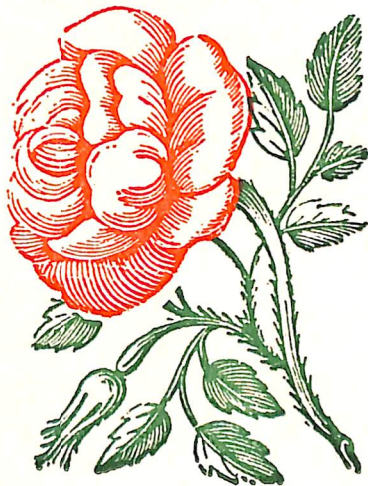


Who is



Meher



Baba ?



Published by

ADI K. IRANI
MEHER PUBLICATIONS
King's Road
Ahmednagar-Dn.
Maharashtra, India

1967

1-701555

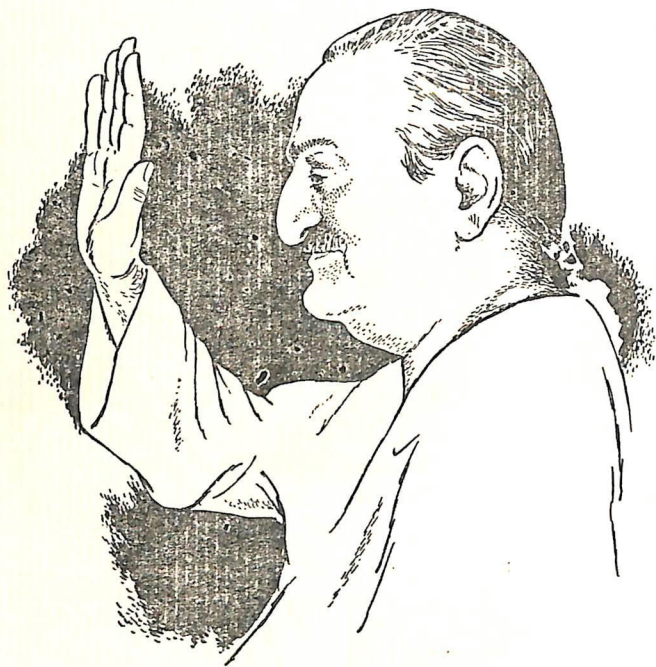
Printed by:

WARREN HEALY
5225 18th Ave. N.E.
Seattle, Washington 98105 U.S.A.

*Who is
Meher*



Baba ?



I AM THE ONE

I am the very same Ancient One, in flesh and blood, who is eternally worshipped and neglected, always remembered and forgotten; I am that Eternal One, whose Past is worshipped and remembered; whose Present is neglected and forgotten; whose Future is always much desired and longed for.

THE SPRING-TIDE OF CREATION

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 transition 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—an 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.

AVATAR AND RELIGION

At the time of the manifestation of an Avatar, the force of the general spiritual push is so tremendous that it creates quite a new awakening of consciousness. This, combined with the teachings and activities of the Avatar on the physical plane during the life in which He manifests Himself, is given outward form by His followers who call it a new religion.

As the force of the spiritual push gradually weakens with the lapse of time, spirituality also recedes until it almost sinks into insignificance. Religion, or rather, the outward form of it, becomes like a dry crust, ready to crumble at any moment, and world conditions reach a climax.

It is at this critical juncture that the Avatar appears and manifests on the physical plane to give once again the spiritual push to the world. The force of this spiritual push is again adopted as a new, outward, religious form, according to the existing circumstances.

This is why religions have apparently different forms, owing to different times and circumstances in which they were established; though in essence, they are the one and the same ideal of life taught over and over again by the one and the same Divinity who appeared and manifested on earth at different times and under different circumstances.

THE FIVE PERFECT MASTERS

What I am, what I was and what I will be as the Ancient One, is always due to the five Perfect Masters of the Age. During the Avataric periods the five Perfect Masters make God incarnate as man.

Sai Baba, Upasani Maharaj, Babajan, Tajuddin Baba and Narayan Maharaj are the five Perfect Masters of this Age for me.

Of these five, Upasani Maharaj and Babajan directly played the main roles. Babajan in less than a millionth of a second made me realize, (My Ancient State) that I am God and in the period of seven years, Upasani Maharaj gave me the knowledge that I am the Avatar, the Ancient One, (established me in that State).

Sai Baba made me assert this time what I am.

Babajan made me feel what I am.

Upasani Maharaj made me know what I am.

Babajan gave me Divine Bliss.

Sai Baba gave me Divine Power.

Upasani Maharaj gave me Divine Knowledge.

I am Infinite Power, Knowledge and Bliss.

I am the Ancient One, come to redeem the modern world.

THE OCCURRENCE OF THE AVATAR

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.

AVATAR AND HUMANITY

The Avatar awakens contemporary humanity to a realization of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in His time.

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 Realization.

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.

