

True Freedom and Creativity



Question::

What is the real 'spiritual problem'?

(or)

What difficult task did the Master perform in order to release one from his/her complex entanglements, which one cannot perform on his/her own?

(or)

What is the state of a God-merged Majzoob?

(or)

How come a "Sadguru/Perfect Master" is more useful than a "Majzoob" (a spiritually perfect God-merged being) in the divine game of duality?

(or)

What is the function of the "intellectualized ego-mind" in a bound soul?

(or)

How come Majzoob cannot COME DOWN from state of "God-consciousness" to the state of ordinary "gross consciousness," whereas a Sadguru/Perfect Master can easily do so?

(or)

How is Perfect Master's "state of mind" different from "ordinary human mind"? What sort of transmutations happen in it to reach to that exalted state of consciousness?

(or)

Why does Perfect Masters/ Sadgurus take sufferings of others upon themselves?

(or)

What are "Yogayoga sanskaras"?

(or)

What limits the working of the "ego-mind"?

(or)

What sort of "unlimited freedom" does a Perfect Master enjoy? How come His freedom is called COMPLETE?

(or)

How are "Yogayoga sanskaras" different from the "binding sanskaras" of ordinary limited individuals?

(or)

Why can't our work, as "limited individuals", be infallible and perfect? How come a God-realized/Truth-realized Master's work is PERFECT, ALWAYS?

(or)

How come "Universal-mind" is considered a Perfect Machine? How does this machine help "infinite creativity"?

(or)

How is "Universal-mind" of the Masters different from the "limited ego-minds" of the ordinary individuals?

(or)

Why is it said that the "Truth-realized/God-realized Masters" only can enjoy unlimited freedom? What makes their freedom UNLIMITED?

(or)

What are "divinized impressions"? How do they help experience 'unlimited freedom and creativity'?

(or)

Why are "divinized impressions" considered infinitely efficient?

(or)

What is the mystery of "Divine Grace"?

Answer::

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The real spiritual problem is to emancipate the mind from its 'impressionary dispositions' without destroying all mentality. The accumulated sanskaras of impressionary dispositions of the ego-mind are all in a tangle of utmost complexity.

The 'impressions' are comparable to a mass of thread, which DUE TO CARELESS USE, gets into numberless complex knots and tangled loops. It is extremely difficult to get back one continuous, simple, useful thread out of such a tangle of impressionary thread. *But it is just this very difficult task*

that the Master achieves through his insight, tenderness, and controlled power.

It is easy to cut the thread into pieces or burn it to ashes. If the Master does this at one powerful stroke of grace, the wayfarer may realize the Truth. **But, he is unable to come back to the world or establish any connection with it.** This is the state of God-Merged Majzoobs.

As compared with the ‘Sadgurus’, the ‘Majzoobs’ are not of any appreciable use in the divine game of duality. *They are immersed in the Truth, and are entirely oblivious of the needs of the world; and they are non-responsive to its ‘happenings’.* ‘Occasional imprints’ which their consciousness receives from outside, spend themselves automatically through the sporadic “expressions” and “actions” for which they are in no way responsible.

The *Majzoob*, though spiritually perfect, is, in respect to his 'action' in the world, like a carriage whose horses run about without a driver. The horses are the ‘sporadic impressions’ impinging upon his mentality from outside. They work themselves out without any control or direction from the driver, for the simple reason that– **the *Majzoob* does not have the ‘intellectualized ego-mind’, which, in the bound soul, functions like a driver.**

After his immersion in the Truth, the Majzoob never comes down. Nor does he care to take up a ‘universal mind’ with any ‘Yogayoga Sanskaras’ or ‘divinized impressions’. ***He has absolutely no real link with the world.***

The horses of sporadic impressions which seek expression through the ‘body’ of the *Majzoob*, are neither driven by any ‘ego-mind’ nor by the ‘Truth’. *The ‘impressions’ are created by the occasional impacts of devotees, etc., from outside and they work themselves out automatically.* The impressionary horses run without a driver.

But though sporadic and dependent upon external impacts, the apparent actions of the *Majzoob* (i.e., the expression of impressions through him) have immense spiritual benefit upon the targets of his action. For there is to his actions the background of ‘Truth-consciousness’.

*Although 'Truth-consciousness' is Self-Absorbed and inactive or non-expressive in the Majzoob, it is constantly at the background of all acts released through him. **This makes the acts significant for the recipients, who derive immense spiritual benefit according to their own sanskaric merits.***

The result of what seems to be the act of the Majzoob is what the recipient has through the Majzoob, invited upon himself by means of his own sanskaric 'action' and 'preparation'.

Unlike the Majzoob, the Perfect Master BRINGS BACK his Truth-consciousness' to the world of duality; and he does so along connections that have not been snapped asunder.

*He completely disengages himself from all connections when he is immersed in "Truth-consciousness". **But, when he comes down to the world, he finds his descent easy because— during his ascent to the 'goal', the channels of his connections to the world were retained intact. The 'thread of impressions', in his case, had not been burnt or cut off, but merely, as it were, straightened and divinized. Owing to the retention of this straightened but unbinding under-structure, the Perfect Master can establish significant, helpful and liberating contacts with the world.***

The 'mind' of the Perfect Master, which now has become 'universal' and 'unlimited', DIVINELY TRANSMUTES his previously straightened sanskaras into "Yogayoga sanskaras", and is DISCRIMINATELY AWARE of the world of duality.

*He is not like a carriage without a driver. In his case, as in the 'Majzoob' also, the 'ego-mind' has completely disappeared. But all his actions are CONTROLLED and DIRECTED by the infinite knowledge, power and bliss of Truth-consciousness. **That is why his life on earth is a blessing to all. In his case, the driver is "Truth" itself.***

The Perfect Master, because of his 'unlimited powers', can often take upon himself the 'impressions' of others, and work them out for those others by inviting 'sufferings' upon himself. This is like a free lift which some railway officer

may, as a favor, give to any passenger, without his having to pay for it. But though the passenger does not pay for it, the railway officer has to pay for him.

So, though the disciple may in such cases be exempted from having to workout or undo his 'gathered impressions,' the Master has to work them out through His own VOLUNTARY and VICARIOUS suffering invited upon himself, BY HIMSELF, by the working of His "universal mind".

The horses which move the carriage of the Perfect Master are the “Yogayoga sanskaras” or divinized impressions– WHICH HE HAS GIVEN TO HIMSELF, while descending in the world of duality.

The 'lower ego-mind', with all its 'determinative impressions' does not exist for Him. It is replaced by the 'higher Universal Mind' functioning through the 'Yogayoga sanskaras,' which it takes upon itself without getting bound by them.

“Yogayoga sanskaras” are as it were the straightened and divinized thread of previous impressions.

The 'impressions' were limiting the 'ego-mind' because of the tangled complexities, loops and knots of all sorts and their distorting inertia-mechanism. But now, the thread has been STRAIGHTENED and REWOUND in a way that is available for use, merely as an 'instrument' without itself getting into binding complications.

The Master uses this reel of thread AT WILL for his universal work, without any curtailment of his 'freedom'; it cannot interfere with His 'Truth-consciousness' or creativity.

These new 'straightened' or 'divinized' impressions can serve as the horses of the Master's carriage. But it is not these horses themselves which drive the carriage. Nor are these horses driven by the 'ego-mind' or the 'nucleus of organized and binding sanskaras of ignorance', as in the case of the limited individuality. ***The horses of the Master's carriage are driven by His 'Truth-consciousness' through His 'universal mind'.***

He does not get caught up in the 'separative consciousness' characteristic of the 'duality-ridden ego-mind'. While remaining free, his 'universal mind' merely makes use of these horses for divine work.

The “work” itself has been planned INDEPENDENTLY of the influence of these ‘sanskaras’. In other words, **the ‘Yogayoga sanskaras’ or the divinized impressions provide the sub-structure of ‘definitive channels’ for the Master’s activity; but they do not by themselves determine His actions. *In themselves, they are ‘lifeless’ or ‘powerless’ bereft of all influence on Him.***

They are merely used as SUBMISSIVE INSTRUMENTS for ‘particularized expressions’ according to the nature of the “spiritual work” which the Master has set before himself in complete freedom.

The ‘Yogayoga sanskaras’ or the divinized impressions might be compared to a road, which is available for the person who desires to travel on it. *The road by itself cannot and does not make anyone walk on it. But it can help anyone to walk if he himself chooses to do so.*

The Yogayoga sanskaras are like this road. They cannot have any initiative in releasing an ‘activity’. ***But they ENABLE the ‘activity’ to be released, if it has been decided upon by the Master, in His unrestricted and illimitable freedom.***

It is exactly in this respect that the “Yogayoga Sanskaras” of the Master are utterly different from the “binding sanskaras” of the ordinary limited individuals.

In limited individuals, the ‘impressional dispositions’ of the ego-mind have their own ‘directive’ and ‘goadings’ power.

- They are not merely the channels for the flow of ‘psychic energies’; they are themselves ‘tendencies’.
- They are active engravings on the limited ego-mind.
- They store certain definite units of psychic energy within themselves, and have their own driving power.

This ‘driving power’ stored in them is generally subject to the control of the ‘ego-nucleus’ which can check, release or transmute those ‘dispositions’ within certain definite limits. *That is why the ‘ego-mind’ is compared to the ‘driver’*

who drives the horses of impressionary dispositions. However, the driving by the 'ego-mind' is neither unfailing nor perfect.

- *It is NOT UNFAILING because, the horses are NOT ALWAYS SUBMISSIVE to its dictates. The impressionary horses have a TENDENCY to pull the carriage according to their own inclinations, irrespective of the decisions of the 'ego-mind'.*
- *And, the driving is NOT PERFECT because, the 'ego-mind' which is the DRIVER is itself blind, aimless, and bound, being the cumulative but organized resultant of the pulls, the goadings and the inhibitions of these 'impressionary horses' themselves.*

The Yogayoga sanskaras of the universal mind of the Master are not 'tendencies' with any locked-up energy of their own.

- *They are merely 'definitive-channels' without any independent driving power.*
- *The 'impressionary horses' cannot run without the driver nor can they exercise any propulsion, pull or inhibition on the driver, which in the Master is the 'Truth' affirming itself through His 'universal mind'. Therefore, the Master's driving of His carriage is both unfailing and perfect.*

The 'divinized impressions' in the Master's mind are more like a 'motor car' than like a 'horse'. The motor car is perfectly under the control of the driver. *The functioning of the 'motor car' is distinctly different from the functioning of the 'horses'.*

- While the 'horses' have their own tendencies exercising a degree of propulsion, pull or inhibition on the driver, the 'motor car' has no such interfering inclinations of its own. It will be completely submissive to the 'will of the driver' without having any influence on his "choice".
- It is an instrument that does not dictate anything should or should not be done.
- It has no tendencies of its own.

(We are envisaging a 'motor car'— which is in complete order and which is so perfect that it can function smoothly and efficiently under all circumstances.) **The 'universal**

mind', with its self-given divinized impressions, is like a perfect machine, which never goes out-of-order and never fails. *Though completely 'inert' in itself, the machine is available for the CREATIVE MANIFESTATION of 'infinite Truth-consciousness' with unfailing efficiency and unlimited submissiveness.*

The "ego-mind" FEELS and EXERCISES its limited and illusory freedom when it chooses to succumb to one impressional disposition than another. *It SEEMS to enjoy freedom IN and THROUGH its "choice". But this 'freedom' is only apparent. It is not freedom of choice.*

The 'impressional disposition' has utilized the 'ego-mind' and secured its fortifying sanction in order to get released into 'expression' or 'activity'. *The ego-mind chooses. But it has no real choice in choosing. Its choice is illusory.*

The 'universal mind', on the contrary, feels and exercises its unlimited freedom when it chooses to vivify and release any particularly divinized impressions rather than others. *It has full freedom of choice. It may or may not choose that particular activity and is therefore really free.*

The 'ego-mind' chooses; but it chooses in ignorance and restricted freedom. *The 'universal mind' also chooses, but it chooses in the 'knowledge of the Truth' and in 'unlimited freedom'. Restricted freedom is no freedom at all; it is an illusion of freedom.*

The unlimited freedom of the Truth-realized person is the only 'real' and 'full' freedom. It is only in the 'dynamic freedom' of such a Master that the 'Self' as Truth can manifest itself through the 'divinized impressions' of universal mind.

The 'divinized impressions' are infinitely efficient because— they are INFINITELY SUBMISSIVE TO THE 'SELF' and they release creative and divine action which is not limited by any fragmentary ends or purposes.

But the 'ordinary binding impressions' of the ego-mind are unendingly aggressive on the Self and are seeking their own fulfillment and subjecting it to the tyranny of endless pursuits. The 'binding impressions' are thus infinitely limited in efficiency and creativity.

“Divinized imprints” are not detractive but creative, not restrictive but expansive. They thus are radically different from ego-prints.

The ‘divinized impressions’ are essentially complimentary assets added to the ‘universal mind’. Their function is not that of curtailment or restriction but of supplementary increment. On the other hand, the ‘binding impressions’ of the ego-mind are restrictive and detractive.

The difference between the ‘binding impressions of the ego-mind’ and the ‘divinized impressions of the universal mind’ is a difference in kind, not merely a difference of degree. In the same way, the difference between the ‘freedom of the ego-mind’ and ‘freedom of the universal mind’ is not one of degree but of kind.

- *The ‘binding impressions’ are INFINITELY LIMITED IN EFFICIENCY BECAUSE though they might seem to produce a huge mountain of results in time, the entire mountain of results may have no real value at all.
And THEY ARE LIMITED IN CREATIVITY BECAUSE, they cannot produce anything really new. They can only bring into existence what has been previously experienced, though perhaps in novel combinations and contexts. Their creativity is CONFINED to the regrouping of what is essentially old.*
- *But the ‘divinized impressions’ through which the Perfect Master works, are INFINITELY CREATIVE because– whatever they achieve in the world of duality is towards the real fulfillment of the infinite, and as such, has real and infinite value overflowing all limiting patterns.*

The ‘divinized impressions’ of the Perfect Master are infinitely creative. They help the ‘self-realizing infinite’ to incarnate in time; and such ‘incarnation’ is not a routine of ordinary time-process. The “act” of a Perfect Master is not merely repetitive.

- It is not the mere redoing of something previously experienced.
- It is not the repetition of the ‘temporal past’ in the context of a new setting.
- It is the doing of something that can never be done as a result of the experience of duality.

- It is a creation of the utterly new, a descent of 'Truth' into the false. Hence its Creativity is unlimited and infinite.

The redeeming act of the Perfect Master is a 'flash of the Eternal' in the midst of what is otherwise nothing but RIGIDLY DETERMINED 'causation'. *This is the mystery of "Divine Grace" descending through the Perfect Master.*

- Meher baba

Source ::

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