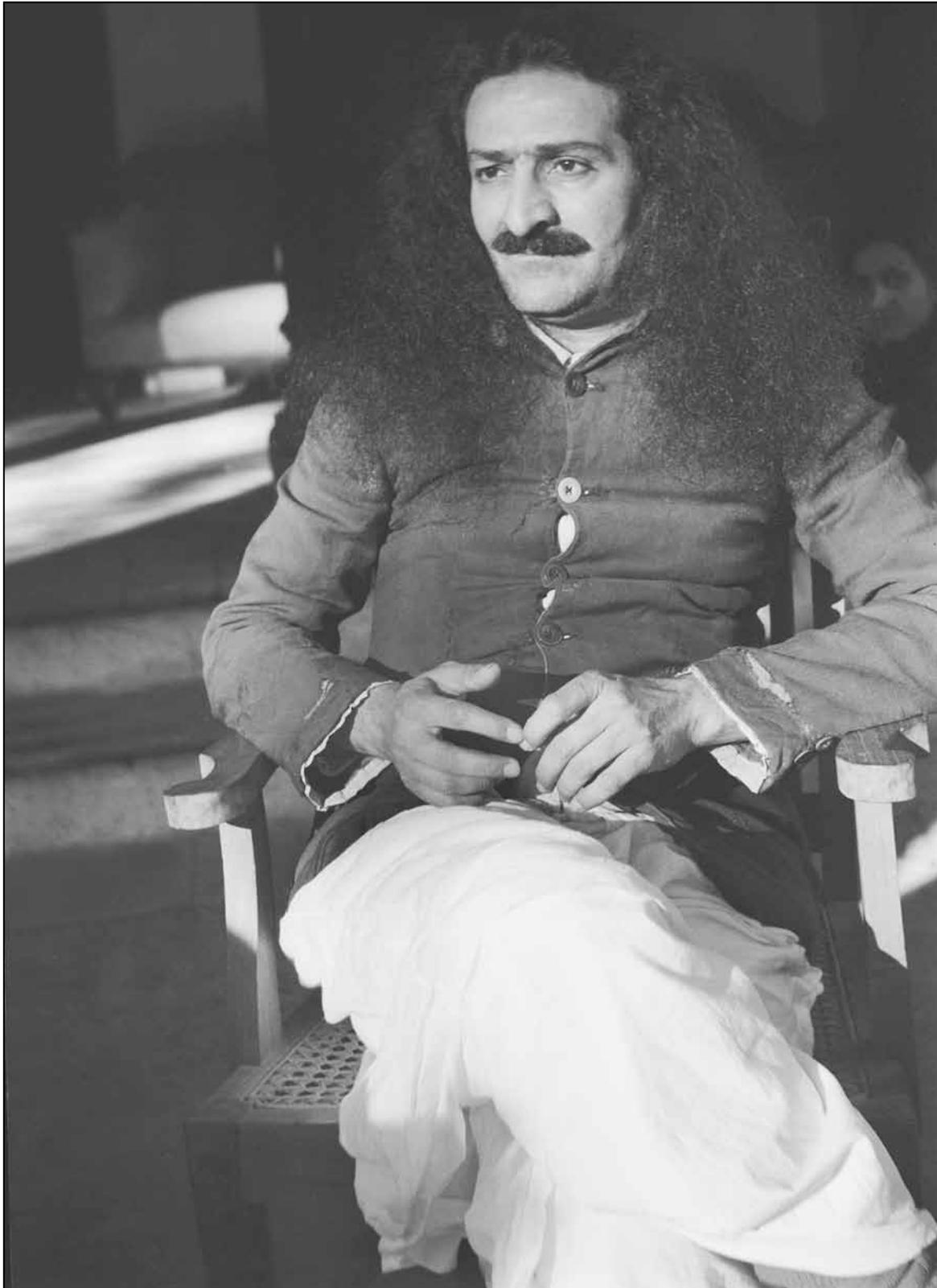


# Meher Baba Australia

December 2014 – February 2015



One in love tastes the glories of life to the full. The blissful heights of joyousness and the buoyant feelings of heavenly delights are the steady steps towards divine oneness. Love surrenders to the will of the beloved, gives all to the beloved, sacrifices all for the beloved, lives for the beloved, dies for the beloved. This supreme state of love is the God-state, for what is God but love – infinite, unbounded, eternal love? Love annihilates the lower self, and expresses the higher self. So, dear soul, long for your divine beloved till you become one with your beloved.

# Stories of the Blue Bus at Meherazad

*Gusi Carpenter*

## The Journey to Quetta – Meherwan Jessawala talks in Mandali Hall, October 2014

*Transcribed from a recording made by Bernard Brusford*

Meher Baba was travelling all over India in the Blue Bus. There was quite a crowd in the bus. It has a capacity of 15 seats but Baba was crowding 25 to 30 people in there with all the baggage and belongings. There were two racks on the sides that were stacked with bags and luggage was loaded on the top. The bus was absolutely jam packed. Baba was going ahead in a car with Elizabeth. She got a car from America and later on he started going in the car and the bus would follow.

One day Baba wanted to go to Quetta. At that time there was no India and Pakistan. India was one whole country. On the way there was a river that had to be crossed and there was no bridge only a sort of pontoon bridge where they float empty barrels with planks on the top tied together. Only small cars or pedestrian traffic can go across. Baba's car passed through then the bus came and the guards tried to halt the bus. Eruch was driving. Before the guards could stop it he got on the bridge and started to drive. As the bus proceeded the planks broke and the bridge was getting destroyed behind them. The guards were shouting, 'Stop! Stop!' but there was no looking back. Baba had ordered 'Follow me'. So Eruch was going full steam ahead. He knew they wouldn't allow him to cross otherwise. Meanwhile the women felt so frightened with all the water splashing around - they were in the middle of a deep river so they started singing the Bujaawe Arti. Katie [Irani] described the way they sang. They never sang it so earnestly before or after. On the other side Baba had a lantern and was watching the whole thing and the arti being shouted by the women inside the bus. It was pouring at the time and there were waves like on the ocean. When Eruch arrived, Baba said 'What took you so long?' Eruch replied, 'Baba you were like flying in an aeroplane, I'm driving an elephant across the river!'



*The Blue Bus at Meherazad 2013. Photograph courtesy of Gusi Carpenter.*

## Meher Baba's work in the Blue Bus comes to an end

*Thanks to Davana Brown for her collaboration in writing about the Blue Bus*

When you look at old photos of the Blue Bus, piled high with luggage, one can only wonder at the workout Baba gave this vehicle. Originally built to house 16 or 18 people, including the drivers Baba filled it to bursting with sometimes close to 30 women, children, and pets, including Elizabeth's pet dog Kippy and a fish transported in a round fish bowl. Katie Irani recounted how this fish regularly had its water changed until, in one place where the mica content of the water was very high, the fish died! The bus was so overloaded with baggage both inside and on its roof that it is hard to believe that it actually could move.

Manu Jessawala and Katie Irani, both participants of the Blue Bus tours, would often comment with laughter on the plight of the women in the bus. Since the construction of the bus was not air tight, dust from the roads would inundate them as they drove along. By the time the women reached their destinations they were white with dust and looked like they had been doused from head to foot with flour.

The bus was constructed with single seats on the left side and two-seater benches on the right (the driver's side). Baba assigned everyone their seats with three women on the two seat benches. But still the bus could not seat all the women Baba squeezed in, so the youngest members would sit in the aisle on small folding stools that Elizabeth bought for that purpose. Obviously the ride inside the bus was anything but physically comfortable.

After the Blue Bus Tours ended Sarosh, as the mayor of Ahmednagar, used the bus for public transport in the town for a period of time, maybe several months. Passengers were on that bus and little did they know that the Godman and disciples had used it!

But eventually the engine started faltering and it needed to be retired from action. So what to do with it? Baba decided to hold a raffle. Each Baba lover could purchase a raffle ticket and the winner was to get the Blue Bus. Keki Desai, a very old Baba lover from Delhi was the winner. But Keki lived in Old Delhi where there was no room for the bus so Keki wrote back to Baba and, because the bus had been used by Baba and had such a great history, he wanted to give it back to Baba.

*Continued over page*



*The Blue Bus inside the gates at Upper Meherabad in 1938 which shows it completely loaded up. Photograph courtesy of Felix Schmid.*



*Meher Baba outside the Blue Bus at Meherabad, 12 February, 1952. With him from left are Gustadji, Baidul, Pendu and Eruch, the four companions who walked with Baba during the last journey of the New Life.*

© MSI Collection.

When Baba heard this, he said, 'It has come round my neck again!'

In the meantime Baba travelled to Mount Abu with the women. He was constantly travelling in those days. While he was there he sent word back to Sarosh, who again had the bus at the Sarosh Motorworks, and to Kaka who was the manager of Meherazad, that he wanted to go into a deep seclusion on his return. He instructed them to renovate and refit the Blue Bus and turn it into a cabin where he could do his seclusion work. So while Baba was away the engine and front of the bus were removed and the main portion of the bus was placed on oil barrels that had been filled with sand in its current location at Meherazad. A brick surround was built to finish it off. Then the seats were removed and the inside was painted and renovated. You can still see the original sliding wooden shutters inside at the front through which Baba could communicate with the driver.

Baba used this Blue Bus for his great 40 day seclusion that took place from 22 June 1949 before he entered into the New Life on 16 October 1949. The area where the Blue Bus stands was partitioned off with bamboo matting and nobody was supposed to have any contact with him apart from those he decided to have with him. When Baba came out of the seclusion he announced to the mandali that the work that he had done in this seclusion at Meherazad, he had not done anywhere else in the world.

### A Little Poem to the Blue Bus

*There were curious gazes, unabashed stares,  
Delighted faces, amusing glares,  
Tongues and heads and beards awagging  
Children's laughter with jestful bragging!  
Would speak a wise one, 'upon my word,  
This is the Circus that we have heard  
Was forthcoming soon; it is no yarn,  
It's the biggest we've seen in Hindustan!'*

*Mani S. Irani*

<http://www.theawakenermagazine.org/avol19/av19n02/av19n02p07.htm#Little%20Blue%20Bus>

## Katie Irani Remembers the Blue Bus Tours



**"Baba Never Performed Miracles...Yet Miracles Often Happened"**

<http://katieirani.com/videos-section-2.html>

In this video, Eruch Jessawala begins with a narration of his own

account as a driver of the Blue Bus for a dramatic 20+ minute crossing over a wooden pontoon bridge crossing the Indus River (in early 1940s before the partition)...then Katie describes being one of the passengers who witnessed this amazing feat against all odds...although the image of the pontoon bridge given in this video is a short bridge, the actual bridge they crossed was much longer, and their harrowing crossing went on for more than 20 minutes.



**"Blue Bus Tours: Meher Baba Visits Holy Sites All Over India With The Women Mandali"**

<http://katieirani.com/videos-section-2.html>

In this video, when prompted by a young

pilgrim to talk about Lord Krishna, Katie Irani recounts how during their travels on the Blue Bus Tours, they would often encounter advanced souls..., visit the tombs and shrines of Perfect Masters and Saints..., encounter masts..., as well as visit the sites of two previous Avataric advents: Lord Krishna and Lord Buddha.



**"Meher Baba's Blue Bus Tours (1938-1941) Memories of Katie Irani"**

<http://katieirani.com/videos-section-1.html>

Pilgrims often asked Katie what it was like, what did the women mandali do everyday, while touring with

Meher Baba on the Blue Bus Tours. In this video Katie describes her role as a cook, along with Manu Jessawala during these tours, which includes a hilarious episode of the 'dancing dal', as well as some insightful glimpses into the spiritual life the women mandali lived with Meher Baba.

# A Minor Advent

*Peter Rowan*

In 1921 our Beloved Avatar Meher Baba explained for certain spiritual reasons there occur in varying centuries two types of Avataric Incarnations, major and minor.

We must begin by mentioning although our Beloved made several references to ‘minor’ advents over the years there are only two specific incarnations which he gave a definite identity to.

The first well defined minor incarnation that Meher Baba made his disciples aware of in 1921 was of the celebrated warrior king Shivaji who was active around three hundred and fifty years ago, with the further elucidation a few years later in 1926 that Shivaji’s guru, Ramdas, was a Perfect Master of the time and ‘laid the seed’ for our Beloved’s present circle of disciples during this Avataric Advent!

We will leave Shivaji and Ramdas for a short time and dilate on further interesting information from our Beloved about other minor advents.

In 1930, Baba in a passing comment to some of his disciples informed them that during one of his minor advents he lived in deep seclusion as a Buddhist monk in Burma existing for ten years on water only. This is extremely interesting as Buddhism travelled very quickly to Burma soon after the advent of Lord Buddha about 2500 years ago.

Another minor advent of curious birth is that our Beloved has said that



*Meher Baba in Egypt, 1932.*



*Shivaji’s portrait (1680–7), housed in the British Museum.*

he had been a sweetmeat seller in Northern India at one time. It might be interesting to note here that the term ‘sweetmeat’, a sugary confection, is often used by the Sufis to denote the loving nature of the Beloved’s eternal presence.

In 1932, another just as curious event occurred when the Beloved had

sent to Norina Matchabelli a post card from Egypt of a pyramid, mentioning that she and others of his circle had been with Him at this ancient site in ages past.

And again in 1933 when in Portofino Italy Baba said “I often incarnate as an unknown master” and told the disciples he had been in Portofino previously.

To emphasise all these incidents of passing mention is to my mind an extremely good idea as it gives us a more rounded world view on which to base our understanding of the Avataric Presence in our lives. Our Beloved in this regard has given us many valuable explanations to concern ourselves with i.e. ‘The Avatar is the first drop eternally active’ and ‘The Avatar exists in the bodiless state, the formless state of Nirvikalp Samadhi, yet utilises his gross subtle and mental bodies transformed into a universal state in Sahaj-Samadhi, for universal work in every state of consciousness’, which gives us plenty to think about.

Again, when in Avila Spain in October 1933 Baba related to his disciples at the Cathedral of St. Teresa “Long before the cathedral was built I would rest and meditate here”.

We now arrive at the most astounding revelation by Avatar Meher Baba concerning a minor advent I have ever come across.

During the blue bus tours of 1938 the Beloved and his companions

*Continued over page*

went to a small town on the Narmada River in the centre of India known as Mandla, here he told the group, “In an in-between incarnation I was the greatest philosopher of all time, Shankaracharya, but I did not reveal Myself fully”, he then showed the disciples where Shankaracharya had his seat near a waterfall.

Astounding as this is, if we reflect upon the following, answers will not necessarily reveal anything but questions may; Avatar Meher Baba further informed his group “The Avatar can never be less but he can take a minor incarnation where he does not reveal his Perfection fully”.

That Shankaracharya was Perfect there can be no doubt yet it is clear that even as a perfect master, the Avatar is far beyond even this grand spiritual status.

By most scholarly accounts, even though other suggested dates vary considerably, Shankaracharya was born about the mid 8th century in South India. By the age of eight his spiritual precocity was such he had mastered the texts of the Vedas, the essence of all Hindu doctrine laid down by the Perfect Master Vyasa around three thousand years ago. Shankara, as he was known as a child, then left home at this extraordinary young age in search of his guru, finishing up at Mandla.

It was in Mandla he met the Sadguru Bhagatvatpada who immediately accepted him as his disciple and set him to work writing a commentary on the Brahma Sutras to propagate the Advaita-Vedanta philosophy of non-dualism which thereafter became Shankara’s life long work; eventually becoming perfected by his Guru he became known as Shankar-acharya, great master and teacher.



*Adi Shankara with Disciples, by Raja Ravi Varma (1904).*



*The replica of Meher Baba's Tomb at Mandla.*

To break the thread of this wonderful story I would like to relate a few other incidents that took place at Mandla with Avatar Meher Baba and the disciples. On December 28th 1938 Baba told them very forcefully, “Mandla’s earth is soaked in spirituality as it was inhabited in ancient times by very great souls,” he then put his feet in the Narmada River, sanctifying it, according to his direct statement.

To show the absolute esteem our Beloved had for Mandla he intended making it one of his principle spiritual centres for his Universal Work, even though he never proceeded with it Baba sent Pendu back to Mandla to build there a replica of his Tomb; this structure is there to this day! Avatar

Meher Baba remarked at the time “Mandla is my spiritual home of ages ago and therefore I am having this structure built because of My link with it from the past”.

Before returning to our perfect master and teacher Shankaracharya I would care to mention a few more directly historical facts concerning the great Shivaji and also some amazing comments by our Beloved.

Shivaji was born into a cultured aristocratic Maratha clan in 1627 and his father had a private army of about two thousand soldiers, his birth was at Shivneri Fort not far from Pune and at the time Maharashtra and the Deccan Plateau was ruled by three Mughal Islamic Sultanates, one being in Ahmednagar.

It is said that as a growing lad Shivaji particularly enjoyed studying the Hindu epics, the Ramayana and Mahabharata and these were to influence his lifelong defence of Hindu values. As he grew older it became quite apparent that he was not going to kowtow to the Mughal rulers and continuously agitated against them and eventually raided the Mughal territory near Ahmednagar and thereafter further raids took place with great skill but not without cost as the Mughal Emperor Aurangzeb was highly incensed by this ‘mountain rat’ as he called him and defeated him many times.

Shivaji’s exploits continued for the rest of his life with enormous success with battle after battle reclaiming most of Maharashtra for the Hindu with an eventual army of one hundred thousand strong.

Shivaji had five wives and six children, and did not proclaim himself king until six years before his death. His impact on the Indian sub-

continent in his attempt to rid it of Islamic rule cannot be minimised, even after his death the momentum of his forceful discharge under the orders of his great guru Ramdas reverberated throughout the country until Aurangzeb's rule was completely exhausted and he withdrew his armies from the Deccan for the last time.

After his death Shivaji was entombed at Raigad the fort he had made his capital 80 km from Mahabaleshwar. It is a reasonably modest tomb located in front of a small Hindu temple on the ruins of the upper slopes. Shivaji was about 52 years of age at the time and even though some contemporaries say he was poisoned, according to historical data it is more likely he died from a severe fever complicated by intense dysentery.

We can now exclaim for Ramdas once again the reverence and esteem accorded him by Shivaji, a fort eight miles from Satara known as Sajjindag was gifted to him as his private domain by the great Shivaji and is where this formidable sadguru took samadhi. It is still a place of pilgrimage for those worshipping his memory to this day.

Perhaps here a few further words on Ramdas would be enlightening.

As a young boy Ramdas was more interested in spiritual studies than worldly pursuits, in fact it is said that his mother attempted to dissuade him from his spiritual life and attempted to have him married at the age of twelve but he ran away becoming a sanyasin and adopted the name Ramdas, the servant of Lord Rama. For twelve years he underwent intense discipline in yoga and meditation in the Nasik



*Statue of Shivaji at Raigad fort, Maharashtra.*

area of Maharashtra. After meeting his guru he wrote many noteworthy poems and literary works and his large body of writing even now is very influential in Maharashtra.

A final word for the Emperor Aurangzeb; he was a highly spiritual soul who had a cloak of Prophet Muhammad bought to the village of Khuldabad near Ellora, which our Beloved has referred to as 'the valley of the saints', and had it placed in a mosque there, it is still displayed once a year. Aurangzeb chose to stay with his Sufi murshid in Khuldabad and is buried in a simple dargah alongside his preceptor in a small mosque opposite to where the cloak is housed.

A few interesting side issues are now at hand concerning the Beloved and his momentous minor advent as Shivaji.

In 1921 when Meher Baba was explaining to his disciples about Himself having been Shivaji he said that one of them had been Shivaji's wife, it is not clear which wife, and another had been the Mughal General killed by Shivaji. In this last instance Baba was referring to Afzal Khan who was disembowelled by Shivaji with a weapon known as a tigers' claw.

Later, in 1930, Baba also told the mandali that Mahatma Gandhi and the British Viceroy to India Lord Irwin had spiritual connections with Him in the time of Shivaji.

In the later years of the 1940s and 50s Avatar Meher Baba visited several of the forts connected with Shivaji, saying it was necessary for his work, one notable occasion was when he took the great fifth plane mast Ali Shah of Ahmednagar with Him to Purandhar Fort, forty miles

from Pune and sat in seclusion with him daily for three hours over several days.

In as much as we understand or misunderstand the nature of these activities of our Beloved over the years one detail should not escape our earnest attempt to consider the universal ramification that is implied.

When our Beloved Avatar Meher Baba said in 1926 that Ramdas laid the seed for his spiritual circle now, he added "As I have laid the seed of the new circle to be, which will manifest in four hundred to five hundred years", the implication of course is there will be another minor incarnation in about four hundred years!

A further historical exploration should now take place about Shankaracharya and his principle role, which was to stamp out the excessively ritualistic Brahmanism of the day and propose that all knowledge must be experienced not theorised, and as the foremost exponent of Advaita-Vedanta which literally means 'one without a second' he clearly enunciated that intense study of the truth of the Vedas could undeniably determine for the seeker that all is One!

*Continued on page 27*

# East-West Gathering Talk

## Given by Bernard Bruford

In 1958 Meher Baba directed two families, the Brufords and the Rouses, to move to Avatar's Abode. Together we were going to honour Baba's invitation and come to Guruprasad. In the four years till 1962 we were in regular contact with Francis Brabazon and thus indirectly with Baba. Robert and Lorna Rouse travelled with their six year old daughter Radha who was the youngest westerner to attend. With my mother Joan, and sister Joanna aged 21, I attended as a 19 year old. My father John decided that it was not appropriate for him to attend. He was recovering from a heart attack and so it was with trepidation that we left him even though Lorna's brother Ken would be with him outside working hours.

On 1st November 1952 we were not at Guruprasad but travelling by ship on the waters between Colombo and Bombay. Not what had been planned - we had not anticipated being late. Most of the Australian group of about 35 came by ship with an itinerary of flying the last leg from Colombo to Bombay. At Colombo we learnt that our Indian Airlines plane was needed for the Indo Chinese war effort. There was only a few tickets available on other flights which were allocated to some of those who had not previously met Baba.

Letters from my father received en route contributed significantly to a vast array of emotions. On 16 October he wrote, "Each day, early, you should try and establish firmly in your minds again the purpose of your trip, in order

to see you through the day. And again each night. In this way you can make yourselves **ready** for the meeting. One must see to it that one is ready for Baba." And on 25 October his words were, "Now is nearly **the time**. You must **forget me and everything else** except being with BABA, and pleasing Him. He will be **most** pleased if you make the **most** of your opportunity." My sister tells how her concern was whether she would measure up.

Arrival early morning at the Bombay wharf on 2 November was our first taste of the incredible loving hospitality bestowed on us daily by a huge team of volunteer workers. Kishore Mistry came on board while we awaited permission from customs and immigration to disembark. Mostly we had not ever heard of arati. Kishore placed a photo of Baba on a table together with a lighted candle and with a beautiful voice sung what he told us was a song of praise to Baba. It was Kishore who got us to Victoria Terminus and escorted us to Pune where we were met by Francis at the railway station. First a meal and then on to Guruprasad.

This was a time of incredible emotional overload: meeting with my godfather Francis again after nearly four years, the culture shock of our first day in India with its associated colour, sounds, smells and extremes of wealth, the Cuban missile crisis and the world's two most populous nations at war. And in the back of my mind there was my father's words of wisdom imploring me to forget him back home

at Avatar's Abode and everything else except being with Baba.

At Guruprasad Francis took us onto the raised platform and Baba stopped the programme to meet and greet us with a loving embrace. At the time I did not comprehend how fortunate I was to be having my third meeting within six years with our GodMan.

Also very memorable for me at this time was our group being the centre of attention in front of 5000 attentive faces.

It is my pleasure to share some of the isolated events that remain highlighted in my memory as an impressionable 19 year old who still had very little idea of what it really means to love, serve and obey the GodMan.

I alluded to the hospitality of the volunteer workers. This cannot be underestimated. They were there to help with everything - getting us on the right bus, escorted private shopping trips to the bazaar. Particularly for my sister Joanna and others this loving hospitality is an enduring loving memory.

One photo I took is a permanent memory of how I had little idea of pleasing and serving Godman. A small chink of sunlight suddenly came through a small gap in the cloth pandal and shone on Baba. To my astonishment, almost instantly, a person raised an umbrella to shield Baba from that little ray of direct sunlight - my photo shows it now ending on the umbrella. This person knew something of serving - I however at the time in my ignorance considered it a little extreme.

I remember the morning sessions as being very much like a small family gathering catching up on all the news. There were many questions from Baba as to how well we slept and about our health. At the time I had no concept of how such relatively minor issues could possibly fit in with how the Godman thing was very serious stuff. Although I had previously observed the human side of Godman being man, I somehow had difficulty accepting that this could rank in importance with what I thought was the much more serious side of things such as discourses. The big discourse at the East West Gathering was “*The Four Journeys*”. Everyone else seemed to be able to follow and give importance to what to me was incredibly complicated. I was too embarrassed and perhaps too ashamed to admit that I really had virtually no idea about what was being talked about - despite a large chart and Francis pointing to it things that Baba was saying through Eruch.

One morning to entertain Baba, Robert and Lorna Rouse sang Francis’s song *Cradle Song For God* which is published in *Let Us the People Sing*\*. I remember how touched Baba was and how he requested them to sing the three verses again. The last line reads:

*We are not prepared yet for our own glory.*

There are parts of the Gathering that I remember very clearly where I paid particular attention to Baba over many hours. This was watching the darshan line file past Baba. On my first or second day I observed Baba’s timing and economy of time. A typical scenario was Baba’s eyes meeting the person who was about to bow down. As soon as the person lowered their head Baba would do something else

such as turn to talk with Eruch or someone behind him or most often his eyes would scan the gathering making so many individual contacts. The incredible thing that I noticed was that very often Baba would return his eyes to the person who had just bowed and was now raising their head and there would be another eye contact. So often the timing was so impeccable where I suspect the person would feel that Baba had given them so much attention. For me it became a time pass concentrating on whether or not Baba would get his eyes back before the person looked up. And what was so amazing to me is that so often when Baba did not look again at the person it would be when they themselves did not look up - probably overcome with the emotion. But of course there were times when Baba appeared to fail with the timing and when the person looked up Baba would be interacting elsewhere. So for many hours I concentrated on watching Baba as people bowed paying particular attention to his timing.

About 10 years back I shared with a group while staying at the old Pilgrim Centre of how in 1962 I had observed Baba’s timing. I was then told how a lady who attended the East West Gathering had left Meherabad a few days previously and had told that when she looked up to Baba after having bowed before Him she was very aware that Baba was no longer paying any attention to her. She was always so grateful in having being in Baba’s company and having bowed before Him, but she was always very aware of Baba with his face turned away when she looked up.

Some days after she had recounted her 1962 meeting with the Lord some people arrived and introductions

took place. One person was an Indian who said “I remember you from the EWG” and she responded that she did not think they had met. He agreed they had not met but said how he remembered her bowing down to Baba. He said that the reason he could remember so well was that he was standing behind Baba and as she bowed down Baba had turned round and said to those behind him just how much this person loved him.

My meeting Baba in 1962 and also previously would at times give rise to feelings of guilt that I was not worthy to have met with Baba. I was very very aware that there were so many many people who led the type of life that I aspired to. Some of these people were part of the Baba Family and they all so so much would have dearly loved to have met his physical form. In the 1970s I shared my concerns with Mani and she patiently heard me tell of my feelings of unworthiness. Her first response was, “Well that is how you feel - imagine how I feel - I am his sister”. She later explained how it all depends on our sanskaras. Despite this explanation I still at times feel so unworthy because of my commissions and omissions.

As I said earlier my father did not attend the 1962 Gathering. After the event he wrote from Avatar’s Abode to a friend who had attended that “there was no question of my not being well enough to come, but that BABA in his love and compassion came to me here”.

*\*Let Us The People Sing by Francis Brabazon - Cradle Song For God pp 47.*

*Bernard gave this talk at the 50th Anniversary Commemoration of 1962 East-West Gathering, Meherabad, India, November 2012.*

# The New Humanity

*Meher Baba*

As in all great critical periods of human history, humanity is now going through the agonizing travail of spiritual rebirth. Great forces of destruction are afoot and seem to be dominant at the moment, but constructive and creative forces which will redeem humanity are also being released through several channels. Although the working of these forces of light is chiefly silent, they are eventually bound to bring about those transformations which will make the further spiritual advance of humanity safe and steady. *It is all a part of the divine plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.*

At present the urgent problem facing humanity is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms which they assume in the various spheres of life. Military wars are, of course, the most obvious sources of chaos and destruction. However, *wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver at their root.* Wars and the suffering they bring cannot be completely avoided by mere propaganda against war; if they are to disappear from human history it will be necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in *economic or some other subtle, form of warfare.* Military wars, with all the cruelty which they involve, arise only

when these underground causes are aggravated.

The root-cause of the chaos which precipitates itself in wars is that most persons are in the grip of egoism and selfish considerations, and they express their *egoism and self-interest* individually as well as collectively. *This is the life of illusory values in which men are caught.* To face the Truth is to realise that life is one, in and through its manifold manifestations. To have this understanding is to forget the limiting self in the realisation of the unity of life.

With the dawn of true understanding the problem of wars would immediately disappear. *Wars have to be so clearly seen as both unnecessary and unreasonable that the immediate problem would not be how to stop wars but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things.* In the light of the Truth of the unity of all life, cooperative and harmonious action becomes natural and inevitable. Hence, the chief task before those who are deeply concerned with the rebuilding of humanity is to do their utmost to dispel the spiritual ignorance which envelops humanity.

Wars do not arise merely to secure material adjustment; they are often the product of uncritical identification with narrow interests which through association come to be included in that part of the world which is regarded as "mine." *Material adjustment is only part of the wider problem of establishing spiritual adjustment, but spiritual*

*adjustment requires the elimination of self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.*

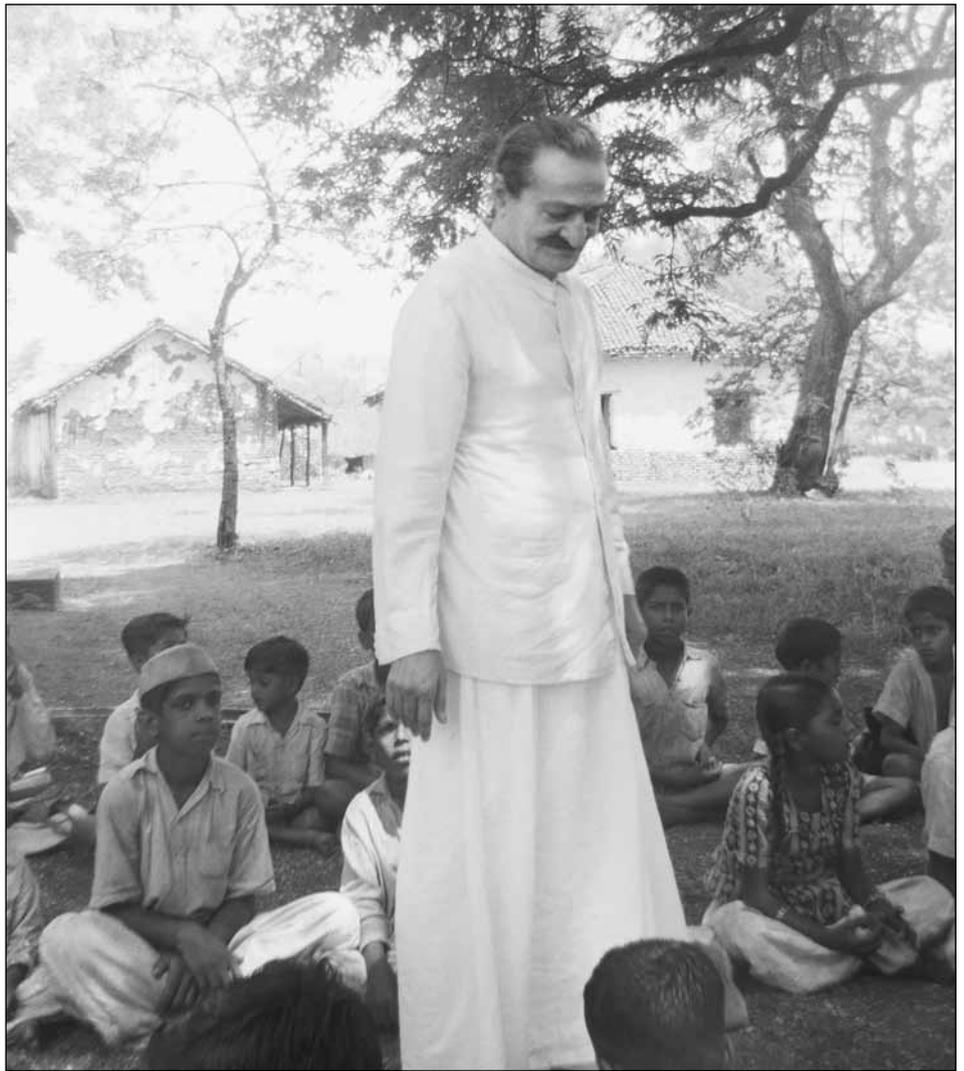
To understand the problem of humanity as merely a problem of bread is to reduce humanity to the level of animality. But even when man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt if he has spiritual understanding. Economic adjustment is impossible unless people realise that there can be no planned and co-operative action in economic matters until self-interest gives place to self-giving love. Otherwise, with the best of equipment and efficiency in the material spheres, humanity cannot avoid conflict and insufficiency.

The NEW HUMANITY, which emerges from the travail of present struggle and suffering, will not ignore science or its practical attainments. It is a mistake to look upon science as anti-spiritual. *Science is a help or hindrance to spirituality according to the use to which it is put.* Just as true art expresses spirituality, so science, when properly handled, can be the expression and fulfilment of the spirit. Scientific truths concerning the physical body and its life in the gross world can become a medium for the soul to know itself; but to serve this purpose they must be properly fitted into the larger spiritual understanding. This includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific

truths and attainments are liable to be used for mutual destruction and for a life which will tend to strengthen the chains which bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

*The coming civilisation of the New Humanity shall be ensouled not by dry intellectual doctrines, but by living spiritual experience.* Spiritual experience has a hold on the deeper truths which are inaccessible to mere intellect; it cannot be born of unaided intellect. Spiritual truth can often be stated and expressed through the intellect, and the intellect surely is of some help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headaches they can co-operatively examine their experience of headache and make it explicit to themselves through the work of the intellect. If a person has never experienced a headache, no amount of intellectual explanation will suffice for making him understand what a headache is. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for it.

Spiritual experience involves more than can be grasped by mere intellect. This is often emphasised by calling it a mystical experience. Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical and unconnected with experience. In fact, true mysticism is none of these. *There is nothing irrational in true mysticism when it is, as it should be, a vision of Reality. It is a form of perception which is absolutely unclouded, and so practical that it can be lived every*



*Meher Baba in Satara on 7 June, 1956 during the program to feed 105 poor children, near Judges bungalow compound, Satara. © MSI Collection*

*moment of life and expressed in every-day duties. Its connection with experience is so deep that, in one sense, it is the final understanding of all experience.* When spiritual experience is described as mystical one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness. All that is meant is that it is not accessible to limited human intellect until it transcends its limits and is illumined by direct realisation of the Infinite. Christ pointed out the way to spiritual experience when he said, "Leave all and follow me." This means that man must leave limitations and establish himself in the infinite life of God. Real spiritual

experience involves not only realisation of the soul on higher planes, but also a right attitude towards worldly duties. If it loses its connection with the different phases of life, what we have is a neurotic reaction that is far from being a spiritual experience. The spiritual experience that is to enliven and energise the New Humanity cannot be a reaction to the stern and uncompromising demands made by the realities of life. Those without the capacity for adjustment to the flow of life have a tendency to recoil from the realities of life and to seek shelter and protection in a self-created fortress of illusions. Such reaction is

*Continued over page*

an attempt to perpetuate one's separate existence by protecting it from the demands made by life. It can only give a pseudo-solution to the problems of life by providing a false sense of security and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a side-tracking from the true Path. *Man will be dislodged again and again from his illusory shelters by fresh and irresistible waves of life, and will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.*

Just as a person may seek to hold onto his separative experience through escape, he may also seek to hold it through uncritical identification with forms, ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are in most cases fetters to the release of infinite life. If they were a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right, independently of the life which they might express. When this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. The New Humanity will be freed from a life of limitations, allowing unhampered scope for the creative life of the spirit; and it will break the attachment to external forms and learn to subordinate them to the claims of the spirit. The limited life of illusions and false values will then be replaced by unlimited life in the Truth, and the limitations, through which the separative self lives, will wither away at the touch of true understanding.

Just as a person may seek to hold

onto his separative existence through escape or identification with external forms, he may seek to hold it through identification with some narrow class, creed, sect or religion, or with the divisions based upon sex. Here the individual may seem to have lost his separative existence through identification with a larger whole. But, in fact, he is often *expressing* his separative existence through such an identification, which enables him to delight in his feeling of being separate from others who belong to another class, nationality, creed, sect, religion or sex. *Separative existence derives its being and strength by identifying itself with one opposite and contrasting itself with the other.* A man may seek to protect his separate existence through identification with one ideology rather than another or with his conception of good as contrasted with his idea of evil. *What results from identification with narrow groups or limited ideals is not a real merging of the separative self, but only a semblance of it. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.*

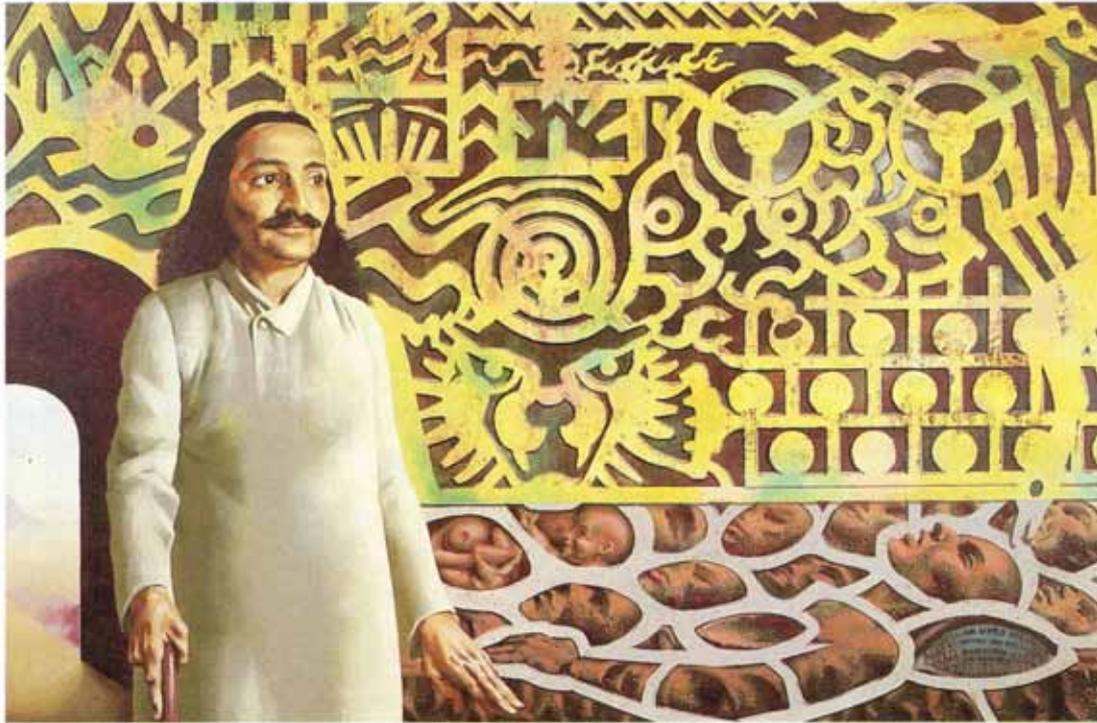
The large mass of humanity is caught up in the clutches of separative and assertive tendencies. For one who is overpowered by the spectacle of these fetters of humanity, there is bound to be nothing but unrelieved despair about its future. One must look deeper into the realities of the day if one is to get a correct perspective on the present distress of humanity. The real possibilities of the New Humanity are hidden to those who look only at the surface of the world-situation, but they exist and only need the spark of spiritual understanding to come into full play and effect. The forces of lust, hate and greed produce incalculable

suffering and chaos, but *the one redeeming feature about human nature is that even in the midst of disruptive, forces there invariably exists some form of love.*

Even wars require co-operative functioning, but the scope of this co-operative functioning is artificially restricted by identification with a limited group or ideal. *Wars often are carried on by a form of love, but it is a love which has not been understood properly. In order that love should come into its own, it must be untrammelled and unlimited.* Love does exist in all phases of human life, but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion. If there is to be a resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it — *a love which knows no corruption and is entirely free from individual or collective greed.*

The New Humanity will come into existence through a release of love in measureless abundance, and this release of love can come through spiritual awakening brought about by the Masters. *Love cannot be born of mere determination; through the exercise of will one can at best be dutiful.* Through struggle and effort, one may succeed in assuring that one's external action is in conformity with one's concept of what is right; but such action is spiritually barren because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within; it is in no way amenable to any form of inner or outer force. Love and coercion can never go together, but while love cannot be forced upon anyone, it can be awakened through love itself. *Love*

*Continued on page 25*



*'The Visitation' by Oswald Hall.*

## Oswald Hall's Painting at the Canberra National Gallery

*Peter Rowan*

A few years ago after John Parry had shifted to the Avatar's Abode area from Melbourne he kindly gave me an excellent catalogue of a retrospective exhibition of paintings and other works by my dear friend and mentor Oswald Hall.

As I turned the pages I was somewhat surprised at not seeing any paintings of Avatar Meher Baba, that is until the second last image in the catalogue, there was a painting by Oswald called 'The Visitation' which I had not seen before, it was a depiction of Avatar Meher Baba that absolutely astounded me, I was amazed at its metaphoric brilliance and execution; why hadn't I seen this painting before I thought I knew all of his paintings of Avatar Meher Baba? It then became clear to me, the year Oswald painted it

was 1972 the year I had shifted from Melbourne to Sydney.

This retrospective exhibition of the works of Oswald Hall took place in 1991 at Melbourne's Niagara Gallery some months after Oswald had died at the age of 74, they were for sale and the 'The Visitation' was listed at a modest \$4000.

I decided to find out from John Parry where the painting was and if it may still be available for sale, he didn't know its whereabouts and suggested I contact Niagara Gallery in Melbourne, but received no response to my email, so for the time-being I put my acquisitive and enquiring nature to rest.

Early in 2014 John Parry asked me if I was aware that Paul Smith in Melbourne, our mutual Baba lover

friend and close friend of Oswald's, had published a book\* on Oswald's paintings, poems and writings, and John being fully aware of my intense association with Oswald throughout the 1960s thought I would be more than interested to get a copy; I was thrilled at the prospect and John contacted Paul who generously sent me a copy gratis.

On unwrapping the volume the first thing to capture my attention was 'The Visitation' displayed beautifully in colour on the front cover; once again I became concentrated on this wonderful painting and decided to contact Paul, not only to thank him for the book but to enquire if he knew of the painting's whereabouts.

*Continued over page*



*Meher Baba in Camberwell, Melbourne, August 1956. Photo taken by Le Buchanan. Used with kind permission of Margaret (Buchanan) Harrison.*

Paul didn't know, but told me that Oswald's dear wife Betty, before she had died, had bequeathed some of his works to the Canberra National Gallery and perhaps 'The Visitation' was among them and as it turned out this was the case!

The Canberra National Gallery is a very large and prestigious institution, the Gallery holds in its collection some 150,000 works of art but only 2% of this vast collection can be displayed at any one time, so after contacting the Gallery I was told that 'The Visitation' was not on display but I could make an appointment for a private viewing, which I did in April 2014.

We will break the thread of the narrative here for a time to concentrate on some of the factors which made my association with Oswald Hall so decisive.

I met Oswald in 1962, I was 24 and he 45, and without further embellishment at this stage it should

be sufficient to say that he and he alone made me fully aware of the Advent of Avatar Meher Baba.

Avatar Meher Baba had graciously visited Oswald and Betty Hall's home on Sunday 12th August 1956, as they had offered it to the Beloved for his stay when visiting Melbourne.

Some very moving events took place between Baba and Oswald such as when Baba asked Oswald if he had built the mud brick house himself, and on being told he had, Beloved Baba commented on how much love had gone into its building, Baba with interest then visited each room including the bathroom where He very touchingly mimed the action of the shower with his fingers.

As Oswald had thoughtfully modified a sofa for Baba's comfort if he had decided to stay there, Beloved Baba made a special point of sitting on it. Baba looked around at Oswald's paintings and then looked deeply into

Oswald's eyes; sometime later Oswald wrote of this most loving moment, "He gazed intently, tenderly and long, and I in those loving depths most sweetly swam till lost, found that they were my very own".

Avatar Meher Baba then asked everyone in the house including the mandali, to be silent. Oswald recalled having his eyes closed during the silence and after a while Baba told Oswald and Betty, "I have blessed this house, live here always and never sell it or let it".

Oswald was then given the rare honour of driving Beloved Baba to his next destination and on departing from the house Baba clapped Oswald on the shoulder with a 'let's go', Oswald

returned inside to get his coat, and confided in me years later the deep remorse he felt at returning to get the coat instead of going at Baba's insistence that very moment; Oswald would also often recall how wonderful it was when Baba said to him "You don't know how fortunate you are to be driving me". During the course of this journey Eruch and Francis were sitting in the back of the car and Baba had been stern with Francis. Whilst being driven, Beloved Baba commented on what a good driver Oswald was, and turning to him said, "Francis is very dear to me". More will be told of Oswald's association with Francis shortly.

Beloved Baba was due to leave Melbourne the next day, Monday, for Sydney and as fate would have it Oswald had been called to attend jury service with the possibility of being selected for service for the whole day; naturally Oswald had informed Baba

of this possibility. While waiting for selection Oswald concentrated on an inner image of Baba for the duration of his waiting and as it turned out was not required for jury service at all and was away from Baba for only about an hour.

In the afternoon at the airport Baba called Oswald to him and asked what had happened at jury selection, with a sort of 'That's the way it goes with me'.

Oswald had a volitive nature whereas his dear wife Betty was a very refined and retiring person; she loved Baba dearly. It should be told here that Betty had her own 'Visitation' from the Beloved; Oswald had the good fortune to have Baba's Darshan again at Avatar's Abode in 1958, whereas Betty had to stay behind. During the course of Baba's visit to Avatar's Abode Betty was going quietly about her house chores when she looked up, and there was Avatar Meher Baba standing there looking lovingly at her.

Oswald Hall was highly intellectually disposed and so it must be said that his paintings reflect this innate disposition and cannot be not considered when analysing his work, particularly 'The Visitation', which epitomises his spiritual and intellectual insight into psychological truths which he saw absolutely within the framework of his intense relationship with Avatar Meher Baba. I will dwell on some of these insights a little later when I will briefly analyse 'The Visitation' and its astounding breadth of vision.

Firstly some autobiographical details of Oswald's life will help give a clearly delineated idea of the young artist and his endeavour toward spiritual and artistic freedom.

It was not in the least surprising



*Francis Brabazon (left) with Oswald Hall at Baron Frankenberg's property in Camden, NSW 1943.*

that Oswald entered the National Gallery of Victoria in 1934 at the age of 17, his father L. Bernard Hall was Director of this Gallery for 40 years and Head of its Art School. His father died the following year when Oswald was 18, Oswald continued with his artistic pursuit and at this early age showed great promise, he won a prize for portraiture and then in 1938 at the age of 21 won the Victorian National Gallery's prestigious travelling scholarship, but with the outbreak of the second world war was unable to travel to Europe in accordance with the award.

In 1936, two years earlier, Oswald had come into close contact with Francis Brabazon as Francis was posing as a life model for students at the Gallery; I have seen an excellent life drawing in pencil of Francis by Oswald also a brilliant head study from this period.

By the age of 20 Oswald was associating with Francis who was 10 years his senior and making a name for himself as a painter also; the following year 1938 was the year the Contemporary Art Society was formed,

primarily as a reaction to the Victorian National Gallery conservatism, and Oswald and Francis were very much a part of this new avant-garde.

In 1939 Oswald and Francis were exploring spiritual possibilities, they were together in a book store and Oswald opened Paul Brunton's book *A Search in Secret India* and was immediately attracted to a photograph of Meher Baba.

Continuing his association with Francis, in 1943 he went to the Baron Von Frankenberg's home at Camden outside of Sydney and practised Sufi discipline under the Baron's guidance but told me later that even then Meher Baba was very much his main focus. When in 1945, *The Discourses of Meher Baba* arrived in Australia he gave up all Sufi practises and devoted himself 100% to Avatar Meher Baba.

Oswald's association with Francis continued well into the 60s, mainly by written correspondence as by this decade Francis was one of Avatar Meher Baba's Mandali.

It will be necessary now to consolidate my debt to Oswald Hall as

*Continued on page 26*

# The Seven Realities of Meher Baba's Teaching



EXISTENCE, LOVE, SACRIFICE, RENUNCIATION,  
KNOWLEDGE, CONTROL AND SURRENDER

Meher Baba's teaching gives no importance to creed, dogma, caste or the performance of religious ceremonies and rites, but does 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 in so-called bad, in saint and in 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; and 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 to abstain from indulgence in low desires, which alone ensures absolute purity of character.*
7. *The only **Real Surrender** is that in which 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.*

*Pages 15 & 16 Discourses, 6th Edition*

[http://www.ambpct.org/Book\\_Files/Discourses%20Vol%20I.pdf](http://www.ambpct.org/Book_Files/Discourses%20Vol%20I.pdf)

*"I am not the body.  
I am not the mind.  
I am not this.  
I am not that.  
I am nothing but a living lie of  
that Truth that is me;  
and unless the lie is dead, the  
truth cannot live. (be known)".*

Eruch Jessawalla: "Beloved Baba gave this prayer for Mandali to use as their personal prayer."

.. . . .

Q. What about the Mandali's prayer?  
Was it given by Baba?

Eruch Jessawalla: Yes. He gave it. But we didn't recite this out loud in his presence. It was given to the Mandali as their personal prayer.

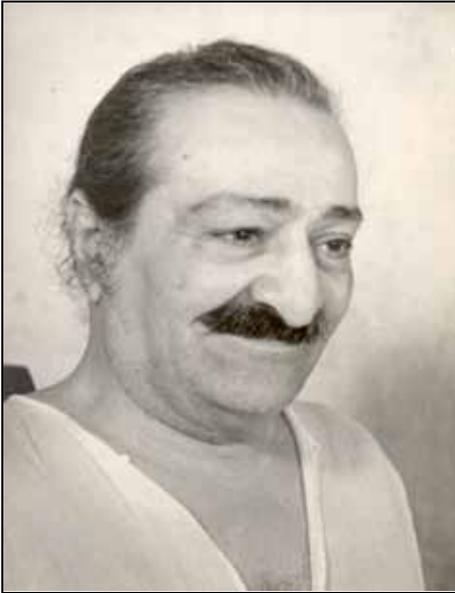
*Meherazad 1980 Awakener 19:2 p8-17*

[http://www.theawakenermagazine.org/avol19/av19n02/av19n02p08.htm#Eruch on the Master at Prayer](http://www.theawakenermagazine.org/avol19/av19n02/av19n02p08.htm#Eruch%20on%20the%20Master%20at%20Prayer)

## Repeating His Name

When repeating Baba's Name inwardly, neither should you pay any attention to your feelings nor should you focus primarily on the repetition. Let the flow of his Name continue spontaneously without your being even aware of the flow. However when you sometimes feel aware that the flow has stopped, start consciously repeating his Name and then let it continue spontaneously. Eventually and slowly you will begin to feel the Presence of the Lord in your innermost being.

*2 Nov 2014 Meherazad -  
Meherwan Jessawalla*



*To penetrate into the essence of all being and significance and to release the fragrance of that inner attainment for the guidance and benefit of others, by expressing, in the world of forms, truth, love, purity and beauty — this is the sole game which has intrinsic and absolute worth.*

*All other happenings, incidents and attainments in themselves can have no lasting importance.*

*Meher Baba*

*Discourses, 6th Edition, Vol. II, page 110, 7th edition, page 200.*

*Photo of Meher Baba, courtesy of the Avatar's Abode Collection.*



## Joy Hislop (Sherwood - Welsh)

Joy passed away on Wednesday 21st November 2014 after a battle with cancer.

She was the beloved mother of Mani, Jason and Karim. Loving sister of Keith and Jean. She is remembered with love and respect by her family, friends and all those she associated with.

Joy has been a member of the Meher Baba community since the 60s and was very influential in telling many people about Meher Baba. Not only that she was an immensely supportive friend. She attended the Last Darshan in 1969, where she formed close ties to Meher Baba's women mandali.

Joy lived on the Sunshine Coast for many years during the 70s and 90s. Some of the older Baba Lovers say they will remember her laughter and creativity and her cooking, while others loved her welcoming, open and warm hearted, generous and wise and witty nature.

"I loved her because she was a realist and more than that she was always intuitive and insightful and a pleasure to be with. Her strength in the face of adversity was remarkable." Joanna Bruford.

# About Libraries and Archives

*Adapted from an article by Chris Ott on his blog*

The Meher Baba world, community, group, or whatever you want to call us who pay much attention to Meher Baba and his life and teachings, are a famously uncentralised group. There is no official Church, Religion, or Organization. Out of respect for Meher Baba's often-repeated statement that he had no interest in creating anything new in that line, but would rather put new life into the old.

The result is that there is no clear boundary around what is a 'Baba anything'. Meher Baba disliked the entire idea of the ego attaching itself to divisions on any grounds.

Just as a person may seek to hold onto his separative existence through escape or identification with external forms, he may seek to hold it through identification with some narrow class, creed, sect or religion, or with the divisions based upon sex. Here the individual may seem to have lost his separative existence through identification with a larger whole. But, in fact, he is often *expressing* his separative existence through such an identification, which enables him to delight in his feeling of being separate from others who belong to another class, nationality, creed, sect, religion or sex.

*THE NEW HUMANITY –  
Discourses 6th Edition, Volume I, page 23  
Ambppct.org - Online Library*

## Baba lovers

Even the word "Baba lover," that Meher Baba coined in the 1950s to include those who had not met him, as well as many who had, but were not resident with him, is used today with some reservation by followers, adherents, and appreciators, as there is

no clear definition of the term, since Baba never offered one. Yet it is the term we have, and "Baba lovers" is a term that has been written up by others as one that those who believe in some way in Meher Baba, allow themselves to be called.

There is no formal creed among Baba lovers or Baba groups. A creed is a list of beliefs that one can go over to determine if one belongs to a faith. Often, creeds of other religions have been written by westerners who are not themselves adherents, in order to better categorise others by beliefs. One quite famous example of a creed, is

the "fourteen fundamental beliefs of Theravada and Mahayana Buddhism" written by Henry Steel Olcott in 1881 in Sri Lanka to help Buddhists better identify themselves (<http://www.mahabodhi.net/beliefs.htm>). Another example of a Creed is Maimonides' thirteen Principles of Jewish Belief ([https://en.wikipedia.org/wiki/Jewish\\_principles\\_of\\_faith](https://en.wikipedia.org/wiki/Jewish_principles_of_faith)), written from within the Jewish community.

Anyway, Baba lovers widely differ on what they think, or whether they even like the term "Baba lover."

## Preserving legacy

However, there are definitely many people who are passionate in their belief that Meher Baba was indeed the Avatar, as he said he was. I count

myself as one. I also count myself as a Baba lover.

For those in the West, the very concept of an "Avatar" has been an exciting one. Many of us immediately recognise the implications if that is so, when we think of the world-shaping power of past figures Baba named as such, especially Jesus, whom we are so familiar with in the West. For much is known of the difficulty in straightening out the story and teachings of Jesus, due to the erosion of time. To the point where many are sceptical of numerous traditional beliefs about him and what he actually said. The situation is even worse with the Buddha and earlier Avatars, as we go backward in time. It is thus seen as a worthwhile project by many Meher Baba aficionados to carefully preserve Meher Baba's legacy as accurately and as well as they can.

And here is where **Libraries and Archives** come in. As I said, there is no central authority in the Baba world, if you can call it a world. The closest thing to it is the Avatar Meher Baba Trust, but it has, so far as I know, never made a decree of what others must think or do. It has made suggestions, and mostly reminded centers around the world of things Baba said when it was pertinent to an event.

So the work of preserving the legacy of Meher Baba, his photos, sayings, messages, books, films, and even artefacts of his life, has fallen to many groups and individuals. Some form 'non-profits' and accept donations to carry on the work. Donations are of course in the form of money and/or

rare books and objects connected with his life.

One must include in this uncentralised volunteer effort to carefully preserve Baba's legacy, those who are independently doing research, while there are people to interview, and publishing these works. There is so much amassing around Baba's life, that it can honestly be said to appear to be expanding. For example it is now well understood that the amount of works and objects in the Meher Baba Archive in India exceed what has been catalogued till now.

Besides the main archive in India, there is Avatar's Abode in Australia, Meher Baba Information and Meherana in Northern California, the archives of the Meher Spiritual Center and Sheriar Foundation in Myrtle Beach, and Beloved Archives in New Jersey. These are only the ones I am aware of, and I hear that others are planned as new material and research continues to be discovered and collected.

### It's a very big task

Now all this brings me to my point. I am of the opinion that everyone involved in this work has roughly the same desire, and faces the same obstacle. Archiving the life of Meher Baba has two aspects. One is to preserve the original before it falls into decay. And the second is to use the modern means of scanning and digitising to make nondestructive copies and make these copies available to the whole world. We are talking about hundreds of thousands of documents. When it comes to rare documents, this is naturally a tedious project and I have learned to give it



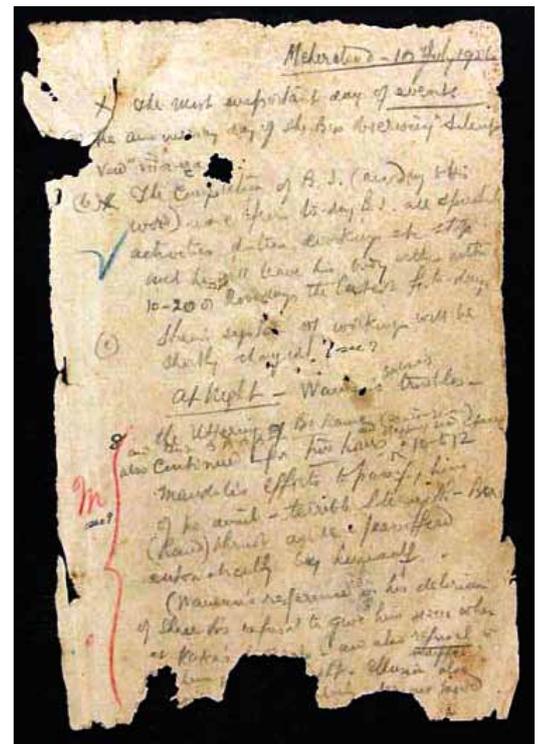
Archival cupboards in Meher Baba Trust archive. <http://www.ambppct.org/aboutArchives.php>

time and not expect all to be copied and appear in my lifetime.

Here's why. If one simply scanned and put on line everything they could scrape together in a room, without not only reading it to see what it was, but even doing the tedious research to find out where it fits into the historical context, who collected it, when, and with what intention, then one does no one a service. It would confuse more than clarify.

Thus the research, preservation, and presenting has to be done at a careful pace. This, unfortunately, means temporarily making the most rare and in danger of disappearing material off limits to the general public. Books do disappear. Not all Baba lovers are honest even if Meher Baba was. So there is the need for caution and care. The

*Continued over page*



Fragment of Chanji's Diaries. <http://www.ambppct.org/aboutArchives.php>



*Kamli Coat front.*



*Kamli Coat back.*

*Kamli Coat photos from M&C Collection.*

‘full’ work of preserving properly and presenting facsimiles of this treasure will thus not be completed in our lifetimes. It is likely to take generations.

## Guarding authenticity and credibility

And the work of carefully preserving the original sources, letters, book editions, negatives, films, and so forth is crucial for a reason. It is not simply devotional or worship of objects for their own sake. To explain, I’ll give a funny example. There is a book that Baba is said to have written in his own hand in the 1920s, which has never been shown publicly and is considered missing. It is often called “The Missing Book” or “The Lost Book.” Imagine how easy it would be in 100 years to make a claim that there never was such a book, that it was not beyond Baba’s sense of humour to simply carry around an empty black box, or one filled with blank pages, or a stone. However, on a ship in 1931 Baba allowed Mahatma Gandhi to read some pages. This is well recorded. The celebrity of Gandhi saying that he had seen a portion of the book goes a long way in establishing that it existed even though it is regarded as lost at present. Imagine then if all the original letters and manuscripts containing Baba’s words were allowed to decay, or be disbursed and lost. And imagine that in their place we simply put out new publications from here forward containing edited forms of those works. It would be very easy for someone to one day simply claim it was all made up after Baba’s death. And that is why having the actual original documents and objects will prove to be important.

The story of Baba with a New

Life Caravan is fascinating, but might grow difficult to believe, if it were not that the Caravan itself is preserved. That he wore his jackets and sandals in the 1920s to the point of there being more patches than material would also grow to sound like a legend if the items were not preserved in controlled conditions in India.

*Chris Ott is a writer & blogger who lives at Myrtle Beach USA.*

*His blog : <http://meherbabawords.blogspot.com.au/p/home.html>*

## The Francis Brabazon Library at Avatar's Abode

*Geoff Gunther*

The library does not have a big budget for new books but it tries to acquire any new books about Meher Baba plus some volumes which reflect the predilections of the librarian. With its precious heritage of books from Francis and its coverage of the great religious traditions it provides a resource which may be a precious repository when and if the bad times

arrive. But what am I saying? It is already a most precious if under-used resource.

Recent additions include the latest by Germaine Greer, *The White Beech*, an inspiring tale of her husbandry of a bit of land in the Border Ranges and the restoring of the rain forest. *Birdscaping Australian Gardens* by George Adams is a gorgeous treatment of what might be done at the Abode and elsewhere. Also just in is *Hanuman's Tale* by Philip Lutgendorf, a Baba lover who is a foremost Hindi scholar and who writes of the great monkey, symbol of love and service.

Needing no recommendation from me is a copy of Bhau Kalchuri's *Awakenings*. These are the product of an inner voice, feelings from when his mind 'stops' and are full of Baba inspiration. We also have Volume 5 of Rustom Falahaty's *The Real Treasure*, just as marvellous as the previous accounts of life with the mandali. Another Volume 5 is from Craig Ruff series *Oneness In The World*, this time on the imperative need of harmony in community.

*Mandali Email* is a collection of letters between Bhau and Don Stevens, beginning in disagreement and ending in concord, well, sort of. Last but not least is *Hafez-of Shiraz*, an 800 page first volume biography of the Perfect Master by Paul Smith, an amazing work of scholarship and imagination.

All enquiries to Geoff Gunther, [tiangeof@gmail.com](mailto:tiangeof@gmail.com)  
Phone (07) 5442 2467.

Avatar Meher Baba

# 2015

CALENDAR

*In the entire spiritual panorama of the universe, nothing is more sublime than a spontaneous prayer. It gushes out of the human heart filled with appreciative joy.*

— AVATAR MEHER BABA



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### The Avatar Meher Baba 2015 Calendar

\$15 plus postage

Another exquisite and informative calendar to relish month by month! Containing finely reproduced photographs of Meher Baba accompanied by thoughtfully chosen messages and indications of events from Baba's life. It serves as a steady reminder of the Beloved all year long.

If Australian bookstore stocks are sold out, try [SheriarBooks.org](http://SheriarBooks.org) Online Bookstore in the U.S. \$12.50 US\$ plus postage.

# 'The Love Song of John Kerry' Part 2

## (Anselm Instalment 11)

Ross Keating

After Anselm made us some more tea we continued our discussion. 'One thing that strikes me about Francis,' I began as we all relaxed back in our chairs, 'is the depth of his knowledge and his skill, if you can call it that, in being able to recognise early on something of Baba's divine status: "The Light shines in darkness and the darkness has not understood it" – well Francis understood a little of it.' But how did he get to have such understanding and see Baba so clearly? And all when he was living in the spiritual wilderness that was Australia in the fifties? It never ceases to amaze me.'

'Maybe an angel visited him and whispered in his ear,' replied Philomena jokingly. 'But I do think that he must have had some spiritual guidance working for him behind the scene, leading him towards certain experiences,' added Thomas. 'And no doubt,' continued Anselm, 'he brought with him from past lifetimes of seeking a high degree of spiritual readiness and discernment that made him able to quickly recognise, what was of spiritual value and what was not.'

'There's a passage in *Journey With God*,' I commented, 'in which Francis shows his powers of discernment and the measured manner of his thinking. It also states that Baba had elevated his faculties of discernment, of both heart and head, to another level. I think it is significant. Let me read you this section:

*Whether Meher Baba is the totality of Godhood or not, I have personally no*

*way of knowing – I can only measure to my own degree. But to that degree, he is the embodiment of that ideal which I call God. Since Beauty and knowledge has been the only God I have worshipped or pursued, and since this man appeals to my eyes as the very embodiment and manifestation of beauty and knowledge, I call him God. Not only the all-forgivingness and humour in his eyes, but the very movements of his hands and body, have unlocked regions within me which were unknown to me before. No man or woman, no flight of thought, no aesthetic experience, no sublimity of nature, has touched the depths of me as this man has. I have met no-one, or experienced no experience, which has melted my heart or sharpened my intellect as he has.'*

'This is a great passage,' commented Anselm, 'for it shows that Francis was inwardly ready to meet Baba. The fact that Baba had such a profound effect on him proves this. Francis's heart and mind must have been ready to be melted and sharpened otherwise it would not have happened.' 'In other words,' added Thomas, 'Francis was spiritually ripe, so to speak, ready for Baba's picking.'

'In the John Kerry poem,' said Philomena, 'you get a real sense of Francis announcing the end of his spiritual searching – there was nothing left for him to explore or find – he had covered it all; the rest is commentary, as they say. And essentially what I think he discovered was that all truth and beauty emerged from Meher Baba and converged into Him – only he

was real. You can sense in the poem a profound world-weariness in Francis's voice, a fed-up-ness with life; and you can hear him crying out to Baba:

*Tired and tired am I of myself. For the wide expanse of the sky  
of your bosom I cry. Awake in my heart  
that I may love you with service –  
or else be dust before your feet:  
anything but this not-even-nothing,  
nor a place in your Everything;  
something, O my child and my Father.*

'What the poem does for me,' commented Anselm, 'is hint at my own path; what I may have to endure, to go through -- in my own way, at some point in my life.' 'This is what I think,' added Thomas, 'the best of Francis's writing does; it makes you imaginatively aware of a new sentiment of love thus, in a sense, educating you inwardly, preparing you for such an experience.'

'In the flyer,' I said, 'promoting *Stay With God*, which I think Francis wrote himself, it describes "The Love Song of John Kerry" as a "curious and rare thing" in "which pain and joy are so intermingled and perfectly balanced that the reader's individual 'self' is subdued or laid aside, and all he knows is an un-nameable quietness lit by a new and purer longing." This is a "curious and rare" statement in itself – the "self" being "subdued or laid aside" is an odd description; so too the idea of the poem being "perfectly balanced" in its joy and pain; and what does he mean by "purer longing?"

'Maybe!' said Philomena thoughtfully, 'why it is a "curious and

rare thing” is because in most love songs the poor lover is pining away and wearing himself out with longing and calling out to the beloved for some solace.’

‘But here we have a lover, Francis, who in his song, is not so much wearing himself out with longing as having his heart opened by the beloved – remember the lines at the beginning – “Nursing his wound never healing, but widening / because the spearhead [of Baba’s glance] remained in it – widening and love-festering.” This is all taking place at a heart level, and not at the level of the ego-centered self; it’s happening much deeper. Therefore that’s why, I imagine, Francis in his blurb says that “the self is subdued or laid aside” – now this to me makes sense.’

‘So what about the “perfectly balanced” bit,’ said Anselm, ‘how do you explain that?’

‘Let me have a go at that,’ said Thomas, ‘for what you have said Philomena has triggered a thought in me. Here are the lines in verse six where Francis gives himself some advice:

*Patience, patience fool, he was telling himself. Yap-yap  
of nothing about something which turns out to be nothing –  
yap-nowt of piddle-pool-puddling,  
instead of sitting quiet  
by the crystal stream gold-flecked of His love. Two advantages when you sit still: you don’t feel the kick in the bones so much – and you give him a chance to do something – Baba thou beloved – you Baba:*

“Sitting quiet,” is probably another reference to putting the “self” aside. But what I think Francis is actually talking about here and what the poem is ultimately about for me is the birth

of the God-Man in the heart. Being a birth it is naturally painful but the joy is also there with the anticipation of the coming of a new life – “O my Child and my Father.” And in this is found the “perfect balance” of pain and joy that fills the poem. So I see the whole poem as Francis talking to himself as a kind of spiritual mid-wife urging himself “to sit still” so Baba’s birth can take place in his heart.

‘And in the striking lines near the end of the poem there is both a sense of an undemanding or pure longing – which has not expectations – and a sense too of Baba being born yet again and clothed in fresh words of beautiful praise:

*You are the great Undoer, so that what shall be done shall be done.*

*The Remover who brings forward, the Stupifier who makes intelligent.*

*The Wind that levels the young wheat that the stalks may grow strong in the sun; while you during the days of its growing*

*attend other else, and whet with your eyes the scythe of its reaping –*

*Thou lovely one! Thou faithless one of all faith!*

*Thou stonecutter and gemcutter! Thou potter and breaker of pots!*

*Thou upturner and returner! Thou upheavaller and leveller!*

*Thou bender of what is straight, and Thou straightener of the bent!*

*Thou Baba! Thou lovely-Woman and glory-Man and Child! Thou*

*moon-night,*

*Thou star-night, Thou dawn swept of stars, Thou morning of sun!*

*Thou alone-doer, Thou adorable and adored – Thou us, Thou only-alone-Self!*

## New Francis Brabazon Website

*Geoff Gunther*

**WANTED:** memories, anecdotes, even tall stories for a new website on Francis Brabazon. These are for a special section for short anecdotes etc.

A primary aim is the appreciation of Francis’ works and to preserve the picture of Francis as a person for future generations.

Homage, humour, bafflement all welcome. Contributions can be signed or anonymous as you wish.

The overall aim of the website will be to celebrate Francis as disciple of Meher Baba, lover of God, literary craftsman and friend. Steven Hein is behind this non-profit initiative with a number of other volunteer Baba lovers cooperating to present Francis’ achievement to all Baba lovers and to the world.

There is an urgent need to preserve the memory of this outstanding man.

Please send to Geoff Gunther: [tiangeof@gmail.com](mailto:tiangeof@gmail.com) or Steven Hein: [stevenhein101@gmail.com](mailto:stevenhein101@gmail.com)

# The Unerring Voice of Love

*Meher Baba*

There can be no greater folly than that the aspirant quarrel with another over the pros and cons of this way or that, instead of concentrating on his own onward march. One road may be steep, another full of potholes, a third torn by racing rivers. Similarly, one man may walk best, another may be a good runner, a third a fine swimmer. In each case the things that should really count are the destination and the progress that each individual makes. Why should one who runs like a hare come in the way of another who is more likely to succeed at the pace of a snail?

Spiritual progress is like climbing through hills, dales, thorny woods and along dangerous precipices to attain the mountain top. On this path there can be no halting or return. Everyone must get to the top, which is the direct realization of the supreme Godhead. All hesitation, sidetracking or resting in halfway houses, or arguing about the best route, only postpones the day of final fulfilment.

The aspirant cannot be too alert about the path. The slightest lingering in the false world of shadows is inevitably an invitation to suffering that could have been avoided if the eye had been steadily fixed on the supreme goal of life.

The best of all forces, which can overcome all difficulties on the way, is the love that knows how to give without need to bargain for a return. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice. There is nothing beyond God and there is nothing



*'Daaman Grip' by Tricia Migdoll*

without God, and yet God can always be captured by love. All other essential qualities will come to the aspirant if he follows faithfully the whisperings of the unerring voice of love that speaks from his own heart, shedding light on the path.

To lose hold of the mantle of this guide is to find only despair. The heart without love is entombed in unending

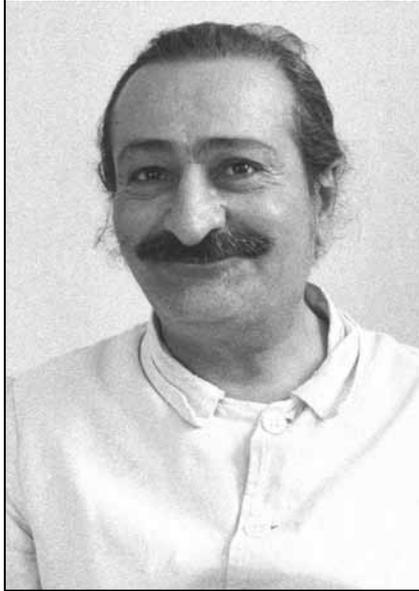
darkness and suffering, but the heart that is restless with love is on its way to realization of the unfading light that shines on the unfathomable sweetness of life divine.

*LISTEN, HUMANITY,*  
p. 186, ed. D. E. Stevens, 1982  
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# The Climax of Good is Loving

Meher Baba

God is not kind;  
He is the ocean of  
mercy. But it is all  
according to law.  
And law is not  
complicated; it is  
simple. You sow a  
seed, you water it,  
it grows, etc., but  
it is all so simple.  
Law gives you all  
this from one seed  
because all this was  
latent in the seed.



Meher Baba in Mahabaleshwar,  
Circa 1950 - 51. © MSI Collection.

Law deals  
individually and  
also in multitudes of the same type.  
Your taking birth at a certain time,  
your giving up the body at a certain  
time is all according to law which  
shapes your actions. You are not  
responsible. But what about those who  
all die at one and the same moment  
like thousands in earthquakes? Law  
gathers all of the similar types in one  
country and ends it in one time.

When the plant grows into a big  
tree, it is not conscious of it, not  
responsible but law shapes it, brings  
out of it what is there. When you were  
a baby, you were not conscious how  
you grew up. It is so natural because  
law does it. From childhood to old age  
you feel the same yourself, only when  
you look in the mirror you know it,  
and most of the time you forget you  
have got old. This law so establishes  
itself, there is no escape. It grows into a  
habit which can never be shaken off.

Law asserts itself  
as soon as you are  
born. The puppy  
does not open its  
eyes when it is born.  
It feels hungry and  
searches for mother's  
milk. Law's grip is  
eternal till you go  
beyond law, then  
you are free. Shams  
says, "You think  
binding to a Master  
is binding and all  
life is free to do what  
you like; but you are  
bound by hunger,

*sleep, etc, and have body-binding, the  
greatest binding. But this one binding of  
faith and love to the Master is sure to free  
you from all universal bindings."*

Being good is a good binding. You  
must be good or bad. Bad is like bound  
wrists. Good is like bound feet. Kabir  
writes beautifully about this, "God  
keeps your hands free so that you can even  
unbind your feet."

Be good. It pays! Bad makes you mad.  
Good takes you to God, and the best  
way to become good is to serve others  
and try to make others happy. The  
climax of good is loving. Bad is anger,  
getting excited, etc; good is forgiving.  
Biting is bad, but to be bit is good. If  
you offer your cheek, knowing you  
could easily wring their neck, that is  
excellent.

*GLOW International, August 1996, p.  
13, ed. Naosherwan Anzar  
1996 © Avatar Meher Baba  
Perpetual Public Charitable Trust*

The New Humanity  
Continued from page 12

*is essentially self-communicative; those  
who do not have it catch it from those  
who have it. Those who receive love  
from others cannot be its recipients  
without giving a response which, in  
itself, is the nature of love. True love  
is unconquerable and irresistible.  
It goes on gathering power and  
spreading itself until eventually it  
transforms everyone it touches.  
Humanity will attain to a new mode  
of being and life through the free and  
unhampered interplay of pure love  
from heart to heart.*

*When it is recognised that there  
are no claims greater than the  
claims of the universal divine life  
which, without exception, includes  
everyone and everything, love will  
not only establish peace, harmony  
and happiness in social, national  
and international spheres, but it  
will shine in its own purity and  
beauty. Divine love is unassailable  
to the onslaughts of duality and  
is an expression of divinity itself.  
It is through divine love that the  
New Humanity will tune in with  
the divine plan. Divine love will  
not only introduce imperishable  
sweetness and infinite bliss into  
personal life, but it will also make  
possible an era of New Humanity.  
Through divine love the New  
Humanity will learn the art of  
co-operative and harmonious life; it will  
free itself from the tyranny of dead  
forms and release the creative life  
of spiritual wisdom; it will shed all  
illusions and get established in the  
Truth; it will enjoy peace and abiding  
happiness; it will be initiated in the  
life of Eternity.*

*The New Humanity - Discourses  
6th Edition, pp 17-25,  
[http://www.ambppct.org/Book\\_  
Files/Discourses%20Vol%201.pdf](http://www.ambppct.org/Book_Files/Discourses%20Vol%201.pdf)*

**Oswald Hall's Painting at the Canberra National Gallery**  
*Continued from page 15*

being directly responsible for my being able to have Beloved Baba's Darshan. I was on my way to India by ocean liner at the beginning of February 1965, not to see Baba but to bow down to Him at the tombs of the five Perfect Masters.

Oswald had time to write to Francis and tell him of my pending arrival in Bombay at the end of February. Francis informed Baba and Baba had Francis write a letter to me direct to the boat; before disembarking I had a letter in my hand in which Avatar Meher Baba had invited me to attend the Easterners Darshan at Poona from the 1st May 1965.

Oswald had conveyed my greetings to Beloved Baba and according to Francis' letter he was pleased to accept them. I had not asked Oswald to write to Francis, as in obedience to Baba I fully appreciated that the upcoming Darshan Program was for Easterners only.

My association with Oswald through the 1960s was a wholly spiritual yet volcanic one, totally based on Avatar Meher Baba with much intellection and with a totality of friendship which had an intensity most people would find very difficult to tolerate.

Moving on to my analysis of 'The Visitation' is a purely subjective one based on my knowledge of Oswald during the decade I knew him, yet I feel it will accurately reflect his innate desire to be intelligently understood, particularly by a close confidante and friend.

Oswald's painting of Beloved Baba in this largish 91.5 x 137cm picture is to my overview so superb it defies description, as anything one may say about his enigmatic and perfectly

portrayed look would be a misnomer. Avatar Meher Baba's totally relaxed stance, the beauty of his glowing sadra and the expression of benign beauty on his glorious face I have never seen bettered; certainly this is Oswald Hall's visionary projection that in his inner-world of great artistic beauty the Beloved of his adoring eye is ever present in Visitation in his mind-heart as Avatar.

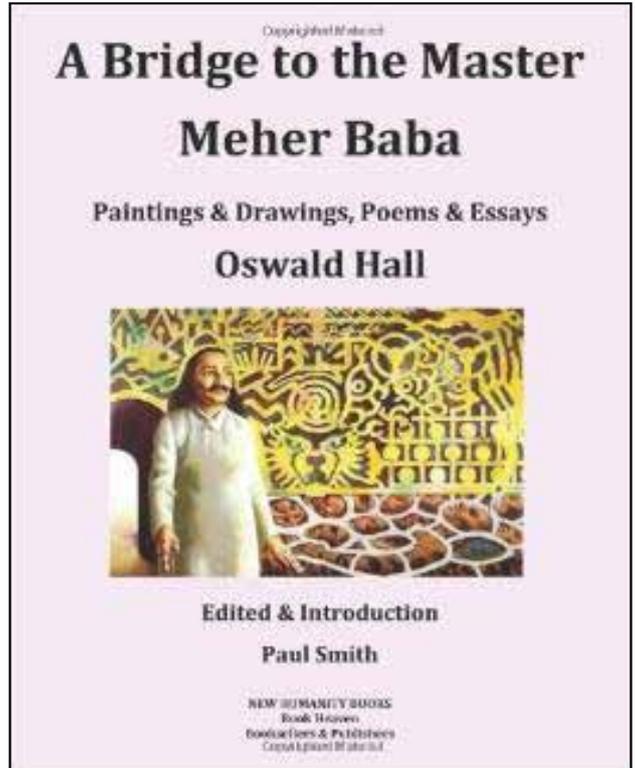
The intellectual/spiritual key to this painting is contained in the bottom right hand corner where Oswald has painted in a quote direct from his Beloved.

*Viz: 'The Avatar uses maya for carrying on the world, but the Sadguru uses maya to make others free from maya.'*

Oswald is clearly enunciating for us that even though maya, the principle of illusion, cannot be negated, through the Avatar we can awaken from our never ending mindscape of endless births and deaths.

Before I develop a short analysis of the symbology of Oswald's intellectually thrilling masterpiece I would like to continue with the striking movements of Avatar Meher Baba's hands, his left is propelling the soul in birth toward him whilst his right is resting on the frail natured walking stick of his ever constant suffering for our release.

The Vault of Souls is embellished by



a crypt-like ambiance contained within the diametrically opposite feelings of release and being locked in, in prototypal brain patterning. We must consider this to be also an elaborate view of protoplasmic reckoning toward Oswald's own soul stuff, stunningly symbolised by an amorphous white moving mass faintly visible behind the mental tangle to the upper right of centre, this gives a mystery and rationale to the painting, so subtle, it is barely discernible.

Consider, there are four prime symbols in the mind patterning, which to Oswald's highly developed sensibility, he has chosen to concentrate our viewing energies on.

The fish to top left is not just an aquatic entity but a symbol of the unconscious will to Be; the instinctual light above its eye tells us it lives in the deepest recesses of psyche and is ever in slow but sure movement.

**A Minor Advent**  
*Continued from page 7*

The lion symbol to Avatar Meher Baba's left arm concentrates its gaze on our viewing in a not ferocious but relatively benign way but does advise us by its proximity to the Beloved that in fact 'This is Whom I Am, beware!'

Take your gaze now to the running dog top right and you will see that it is running out of the frame, this is because it is the running dog of our thwarted ego nature to remain in ignorance of its inherent capacity to be spiritually man's best friend; the destruction of our sanskaric overload is implied, better to run away than be caught!

The most ingenious symbol by far is the almost not acknowledged goose, or swan if you will, to centre far right, picking at the mind patterning and working toward the brilliant statement that Oswald has told us about in Avatar Meher Baba's direct quote. This is the swan of Manasarowar, the swan or goose of the lake of the heart which is in constant circumambulation of its glorious heritage, the knowledge that it is in fact destined for Realization!

I could continue with many more inferences but let the viewer of this painting decide whether they have seen any other painting of Avatar Meher Baba remotely like it in its daring exploration of spiritual verities.

*\*A Bridge to the Master Meher Baba Paintings & Drawings, Poems & Essays" by Oswald Hall. Edited & Introduction by Paul Smith. New Humanity Books.*

As Vyasa, three millennia ago, set out to dispel all doubt about our divine origin and was so masterful in his composition of the Vedic doctrine that to this day our eternal gratitude is forcefully decided by our Beloved Avatar Meher Baba with *God Speaks* which accords perfectly with the *Bhagavad-Gita*, the *Upanishads* and the *Brahma Sutras* which are the body of all Vedic exposition. In Sanskrit, Veda means 'revealed knowledge', and Shankaracharya in his extraordinary commentaries tells us that Veda is one of the main names of Lord Vishnu, the Avataric incarnating principle in Hinduism, and due to Vishnu having the nature of the Vedas he is called Veda or knowledge. Shankaracharya further tells us that as the Lord is Knowledge he thus confers this knowledge on those that are ready.

Shankaracharya travelled the length and breadth of India three times debating philosophy with Hindu, Buddhist and Jain scholars invariably defeating them with his vast erudition and it is generally accepted, even now, that his writings commentaries and verses are the supreme evidence of Hindu supremacy over all other philosophic literature introducing a more pure form of Vedic thought. Although he lived only to the age of thirty-two his impact on Indian and world thought is striking.

It should be here pointed out that before undertaking any exposition, commentary or even debate, he would eulogise his guru in this manner 'Guru is Brahma, Guru is Vishnu, Guru is Deva Maheshwar, Guru is the supreme Parabrahma, I salute my divine Guru Bhagavatpada'.

Even though more than eight centuries separate them a wonderful

correlative can be found between Ramdas and Shankaracharya, my research has found that Ramdas' most famous work *Dasbodh* is a text on Advaita-Vedanta!

I will now leave you with two considerations of excellent value.

When in Myrtle Beach in May 1952 and speaking to a lover of his, Avatar Meher Baba revealed "I moved about, visited and stayed in this place ages ago".

And when visiting Meher Mount in Ojai California in 1956 our Beloved stated "This land is very old, I have been here before".

### References

1. *Lord Meher* V2 P356
2. *Ibid* V3 P883
3. *Ibid* V4 P1308 footnote 1308
4. *Ibid* V4 footnote 1308
5. *Hafiz of Shiraz* Avery & Stubbs P8
6. *Norina's Gift* Norina Matchabelli EliNor Pub. PP14-15
7. *Lord Meher* V5 P1794
8. *The Nothing and The Everything* Bhau Kalchuri P295
9. *Ibid* P239
10. *Lord Meher* V5 P1834
11. *How a Master Works* Ivy Duce P437
12. *Shankaracharya* Wikipedia
13. *Lord Meher* V7 PP 2352-3
14. *Ibid* V7 P2535
15. *Shivaji* Wikipedia
16. *Lord Meher* V2 P356
17. *Ibid* V4 P1314
18. *Ibid* V9 PP 3171-2
19. *Ibid* V3 P883
20. *Sanskrit Names* Integral Yoga Institute P199
21. *Shankaracharya* Wikipedia
22. *Samarth Ramdas* Wikipedia
23. *Lord Meher* V11 P3810
24. *Ibid* V14 P5061

# Meher Baba Australia

December 2014 to February 2015

**Editor:** Steven Hein

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Photos to be minimum of 500KB, preferably 1MB.

*PLEASE NOTE that the editor reserves the right to edit all published articles for length and content prior to publication.*

**Front Cover:** Photo of Meher Baba, 6 January, 1939.

Baba had just washed his hair, Mehera had combed it out, Baba is wearing the rusk coloured coat which is now in the Meherabad museum. © MSI Collection.

Quote: *Nasik 1937, Love Alone Prevails, by Kitty Davy, p165.*

**Deadline next issue:** 1 February 2015.

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## Activities in Sydney

**Monthly meetings** are held at Meher House, 12 Kalianna Cresc, Beacon Hill, on the last Saturday of each month, starting at 7.30 pm. Emails will be sent to people on the Sydney Baba group email list. If you would like to be added to this list, please contact Michael le Page on m\_lepage@tpg.com.au, ph 02 9971 2486, or Ross and Jenny Keating on jkeating@tpg.com.au, ph 02 9938 3737.

**Monday Night Study Group** every Monday unless otherwise advised, 6.15 for 6.30 pm start.

Venue: Home of Kris Wyld, 224 Nelson St, Annandale. Reading is followed by pot luck meal. This is an informal evening and all are welcome to attend. For more information contact Kris Wyld at truestories@ozemail.com.au or Jennifer Keating on jkeating@tpg.com.au.

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## Melbourne Meetings

Meetings are held at 6.30 pm on the **last Thursday of the month**, at 55 Brunswick Street, Fitzroy. Please call Tony Zois for more information on 0421 099 890.

Tony Zois has also developed a website with information about meetings and other Baba related things. The address is: <http://mehermelb.jimdo.com>

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## Meher Baba Gatherings in WA

For information about meetings and social get togethers, phone Paul 0429 310 169 or Julie on 0428 250 294.

## What's on at Avatar's Abode

**Mehera's Birthday 22 December 2014**

**Amartithi 31 January 2015**

**Meher Baba's Birthday 25 February 2015**

**57th Anniversary 5 - 8 June 2015**

See the Calendar of Events on the Avatar's Abode website for details of these Special Events.

**Monday morning meetings at Avatar's Abode:**

10 – 11.30 am in the Meeting Hall. For more information contact Lorraine on 07 5446 8005 or lorraine.brown6@bigpond.com. All are welcome to join with stories, readings, poetry, songs and a cuppa.

**Saturday Nights at the Abode:** Film nights the first Saturday of the month at 7 pm. Contact: David and Glenda Hobson on 07 5442 1220 or Jim Frisino on 0417 112 668 for more information.

**Meher Baba's Discourses Reading Group** continues to meet on Tuesday evenings 6.30 pm in the bookshop at Avatar's Abode. For more information call Geoff and Tian on 07 5442 2467.

**On Friday mornings at 10.30 am in the Francis**

**Brabazon Library** the explorers of God's words are continuing to study and discuss Meher Baba's revelations of who and what we all are. For more information contact Geoff and Tian Gunther: 07 5442 2467.

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## New Zealand

Travellers to New Zealand who want to meet Baba lovers there are invited to contact Kelvin and Jill Hobbs, 19 Brassey Rd, Wanganui. Phone 06 347 2974, email: kelvinhobbs@clear.net.nz

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## Meher Baba Australia Subscriptions

*Meher Baba Australia* is published quarterly in March, June, September and December. Annual subscriptions are due in July. There is no charge for a subscription however to help cover the cost of accessing photographs, printing and distribution we welcome donations.

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