

MEHER BABA

on

Be True To Your Duty



and Five other Messages

(Delivered to His lovers in Andhra  
and Sakori during 1953-54)

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**Sri Meher Baba's Message for the opening ceremony  
of Kovvur Meher Centre on 20th Nov. 1953.**

**BE TRUE TO YOUR DUTY**

I want you to make me your constant companion.

Think of me more than you think of your own self.

The more you think of me, the more you will realise my  
love for you.

Your duty is to keep me constantly with you throughout  
your thoughts, speech and actions.

They do their duty who, sincere in their faith and love,  
surrender to me, guided by the implicit belief in my  
Divinity as Baba.

They too do their duty who speak ill of me and condemn  
me through their writings urged by their genuine conviction  
that Baba is a fraud.

But they are the hypocrites who, not knowing their own  
minds, are constantly doubting; they are at times, through  
false emotions, inclined to believe in me; and at other to  
indulge in slanderous gossip against me.

No amount of slander can ever affect or change me; nor  
any amount of admiration and praise enhance or glorify  
my Divinity.

Baba is what he is.

I was Baba; I am Baba; and shall for ever more remain  
Baba.

My blessings to you all.

**Sri Meher Baba's Message to the Spiritual Conference  
of the Divine Life Society held at Venkatagiri,  
Nellore District, on 6th January 1954**

God cannot be discussed.

God cannot be theorised.

God cannot be argued about.

*Minoo J Bhambhani*

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God cannot be explained.

God cannot be understood.

God can only be lived by losing ourselves in Him through Love.

**Birthday Message sent by Sri Meher Baba to the Editor  
"Velugu", Rajahmundry, on 25th February 1954**

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"I am never born. I never die. Yet every moment I take birth and undergo death. The countless illusory births and deaths are necessary landmarks in the progression of man's consciousness to Truth,—a prelude to the Real Death and Real Birth. The Real Death is when one dies to self ; and the Real Birth is when, dying to self, one is born in God to live for ever His Eternal Life consciously.

I give you all my Love & Blessings for the Real Death and the Real Birth."

**Sri Meher Baba's Message delivered at Rajahmundry  
on 1st March 1954**

**EXISTENCE IS SUBSTANCE  
and  
LIFE IS SHADOW**

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Existence is Eternal, whereas Life is perishable.

Comparatively, Existence is what his body is to man and Life is as the cloth that covers the body. The same body changes clothes according to the seasons, time and circumstances just as the One and Eternal Existence is always there throughout the countless and varied aspects of Life.

Shrouded beyond recognition by the cloak of life with its multifarious folds and colours, is Existence Unchangeable. It is the garb of Life with its veils of mind, energy and gross



forms that 'shadows' and superimposes Existence, presenting the eternal, indivisible and unchangeable Existence as transient, varied and everchanging.

Existence is all-pervading and is the underlying essence of all things, whether animate or inanimate, real or unreal, varied in species or uniform in forms, collective or individual, abstract or substantial.

In the eternity of Existence there is no time. There is no Past and no Future; only the everlasting Present. In Eternity nothing has ever happened and nothing will ever happen. Everything is happening in the unending NOW.

Existence is God; whereas Life is illusion.

Existence is Reality; whereas Life is imagination.

Existence is Everlasting; whereas Life is ephemeral.

Existence is Unchangeable; whereas Life is everchanging.

Existence is Freedom; whereas Life is a binding.

Existence is Indivisible; whereas Life is multiple.

Existence is Imperceptible; whereas Life is deceptive.

Existence is Independent; whereas Life is dependent on mind, energy and gross forms.

Existence *is*; whereas Life *appears to be*.

Existence, therefore, is not Life.

Birth and death do not mark the beginning or end of Life. Whereas the numerous stages and states of Life which constitute the so-called births and deaths are governed by the laws of evolution and re-incarnation, Life comes into being *only once* with the advent of the first dim ray of limited consciousness and succumbs to death *only once* on attaining the Unlimited Consciousness of Infinite Existence. Life as such has no re-incarnation.

Existence, All-knowing, All-powerful, All-present God, is beyond cause and effect, beyond time and space, beyond all actions.

Existence touches all, all shadows and all things. Nothing can ever touch Existence. Even the very fact of its being does not touch Existence.

For Existence to assert itself as "existing," Life must be shed ; this means, realising Existence Consciously. It is Life that endows limitations to the Unlimited Self. Life of the limited self is sustained by the mind creating impressions ; by energy supplying the impetus to accumulate and dissipate these impressions through expressions ; and by gross forms and bodies functioning as the instruments through which these impressions are spent, reinforced and eventually exhausted, through ACTIONS.

Life is thickly linked with actions. Life is lived through actions. Life is valued through actions. Life's survival is actions. Life cognizant is actions-actions opposite in nature, actions affirmative and negative, actions constructive and destructive.

Therefore, to let Life succumb to its ultimate death is to let all actions end.

When actions end completely, Life of the limited self spontaneously experiences itself as Existence of the Unlimited Self. Existence being realised, evolution and involution of consciousness is complete ; illusion vanishes and the law of re-incarnation no longer binds.

Simply to desist from committing actions will never put an end to actions. It would merely mean putting into action yet another action—that of inactivity.

To escape from actions is not the remedy for the uprooting of actions. Rather, this would give scope to the limited self to get more involved in the very act of escaping, thus creating more action.

Actions, both good and bad, are like knots in the tangled thread of life. The more persistent the efforts to



undo the knots of actions, the firmer become the knots and greater the entanglement.

Only actions can nullify actions in the same way that poison can counteract the effects of poison. A deeply embedded thorn may be extricated by the use of another thorn or any sharp object resembling it, such as a needle, used with skill and precaution. Similarly, actions are totally uprooted by other actions when they are committed by some activating agent other than the 'self.'

Karma Yoga, Dhyan Yoga, Raj Yoga and Bhakti Yoga serve the purpose of being prominent sign-posts on the Path of Truth directing the Seeker towards the Goal of Eternal Existence. But the hold of Life, fed by actions, is so tight on the aspirant that even with the help of these inspiring sign-posts he fails to be guided in the right direction. As long as the 'self' is bound by actions, the aspirant or even the pilgrim on the path towards Truth is sure to go astray through self-deception.

Throughout all ages, Sadhus and seekers, Sages and Saints, Munis and Monks, Tapasvis and Sanyasis, Yogis, Sufis and talibs have struggled during their life time, undergoing untold hardships in their efforts to extricate themselves from the maze of actions and to realize the Eternal Existence by overcoming Life.

They fail in their attempts because the more they struggled with their 'self' the firmer the 'self' becomes gripped by Life through actions intensified by austerities and penances, by seclusion and pilgrimages, by meditation and concentration, by assertive utterances and silent contemplations, by intense activity and inactivity, by silence and verbosity, by 'japs' and 'taps' and by all types of Yogas and '*Chillas*'.

Emancipation from the grip of Life and freedom from the labyrinths of actions is made possible for all and attained

by a few, when a Perfect Master—Sad Guru, or Kutub—is approached and His grace and guidance are invoked. The Perfect Master's invariable counsel is complete surrender to him. Those few who do surrender their all-mind, body, possessions—so that with their complete surrender they also surrender consciously their own 'self' to the Perfect Master, have yet their very being left conscious to commit actions activated now only by the dictates of the Master.

Such actions, after the surrender of one's 'self' are no longer one's own actions. Therefore, these actions are capable of uprooting all other actions which feed and sustain Life. Life then becomes gradually lifeless and eventually succumbs, by the grace of the Perfect Master, to its final death. Life, which once debarred the persevering aspirant from realizing Perpetual Existence, can now no longer work its own deception.

I have emphasized in the past, I tell you now, and I shall age after age for ever more repeat, that you shed your cloak of Life and realize Existence which is eternally yours.

To realize this Truth of Unchangeable, Indivisible, All-pervading Existence, the simplest way is to surrender to Me *completely*; so completely that you are not even conscious of your surrender, conscious only to obey Me and to act as and when I order you.

If you seek to live perpetually, then crave for the death of your 'deceptive self' at the hands of 'Complete Surrender' to Me. This Yoga is the Essence of all yogas in one.

**Sri Meher Baba's Message given on 3rd March 1954**  
**at the Collector's bungalow at Kakinada**

It has been possible through Love for man to become God; and when God becomes man, it is due to His love for His beings. If people were to ask me "Have you seen



God?" I would reply "What else is there to see?" If they were to ask me "Are you God?", I would reply "Who else would I be?". If they were to ask me "Are you Avatar?", I would reply "Why else have I taken this human form?".

So, the only message I could give and have ever been giving is "Love God"; and you will find that your own self is nothing but God."

### **Sri Meher Baba's Message delivered at Sri Upasani**

**Nagar, Sakori on 20th March 1954**

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In the beyond State of God, sex does not exist. There, only one indivisible Existence prevails. It is in the realm of the illusory phenomenon called the Universe that sex asserts itself.

Babajan, the Perfect Master, who, in less than an instant, made me experience my Ancient Infinite State, had the Muslim-form of a woman. Upasani Maharaj who brought me down to normal consciousness had the Hindu-form of a man. As a young and beautiful girl, Babajan, who was of a noble and rich family, renounced the world just before she was going to be married, because of her great love for God and the urge to be one with God. When at Poona, with one kiss on my forehead Babajan made me know that I am the Ancient One. She was then about a hundred years old, sitting under a tree like a true 'Fakir'.

Every one of you, man or woman, of any caste, creed or colour, has equal right to attain Divinity. It has been possible for man to become God through love for God. External renunciation is not at all necessary. Each and all, man or woman, whilst attending to all duties in the every day walk of life, can attain to Divine Fatherhood and Universal Motherhood through honest love for God.

To express your love for God, you must live a life of love, honesty and self-sacrifice. Merely to chant the *Arti*, to perform Puja, to offer flowers, fruits and sweets and to bow down, can never mean that you love God as He ought to be loved. Similarly, merely giving darshan to masses, having crowds flocking around, delivering messages to multitudes and performing so-called miracles may conventionally be accepted attributes of a Divine Personage in your midst; but I say with Divine Honesty that all this is not necessarily a sign of true Divinity.

God is not to be lured but is to be loved. God is not to be preached but is to be lived. Only those who live the life of love, honesty and self-sacrifice, can know me as the Ancient One.

I can say with Divine authority that I experience eternally, consciously and continually, being one with you all, and one in you all. Any worship or obeisance done to any deity-animate or inanimate-to any Saint, Master, Advanced Soul or Yogi, eventually comes to Me. By offering pure unadulterated love to any one and to anything, you will be loving Me, as I am in everyone and in everything as also beyond everything.

I want you all to know that whatever you do, good or bad, the one thing not forgiven by God is to pose to be what you really are not.

With Divine Authority I repeat that we are all One. Being rich or poor, literate or illiterate, of high caste or of low caste, need not interfere with your loving God—The Supreme Beloved.

I give you all my blessings for the understanding that loving God in any form, in any way, will make you eternally FREE.



## MEHER PUBLICATIONS

Discourses by Meher Baba  
in 5 Volumes (1938 to 1943).

Bound Volumes of Meher Baba Journal  
Four Volumes (1938 to 1942).

Discourses by Meher Baba  
(in Marathi) in 2 Volumes.

Divine Theme (*with Charts*) by Meher Baba

Discourses by Meher Baba  
(in Hindi) in 3 Volumes.

Selected Discourses by Meher Baba (*in Bengali*)

Messages by Meher Baba (*Eastern & Western*)

Fragments from a Spiritual Diary  
by Princess Norina Matchabelli.

Gems from the Teachings of Meher Baba.

The Wayfarers by William Donkin.

The Work of Meher Baba with 'Advanced Souls,  
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by William Donkin.

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Avatar by Jean Adriel (Published in U. S. A.)

The Perfect Master by C. B. Purdom  
(Published in London).

Meher Baba by His  
Eastern and Western Disciples.

Hosh—E—Madhosh (*Poems in Urdu*)  
by Dr. Abdul Ghani Munsiff.

## MEHER PUBLICATIONS

The Sayings of Shri Meher Baba.

Meher Baba (*in Hindi*)

by Dr. C. D. Deshmukh, M. A. Ph. D.

Meher Baba (*in Persian*) by K. E. Afseri.

Meher Baba (*in Urdu*) by S. A. Abbas.

Shri Meher Baba (*in Marathi*)

by Dr. C. D. Deshmukh, M. A., Ph. D.

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Ways to Attain Supreme Reality by Meher Baba

*With interpretations in verse*

by Malcolm Schloss.

Mass Darshan by a Disciple

(35 days November—December 1952).

Meher Baba in The Great Seclusion (1949)

by Ramjoo Abdulla and

Dr. C. D. Deshmukh, M. A., Ph. D.

The Awakener (*Quarterly Journal*)

(Published in U. S. A.)

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ADI K. IRANI

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