

**Meher Baba's  
Universal  
Message**

## Meher Baba's Universal Message

I have come not to teach but to awaken. Understand therefore that I lay down no precepts.

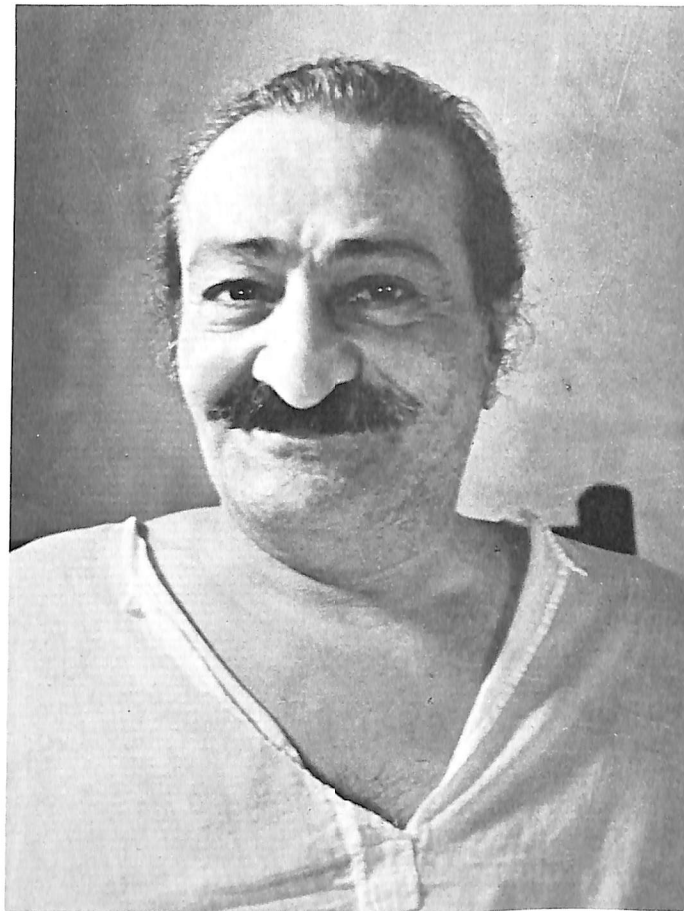
Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practising the compassion He taught, man has waged crusades in His name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence.

Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form I observe Silence. You have asked for and been given enough words—it is now time to live them. To get nearer and nearer to God you have to get further and further away from "I", "my", "me" and "mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by my Grace. I have come to release that Grace.

I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I have not spoken will come to life in them.

I veil myself from man by his own curtain of ignorance, and manifest my Glory to a few. My present Avataric Form is the last Incarnation of this cycle of time, hence my Manifestation will be the greatest. When I break my Silence, the impact of my Love will be universal and all life in creation will know, feel and receive of it. It will help every individual to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my Silence will help you to help yourself in knowing your real Self.

All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come, and I have come. I am the Ancient One.



*When mind soars in pursuit of  
the things conceived in space,  
it pursues emptiness;  
But when man dives deep within himself,  
he experiences the fullness  
of existence.*

Meher Baba 1964

## How to Love God

To love God in the most practical way is to love our fellow beings. If we feel for others in the same way as we feel for our own dear ones, we love God.

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves more fortunate than many many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His Will, we are loving God.

If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of His beings, we are loving God.

To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to Love God, and find Him as our own self.

MEHER BABA

"I HAVE COME TO SOW THE SEED OF LOVE IN YOUR HEARTS SO THAT IN SPITE OF ALL SUPERFICIAL DIVERSITY WHICH YOUR LIFE IN ILLUSION MUST EXPERIENCE AND ENDURE, THE FEELING OF ONENESS THROUGH LOVE IS BROUGHT ABOUT AMONGST ALL NATIONS, CREEDS, SECTS AND CASTES OF THE WORLD."

AVATAR MEHER BABA  
(1894-1969)

Merwan Sheriar Irani known as Meher Baba, was born in Poona, India, on February 25, 1894, of Persian parents. His father, Sheriar Irani, was of Zoroastrian faith and a true seeker of God. Merwan went to a Christian high school in Poona and later attended Deccan College. In 1913 while still in college, a momentous event occurred in his life . . . the meeting with Hazrat Babajan, an ancient Mohammedan woman and one of the five Perfect Masters of the Age. Babajan gave him God-Realization and made him aware of his high spiritual destiny.

Eventually he was drawn to seek out another Perfect Master, Upasni Maharaj, a Hindu who lived in Sakori. During the next seven years Maharaj gave Merwan "Gnosis" or Divine Knowledge. Thus Merwan attained spiritual Perfection. His spiritual mission began in 1921 when he drew together his first close disciples. It was these early disciples who gave him the name Meher Baba, which means "Compassionate Father".

After years of intensive training of his disciples, Meher Baba established a colony near Ahmednagar that is called Meherabad. Here the Master's work embraced a free school where spiritual training was stressed, a free hospital and dispensary, and shelters for the poor. No distinction was made between the high castes and the Untouchables; all mingled in common fellowship through the inspiration of the Master. To his disciples at Meherabad, who were of different castes and creeds, he gave a training of moral discipline, love for God, spiritual understanding and selfless service.

Meher Baba told his disciples that from July 10, 1925 he would observe Silence. Since that day he has maintained this Silence throughout the years. His many spiritual discourses and messages have been dictated by means of an alphabet board. Much later the Master discontinued the use of the board and reduced all communication to hand gestures unique in expressiveness and understandable to many.

Meher Baba has traveled to the Western world six times, first in 1931, when he contacted his early Western disciples. His last visit to America was in 1958 when he and his disciples stayed at the Center established for his work at Myrtle Beach, S. C.

In India as many as one hundred thousand people have come in one day to seek his Darshan, or blessing; from all over the world there are those who journey to spend a few days, even a single day, in his presence.

An important part of Meher Baba's work through the years has been to personally contact and to serve, hundreds of those known in India as "masts." These are advanced pilgrims on the spiritual path who have become spiritually intoxicated from direct awareness of God. For this work he has traveled many thousands of miles to remote places throughout India and Ceylon. Other vital work has been the washing of the lepers, the washing of the feet of thousands of poor and the distribution of grain and cloth to the destitute.

Meher Baba asserts that he is the same Ancient One, come again to redeem man from his bondage of ignorance and to guide him to realize his true Self which is God. Meher Baba is acknowledged by his many followers all over the world as the Avatar of the Age.

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## The Seven Realities

Meher Baba gives no importance to creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the UNDERSTANDING of the following seven Realities:—

1. The only REAL EXISTENCE is that of the One and only God, who is the Self in every (finite) self.
2. The only REAL LOVE is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).
3. The only REAL SACRIFICE is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself are sacrificed.
4. The only REAL RENUNCIATION is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
5. The only REAL KNOWLEDGE, is the Knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This Knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.
6. The only REAL CONTROL is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only REAL SURRENDER is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

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