the gross sphere. The adhyatmicmarga of Vedantists consisting of seven planes is the one and only bridge between the first sphere of gross and fifth the real sphere. Out of these seven planes first three are in subtle sphere. The subtle sphere through its energy, its angels, and above all through mans partial and full subtle consciousness while penetrating the gross sphere itself, also penetrates infinite space with its suns, stars, planets, and infact, everything and every being in all the worlds with in the gross sphere.
The unlimited diversity and intensity of subtle sights, sounds, feelings, and powers have no parallel in the gross sphere.

3. **Mental sphere** is the sphere of spheres. It is absolutely independent of both subtle and gross spheres. It is independently sustained by divinity. It is the very abode of mind, individual, collective and universal. The mind pervades its own sphere as much as it does throughout the subtle and gross spheres. It includes everything relating to intellect, intuition, insight, and illumination. Herein are also contained the loftier planes of the path the fifth and the sixth. The fourth plane is but a junction between the third plane in the subtle sphere and the fifth plane in the mental sphere. Nevertheless the mental sphere does not and cannot touch the real sphere.

4. **The composite sphere** is most named and least understood one. It is composed of 21 sub-spheres and as such it is both a sphere and not a sphere by itself. The 21 connecting links are made up of seven sub gross, and sub subtle spheres between the gross and subtle spheres, seven sub-subtle, sub-mental spheres between subtle and mental spheres, and seven sub-supralmental spheres between the mental sphere and real sphere. The peculiar nature and position of the composite sphere could be grasped through either of the following tables.

**Table 1: Spheres**

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<td>(lower)</td>
<td>(middle)</td>
<td>(higher)</td>
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**Table 2: Spheres**

1. The gross sphere (first sphere)

Seven **lower** sub-spheres

of

4. The composite sphere (fourth sphere)
2. The subtle sphere (second sphere)
Seven middle sub-spheres
of
4. The composite sphere (fourth sphere)
3. The mental sphere (third sphere)
Seven higher sub-spheres
of
4. The composite sphere (fourth sphere)
5. The real sphere (fifth sphere)
The composite sphere is commonly included in the first three spheres as follows.
1. The gross sphere plus part of the composite sphere is annabhuvan of the Vedantists
2. The subtle sphere plus part of the composite sphere is pranbhuvan of the Vedantists
3. The mental sphere and part of the composite sphere is manobhuvan of the Vedantists.
The latter also call the three (including the fourth) spheres collectively the tribhuvan.
5. Real sphere is also the seventh plane of the path. It is the plane of full super consciousness. In simple words full human consciousness fully freed from any vestige or tinge of duality inherent in varying degrees in all of the four spheres of relative existence. It would not be wrong to say that the fifth sphere is neither any sphere nor plane but the reality of God's very selfhood, referred to by humanity as Paramaatma, Allah, almighty God, and so on.
(Source: God Speaks, MM Publications, 2001, p 231)
Qualities of a Perfect Master

1. He is a Master of every situation and never at a loss.

2. No one can be in His presence without realizing His serenity, command, balance, and immediacy.

3. He appears to exert no power; instead, He shows defenselessness or a sort of helplessness yet He has an air of authority.

4. He never gives the slightest sign of being inflated with personal importance.

5. He never poses or appears to be taking up an attitude; On the contrary, He is simple, even humble and unmistakable.

6. There flows from Him warmth, understanding and humour.

7. There is no spiritual pride. His actions are genuine, some times involve severe physical demands and scrupulously carried out.

Table 3: States of Consciousness in Perfect Master

<table>
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<tr>
<th>S.NO.</th>
<th>STATE</th>
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<tr>
<td>1</td>
<td>Pure Consciousness</td>
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<tr>
<td>2</td>
<td>Eswara Consciousness</td>
</tr>
<tr>
<td>3</td>
<td>Consciousness that reflects Antahkarana (inner sense organs)</td>
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them both materially and spiritually, in order to release the human souls from *sanskaric* bindings, He converts His pure consciousness to Jiva Consciousness. This help can be rendered through consciousness that reflects Antahkarna

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<tr>
<td>4</td>
<td>Universal Mental Consciousness</td>
<td>On behalf of the seekers who keep their faith and confidence on God, who loves God and who seeks God alone He in order to remove their ignorance uses His universal Mental Consciousness</td>
</tr>
<tr>
<td>5</td>
<td>Universal Consciousness</td>
<td>By keeping the universal well being in view He influences on the consciousness of the world leaders, change their states of consciousness and direct them to proceed in a single direction. He uses his Universal Consciousness.</td>
</tr>
<tr>
<td>6</td>
<td>Cosmic Consciousness</td>
<td>He gives opportunity to Pancha Bhutas to execute their duties perfectly and renders help and service for that through his body, which is made of Pancha Bhutas. That consciousness which has got the capacity to see the Universe without going astray is known as Cosmic Consciousness.</td>
</tr>
<tr>
<td>7</td>
<td>Pramatu Consciousness</td>
<td>Whenever there is need to manifest Divine Power before mankind in order to develop love and fear towards God He uses this consciousness either individually or collectively.</td>
</tr>
<tr>
<td>8</td>
<td>Qutubiyat Consciousness</td>
<td>The Consciousness that manifests Brahman, that Manifests <em>Paramaatma</em>, and that is the center for everything is know as Qutubiyat Consciousness.</td>
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(Source: Journal From IASMC, 2001, p 19)

Understanding of the above states of consciousness will give us an idea how a Perfect Master works, universally, individually and collectively. So it becomes absolute necessary for a seeker of truth to show obedience, faith, love and surrenderance to a Master.
FAIREST FLOWER OF HUMANITY

Perfect Master.

Perfect Master is Sadguru in Sanskrit, Qutub in Persian, Man-God in English. It is applied to one who has attained self-knowledge who has gained mastery over His nature and achieved union with Reality. In a psychological sense such a man lives on the central axis of His being and is in control in every situation. He is master over himself, which is more than to be master of a technique. To put it in Freudian terms, “A Perfect Master is an unpressed man, without the guilt feeling that drives to evil and multiplies defects in even the best of men, for He is free from unconscious fantasies and disorders, being in full possession of Himself”. The element of nothingness is the sign of perfection by which the Perfect Master is known, not by any display of powers. “He who becomes the perfect slave becomes the perfect master -Meher Baba" Perfect men are those who have reached the final involution of consciousness, freed from the impressions of evolutionary, transitory, and illusory life. As fully individuated souls know that they are God and man simultaneously.
A person who has got the awareness that in this creation He is one and is in every one and every thing is Him is sadguru. He is man and God at the same time. He brings reality in the midst of this creation to give real freedom to man. He sketches programme to redeem man from bindings. One can get full details about the state of perfect master, the clues to recognise him etcetra in the literature of Meher Baba. So lovers of Meher Baba need not get illusioned about perfect master. Perfect master who is on the throne of spiritual hierarchy will not reveal that He is a perfect master, He will not call all come unto Him and state that all should be duty bound to worship Him. People get attracted to Him because of the divine environment, which is emanating from His infinite power, knowledge and bliss. People will have a divine experience that they are in divine love which is beyond human intellect and that belongs to other world.

They experience such power, which makes them to live a lovable life. Any person who gives pompous statements that He is a sadguru and allows people to perform pada pujas is not a perfect master at all. While Yogis and tantriks are exhibiting miracles, which naturally surprises human intellect owing to their minor spiritually elevated states, their disciples may give statements “that their Master is Bhagavan, Avatar or Perfect master”. Such sort of bhagavans, Avatars and Sadgurus are so many all through the world. Based on these experiences it is ignorant to compare them with a perfect master or perfect master with the level of ordinary human beings and experience. A person who has got awareness that he can able to gulp the entire water in all the oceans in creation put together in one gulp can only be in a position to measure the state of a real perfect master.

Such sort of individual will never state that He is a perfect master. By being in the state of transcended duality He Himself remain as reality in His divine experience. Perfect masters while rendering help to their chief disciples, for their spiritual progress, owing to His absolute love on them when he states about the supreme state of His divinity, His disciples will keep such statements carefully in their hearts.

They develop unwavering conviction for total surrenderance and they desire that divine experience. But they will not waste the treasure before people who does not have faith. From ages till now so many sadgurus were there among them Babajan Sai Baba, Upasanimaharaj, Tajuddin and Narayan maharaj who belongs to a special period and responsible for the advent of Avatar. Except them masters who were before or after were not known to the
people of the world. Just because they are not known to the world the existence of perfect masters cannot be doubted. Except during the period when avatar is with His living body rest of the periods the responsibility of execution lies with Perfect Masters. In spiritual arena existence of perfect masters and their divine programme is unarguable. So leaving discussion about perfect masters in order to attain spiritual peaks, in order to get the grace of the perfect master, acquiring necessary qualification is important.

**Incomprehensible methods of masters**

Ordinary people may not understand methods of perfect masters. They follow so many methods, whatever they do results in several benefits. An ordinary person experiences *sanskaras* generally when the ship of his life is moving smoothly. At the break of famines, wars, earth quakes storms etc the minds of all sufferers become united because of threat to life. All their thoughts will be in one direction. Then the sanskaric bindings in their minds get released temporarily. The forces released during that period will be utilised by perfect Masters to push collectively all of them towards spirituality. With that there will be change in their thoughts and attitudes.

Radio broadcasting center will transmit whatever it receives worldwide. Similarly master spiritualises whatever they receive in the circle of subtle planes. And use it for the well being of the world. In the past the calamities happened in Andhra and in North India and now in Indonesia, Srilanka, Tamilnadu, though appeared devastating externally they have so much of spiritual benefit. Perfect master will use such instances in getting necessary beneficial results in their universal spiritual work.

Intense pain initiates infinite understanding. Severe pain awaken the humanity and it initiates necessary real desire, for acquiring real understanding there by attaining its goal. Thus its supremacy is revealed. The pain which was never unheard or seen will lead to spiritual prosperity which was not there before and lay strong foundation for truth which will be useful for constructing palace of life. Whatever incident happens in creation perfect masters definitely use them. "Even the quiver of leaf will be used for my programme. When you are participating with me in prayer and *aarathi* even mechanically without your knowledge you are becoming partners in my universal programme. My programme is so broad and subtler"(Sri Meher Chaitanya ji). Till the body of
disciple is ready perfect master waits. The body of the disciple, which is in a 
state of limited consciousness, will not be in a position to bear superior spiritual 
vibrations. So perfect master waits for that muhurt till the disciple completes his 
duties and responsibilities towards his family.

Then he gives a turn to his life and push him forward. When the seeker 
reaches the state of fructification master opens his inner eye in a split of 
second. When the inner eye opens the saadhak will be in a position to visualize 
the God whom he desired and searched earnestly. (Messages From Silence, 
Meher Chaitanya ji, MCN Publications)

CIRCLE OF A PERFECT MASTER

Perfect Master remains in illusion as the centre of cosmic periphery, and 
radiates his influence uniformly over the entire universe. In His lifetime He 
gathers round Him twelve men to directly have their center of interest in His 
individuality. These men, though their constant and close association with Him 
in the past, right from the evolutionary stages of consciousness, reap the 
greatest benefit now when their past close associate become a Perfect Master.

Such a group of twelve men is called the circle of a Perfect Master. However 
besides this group of twelve men, there is an appendage of two women to 
complete the circle of a perfect master in all aspects. These two women also 
owe their position in regard to the circle, to their past connection with the 
perfect master
CONCEPT OF AVATAR

Age after age the avatar comes amidst mankind to maintain His own creation of illusion, thereby also awakening humanity to awareness of it. The framework of illusion is always one and the same but the designs in the illusion are innumerable and ever changing. "My advent is not to destroy illusion because illusion as it is, is absolutely nothing. I came to make you become aware of the nothing of illusion. Through you I automatically maintain illusion which is nothing but the shadow of my infinite self and through me you automatically discard illusion when you experience its falseness" – Meher Baba.

_Dharma samsthapanaardhaya_
_Sambhavaami yuge yuge_

- Bhagavat geeta 4-8

Sri Krishna _paramaatma_ said that He will be taking birth in every _yuga_ in order to restore dharma. God, after His advent, which dharma He should establish? That dharma which would help the humanity to come out of the domain of
illusive ignorance. Paramatma takes His advent to establish such dharma. Avatar while conveying the significance of His Avatarhood in every yuga states that in order to maintain His illusive creation He comes in the midst of humanity.

"You will discard maya immediately when you are experiencing its falsehood through Me. Let us get released from Maya by identifying maya as maya, and moving towards the experience of reality with the guiding of divine grace of the Avatar"- Meher Baba.

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 regeneration of man, the period immediately preceding His manifestation is always one in which humanity suffers from the pangs of approaching rebirth. 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, and 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 Avatar appears. The Avatar was the first individual soul to emerge from the evolutionary and involutorial process as sadguru, and He is the only Avatar who has ever manifested or will ever manifest. Through Him God completed the journey from unconscious divinity to conscious divinity - (Meher Baba). First unconsciously became man in order consciously to become God. Through Him periodically, God consciously become man for the liberation of mankind. 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 trues 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 alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. He uses every circumstance as a means to lead others toward realization. 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.

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 reason to intuition will be another. 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.

CIRCLES OF THE AVATAR

Avatar has ten circles in all as shown in the following diagram. The first or inner circle of the avatar consists of twelve men with an appendage of two women, and each of the following nine outer circles consists of twelve persons, both men and women. In all there are 120 persons in the ten circles of the Avatar, plus the two women of the inner circle who are but the appendage to that particular circle. (122 in all). Avatar neither passes through the process of evolution, reincarnation, nor involution, does not have the same links of association to establish His inner circle like a Perfect Master. The Avatar is directly allied with His inner circle, which is always the same in all His advents. The connection of inner circle in relation to the Avatar may be compared to that of a man who directly associates himself with the fourteen parts of his own body. With the advent of the Avatar on earth, His inner circle of the same twelve individualities and the appendage of the same two individualities directly begin to function individually and collectively according to the dictates of the Avatar Himself.
Chart 3: Circle of the Avatar

(Source: The Path Of Love, Mm Publications, 2000)

Table 4: Spiritual hierarchy

Meher baba distributes the 7000 members of the functioning hierarchy for a particular age in and between the seven spiritual planes as follows.

In the first plane, and also between first and second, between second and third, between third and fourth, between fourth and fifth, between fifth and sixth, and between sixth and seventh: \[5600\]
In the Second plane: \[666\]
In the Third plane: \[558\]
In the Fourth plane: \[56\]
In the Fifth plane: \[56\]
In the Sixth plane: \[56\]
In the Seventh plane (i.e., Majzoobs in the body): \[3\]
Perfect masters (sadgurus): \[5\]

\[7000\]

The Avatar, in the eleventh age of each cycle, brings the number to \[7001.\]

(Source: God Speaks, MM Publications, 2001, p256)
There are always, at all times and in all ages 56 God realized souls or sivatmas in human form on earth; and out of these 56 only 8 have public recognition and function as active members of the functioning spiritual hierarchy, consisting of 7000 members, who do the assigned spiritual duties on various planes of consciousness according to their spiritual advancement or perfection.

The remaining 48 God realised ones are not amongst the functioning spiritual hierarchy of 7000 members. They remain aloof and people are not cognizant of their divinity, though all the 48 have the same experience and enjoy the same state of "I am God" as the other 8. these 48 are, as it were, on the waiting list ready to help in any spiritual contingency cropping up through one or more of the functioning members dropping the body.

Out of the 8 God realised souls who are at the head of the functioning spiritual hierarchy of 7,000 members, 5 are perfect masters who, besides having a wide public recognition, have a duty to perform in the rendering of spiritual service and benefit to the whole of mankind. The remaining three are Majzoobs who, in spite of having achieved Godhood and remaining in the physical body, have no spiritual duty to perform towards mankind. Yet they are the source of spiritual benefit to all who come into contact with them.

So it could be said that whereas the five perfect masters render spiritual service to humanity as a whole, the few who come into contact with and serve the three Majzoobs draw spiritual benefit from them, while the 48 realised ones keep aloof form recognition and function, until a gap is created in the functioning hierarchy by one or more of the 8 God-realised ones dropping the physical body. This is how the universal organisation functions without any deviation since ages together as revealed by Meher baba. By trying to understand this complex phenomenon which is the universal treasure of masters an attempt was made through this thesis to draw similarities between material organisations and universal organisation. At this given juncture it is only from the experience of perfect masters and in order to understand the reality one has to master the consciousness and should live with conscious awareness.
(Source: Imaginary Diagram Based On Information Available)

(Thesis of this nature always does have an element of opposite approach and its good for progress. But certain very important aspects like God and Consciousness cannot be explained, argued, theorized, discussed, or understood but can only be lived according to experienced supreme souls. Then why an effort in writing this thesis. A good thought at conceptual level of the researcher and in experiential level of masters should be experienced by humanity, even if not today may be in near future. This thesis is concluded with a bright hope of visualizing new humanity with harmonious attitude and conscious awareness in the days to come.)

- Om Santhi Santhi Santhi hi
References:

1. IASMC - Journal - 2001,