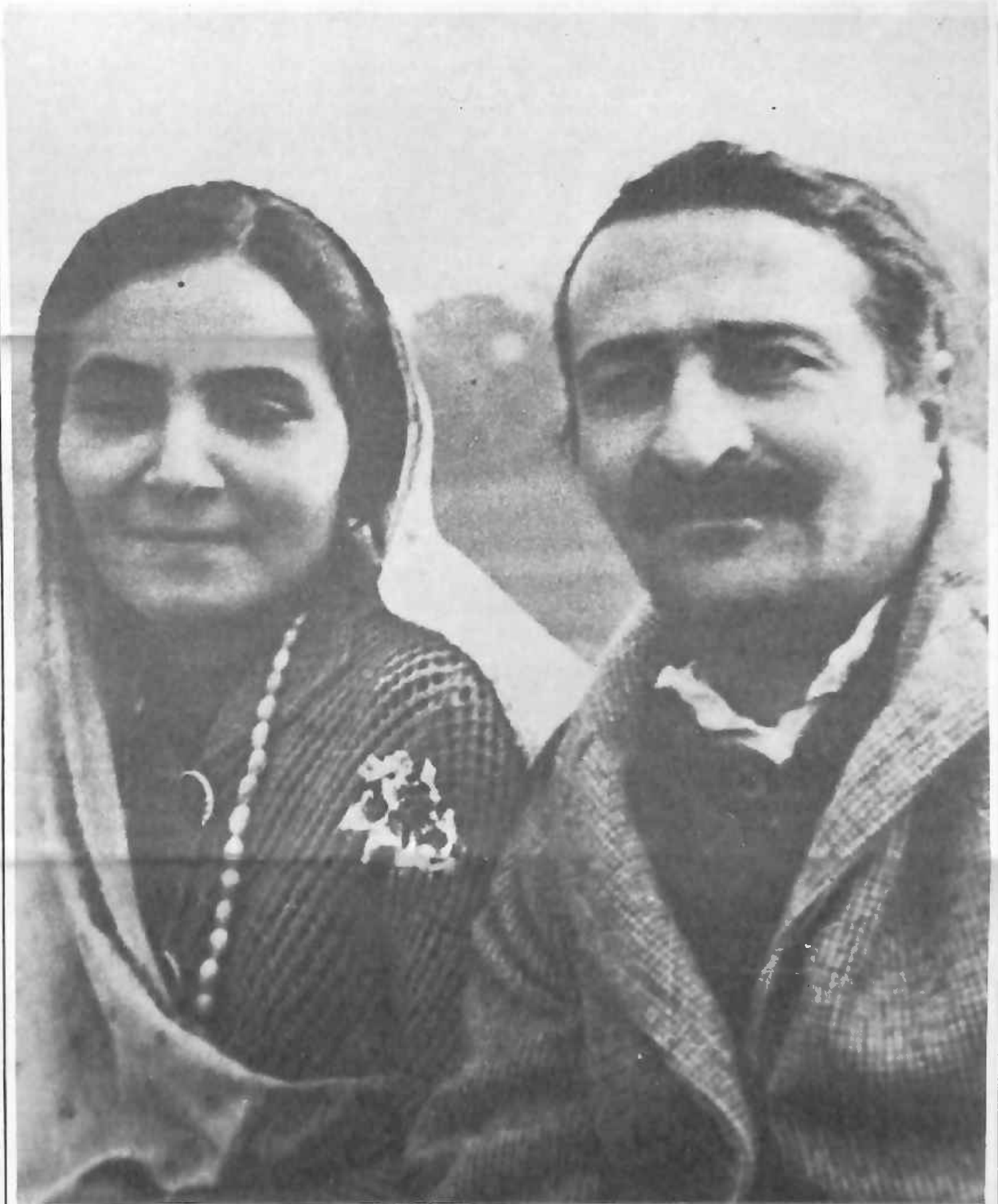


# MEHER BABA



HAPPY BIRTHDAY MEHERA!!!!

DEC **AUSTRALIA** 84

"LOVE HIM NEVER FORGET HIM FOR A MOMENT! HE LOVED TO BE LOVED" Mehera Irani.

( From a talk given at Mehera's Birthday Celebration at Avatar's Abode by Leigh Rowan )  
Baba said of Mehera that she was the purest soul in the universe and the only one who loved Him as he ought to be loved.

One Baba lover said of Mehera: "She represents His feminine aspect, certainly He has always said that while others are very near and dear to Him in varying degrees, she is the chosen one, the purest of the pure".

For many years Baba kept Mehera secluded from men, they were not permitted to touch her or even to speak to her. Naturally during tours, it was very difficult to prevent this from happening but nevertheless it was accomplished. During this time a blind chiropractor was the only man who was permitted to touch Mehera's face and to speak to her for five minutes. Baba asked him "What did you feel about Mehera?" and he replied "Mehera radiates love and purity. I felt she was the exact feminine counterpart of Baba."

Baba then turned and gave him a kiss.

Mehera's love for Baba was expressed beautifully and simply, and one realizes after being in her company that her every thought is for Baba, and this has been the case since she first met Baba when she was a young girl.

Mehera recounts a story of how she was at a musical programme where Baba was playing drums. He suddenly stopped and asked her what she was thinking, to which she replied; "I was looking at your hands Baba .. they are very lovely Baba." Baba turned over His hands and looking at them said "Oh, so you like my hands do you?" The playing resumed but Mehera thought that she must always think of Baba in case He asked her that question again. She did not ever wish to reply that she was thinking of something else other than Him.

Another quality one notices about Mehera is that she seems supersensitive to Baba's needs. Adi made the following comment which emphasises this aspect.

"Be supersensitive to Baba's moods and act accordingly and anticipate His needs before He asks- I know of only one disciple, Mehera, who does this for Baba 100%."

Mehera's love for Baba seems to be that rare balance of human and Divine Love, and one Baba lover commented that "Mehera not only loves Him as God, but as her darling, her child, her baby.

All the years of being His best beloved have not made Mehera at all casual about His least kindly gesture. She has recounted how Baba had sat on her bed (He never sits on anyones bed) and she said she was greedy and asked Him to sit on the other side also and bless it with His presence.

The following poem was written by Mehera at Baba's request and was read out before Him to all present at the Sahavas - Myrtle Beach, 1956.

May I always be blessed by your company  
I want your company at every moment  
of my life, and only  
in your cause should this body be sacrificed.  
O you, the Infinite One, have infinite  
attributes,  
Do not be indifferent to me!  
O Meher Baba, GURU OF GURUS,  
I ask nothing but this last wish,  
I don't ask for God or for God-realization,  
or powers or authority. My only wish is:  
Please don't be indifferent to me!

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#### REMEMBERING HIS NAME.

"The remedy for all ills is to remember Me constantly and wholeheartedly."

-Meher Baba-

Baba! In the long tradition of the Ancient One, Baba has once again left us a pathway to Himself via His Name, a way to etch a groove along which love can flow. Indeed, the repetition of His Name and wholehearted remembrance of Him appear to be His particular message for that part of humanity from whom He allows service by obedience. No one is excluded from the simplicity and complexity of using this mantra of mantras. Simplicity, because it appears so easy; complexity, because one faces many upheavals and challenges on allowing God into one's life. There are specialised talents: only the musician can serve with sound, the artist through visual beauty, the philanthropist through intelligent action, but all lovers are invited to constantly remember Him by using His Name - Baba.

The name is considered to be representative of the person not only in Old Testament Semitic tradition but also in modern society. Whether we recite in Psalm 8, "Yahweh, our Lord, how great Your Name throughout the earth!" or analyse the legal significance of our own name in the form of a signature, we cannot help but marvel at the God-Man's simple but effective technique for eliminating the small 's' self and establishing the capital 'S' Self. It was said of Baba as Jesus, "But God raised Him high and gave Him the Name which is above all other names." (Philippians 2:9); and in the Lord's Prayer, "Father, may your name be held holy." (Luke 11:2). As in the past, Baba has yet again placed power in His Name, the power to transform the seemingly finite consciousness and propel it towards its true destiny.

Perhaps the most noticeable users of God's Name outside the Baba community are the members of the International Society for Krishna Consciousness. The dedication and perseverance of this group of God's devotees awakened during the Avataric period can only serve as Baba's inspiration and example to us all as they attempt to repeat God's Name in the Hare Krishna formula continuously.

This brings us to facing the practical issue of taking Baba's Name in our daily lives. Based on personal experience, the number one problem is probably the postponement syndrome - the tendency to procrastinate because we're too busy at this moment. Initially, there needs to be time to discipline the mind into thought - patterns that become habitual. The pilgrimage to Baba's Tomb provides the perfect opportunity to immerse in Him so fully that thoughts of self are more easily supplanted. Listening to stories of Baba widens our repertoire so that more everyday incidents remind us of Baba. Our own Avatar's Abode is moving towards being a centre to which we can occasionally retreat for the purpose of re-establishing His Name and presence in our hearts.

The nature of the mind causes it to become blasé to that to which it is exposed daily, so that after a period of time our best placed photographs of Baba can become ineffective as reminders of Him. It may become necessary to plan a strategy which includes a variety of memory joggers and occasional changes of approach to which only imagination is the limit. I always guessed there must be a good reason for electronic alarm watches having the ability to beep on the hour every hour! By using association techniques, a hundred and one previously insignificant sights and sounds can become reminders to repeat Baba's Name, even the annoying screech of the neighbour's cockatoo. In fact, the more repulsive the association, the more effective the reminder. It's all a matter of how seriously we are willing to take God at His Word and overcome the postponement syndrome.

The present excess of mental illness appears largely due to the many fears which worry many people, even children. The name of Baba is a gift from God, which, if used frequently will begin a process of restructuring the personality around a love which drives out fear and hatred. This is not to say that Baba doesn't continue to present us with challenging life situations as part of the purifying process that sandpapers our rough edges. Sometimes, on reflection, we may indeed appear to be handling life's challenges worse than in previous years because our closeness to the unfinished work of art prevents us perceiving progress towards truth; or perhaps many of our faults remained dormant in earlier years because Baba in His compassion gives only the amount to work on that we can cope with. As our human love is preparing for the gift of divine love we expect a widening of our perspectives, a movement from the individual to an all-encompassing oneness, from conditional love to unconditional love, and an increasing ability to distinguish by intuition what comes from ignorance of ego and what comes from God. But, best of all, we are asked by Baba to develop a trust in Him which wipes out all worry of the process and its results and only concentrates on how to love and obey Him better.

"I am in each heart but I am sleeping there. It is my old, old habit. In order to awaken me you should always call out to me, saying "Baba, Baba, Baba" continuously. Then I, who am in your heart, will not find any pleasure in remaining asleep. Let alone sleep, I shall not find time even to doze!" -Meher Baba-

Chris Gillen.

#### LETTER FROM GURUPRASAD-(continued from last issue)

This letter was written by Francis to the Australian Baba Lovers-6/13/66

Dear Ones in Baba,

It is really extraordinary the attitude of people (including ourselves in the past) to the whole business of God and Self-Realisation. I am speaking of those who are "interested", not of the mass who never even think about it. People try and "meditate" by themselves, and, with the tiniest result think, "Ah - now I am on the "path", if not knocking on the door". Or they band together in a "Group" without a Master and chit-chat (Continued next page)

about the path and relate to one another their "experience". Or they join a Society, or a school of Mysticism and study some Courses, a graded course of reading and spiritual exercises under a Teacher or a Master, and even obtain "help" from unseen or departed or disembodied Masters, (big shots). And they are very pleased with themselves and everything and feel different from those who are not "interested". "When did you first come into contact with Truth?" they ask one another. And some become "advanced" and study "higher papers" or "secret teaching" and receive higher "initiations". They now are knowers. They have a graduation degree and may go on to a post-graduate course and study the deeper side of mysticism and become "helpers" of the rest of the people still in darkness and even leave their bodies and visit another (what a thrill!) And there is no end to the bloody nonsense. What is called religion, is 10 parrots repeating after one parrot. What is called esotericism, is the road to deeper darkness (which they think is light), and a greater involvement in illusion (which they think is freedom).

Baba's attitude is "Don't. But if you persist, don't come to me when you get into trouble. You did these things for your own sake, NOT for Me." With Baba the same as with Jesus there is only one path: "Love Me and serve your neighbour". This is the true way to God. Doing one's job in life, whatever it is, with love and not for personal gain, and serving and suffering and rejoicing with one another. This is the way of self-forgetfulness. When self is entirely lost, God is found.

Baba does not, of course, condemn true spiritual discipline, which is based upon renunciation of personal security, comforts and attachments. But they are only of value if they lead the aspirant to Baba's feet and surrenderance to Him. There was a case in point just before we left Meherazad.

A man who had been a mendicant for years came to Baba, told the tale of his austerities and asked His blessing. Baba said, "You have not obliged me by doing all this. The point now is, are you ready to do whatever I tell you to do?". The man answered, Yes. "Alright. I want you to continue the life of wandering and begging, but in addition I want you to drink a bottle of wine every day." The man was shocked. He had been systematically purifying his body over a period of years and now he was being asked to defile it. He started making excuses. How would he be able to obtain a bottle of wine every day? He had no money and he couldn't expect people to supply this as part of his begging. Baba said, "That is not your worry. I will see that it is supplied. Will you drink it?" Finally the man said no. Baba said "It is easy to lead the life you have been living. It is very difficult to obey me". Baba then said, "Alright, I will be pleased with you if you just do one thing for me. Only eat the food cooked by another." Even this was pretty severe, because such men never touch food cooked by someone else- it is impure. They beg raw ingredients and cook them themselves. He accepted this order, received Baba's blessing and departed.

A sequel: Later, he camped by a river where there was no habitation - a place that supplied grain and some veges to mendicants. He obtained some, cooked and ate it, and became ill. He had to leave the place. When he started eating cooked-by-another food again he regained his health. Of course, this was not Baba's doing. The illness was simply the result of a man breaking his word given to the Master. One's word broken to anyone has its repercussions. We generally do not know of them because they are not necessarily immediate and obvious. Another story:

Just before Baba's last Birthday, telegrams were received from relatives of a man who was very ill asking for Baba's grace that he get well again. This man had lived with Baba once and obeyed Him. At that time Baba had put him into strict seclusion and silence for three years in a tiny cabin. Even when a cobra got in one day he did not leave his seat or call out. But his obedience was not without self interest. He expected some reward, some sort of realisation out of it and when Baba said that the only reward He ever gives is final Realisation and that depends solely on the whim of His grace, and that that can never be earned or demanded- it comes wherever the disciple is, the man thought "Well, if that is so, I may as well be living my own life," and occasionally over the years visited Baba.

Then came his illness and his relatives expected Baba to heal him. They got no medical aid, but sent a telegram demanding that Baba heal him, asking Baba what sort of God He was to let such a great devotee suffer, and the sufferer was crying out to Baba to cure him, or to let him die. Baba had him brought by train and ambulance from Bombay and told Goher, our doctor, to give him all possible aid. He was past medical cure. Baba visited him and stayed awhile with him every day. After a week Baba had him taken by ambulance to Meherabad and placed under Dr. Donkin's care. Before leaving, he apparently knew he was dying and asked Baba to visit him once more before he left his body. Baba promised. Just before he died he complained to his attendant that the light was too strong and was hurting his eyes. The room was in semi-darkness. Then he shouted. "BABA!" and left his body. Baba had given His reward for this life- some glimpse of Himself, and a good kick-off for the next life.



## GOD, MIND, and FREE WILL:

The Scientific Evidence - an interview with a Nobel Neurophysiologist.

Sir John Eccles is a scientist who believes in God. Not only that - he says so publicly. What's more, he thinks he's found proof. Guess where? In science.

Isn't it unusual for a scientist to concern himself with religious issues? Probably, but Sir John Eccles is unusual, and not afraid to ask religious questions. In fact, he decided to dedicate his life to studying the human brain because of some religious questions he began to ask as a medical student when he was seventeen.

"I wanted to know what I was, what was the meaning of life, what was thought." He recalled. "I looked to the philosophers, and found that they were extremely ignorant of the brain and the mind. And what arrogance these people put on their useless explanations!"

If there were better answers anywhere, thought Eccles, they would come from a deeper understanding of how the brain works. He then decided to make neurophysiology (the study of the nervous system) his life's work.

What has that life's work revealed to him? That we as human beings indeed do have a free will, and therefore, moral responsibility. We can, and do choose our actions and so are responsible for the consequences of our choices.

How can the workings of the brain tell him that?

Well, he explained, it all begins with a finger, one that you want to move. Sir John Eccles knows that when you move a finger, that simple motion is the culmination of millions of unutterably complex chemical and electrical interactions, occurring within milliseconds in neatly ordered sequence in your brain. That's what won him a Nobel prize in 1963. (Chemical ways that nerve cells transmit instructions to one another)

Recent research has shown that the "firing mechanism", starts in a region at the top of the brain, called the supplementary motor area, he said. "But that still doesn't answer the primary question: How is the firing mechanism initiated?"

Further research offered a clue. If the subject of an experiment did not actually move his finger at all, but merely thought about it, detectors indicated that his supplementary motor area was firing, although the motor cortex of the brain - which controls the movement of the muscles themselves - was not. In another study of people with Parkinson's disease, in which movement becomes shaky and uncontrolled, thinking about a movement caused the supplementary motor area to fire, even though the movement itself might not follow because the supplementary motor area's "path of talking" to the motor cortex had been destroyed by the disease.

"So," said Eccles triumphantly, "the supplementary motor area is fired by intention. The mind is working on the brain. Thought does cause brain cells to fire."

The physiology of movement proves to Eccles that we have freedom of will, that something outside of a purely mechanical process is involved in our actions. "You have the mental ability to decide to act," he said. "If you can do it on an elementary level - moving a finger - it follows that you can do it on a more complex level".

Sir John Eccles (an Australian by the way) is a spry eighty year old. "Of course there is an interface between science and religion, but we must protect it against a takeover from scientists, the ones who say, "Just wait. It can all be explained". These are not scientists. These are scientistic people, scientists gone beserk."

"This is an age which is more beset by superstition than any other age - the worse superstition is that "materialistic science" will soon be able to explain and diagram exactly how the brain works."

"I accept all their scientific theories, but it doesn't explain at all how I as a thinking being exist and can do things." In other words we are finding out how but not why.

Eccles offers this alternative. "Let us believe that we are mysterious beings with all these wonderful abilities. Let us accept what is given. You say that is against science? It isn't against science. Science is created by imaginative thinking. Science and religion are very much alike. Both are imaginative and creative aspects of the human mind. The appearance of conflict is the result of ignorance."

Take the creation issue that so often divides the church from science. According to Eccles, there's actually no conflict between Christian beliefs about the origin of man and those of believers in evolution. The early church said only that the origin of the human body must be other living matter. On the other hand, the creation of the soul as a divine act cannot be denied by science. It's entirely outside the role of science. If science and religion cannot be reconciled, we're headed for the dark, and deserve to be so. We will end up as victims of technology - the usual fruit of science; and superstition - the bad fruit of religion.

But the Nobel laureate thinks there's hope. For he believes that the

materialists are on their way out philosophically, to be replaced by an Ecclesian kind of dualism, in which the material and spiritual - joined together by the interaction of mind and brain - are equally honoured and inextricably linked.

"The materialists have had their long innings of arrogance. Their beliefs have worn out. They lead us nowhere. Materialism gives you a hopeless, empty life, one without values. Values are spiritual things, giving primacy to love, courage and passion." says Eccles.

Albert Outler, professor emeritus at the School of Theology in Dallas lauded Eccles for "raising the blockades" that a machanistic, materialistic approach "the customary scientific world view" - has imposed on spiritual questions. He went on to ask "How do we get from free will and moral responsibility in simple physiological acts to the most complex global issues".

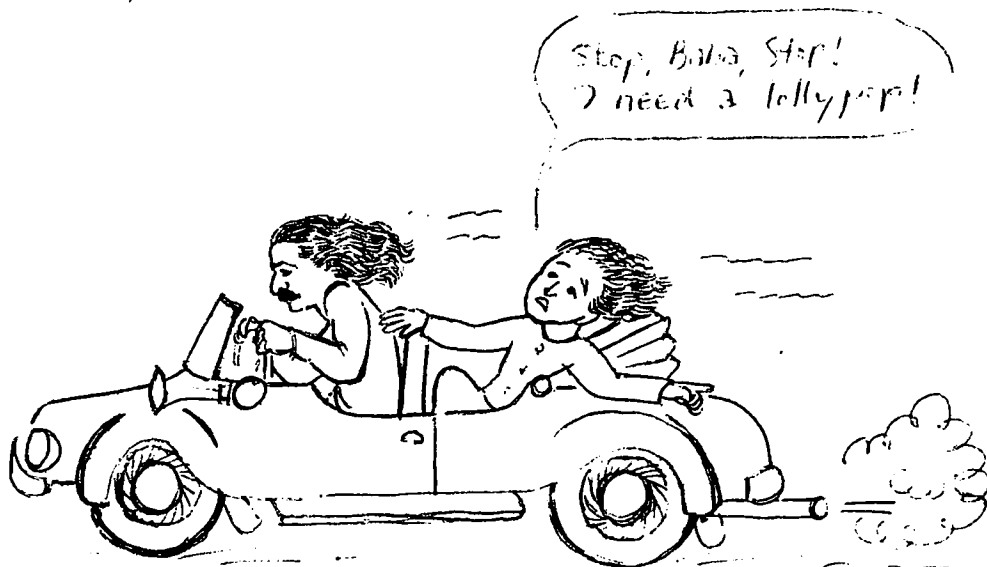
If there's an answer to that one, it will come from a recognition that the brain and something outside it, beyond it - something Eccles calls the mind - are in constant interaction one with the other. And the motive force for that mind is a spiritual one.

"Each of us is a unique, concious being, a divine creation," Eccles concluded. "It is the religious view. It is the only view consistent with the evidence."  
(An extract from the Dallas Times-Herald)

(Don II page 83)

Such Powerful Wine  
You are,  
Master.  
You tear me to shreds,  
reduce me to tears,  
Then build me up again.  
In the Ocean of Your Eyes  
I have found my Home.  
O Beloved, Beloved,  
So near, always so far  
So meek, so wild!  
You devour my heart,  
You leave me helpless,  
Then proceed to show me  
Your LOVE  
and Your POWER

"lost"



*The shifting of the centre of interest from unimportant things to truly important values is comparable to the transfer of power from the steering wheel to the hand who knows the destination.*

#### SPECIAL MELBOURNE ANNOUNCEMENT

Jai Baba. Due to very low attendance, there will no longer be regular monthly meetings held in Melbourne. The interest and support just isn't there.

We have found, however, that on the occasion of special events, attendance is really good; so we have decided to direct our energy into having fewer - but more appealing - gatherings. Please help us if you can. We are happy to open our home for any ideas you have ... or we will readily support anyone else who wishes to hold an event in their home or elsewhere.

Future events will still be listed in this newsletter, so do keep an eye on the calendar. NOTE: The December film showing listed in this issue.

Our home is still very much open to anyone, for any purpose, connected with Meher baba; even if someone would just like to pop in and talk about Him. Now, to let you know what we have available here:

For research or browsing, there is an extensive archive of written material by and about Meher Baba ... as well as a lending library, free literature, and the books Much Silence and the Narrow Lane at \$1.00 each. Information about travelling to India and other Meher Baba world centres is also available, as well as contacts for photographs and books of Baba.

- Jim and Irish Migdoll.



DID YOU KNOW ?????

A new Baba group has been formed in Nigeria under the name Fellowship of Meher Baba.

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Jean Adriel, one of Baba's early western disciples passed away on May 16th. at a convalescent home in Southern California. She was the author of 'Avatar', a book describing her early life with Baba.  
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Baba's twin nephews are visiting California at present - Sohrab & Ruston. The Los Angeles group arranged an interesting event - a visit to Disneyland.  
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Visitors to Avatar's Abode this month are Lance Bonnington from Seattle, USA via India and enroute to New Zealand and Christine Sproule and son from Albury. A Baba lover of many years - Joyce Bird from England and Lorraine Brown who is about to travel overseas for 12 months.  
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DON'T FORGET -- Bookings for accommodation on Avatar's Abode over Christmas should be made as soon as possible as Christmas is usually a busy period.

Please remember all bookings and accommodation enquiries MUST be made in writing through the secretary of the Avatar's Abode Trust P.O. Box 779, Nambour. Qld. 4560

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\*\*\* WARNING \*\*\*

BABA IS AN EGO HAZARD !!

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MEHER BABA AUSTRALIA

P.O. Box 56, Hunters Hill. N.S.W.2110

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Treasurer: Leigh Rowan

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Brisbane

Tues. 11th Dec. 7.30pm at Jack Morman, 15 Ludlow Street, Hamilton. Remember, parking in Eblin St. Your hostess will be Rainie, and videos will be shown

\*\*EVENTS\*\*

### Sydney

Wednesday evening Discourse meetings, Suite 1, 54 Alfred St, Milson's Point at 7.30 pm. Pot luck dinners before the meeting every 2nd. Wed. For further details, please phone Garfield Wells on 436.2188.

Monthly meetings at Meher House on the last Saturday night of the month at 7.30 pm. Enquiries Ross or Jenny Keating phone 938.3737.

.....  
Canberra

Contact Richard & Janice Thompson for meeting information etc. 77 Stadbrooke St, Deakin.  
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### Melbourne

Friday evening Dec. 14th, 8 pm. at the South Yarra Public Library... the latest film of Meher Baba; "Meher Baba's Call" will be shown. Some Baba lovers feel that this is the finest film of Meher Baba yet (myself included!) ... Do try to make it. The public is welcome, so bring along a friend or relative if you like. Baba lovers are requested to make a \$3 donation towards the rental of the library & projector. For the general public admission is free Please arrive on time as the hall is rented by the hour... Jim Migdoll.

Contact point (for Melb.) Jim & Trish Migdoll, 2A Erskine St, Armadale, ph: 20.7146. Books, literature, info., world contact etc.

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Avatar's Abode

Sunday Jan. 6th. - Work Bee 10 am  
Meeting 12 noon, Picnic lunch 12.45  
Video 1.30 and Volleyball 2.30  
.....  
Mehera's birthday afternoon tea & light entertainment & Arti. Sat. Dec. 22 at 2.30 pm. Please bring a plate.  
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Christmas Day 25th. Midday Pot Luck Lunch & maybe some volleyball !!  
Don't forget to bring contributions for the Xmas lunch table.  
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Sat. 5th. January 7.30 pm in Baba's House - films & reminiscences shared by those just returned from India.  
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Meeting/discourse reading/talks & tapes every 4th. Friday at Phyllis & Alan Smith, Post Office Rd, Mapleton. 457.347  
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