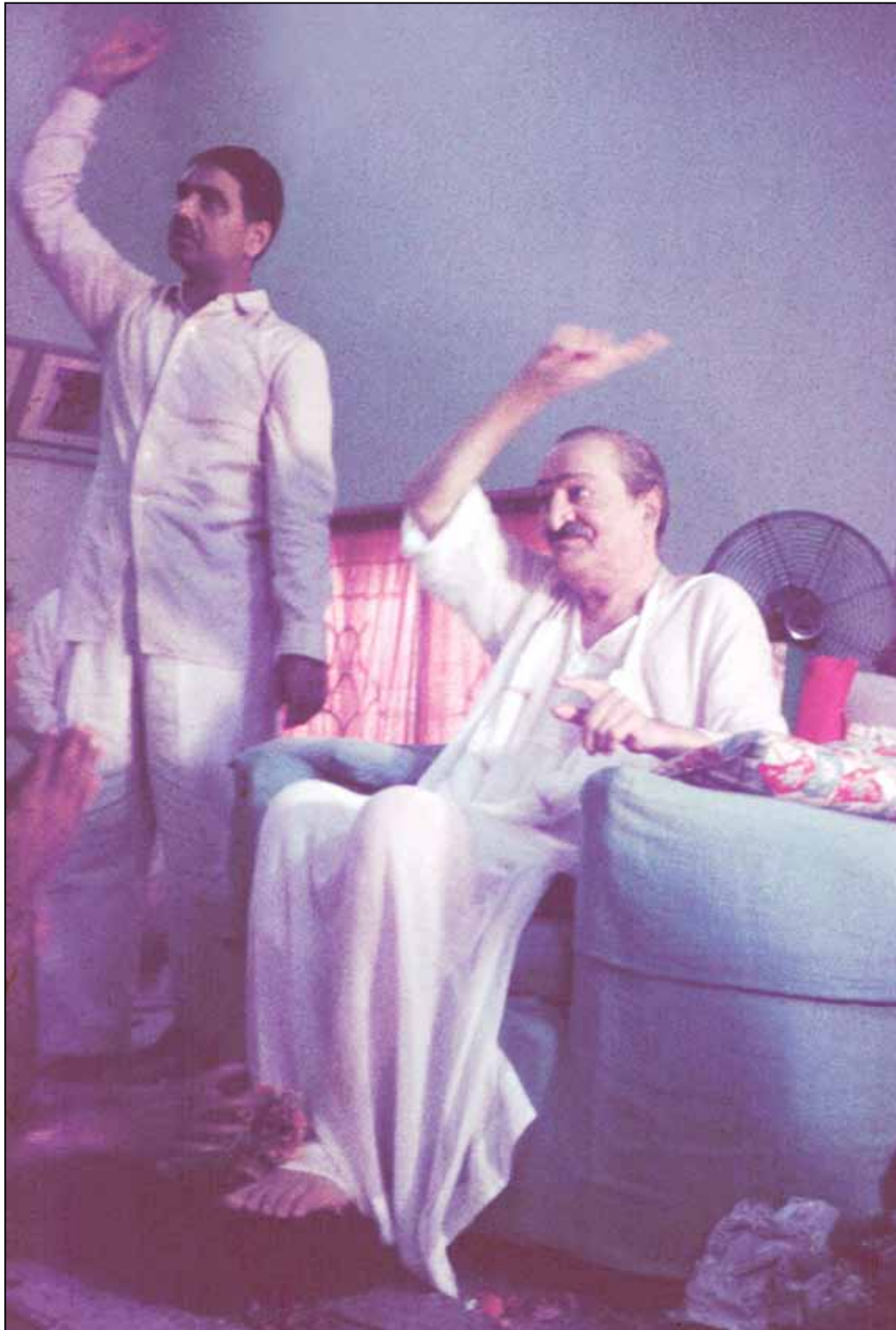


# Meher Baba Australia

March – May 2015



## **1965 Birthday Message by Meher Baba**

Be true to the Trust I repose in you and remember Me wholeheartedly. All talk about the Path and the Goal is a lantern carried by a blind man. A blind man needs a staff in his hand; the seeker needs his hand in God-Man's. No sooner you begin to love those whom you cannot love, you begin to love Me as I should be loved. To love those whom you could not hate, is natural, but to love those whom you cannot love, is to love Me as I should be loved.

# Say Goodbye to Worry

## Or, How I Solved the Problem of Free Will

Kendra Crossen Burroughs

*“The moment the intensity of your faith in my Will reaches its height, you say goodbye to worry forever. Then, all that you suffered and enjoyed in the past, together with all that you may experience in the future, will be the most loving and spontaneous expression of my will; and nothing will ever be able to cause you to worry again.” ~Meher Baba <sup>(1)</sup>*

Decisions, decisions. Alternatives, choices, possibilities, potentials, dilemmas, and conundrums. Does Baba want me to do this, or does Baba want me to do that? Is this Baba's Will or just a desire of my ego? Such questions have raced through the feverish mind of every Baba-lover at one time or another.

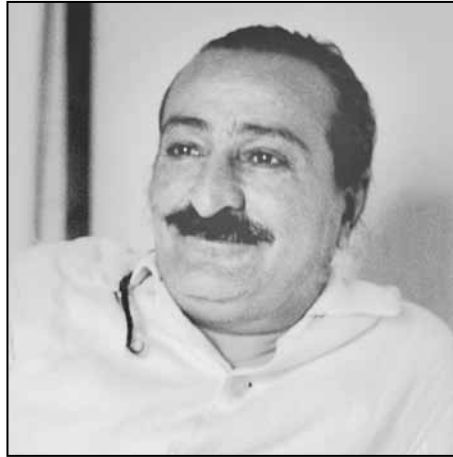
“Want what I want,” Meher Baba says. <sup>(2)</sup> But how do we know our choices are in keeping with his wish and will? Is it even possible to take any course of action that would go against his will?

It is the age-old question of **free will** versus **determinism**. Free will and the moral responsibility that goes with it are stressed in most religions. According to Judaism, we are born free, because we are made in the image of God, who is infinitely free. In the Bible (Deut. 30:19) God says, “I have set before you life and death, blessings and curses. Choose life.”

The Almighty could force us to obey him -- but what value would there be in that? There can be no coercion in the realm of spirituality. It is his wish that we follow his will out of our own free choice.

Christianity, too, takes the side of free will except for a few Protestant theologies, such as Calvinism, which asserts that no matter what you do, God has already decided who gets salvation: either you've got his grace or you ain't got it. This doctrine, called predestination, is not exactly the same as determinism, which simply says that events happen in the only way they can happen.

Determinism holds that free will is only apparent, for we



*Meher Baba, Satara, May-July 1947.  
Photo courtesy MSI Collection ©*

merely enact a script already written. Typical of this view is the Islamic belief that nothing can happen without the divine permission. The pious add the phrase “God willing” to virtually every utterance, acknowledging their own inability to ensure the outcome of their efforts.

Hinduism emphasizes the law of cause and effect, which to some people suggests fatalism. Lord Krishna says in the Bhagavad Gita (18:61): “The Lord dwells deep in the heart of all beings,

by his wondrous power [Maya] making them all revolve like puppets on a carousel.” <sup>(3)</sup> It is all part of his Leela, the divine play or sport of creation. Yet the principle of karma does allow for the individual to alter the chain of events by making certain choices. The kind of life experience you are having right at this moment is prarabdha karma, the already ripened results of your past actions, which cannot be changed; yet how you choose to respond to your current situation can affect what you will experience in the future, whether in this very life or in your next incarnation.

Even those who expound divine determinism admit that we must live our lives on the relative plane \*as if\* we had free will.

In essence, the only real choice we have is whether to willingly go along with God's will (thus pleasing him) or to struggle and complain about it every step of the way.

But wait a minute -- if everything that happens is God's Will aren't our struggles and complaints also expressions of God's will?

We have just entered the realm of paradox, a place of mystery and creativity where we had better drop the religious dogmas and abandon the babbling monkey mind while we proceed merrily with Meher Baba's daaman firmly in hand.

Follow the logic (I said we would leave the monkey mind behind, but we can still use our discriminating intellect as a tool for understanding). According to Meher Baba:

1. "The fact is that God alone is real, and everything is in God. We all are one with him, but owing to our ignorance, we feel ourselves separate from God." <sup>(4)</sup>
2. "Except God, everything is illusion. This world and its affairs are so insubstantial that it is meaningless even to say that they have no substance." <sup>(5)</sup>
3. "Whatever happens, happens due to impressions or 'sanskaras.' Sanskaras make the Dream of Creation appear to be real and lasting, and they create undue worries." <sup>(6)</sup>
4. "Whatever is to happen will happen. This is the principle, or as I call it, the Law of 'Must,' the law on which universal illusion thrives. It is as if the ready and complete film of illusion, from the beginningless beginning to the endless end, is being projected continually." <sup>(7)</sup>
5. "It is in God's plan to awaken everyone from the Dream of Creation and make him live in him and experience his Infinite Bliss. The Law of Opposites operates unfailingly to stage the so-called 'good' and 'bad' times; and in his compassion God leads everyone and everything towards himself, Who is beyond good and bad. So, there is really nothing to worry over." <sup>(8)</sup>
6. "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." <sup>(9)</sup>
7. "All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come, and I have come. I am the Ancient One." <sup>(10)</sup>
8. "Think of me more and more, and all your worries will disappear into the nothing they really are. My will works out to awaken you to this." <sup>(11)</sup>
9. "When I draw the curtain you will understand all and smile at my game. It is all illusion. The pain of yesterday is no more -- the joy of a week ago is no more -- only the present exists and the love you feel for your Beloved." <sup>(12)</sup>

For me, the solution to the "problem" of free will has

become quite simple. Meher Baba wishes us "to lead a normal, worldly life ... in the midst of your day-to-day duties, responsibilities, likes, dislikes, etc." <sup>(13)</sup> in remembrance of him and with the understanding that everything that happens is his will. If we are to live a normal life, we have to behave in the way that is natural for us, making choices just as if we did have free will, since that is how most of us experience our lives. We should thus make whatever decisions we feel like making, knowing that both our decision and its outcome are his will. This approach will not necessarily make us irresponsible, because the consequences of our actions must also be accepted as his will. But of course, whether we behave "responsibly" or "irresponsibly" is according to his will. Suppose we decide to take a certain course of action ("Gee, I think I'll take some LSD"), but then, owing to his will, we learn that Meher Baba warned against it. That might make us change our mind -- but only if it is his will.

Whether we enjoy good health or get sick is his will. Whether we seek medical treatment (and can afford it) is his will.

Whether or not the medical treatment cures us is his will. If we recover, it is his will. If we remain sick or die, it is his will. If we obey his wish, we do so because it is his will. If we disobey and feel guilty about it, that is his will. If we try to improve and succeed later, that's his will. If we have to keep disobeying in order to learn obedience, that's also his will.

If we tell our friends that we made a certain choice because we felt it was his will -- that's his will. If our choice does not produce the wonderful results we expected but leads to disaster, and if, instead of accepting the consequences as his will, we blame someone else -- that must be his will too, because he is the only One that exists. There really is no separate "we" performing wilful actions. Everything just happens in the Totality that is God, and we have no control over the consequences of our acts. If we "renounce" the fruit of our actions, we are not giving up anything that was ever really ours; we are simply acknowledging that there is no individual "doer" of the deed here to receive praise or blame for it.

Meher Baba tells us to allow thoughts of lust and anger to come and go, but refrain from putting them in action. Yes, we should do this -- but whether we are able to is his will. The only way out is through his coming in our midst -- yet even the Avatar's spontaneous, creative intervention in our destiny is "planned":

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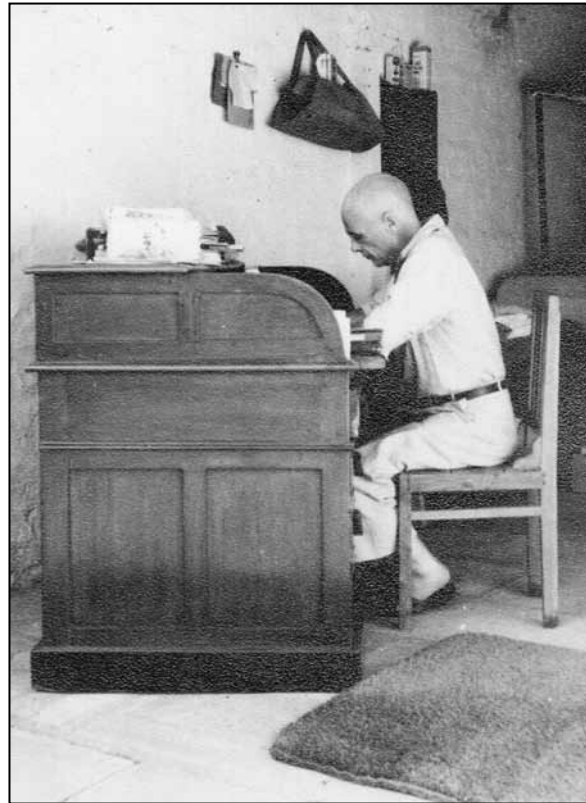


## Announcing

# A Three-Day Celebration of *Stay with God* at Avatar's Abode, May 8, 9, 10

Ward Parks

From Friday through Sunday, 8th through 10th May 2015, the Avatar's Abode Trust will host a seminar on *Stay with God*, Francis Brabazon's great epic masterpiece. Written at Baba's express directive and published in 1959, *Stay with God* is, as Baba's sister Mani described it in a "Family Letter," a "work of incredible beauty," or as Charles Purdom put it, "a presentation of Baba without parallel."<sup>1</sup> The three-day program will provide occasion both for study and celebration as we immerse ourselves in the extraordinary poetic brew and visionary experience that Baba's poet has offered as perhaps his greatest gift to posterity.



Francis Brabazon writing *Stay with God*, 1959

## Beginnings

*Stay with God* was undertaken by Francis in response to an order given to him by Baba at the men's Sahavas program at Meherabad in 1955. Though the sahavas was intended for Baba's Indian followers, Francis and Don Stevens, two Westerners, were specially invited to stay on through the four one-week sessions that Baba had organized for lovers of his from four Indian language groups. At the end of that time, Baba directed Don to write and compile what was published in 1957 as *Listen, Humanity*; while Francis got the order to compose *Stay with God*, a title given to him by Baba himself.

Back in Australia, Francis conceived the idea of composing this work in poetic form. The actual writing took him several years, during which time, Baba visited Australia twice (in 1956 and 1958). When at length Francis arrived in India to join Baba as one of his resident mandali in early 1959 (a year after Baba's inaugural visit to Avatar's Abode), he brought the manuscript with him. Baba had it read out three times. And beyond these simple readings, Baba personally went over its text closely, making corrections, giving new material, and directing Francis to incorporate new elements and features such as the

philosophical "Foundations" section and the extensive "Notes" which help guide readers through the maze of references that saturate the main text. Rarely in his life did Baba involve himself in a lover's or disciple's literary endeavor to such an extent. Indeed, though the hand that wrote was Francis's, one can truly say that the book itself is Baba's from "a" to "z."

And while Baba would often encourage the efforts of his lovers with praise and commendation, the praise which Baba bestowed upon *Stay with God* was of no common order and surely must be construed as an indication of this book's future importance. According to Baba's own Mehera in letters that she wrote to Diane

Dimpfl during this period, "we have never before seen Baba so enthusiastic." "Baba says that this book is a masterpiece, it is so beautifully written. To quote Baba, 'He who will read this book will have read everything,' and 'in no Avataric period has a book been written about the Avatar to be read by the Avatar himself.'"<sup>2</sup> As Francis himself wrote in a letter in 1960, "I think the highest praise that Baba gave *Stay with God* was 'It will appeal to the highest intellects and to those with simple hearts.'"<sup>3</sup> And when the book was released by Edwards & Shaw for Garuda Books in Australia late in 1959, Baba asked that it be distributed

as widely as possible and expressed the wish that every family own a copy. “*Stay with God* has come to stay,” Baba declared. “My love will touch the heart of all who read it, as no book has ever done.”<sup>4</sup>

## Today

Fifty years later, as we look back over the extensive and ever-growing body of literature associated with this Avataric Advent, the singularity of *Stay with God* as a literary achievement becomes increasingly obvious. The majesty and sweep of what it undertakes and the character of the vision of Meher Baba as Avatar that it provides are hard to describe to those who have not read it. It is very much a modern work, in that it blends many different styles and modes of discourse.

The first of its five sections is a biographical narrative of Baba’s life through the Meherabad Sahavas of 1955, interspersed with many colorful digressions and passages of commentary. “The Love Song of John Kerry” (the second part) provides a rare and intimate lyrical glimpse into the passion and fire of Francis’s own very personal love for his Beloved. The third section gives us a poetic retelling of the Divine Theme narrative in *God Speaks*; and part four, “The Steps to His Feet,” meditates on the “turning” that brings one to the threshold of the spiritual path and the feet of the Perfect Master. The last section, “God-Man as World Axis and Living Perfection as Art” – which comprises about two-fifths of the book’s totality – unfolds a vast survey of the cultural and spiritual history of the world, replete with commentary and criticism, and proclaims and celebrates the descent of the God-Man and the role that he plays age after age.

All of this makes for a most intoxicating mixture, shot through with extraordinary glimpses and vistas and moments of rare lyric poignancy. What other book in the Meher Baba library presents the Avatar and Divine Beloved in this way? *Stay with God* truly stands alone. It is a work for the ages. It will surely constitute one of the major foundations for the civilization of the New Humanity that will arise from the rubble of the world as we see it in its current deteriorating condition.

And this to me is a compelling reason for our devoting time for the study and celebration of this magnificent work at the present time. The mandali era has just ended, and those of us in Baba’s fold have entered into a new age in which we no longer have the personal guidance, so to speak, of our spiritual “parents.” How do we make decisions and determinations bearing on the “Baba culture” that we create, how do we relate the legacy which the Avatar has left us to the ideologies and traditions we see all around us, descending from the hoary past?

Francis’s work, and particularly his work in *Stay with God*, addresses this question with a rare penetration of vision and deep heart-felt feeling. Indeed, among all of Meher Baba’s mandali, Francis seems to have been the one most oriented toward matters of culture and art and history and the imaginative and intellectual conceptualization and envisioning of the Avatar. This seems to have been central to the role which he played for Baba, and Baba gave him a platform for expressing his views on these subjects as he did for no one else. For all these reasons I feel that *Stay with God* calls for our closest study and attention, perennially to be sure, but at

no time more than the present, as the new age in his love gets under way.

## The Seminar Program

The three-day seminar-and-celebration over the second weekend in this coming May gives all of Baba’s lovers in Australia –and those of us from elsewhere who choose to come – an opportunity to dive into this subject in an extended fashion.

The program will consist of a range of activities (and much of this is still being worked out). But the first day, Friday May 8th, will be devoted to a complete out-loud reading of the entire book, an undertaking which should occupy something like seven hours, divided between morning and afternoon sessions. Over the last few years many small groups around the world have carried out one-day readings of *God Speaks*. With its magnificent poetic language and visionary exposition, *Stay with God* cries out for similar treatment. For those who can attend, this first day should offer its own very special kind of entertainment.

The morning and afternoon programs on the following Saturday and Sunday will serve up a more mixed fare. Certain passages will again be read aloud, as they pertain to the discussion. We hope that members of the local community can regale us with some musical renderings of portions of the poem, as has indeed been done over the last few years with stanzas from the fourth section, “The Steps to His Feet.” Beyond this, in a number of talks by different people, we hope to explore and perhaps to begin to unravel Francis’s master work from several different points of view.

Obviously the history of the book’s

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composition in the 1950s warrants a fuller telling.

Many participants might value a careful explication of the organization and “argument” of the book, with its division into five parts, each fulfilling its own distinct purpose.

Francis’s many literary and historical and cultural references and the manner in which he treats cultural history warrants some review, as does some of his poetic language and the way in which he poetically envisions and represents his major ideas. And many other topics suggest themselves.

Indeed, *Stay with God* is so rich a book that a single weekend can hardly scratch the surface. But perhaps (to employ another metaphor) we can at least open the book’s covers and begin to dig into this feast for the head and heart that Baba’s poet has so lovingly prepared for us all.

Among the different nations and continents of the world Australia is uniquely blessed in having given birth to this singular character in the Avatar’s work and service. For all those who feel so inclined, this weekend in May will give occasion for a sublime revelry in this ocean-of-a-book that Francis Brabazon has bequeathed to the world.

[More info about this event will be emailed soon - Ed.]

## References

1. Mani S. Irani, *Eighty-Two Family Letters to the Western Family of Lovers and Followers of Meher Baba* (New York: Society for Meher Baba, 1969), 23rd February 1959, p. 2, and C. B. Purdom, *The God-Man: The Life, Journeys and Work of Meher Baba with an Interpretation of his Silence and Spiritual Teaching* (North Myrtle Beach: Sheriar Foundation, 2010), p. 352

*Continued on page 30*

# Avatar – East and West

*A Birthday Message by Francis Brabazon*



From left: Delia, Nadine, Margaret, Baba, Norina and Chanji (standing) on 16 February, 1937 before celebrations for Baba’s birthday began. Photo courtesy MSI Collection ©

East and West – the East burdened with the intolerable weight of lifeless religious forms, the West maddened by the insufferable weight of materialism – has cried out to the God it has covered from its eyes with forms, and to the God it has denied in its heart by its enthronement of “Progress”; and its cry has been answered: God has clothed Himself in the form of a Man with the name Meher Baba for the salvation of men.

It is false to say that the East should learn from the West, and that the West should learn from the East. What have men to learn from men? Knowledge is from God; and all knowledge which is not of God is added burden. Already we groan with the knowledge of knowledges – atomic energy. In the West it deprives children of their natural childhood and shackles adults with the fear of physical extermination. The way to purposeful knowledge is not in the “mastery of nature” so that we can the more cunningly enslave one another and the more ruthlessly destroy ourselves, but in the mastery of our own natures so that we can break the bonds of restrictive self and annihilate selfhood in Truth.

The way to Truth ever has been and ever shall be through reverence to the saints and surrenderance and obedience to the Perfect Masters; and when Avatar is with us, by leaving all, including saints and Masters, and surrendering everything to Him in His service.

In “Truth there is no East and West; but you in the East are more fortunate than us of the West – the living breath of saints and Perfect Masters has always nourished your lives while we in the West, by our infatuation with material progress, have shut ourselves off from this living breath of God; and it is in your midst that Avatar has seen fit to take birth. Considering this, it is all the more creditable that some of us in the West have recognized Him and surrendered to His love. It is this love which is our bond and mutual help – it is this love which will be the inspirer of the New Humanity and the eventual unity of East and West.

Avatar is the sole source of knowledge, the Only-One-Ocean of love; so on this occasion of celebration of His birth this time on earth, it will be well for

*Continued on page 30*



# Stories from Meherazad

Gusi Carpenter

Recently Meherwan Jessawala was asked about a photograph hanging in Eruch's room at Meherazad. It was a photo from the 1958 birthday Sahavas at Meherabad of Baba with Balak Bhagwan from Raipur sitting next to him.

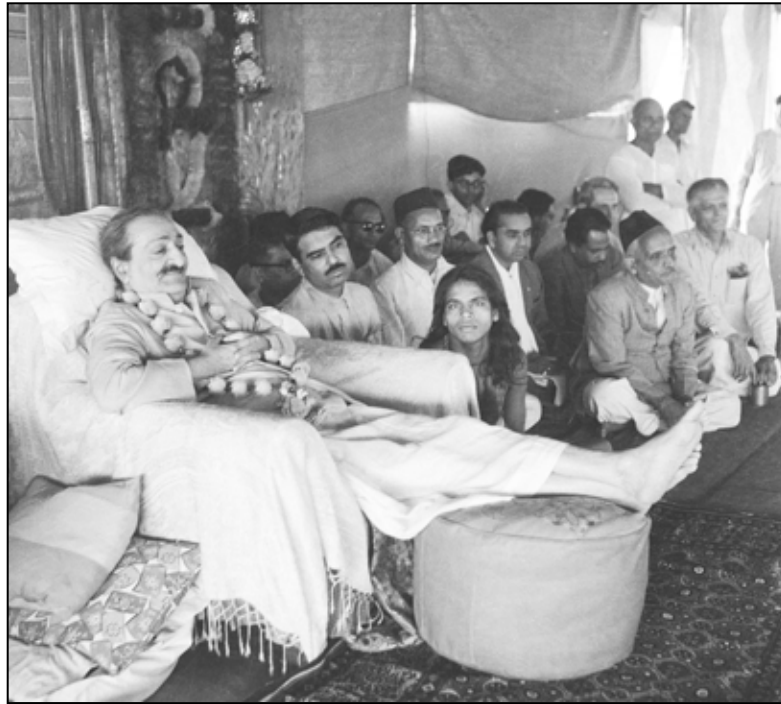
Balak Bhagwan first met Baba on 12 June 1957 at Meherazad. Abdul Majid Khan, a Baba lover who lived in the same area had urged Balak to take Baba's darshan. He was 17 at the time.

'Balak Bhagwan ... would not allow Baba, Eruch and Bhau to attend to their work. The mischievous fellow would slip between Baba's legs as Baba sat in his chair and spent his time playing. Baba and the mandali derived a lot of fun from his tricks. He boldly told Baba, "The day I am not garlanded, I do not feel good!"

Baba smiled at his guilelessness, but replied, "It is not good to receive worship or arti from others. It will throw you down into a stinking pit!"

Bhagwan replied, "But I feel pleasure in being worshiped! I want people to revere me and perform my arti!" Baba laughed.

Balak Bhagwan spent the night in Meherazad, and the following morning, when Baba came to mandali hall, the youth said, "Last night while on watch, Bhau slept! I saw him sleeping from my room." Baba was



*Meher Baba, Eruch, Deshmukh; Balak Bhagwan (in front of Eruch), Meherabad, February 1958. © Meher Nazar Publications*

amused and named him Balak Meher (Child of Meher). Baba embraced the youth, and he departed for Raipur.'

<http://www.lordmeher.org/rev/index.jsp?pageBase=page.jsp&nextPage=4186>

Meherwan told how as a boy from the village, something happened to Balak and he started getting miraculous powers. There's some mystery about how it happened but suddenly people realised he had special powers and would all flock around him and he would cure people. Many people started following him and bowing down to him and they nicknamed him Balak Bhagwan. Balak means a child.

Baba lovers in the area starting asking who this person was who claimed to be Bhagwan and it came to Baba's ears. Baba asked one of the lovers who was going to attend the

1958 darshan to bring Balak Bhagwan with him. When he arrived Baba was still at Meherazad before the Sahavas started. Baba first asked him what he was doing. He started to brag about his powers. Baba told him what he was doing was an extremely dangerous thing and that it was completely inadvisable for him to carry on like this. In allowing people to bow down at his feet he was accumulating all their

sanskaras and had no idea what he was doing. He told him that when he dropped his body all these sanskaras would recoil upon him and he would have to spend billions of births to get rid of all the sanskaras he had collected from other people. Clearing other peoples' sanskaras is extremely difficult. Baba told him to beware and give up this habit. Baba said 'Stop allowing people bowing down to you. Will you do this for me?' Balak Bhagwan said he would and Baba took a promise from him and then told the Baba lover to take him to Meherabad and keep him there for the duration of the Sahavas.

There are photographs of Balak Bhagwan sitting next to Baba during the Sahavas, but at one point, while Baba was in the mandap, he quietly

*Continued over page*

slunk outside the tent when his followers arrived. He met them and they started bowing down to him and he felt very pleased about it. Then he slunk back inside. Baba immediately caught him and asked where he had been. Balak Bhagwan said he went to meet his people. Baba asked if he allowed them to bow down to him and he told Baba that he had. 'You have broken my orders. This is even worse than what you have been doing. Don't do it.' As Meherwan said, you can see Balak Bhagwan in the films strutting about here and there then during the Sahavas he would sit near Baba.

Eruch would also talk about Balak Bhagwan and how, when Baba would say what he was doing was so detrimental, he would say to Baba, 'What can I do? If I'm not garlanded once a day my day is ruined'. The addiction to adulation is worse than opium addiction. Baba talked about opiumised saints and gave a discourse at the 1958 Sahavas especially for Balak Bhagwan to hear.

Meherwan said, 'A person addicted to opium can get rid of this habit, it's possible. But once you get addicted to this bowing down business the addiction is so severe that you simply cannot get out of it. If people touch your feet in India just quickly bow down to theirs, don't wave your arms around, just do it quickly, mirror what they have done to you very fast and then it's finished.'

### **Baba began a discourse**

For one to declare that he is a saint and allow people to bow down to and revere him, without real authority, is to feed one's ego with intense happiness. Simultaneously, with the feeding of the ego comes a feeling of well-being.

One who is addicted to [eating or

smoking] opium derives a similar feeling of well-being, though temporarily. After a time, the opium addict begins to feel the after-effects of opium such as severe constipation, loss of appetite, headache, dullness and drowsiness. He then begins to realize that it would have been better had he not become addicted. But, unfortunately, he cannot give up the habit. He has become its slave. He realizes this too late and sinks into deeper addiction, being tempted to take greater and greater quantities of opium to keep pace with the gradual loss of the feeling of well-being.

Similarly, one who indulges in happiness by allowing people to bow down to him, without real authority, feels the prick of conscience later on. And with this feeling he realizes that he has no authority, but has got so used to the habit of feeding his ego in this manner that he is unable to stop the practice. He continues indulging and, after a time, does not pay heed to the pricks of conscience. He becomes numb to the voice within.

After years of addiction, it so happens that one day the opium addict is found lying unconscious in a gutter of filth. An extra overdose of opium proves tragic for the addict who lost complete control over himself. The passerby scoffs, ridicules, points at him as a confirmed opium addict.

In the same way, a person who poses as a saint, without really being one, starts to behave in an unworthy manner after years of indulgence in addiction to overdoses of homage.

With him, unlike the opium addict, his unworthy behavior is accounted as "perfection" by his followers. When he abuses others, his words are accepted as blessings! When he beats someone, his beating is accepted as the descent

of his grace! When he indulges in lovemaking with the opposite sex, it is accepted as pure love!

In short, whatever he does, anything and everything, is accepted in a spirit of reverence and love by the followers of the man who has posed as a saint. The more unruly his behaviour, the greater the admiration of the followers. And the greater the admiration, the richer becomes the feeding of the ego of that man. Eventually, he falls from the high pedestal of admiration because, not being a genuine saint, the rich doses of admiration and reverence prove too much for the ego to digest! With his fall this "opiumized" saint is ridiculed. Those very persons who once called themselves his followers now scoff and call him a fraud.

Just as an opium addict has his personal friends who extol the effects of opium and bring into their fold innocent people, so, too, a person who poses as a saint has a ring of followers who extol him and his "miracles" to attract others to their fold. Such miracles may be just coincidences, or even genuine experiences of simple and devout followers who get desired results through their own faith in and love even for such an opiumized saint.

One who has no authority and yet permits people to bow down to him plays a losing game, while those who bow down gain. The unburdening of sanskaras [mental impressions] of those who bow down at his feet is the cause of his loss, for he takes on sanskaras that can only be wiped off by many more births.

The point to be considered is this: If thousands can benefit at the cost of a false saint, should this person be allowed to continue? If such a person is already in contact with a Perfect Master and loves him, the Master immediately



puts a stop to this and corrects the man's shortcomings, and warns his followers about such unauthorized behavior. If, however, such a person is not already in contact with a Perfect Master, the Master never interferes, because eventually this person also derives some benefit. The Master knows that this is the play of ego.

The cause of any eventual benefit to such a deluded person is that, at the cost of his own condemnation, he proved to be a dustbin for thousands to heap their sanskaras therein.

There is no doubt that in his subsequent birth his past behavior makes the person suffer much more due to this burden of acquired sanskaras. But, with the intensity of his suffering, the redeeming factor is the speed with which these acquired sanskaras get wiped off. They are wiped off in proportion to the intensity of suffering. Along with the wiping off of the acquired sanskaras, his own sanskaras also get wiped off speedily.

Just as an unauthorized person, posing as a saint, proves a source of benefit to thousands, so also he proves of harm to many. All this is a play in illusion!

As an opium addict feels happy to give a tiny bit of opium to another, and that other, when he gets the taste of it, hands over another small dose to a friend, they thus create a circle of opium-eaters. The two or three persons close to the "opiumized" saint of our discourse start spreading news that such-and-such a woman was blessed with a child, and that another got her wish fulfilled, and that he, a "saint," performed many such miracles. A clique of followers is created around the opiumized saint.

This happy picture does not last long, for after some years it so happens

that at least one person finds out one day that his Master is a fraud and is not God-realized. The impact of such a great setback in his confirmed belief is so forceful that all his sanskaras, which he had inadvertently transferred on to the "saint" in his belief and devotion, all of a sudden recoil on him spontaneously and overburden him afresh. Thus, the person who had placed faith in the opiumized saint suffers a great deal.

Let us view the picture from another angle: Suppose I am the opiumized saint and you love me and revere me as the Perfect Master. Your love becomes so deep and your faith so great that you actually make progress on the spiritual path, and really begin to have experiences of the Path. In this instance, you are surely benefited at the hands of an opiumized saint. Whereas in the previous case, the opiumized saint has done a great harm.

Through such false saints harm and benefit recoil and accrue.

In India we find people without spiritual authority allowing others to bow down to them. Even one of my old followers [Vibhuti], after many years of contact with me, left me 30 years ago and established an "ashram" at Nasik. You have seen or heard of it as a place of spiritual pilgrimage. He used to tell people: "Meher Baba has made me his chargeman." People paid much homage to him.

The news reached me, and I sent one man to tell him to stop all this display and nonsense and come back to me. He did not listen. He was very happy with his surroundings.

Three years passed and he established a big following, among whom was a very beautiful woman. Theirs was not a proper [legal] marriage and the woman conceived. The police heard of

it and the man got frightened. He left Nasik and ran to me. Then I reminded him that he did not come three years before when I called. Now, he should either go back and settle with the police, or stay with me and suffer with leprosy.

There is no mention of this in any of the books, but it is recorded in Chanji's diary.

He stayed with me and he did get leprosy, all the time repenting. I forgave him and instructed him to go out and beg for his food, to be without money and not touch women. I sent him wandering; he was not to stay anywhere and to return after a year. He roamed about for two years and then came back. He was cured of the disease. Now he loves me fully and longs to tell everyone about me.

But all this is a play in illusion. It is all my play. None can fathom me as I really am. I am in everyone and I do everything; simultaneously, I also do nothing.

Be brave. Be happy. I and you all are One; and the Infinite that eternally belongs to me will one day belong to every individual.

*P 4259 online version of Lord Meher*

<http://www.lordmeher.org/rev/index.jsp?pageBase=page.jsp&nextPage=4259>

**Bhagwan:** An honorific title for a God realised, fully enlightened human being.

**Mandap:** A temporary platform set up for gatherings or ceremonies.

# Nariman Dadachanji

Peter Rowan

Writing an article on one of the mandali is always fraught with the same difficulty i.e. the information is already extant in one form or another.

In the case of Nariman Dadachanji we not only have all the mentions in the volumes of *Lord Meher*, as well we have the charming and very heart-warming *Gift of God* by his dear wife and supreme lover of Avatar Meher Baba, Arnavaz Dadachanji.

Therefore a problem arises instantly, why write an article on a person of such stature as Nariman when all details known have been so beautifully recorded?

In answering my own question I consider his life to be not known in the least except in the beholding eye of his Beloved, so in an attempt to analyse to some degree the importance of this considerable giant to Avatar Meher Baba I accept the challenge it presents.

At one time in 1945 Baba was in the mood to eulogize some of his mandali, he said of Nariman, "Nariman's faith and love for me are such that I can depend on him to do anything in the world for me."<sup>1</sup> Some twelve years later Avatar Meher Baba appeared to Nariman in his dream world, pointing lovingly and directly at him Baba said clearly, "You are my message."<sup>2</sup>

If we consider both these occasions dispassionately we will readily see a correlative, to the extent that I would urge the reader to ponder the following.

Nariman Dadachanji was very basically a non-verbal and retiring renunciate of all else but Avatar Meher

Baba, his sole interest in life was to please at every moment his Beloved in thought, word and deed; at this very moment our limited mind comes to an impasse as this is not readily attainable by almost any one of us, but we could at least alleviate ourselves of anxiety and accept that Nariman was indeed a giant amongst men which we might emulate with the necessary gathered courage.

Certainly in my view he was an extreme example of the New Life, New Humanity man that our Beloved has told us is possible for those with the heart and ear to follow his ultra-circumspect inner direction, and which we must long for to become truly his.

Coming now to a moment of extreme clarity I will relate with certainty the profundity of the following; when Avatar Meher Baba asked Arnavaz what was troubling Nariman and is told the reason, then remarks, "Why didn't Nariman tell me?", then gave her this message to take to him, "Today after seeing the expression on your face, my heart was lacerated. I love you more than you can know", and then again said, "Whenever Nariman feels unhappy my heart is distressed."<sup>3</sup>

Is it possible to misunderstand the elegant and delightful love play implied? The Lord of the Universe and his loving concern for one of his own; what compassionate beauty is simply defined here.

This one incident tells us more about Nariman than a thousand words; his absolute inability to think it possible to complain about anything whatsoever

to his Beloved Baba, let alone define a lone heart-ache into his sight!

Becoming footless and headless, as our Beloved tells us we must become, before he confers his familiarity on us, is perfectly epitomised by a distraught Nariman in the following drama.

Nariman's family had been to see Baba but had no faith in him.<sup>4</sup> Nariman was ordered by his Beloved Baba to castigate his much loved brother Hoshang for being disrespectful. Nariman complied with the order so totally and in such a way that eventually the whole family was up in arms against Avatar Meher Baba, and though they had promised to bow down to Baba one more time they considered this would be the very last instance they would pay any homage whatsoever to Meher Baba.

Nariman's emptied mind and deeply troubled heart led him once again to take them to task for their non-knowledge and disrespectful attitude toward The Highest of the High. Tears and turmoil was all around for this family, yet they confirmed their promise to Nariman and went for Baba's darshan; each and every one of them were completely overwhelmed with Baba's compassionate and merciful attitude toward them. He poured into their troubled hearts his unstinting love in such measure that they all disavowed their posture of non-acceptance and became without reserve totally his.

It can readily be seen through this incident that Avatar Meher Baba's divine guidance with Nariman was consummate and Nariman's obedience

absolute; no wonder Baba said of him, “There is no one comparable to him...”<sup>5</sup>

It is generally known that Nariman became the owner of Meherazad when Baba was entering The New Life, Baba transferred the property lock stock and barrel to Nariman including the silver lock and key; during this period Nariman would be called to Meherabad practically every week; even in The New Life when Beloved Avatar Meher Baba would not see any of his old-life companions he called Nariman to be with him<sup>6</sup>, such was his personal connection with Beloved Baba.

Also most readers know Baba asked Nariman and Arnavaz to marry personally, even though they were first cousins. After marriage they found a flat in Bombay in an excellent area and which Baba enjoyed to the full. He would always stay with them when visiting Bombay. The first time Baba visited ‘Ashiana’ as the flat was called, he was with dear old Gustadji, who had been keeping silence for many years under his guidance; what a wonderful and amusing scene it must have been for Nariman when Baba and Gustadji together opened Nariman’s closet and saw all his clothes hanging so neatly in a row; Gustadji, who was considered somewhat eccentric due to his odd and ragged attire, was astounded, and gestured furiously and animatedly with Baba at the refined sight.<sup>7</sup>

To give a further idea of Nariman’s intrinsic nature this wonderful telling tale will relate with ease to most, ‘Ashiana’ was never transferred into Nariman’s name, and when the owner returned from abroad he attempted to have them removed but to no avail, as legally Nariman and Arnavaz were



*Nariman Dadachanji at Avatar’s Abode, Queensland Australia, June 1958*

the rightful tenants, and, so as to not aggravate a delicate situation Nariman considered a small ruse to placate the irate owner, he sent at Christmas time a large bouquet of flowers and a cake to him; the owner was so touched that he immediately transferred the tenancy into their names and not only that, became so enamoured of Avatar Meher Baba that he went for his darshan.<sup>8</sup>

Nariman’s personal rapport with

his Beloved was such that he could even instruct Baba to obey him! In an amusing loving poem Nariman told his Beloved, when having a car delivered to Meherazad as a gift for his birthday, that he could only have the car provided he and Arnavaz be allowed to bear all costs of its upkeep, viz. ‘...It being understood that, the one who steers it and the water that propels it

*Continued over page*



*be borne by us, till breath do us part.*<sup>9</sup>

Nariman virtually had carte-blanche over the years to visit Baba whenever he wanted and at anytime and often travelled with him; he accompanied Baba to America and Australia in 1958 with a major part of his duty being to keep watch for Baba at night; one can see Nariman's attentive figure in some of the photographs of this period at Avatar's Abode.

After leaving Avatar's Abode, Baba and his party which included Francis Brabazon, drove to Brisbane and stayed at a hotel for the night so as to catch an early morning flight to Sydney. In the late afternoon the men who had accompanied Baba were sitting in the hotel lounge talking with Adi K. Irani when Nariman walked in and in a very loud and commanding voice informed Francis that Baba wanted spinach for dinner!<sup>10</sup>

The next day, early evening at Sydney airport, just as the call came for Baba's international flight back to India, a mass of people gathered to the front of Beloved Baba to catch the same flight, Nariman who was in the background of Baba's group suddenly shouted out very loudly in *Marathi*, and the crowd drifted to the sides leaving a clear passage-way for Baba to proceed straight through the middle to the exit.<sup>11</sup>

As previously mentioned, Nariman and Arnavaz were inevitably favoured by Baba's presence whenever he went to Bombay. The last time Baba stayed at 'Ashiana' with Nariman and Arnavaz was in 1959, and before leaving Baba said to them, "Nothing is yours. You yourselves are not yours. You are mine; everything is mine."<sup>12</sup> This was in fact the last time Baba visited Bombay.

When I first went to India in 1965 to be with Baba for five days, the first

Meher Baba lover I met was Nariman, I found him to be kindness itself, he and Arnavaz took Helen and I to a swank tandoor restaurant in Bombay and afterwards bought a sweet *pan* of the choicest sort wrapped in finely beaten silver-leaf which he loved, and which I enjoyed with him immensely, and as we had two months traveling in India prior to having Avatar Meher Baba's darshan, Nariman very kindly allowed Helen and I to leave some of our belongings under the bed in the room at 'Ashiana' where Baba used to sleep until we returned.

After Avatar Meher Baba dropped his body in 1969 Nariman became very withdrawn; even though always very quiet he was now in deep grief and became totally disinterested in everything; the only thing to bring him out of his withdrawal was some very precise and exacting work the mandali asked him to attend to in 1973 as they were in a state of chaos due to the problems brought about by the then chairman of The Avatar Meher Baba Trust, who was not a mandali member. Baba's dear sister Mani would refer to Nariman as 'skipper' because of the way he took charge and steered them through their difficulties. After the problem was resolved Nariman became very detached from everyone and everything once again.<sup>13</sup>

Later in the same year, 1973, Nariman became extremely ill with malaria and his temperature rose to 107°; before leaving the hospital he related, "I've been on a long journey and have returned from a place far away."<sup>14</sup> Nine months later he had a severe heart attack and went into intensive care, but his pain increased day by day. Knowing Nariman was dying Arnavaz was allowed in to see him and sang very softly in his ear

the *Bujawe Nar* arti, which he loved, when she had finished she said Avatar Meher Baba Ki Jai!, he then died very peacefully with his Beloved's Name.<sup>15</sup>

Nariman's grave site at Meherabad had been chosen many years before by his Beloved Baba; and he was held in such a high regard by the mandali that when his body arrived at 2am at Meherabad to be interred, they were all waiting for him, including Mehera who laid the first rose on his chest, then Eruch placed a garland on him.<sup>16</sup>

It was extremely difficult to get Nariman to talk about his life with Baba, he could not bring himself to emoter or enlarge upon what was to him insoluble, his relationship with The Highest of the High, it was as if anything he said was not correct or not enough.

On one rare occasion, a few years after Baba had dropped his body, when asked about his experience with Baba he said, "I met Baba. I fell in love with him and followed him. That is my experience."<sup>17</sup>

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2. *Gift of God*. Arnavaz Dadachanji. Beloved Books. 1996 pp. (2) 157, (3) 210, (4) 176-177, (5) 211, (6) 117, (7) 105, (8) 126, (9) 165
3. *Practical Spirituality with Meher Baba*. John A. Grant. Merwan Publications. 1987. pp (10) 122, (11) 123
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# Chain Reaction - the late 1960s in Australia - Part 2

(Continued from Part 1, MBA Sept-Nov 2014)

Leigh Rowan

In the 82 *Family Letters To the Western Family of Followers of Meher Baba*, letter No. 79, dated Meherazad, 1st November 1968, (page 328) Mani quotes Baba's message:

***"The East-West gathering was nothing compared with what this gathering (1969 Darshan) will be. For while I was working intensely in seclusion my worker-lovers all over the world were intensely active telling the world about me, and my message is spreading in many parts of the West now as a forest fire before a strong wind – as it had already done in many areas of India."* – Meher Baba**

In my earlier article I described how this 'forest fire' of Baba's Love and message spread quickly from heart to heart and many new young Baba lovers including me, heard about Baba through what ended up being called a chain reaction.

This chain reaction seemed to start around 1964 in the West and it continued to build in momentum until Beloved Baba dropped his physical body in 1969. Even after this, the chain reaction did not stop but spilled over as a "perennial love stream" (Francis Brabazon's poetic term), touching hearts throughout the 1970s.

In this current article I attempt to write a history of my personal story as well as touch on stories of others caught up in the chain reaction. At best this account reads as slightly organised chaos because I found it difficult to describe Baba's 'forest fire.'

To recap on my earlier article: The chain reaction of my connection with Baba began with the Boston boys, Rick Chapman, Allan Cohen and Robert Dreyfuss. Out of these three, Robert Dreyfuss was significant for me because after meeting Baba in India in November 1965, while returning to the U.S.A. by ship, he met a young Australian named Paul Smith. In Robert's book, *Inner Travel to Sacred Places*, on page 55 Robert writes referring to Paul:

"I told him about Meher Baba on that voyage and he became a Baba lover, and his poetry, especially his translations of Hafiz, a fourteenth century Persian poet introduced to him by Meher Baba, has been published to wide acclaim in Australia."

Fortunately for me, the chain reaction continued when Paul Smith arrived back in Melbourne, Australia, at the end of 1965. He told lots of people about Baba including my friends Steve Delieu and Joy Hislop. At the end of 1966 our art school friend John (Noddy) Martin brought Steve D and Joy to our house in Barcom Ave, Darlinghurst and told Adele Barnett, Lindsay Bourke and I about Baba.

To digress from my own personal story I would like to pause in the narrative to give a few snapshots of the atmosphere in Melbourne and Sydney, where Baba's name and message spread out from Melbourne Baba lovers like Paul and Ann Smith and Adrian Rawlins from 1965 and into the 1970s.

## Paul Smith returns from India to Melbourne

Paul Smith and his wife Ann connected up with long-term and new Baba lovers in Melbourne. I recall some were Dr Denis O'Brien, Oswald and Betty Hall, Stan and Clarice Adams, John and Rosemary Adam, Ena Lemon, Peter and Helen Rowan, who had met Baba at the Easterners Darshan in 1965, and Adrian Rawlins. Both Paul Smith and Adrian Rawlins told many people about Baba directly or indirectly from at least 1966 and well into the 70s. Some were Karl Gallagher, Mike and Janine Kinnear, Doug Ashdown, Gary Segal, Ian Beecroft, Raine Eastman-Gannett, Tony Zois, Jim Miskias, Dennis Smith, Liz Gaskin and her family and Jasmine Fricker. Some people, such as Steven Hein, my friends Joy, Steve D, and Noddy and Adrian travelled a bit between Melbourne and Sydney.

Paul Smith was well positioned in Melbourne to refer people to Baba books as he first worked in Cheshire's Bookstore and then he and Ann opened the famous Source Bookstore. Paul is also famous as a Hafiz scholar in the world and is the author of many books.

Reference: [www.mehermelb.jimbo.com](http://www.mehermelb.jimbo.com) and [www.meherbabatravels.com](http://www.meherbabatravels.com). Please note that from these websites links can be found to more information about both Adrian and Paul.

*Continued over page*

## Interview with Steven Hein 2015

"I worked in the Tivoli Markets situated in an old theatre in Melbourne. Mike and Janine Kinnear had a record shop nearby. Paul Smith's Source bookstore was also close by. Raine worked nights in the Victoria & Albert Disco. The chain reaction of Baba's message of Love and Truth was spreading from Adrian, Paul and Mike and Janine. That is how I kept hearing about Meher Baba in Melbourne.

In 1969 I moved to Sydney, the same atmosphere of chain reaction was going on there. It was spilling over into the 1970s when I worked at the Mandala Picture Theatre that showed counterculture films and put on concerts by progressive bands. Adrian came there and gave poetry readings of his own poetry. He knew many of the Melbourne and Sydney bands, solo musicians, poets, journalists, artists, filmmakers and other celebrities. At the Mandala Theatre I remember meeting other Baba lovers Richard Lockwood and Tully and Lindsay Bourke."



Adrian mentioned that he had told many musicians about Baba. I remember some were: Richard Lockwood and Tully, Paul Wylde, The Id, Python Lee Jackson, Jeff St John, Hans Poulsen, Bob Dylan, Mick Jagger, The Bauls of Bengal, Ravi Shankar and Mal Capewell (Mal Capewell had Baba books that he gave to Bob Welsh, Kim Patterson and Alan Zigenbaum).

Adrian had diverse talents, for example he could MC the Sunbury Pop Festival, write journalistic articles for leading magazines, write wonderful poetry and letters, give recitals, appear in films, or be seen having conversations with people like Phillip Adams or Spike Milligan. Adrian has

a life size statue in memorial of him in Brunswick Street, Fitzroy, Melbourne.

## Interview with Roy and Ros Hayes 2014

Roy and Ros Hayes recall: "In 1967 Roy read an article by Adrian in *Chaos Magazine* called 'Beyond The Ego.' It was the story of Meher Baba's life. Roy experienced three meetings with Baba in his spiritual form over several nights in his room. Roy and Ros got their first Baba poster from my friends Harriet Evans and Randy Wheeler's shop in Kings Cross. Roy and Ros were friends with Scruff (Mary Rosalind Bennett), but she did not talk to them about Baba. In 1968, Roy bought some books from the Meher Baba stall in the Domain, run by Linda Petrie, Chris Grey and others. In one of the books he found Bill Le Page's *Kalianna Crescent*, Beacon Hill address and this eventually took him to meet Bill. Roy wrote to Meher Baba and received a beautiful letter via Francis.

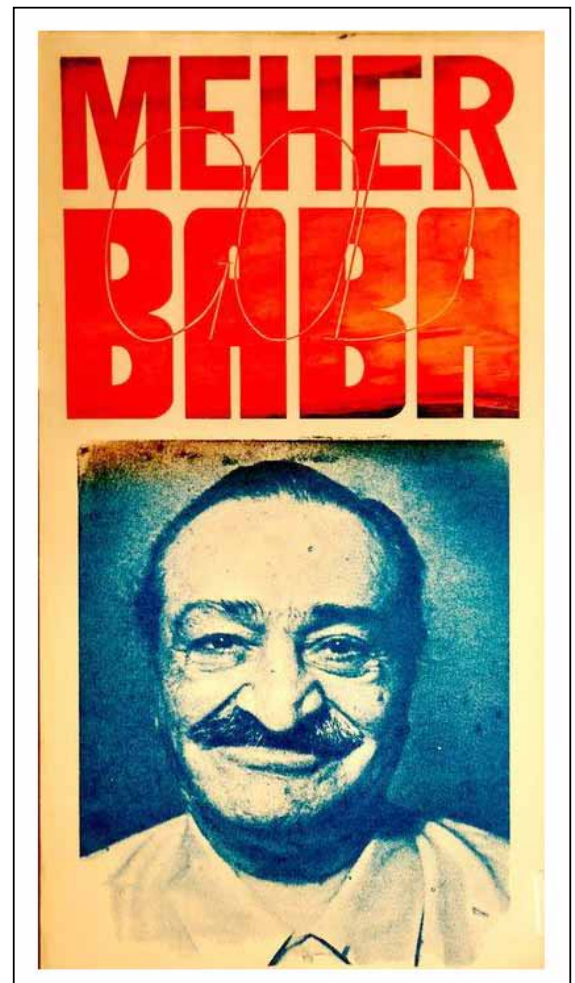
One thing Meher Baba asked Roy to do was "go and seek out other Baba people." Roy tells how he set off to meet Linda Petrie in Double Bay but somehow ended up at Meher House and met Bill and the family. Roy and Ros immediately began contributing to Baba's chain reaction of spreading Baba's message through joining our group in the screen printing and putting up posters all across Sydney. Roy and Ros also independently printed and designed posters and Roy was well known for putting Meher Baba's face on the pylons of the Sydney Harbour Bridge right before Baba dropped his body in January 1969."



I would like now to return to my own personal story. As mentioned earlier, at the end of 1966 on one of their many travels between Melbourne, Sydney and Newcastle, Steve D, Joy and Noddy told us about Baba. Some months later they returned and left a Baba photo and *The Everything and the Nothing* book, compiled by Francis Brabazon and published by Meher House Publications, 1963.

I did not read the book at the time but liked the photo and put it on the wall. My friends did not think I was 'Baba lover' material, in fact they thought I was trivial, (superficial/not a seeker), so as a consequence on any of their subsequent visits to our house from December 1966 to end of March 1967, they did not tell me much at all.

For example I did not know this:



*A poster of Meher Baba made by Roy and Ros Hayes*



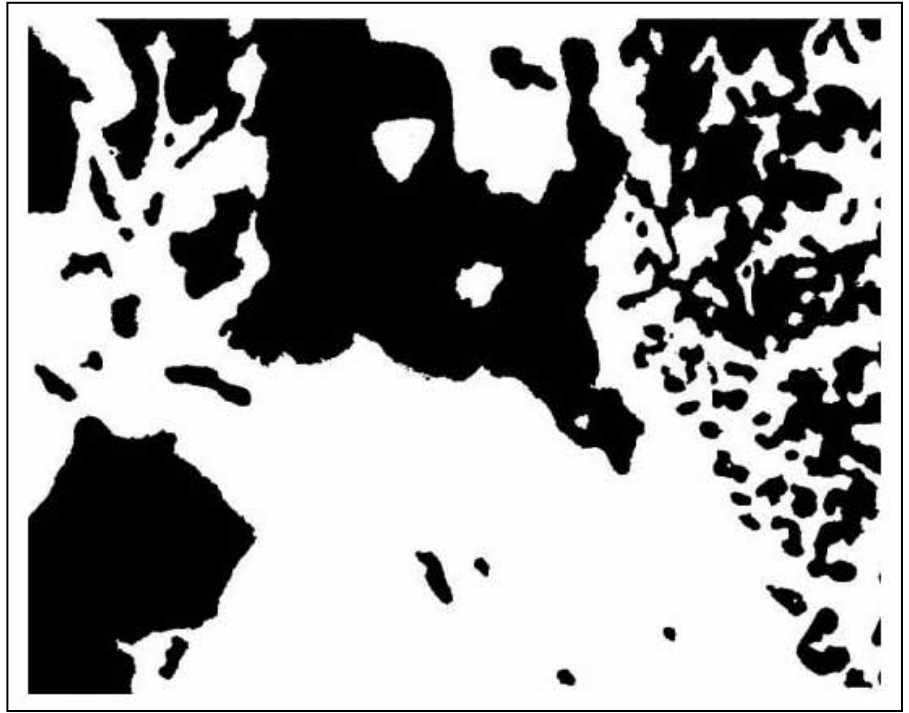
In *Lord Meher Revised Online Edition* Bhau recorded on page 5265 - (1967 - No Drugs): "... a young Australian man went to Meher House in Beacon Hill. Bill Le Page was in India having been called there by Baba. So after meeting the Le Page family and not Bill, the young man came back with friends after Bill returned."

This was Steve D and the friends he returned with were some of our group, probably at the least Joy and Noddy. Maybe this was in March 1967 soon after Bill got back from India.

In April 1967 Steve D, Joy and Noddy went to New Zealand. Adele Barnett and I left Australia on April 21st 1967 to join them intending to 'live a new life'. On the ship going over to NZ I read *The Everything and the Nothing*. When I read Baba's words "God is Love and Love must Love." I experienced and felt that Baba was God in human form.

Later in NZ, Joy showed me a photo of 'the young Baba' and then I knew that this was 'the one' I had been waiting for. To explain this idea of waiting, it so happened that as a child Jesus had visited me in a dream and said, "I will be with you in this life." Soon after this, Mum gave me a newspaper article and a postcard of a photo taken by pilots of a field of snow and rocks. In the photo the face of Jesus is clearly shown. I kept it with me always, because this was Jesus from my dream. When I saw the photo of Baba as a young man I thought, 'Yes it is the same.'

In NZ we all travelled around quite a bit, and told everyone we met about Baba. When we were in Auckland someone found out that there might be a possibility that Baba may give Darshan as early as Nov 1967. Each of us independently decided to return to Australia to work and save to go to



*Leigh's photo of a field of snow and rocks that shows the face of Jesus*

India. In NZ Steve D told me about Meher House so I decided to visit there as well. I returned to Sydney on the 30th May 1967.

Now if the reader can bear with me again, I would like to pause my personal story and digress to insert two more interviews, one from Noddy first and then one from John Parry. They had been caught in Baba's chain reaction.

### **Interview with Noddy 2014**

"I first met Joy Hislop when I was 16 years old in the 60s. I was at High School and she went to a different High School and she lived in Belmont but we were part of a big interesting and creative group that all lived in Newcastle so we met up at the beach, parties and pubs. Joy was a tall, striking girl affectionately known as 'Big Joy'. After I left school I worked in various jobs and went to art school in Newcastle.

After a year, I obtained a Common-

wealth Scholarship to East Sydney National Art School. When I moved to Sydney I lived in Cremorne with another art student Lindsay 'blue' Bourke and via art school we met Bill Reading, Miguel Andreas, Mal Cooper, Mary 'Scruff' Bennett, Chris Grey, Leigh and Adele.

After art school I went to Teachers College and taught at Lithgow. In response to the cold climate I resolved that eventually I would like to move to a warmer climate. At first I moved back to Newcastle and worked for a Telco but I did investigate Cairns and I planned to move to Cairns.

In the meantime, I had always kept in touch with Joy. She had worked as a photographer in Newcastle hospital and married Terry Bleachmore. After they separated she had moved to Melbourne in 1966 and met Steve D. Together they had met Paul and Ann Smith, Adrian Rawlins, Ozzie and Betty Hall and Ena Lemon and had learnt about Meher Baba. They

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*Scruff (Mary Rosalind Bennett) at Meherabad, 1969*

bought Baba books from Paul Smith. When they returned to Newcastle (to visit Joy's parents) via Sydney, they told everyone they met about Baba, including me.

When I met up with Joy and Steve D in Newcastle we all decided to move to Cairns taking the Baba books with us. I did not think I read much in the books at that time. After Cairns we went back to Sydney, by this time there was a lot of interest in Baba by our friends who we had told earlier in 1966. We visited Leigh, Adele and Lindsay Bourke at Barcom Ave, and mentioned how we had decided to go to NZ in early 1967 and live what could be aspired to be 'the new life'. Leigh and Adele decided to join us on this quest in NZ. This was from about April to early June. I remember Steve D had been to Meher House in Feb 1967 but Bill was in India with Baba.

We were in NZ from about April to June 1967 and we all told many people about Baba but we did not meet other Baba lovers in NZ such as Anthony Thorpe. Somehow around the end of May we heard that there might be a

chance of Baba giving Darshan, maybe in 1967 or 1968. We had a talk and each decided to go back to Australia and work and save up to go to India."



### Interview with John Parry 2015

"As a result of your travels up and down the country telling people about Baba, in April-May 1967 Clive Wilson heard about Baba and told me and Maria. Later we came to Australia where we went to Melbourne.

As things happen, we just happened to go to a gallery opening and met artist Dale Hickey who later introduced us at a dinner party to Ozzie and Betty and Paul and Ann. We saw Ozzie's paintings of Meher Baba and were given Purdom's book. Later we moved to Sydney and went to the Theosophical Society Bookstore for books and we met other artists and went to Mal Cooper's house and met Lindsay and the others who gathered there.

In 1968 I went to Meher House and in late 1968 Bill Le Page gave me Baba films to take back to NZ. The films were shown at the Auckland Art School to the Dean, staff and students. Baba was very popular there until he dropped the body."



Returning again now to my personal story, by the end of June 1967, myself and friends Adele, Steve D, Joy and Noddy had returned to Australia believing Baba's giving Darshan was imminent.

Straight away I observed that in Sydney it felt like the chain reaction seemed to speed up dramatically on several fronts. One being the counter-culture front and the other was the mainstream front. (I observed this in

Sydney, but earlier interviews in this article suggest that a similar thing was going on in Melbourne.).

### The Counter-Culture Front (Popularly called 'The Scene of the Underground')

When those "mastketeers Joy, Steve D and Noddy" came back to Sydney in June 1967, Baba's chain reaction really took off. They, together with Adrian, Scruff, Lindsay, William (Bill) Reading, myself and others spread Baba's message amongst the largely university, arts, music and alternative counter-culture community (affectionately called The Scene).

In Sydney in such popular 'haunts' as the Wayside Chapel, Windsor Castle Hotel, The Oxford Street Hotel, Martins Bar, the Kings Cross, Paddington, Surry Hills cafes like Frank's cafe, Piccolo Bar, Red Lantern, and night clubs one could hear people talking about philosophical topics, world-wide problems, war and peace, consciousness and drugs, gurus, yoga and meditation and Meher Baba. It was generally known that Meher Baba was anti drugs, was a silent master who says he is God, and who gave the message of Love and Truth (see website <http://taylorsquareinthe60s.weebly.com>) for a list of places and personalities around 'The Scene').

From what I can work out now, given the perspective of looking back at the history of the grapevine, the chain reaction spread out and spilled over from the 60s to the 70s and there were at least several branches.

One branch I knew about spread out from art students Noddy, Lindsay, Bill Reading and Mary 'Scruff' Bennett to Mal Cooper and Miguel. Both of these had open houses that opened their doors to all. Lots of people came

there and learnt more about Baba. For example, Sim Symons came there and at a later time, John Parry. In 1967 Diana Holmes heard about Baba from her school friend Jenny Thornley whose sister Jan was an artist living at Miguel's. When Diana went to Miguel's house to visit Jenny she noticed Baba books on display as well as paintings and pictures of Baba on the wall. Both Sim and Diana remember meeting Scruff there and Sim said, "Her only possession seemed to be a guitar".

Lindsay Bourke also gave several art exhibitions of Baba paintings and gave out Baba cards. At one of these exhibitions at the Wayside Chapel Lindsay gave George McGahey a Baba card. That's how George heard about Baba. He later moved to his hometown Brisbane and joined May Lundquist's group which was very active spreading Baba's message through meetings, posters on bus stops, a float in the Warana Festival and distributing thousands of cards and pamphlets. This was in January 1968. Ivan Duerinckx saw Baba's photo on the float and got some pamphlets. That is how he heard about Baba.

Another branch of Baba's chain reaction of Baba's work came from Adele and I. In the second half of 1967 we told some of our friends who either lived at or visited Barcom Ave. The main ones were Chris Grey, John Isaacs-Young, Linda Petrie, Sue Ware, Sandy Swallowell, Wendy Lowe, Jane Mysen, Stephen Campbell, Martin Bate and Martin Du Berry. To our surprise all of these became Baba lovers except for the two Martins.

(It is interesting to note that although Roy and Ros had learnt about Baba from Adrian's article and became friends of Adrian, Scruff

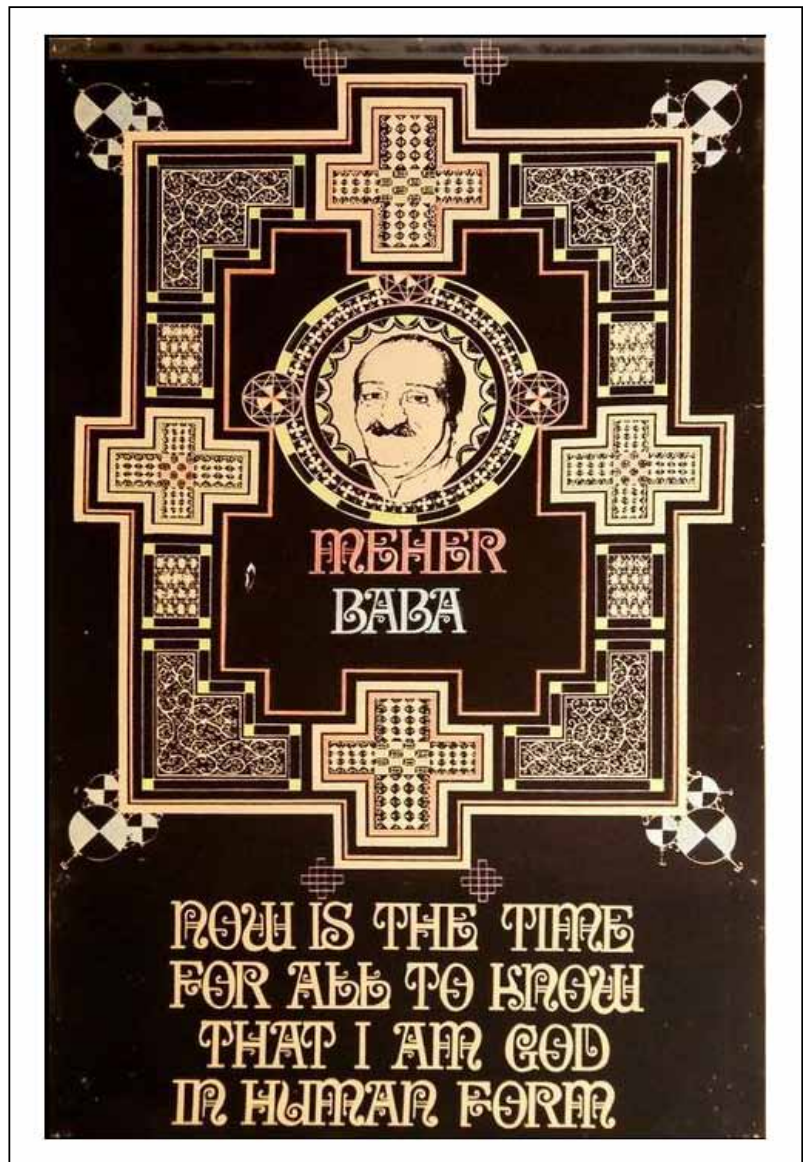
and Sue and Martin Bate, they must have been in a different branch of the grapevine because most of our group did not meet them until all the disparate little groups started going to Bill's meetings at Meher House from mid-1967 onwards.)

By January 1968, Stephen Campbell and I had married in a ceremony conducted by Adrian with great devotion and flourish. It was a big wedding and we invited everyone we knew, including our families. My mother and sister were Baba lovers but some of my family members were shocked to hear about Baba and did not mix with me again.

We rented a huge house in Adelaide St, Woollahra. Many new Sydney and Melbourne Baba lovers had rooms there from time to time as they saved to go to Baba's Darshan. I remember some were Sue Ware, Noddy, Adele, Chris Grey, John Isaacs-Young, Linda Petrie, Bob Welsh, Dennis Smith and Adrian.

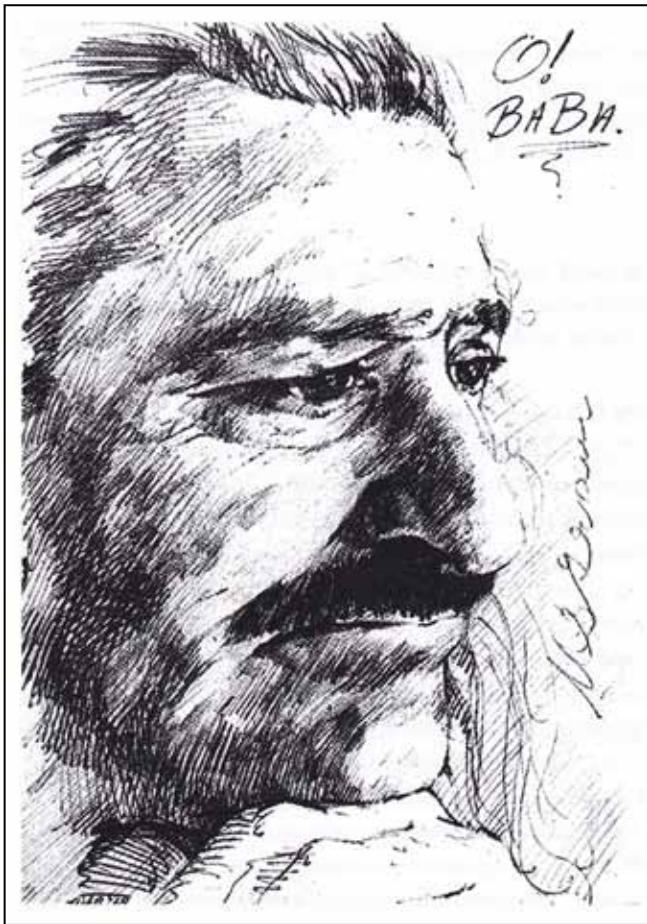
I think Joy and Steve D might have had baby Mani by then and had moved back to Melbourne. Joy had told Jim Sherwood and Jane Seegar about Meher Baba and Jim became a regular visitor to the house. Jim was American and was famous for bringing the American Indian Moccasin pattern

*Continued over page*



*Poster made by Leigh and Stephen Campbell*





William Reading's drawing that Meher Baba signed

to Australia. He generously shared this with others so they could make moccasins to earn extra money to go to India. Jim had a leather and handcraft shop (hippie shop in those days). In March 1968 Stephen and I had started to design and print Baba posters. Jim gave Baba posters and books away in his shop.

In March, Stephen and I moved to Kings Cross. We also started regular poster printing meetings with about 12 Baba lovers where we printed posters and then went out and put them all over Sydney. Roy and Ros came and eventually opened up a bigger poster business in Taylor Square. This more than doubled the output of Baba's image everywhere. Eventually Joy came back from Melbourne and also worked in Jim's shop.

At some point in 1968 Jim Sherwood, Jane Seegar and Mary

Rosalind Bennett (Scruff) went to Western Australia to stay with Murray Jennings. From WA, Scruff decided to go travelling in India, eventually hoping to meet Baba. Jim Sherwood gave Scruff a copy of Stephen and my Baba poster to give to Baba. It was called "Now is the time for all to know that I am God in human form." – Meher Baba.

I was pretty sure that if Scruff went to see Baba outside of the appointed Darshan time, she would not get to see him because Baba was in strict

seclusion and seeing no one.

My assumption was based on what had happened to our friend William (Bill) Reading when he went to India. In *Lord Meher Revised Online Edition*, Bhau gives a beautiful account of William's Baba experience when he went to Meherazad and Meherabad in August 1968 (pages 5342, 3, 4 & 5).

The gist was that when William arrived, Adi urged him to write a note to Baba asking for permission to see him. Baba replied to the effect that his Love was with William and asked William to love him, Remember him, and Serve him more.

Over the next couple of days William met Padri, Mohammed mast, and Dr Donkin and had wonderful inner experiences of Baba's presence. William had a sketch pad and did a drawing of Baba and sent this to Baba. Baba signed this and sent it back to

William asking him to fill the pad with more portraits of Baba. Baba asked William not to go to Nepal but to go straight back to Australia. William left there on August 12th. Baba told the Mandali, "It is not necessary for William to see me, as my having signed his drawing is tantamount to his having my Darshan."

I have to admit that I was wrong – Mary Rosalind Bennett (Scruff) did get to meet Baba.

In *Lord Meher Revised Online Edition*, page 5382, Bhau writes: "On Sunday afternoon, 5th January 1969, unexpectedly, an Australian young woman, named Mary Rosalind Bennett arrived in Meherazad. ... She walked barefoot all the way from Ahmednagar to Meherazad ... with a guitar slung over her shoulder, ostensibly to deliver a poster of Baba made by Leigh and Stephen Campbell."

Bhau describes how 'Mary met the women mandali and sang them a song and how later she met Baba and sang him a song. Baba called her a 'Mastani' and asked to see the Campbell's poster. Baba urged Mary to attend a special Darshan at Guruprasad that summer. Mary left the same day.' Although Mary did not attend the Darshan in physical form, she appeared on a film that Mani showed at the time. Mani had filmed Mary's visit with the women Mandali.

It is not recorded in *Lord Meher*, but as a consequence of the poster, Baba sent a message to us and as well asked Francis to write a special poem to Stephen and I and our 10 Baba lover work group. Baba said he was pleased with our work and to carry on spreading his name and message. The poem is called 'For the Twelve'.

## **“For the Twelve”**

(After Alexander Blok.)

The Twelve move up the empty street,  
Minds at ready.  
Eyes level, steady --  
Forward! to the Beloveds Feet.

Hey, what's this? In every place  
You see Meher Baba's smiling Face.  
Hey - you there -  
Don't just stare -  
Smile in return  
If you'd not burn  
With shame  
When the world is shouting His Name.

Keep a revolutionary step.  
We don't care if you're square or hep  
As long as your heart is aflame  
With God-Man's lovely Name.

The Twelve move on keeping in line.  
Behind them the walls of buildings shine  
With Meher Baba's smiling Face.  
May each one know the God-Man's Grace.

The Twelve have found the Cause at last:  
Everywhere where they have passed  
Looks down smilingly that Man  
Who only can  
Save the world from its despair.

Each is drunk on sweet Name-wine,  
Yet the Twelve keep in line.  
Minds at ready,  
Eyes cool and steady,  
They move along the empty street  
That leads to the Beloved's Feet.

Go! Go Baba Go-Set.  
The Twelve will be a thousand yet.

*Francis Brabazon*

## **The Chain Reaction of Baba's Work Goes Mainstream (Bill Le Page and Meher House)**

When I got back to Australia from NZ in June 1967, I wanted to go to Meher House. I told Mum about this and I was gobsmacked when she said, “Oh, while you were in NZ I heard Bill Le Page in a radio interview talking about Meher Baba.”

Eventually in late June I went to Meher House with Steve D, Joy, Noddy and Adele. I bought a copy of *God Speaks*. I met Bill, Joan and the kids: Maree, Michael and Jenny. They gave us a cup of tea. Bill told us of his meeting in February with Baba and the gist was that Bill told Baba about all the work he and the Meher House Baba group had done in order to spread Baba's message. Bill indicated to Baba that there seemed to be no ‘forest fire’ result in Australia like there was in America.

Baba said, “I will turn the key.” Meher Baba (Bhau in *Lord Meher Revised Online Edition*, Page 5265.)

Bill told us that almost from the moment he returned from India in March he had been engaged in a whirlwind of TV, radio, newspaper interviews, public meetings and talks as well as Baba gatherings at Meher House and elsewhere.

## **A Snapshot from my Diary 1967- 1968**

2nd July Went to Meher House got copy of *God in a Pill*. Lots of us there. Saw film. Bill gave a fabulous talk.  
10 July Silence Day Bill conveyed a message from Baba. Fast or keep silent. Adele and Lindsay kept silent. Steve D, Joy, Noddy and I fast. J, S and N were living in a house at Double Bay with a

band The ID. Baba meeting was there and Bill and family came.

25th July told Stephen Campbell (my husband to be) about Baba. Met Bill got another copy of *God in a Pill*.

28th July told Linda Petrie about Baba. She read *The Everything and the Nothing* and went straight away to meet Bill at Meher House.

30th July Lots of us went to Meher House to watch Baba films. Cable from Baba his work finished 100%  
12th July Sydney Anniversary. A lot of people about 25 came to Barcom Av . Adele cooked dinner. (This included people from the three houses, ours, Mal's and Miguel's as well as Adrian and Scruff. )

We all went to Meher House. We met many new young Baba lovers from other groups. We met the older Baba lovers, many of whom met Baba at the East-West Gathering and when Baba came in to Meher House in 1956.

These were Diana Snow, Grace Swan, Reg Paffle, Judith Garbett, John and Mona Grant, Marge Donaldson.)

13th July I met Lindsay Bourke and went to a peace march, handed out pamphlets, went to Wayside Chapel gave out Baba card, went to Bill's meeting at Meher House. Bill showed Baba films.

5th September Bill came for dinner. Martin Bate his usual witty anti-Baba self. Adele cooked the usual bean dish. Chris Grey, Sue Ware, Linda Petrie, John Isaacs-Young, John and Carmel, Lindsay, William Reading there

16th September Barcom Ave Darlinghurst era is over. Get a new house Woollahra. Cable via Bill from Baba ‘hold on to my daaman. wait for my call’

1st November Bill sent around a life circular from Baba. Baba still

*Continued over page*

in seclusion. (Darshan had been postponed many times) Darshan now from 10th April to 10th July 1969.

Meher House was and is a very important Baba centre. For us in those days it brought both counter-culture and mainstream currents of Baba's chain reaction work together to share in Baba's presence that is most palpable there, to share in films, books, talks and suppers. Coming to Meher House brought me in closer to, and in more immediate contact with Baba. Instead of hearing about Baba's messages, cables and circulars via the grapevine coming very indirectly from Paul in Melbourne who got it from Baba's contact there, i.e. Dr Denis O'Brien, I now received messages directly and promptly through Bill, and also Bill via Francis wrote to Baba regularly giving Baba news about all the Baba work and projects of both old and new Baba lovers in Sydney groups.

### To Conclude

During the chain reaction Baba sowed the seeds of Love in my heart,  
When he turned the key he opened the door of my heart,  
And he increased my love and longing for him as I waited for his Darshan.

**Footnote:** The incredible emotion of this period of Lover's longing is well portrayed in *82 Family Letters To the Western Family of Lovers and Followers of Meher Baba* written by Mani. Sheriar Press U.S.A. 1976.

*Practical Spirituality with Meher Baba* by John A Grant, Merwan Publications, Sydney 1985.

*The Turning of the Key* by Bill Le Page. Sheriar Press 1993.

## MAN HAS TO BE INDEPENDENT IN HIS LOVE FOR GOD

Adi K. Irani

Suppose even a person like me is responsible for giving you all the information about Meher Baba. Do not try to look upon me as your guru. Once your relationship is established with Meher Baba, look upon me as an ordinary man just as you are. Although I have spent fifty years of my life with Meher Baba, I still say that we are all one. It is heaven's right for any man to love God directly. No intermediary is necessary.

It is possible that somebody may have introduced me to Meher Baba. Somebody may have introduced you to Meher Baba. I may have introduced Meher Baba to you, but that does not mean that I should be an intermediary. Once I see that you and Meher Baba are brought together, it is your business and His business. You love Him and He responds to your love directly....

My fifty years of experience tells me, and Baba also had taught me, never to be hypocritical about anything, never to pose for what I am not.

Even if a person who has lived with Baba for fifty years comes before you and poses to be very great, it is false, bunkum and selfish; you should not believe him or give credence to what he says, God is all-powerful.

Why can't we allow you to establish your direct relationship with Baba? If by coincidence I or anybody else were responsible for giving you a picture of Meher Baba or introducing you to Him, that does not mean that he or I should be a wedge between you as a lover and Meher Baba as your Beloved.

Meher Baba's spirituality is this. Every man has to be independent in his love for God, in his faith in God and in his conviction in God and in Meher Baba, who says that He is the personification of God. You see, if we get the conviction that God is, and that Meher Baba is the Avatar and personification of God, that conviction becomes so strong that it never changes.

Everything else in our lives will change: our thoughts change, our emotions change, the cells of our blood change. Man changes his body, he is born, he dies. Everything changes. But there is only one thing that does not change. Once we get that conviction, it outlives our lives. Even when the body deteriorates and dies, that conviction remains our eternal companion. And that conviction is nothing else but "God Is."

JUST TO LOVE HIM - TALKS AND ESSAYS ABOUT MEHER BABA,  
pp. 112-113. 1985 © Avatar Meher Baba Perpetual Public Charitable Trust



# 50th Anniversary Commemoration Programme of 1965 Guruprasad Darshan

Meherabad Friday 13th and Saturday 14th November 2015

**The Avatar Meher Baba Trust, through its Library committee proposes to hold a two day programme to commemorate the 50th Anniversary of 1965 Guruprasad Darshan of Beloved Avatar Meher Baba on 13th and 14th November 2015 at Meherabad.**

Baba lovers all over the world are invited to attend this two day commemoration programme at Meherabad. This programme is mainly for sharing the memories of 1965 Darshan by those Meher Baba lovers who attended 1965 Darshan. Beloved Baba had given his Darshan from 1st May to 6th May in 1965 at Poona. All those Meher Baba lovers who attended the 1965 Darshan and wish to share their memories are requested to send their names by 30th March 2015 to Gokaran Shrivastava, Meherabad, Ahmednagar, email: [gokaranshrivastava@gmail.com](mailto:gokaranshrivastava@gmail.com) and phone: 0241 2548473.

Only those lovers who inform us of their participation in this programme positively by the end of March 2015 will be welcomed to share their Darshan memories.

During this commemoration programme, along with the sharing of Darshan memories, skits, plays, dance, music and singing of bhajans and quawwali will be planned. Also a special film related to 1965 Darshan will be shown. Participation in these activities will be by invitation from the organizers.



*Baba at the Guruprasad darshan in Poona between 2 and 6 May, 1965. Adi and Eruch are standing next to Baba. Bal Kishan Bakshi before Baba. The man with glasses sitting left of Eruch is Hoshang Bharucha. The cushions on which Baba has his feet were given by the Maharani of Bharoda. By Beheram. Photo courtesy MSI Collection ©*

For lodging and boarding arrangements during the programme, all Baba lovers are requested to write to the Trust as per the rules of the Trust. They can write to Shri Jal P. Dastoor for hostel and Dharamshala accommodation at [jaibaba@ambppct.org](mailto:jaibaba@ambppct.org) or call 0241 2548777/499, and to the pilgrim reservation office for M.P.R. stay facilities at [pimco@ambppct.org](mailto:pimco@ambppct.org) or call 0241 2548733/36. Lodging and boarding reservation requests may be sent six weeks in

advance of the programme dates. All Baba centers and Baba magazines are requested to give a wide publicity to this announcement.

For any further clarification please contact:

Jal P. Dastoor, Coordinator, Library Committee Meherabad 'jaibaba@ambppct.org' or 0241 2548777

In His Service,  
Shridhar Kelkar  
Chairman, Avatar Meher Baba Trust

# The Unity of All Life

(Extract)

In the One undivided and indivisible Ocean of life, you have, through ignorance, created the pernicious divisions based upon sex, race, nationality, religion and community. And, you allow these self-created divisions to poison your heart and obstruct your relationships.

Slowly but surely you must imbibe this truth at the feet of the Master of Wisdom. Slowly but surely you must shed prejudices and get disentangled from the superficial distinctions. Slowly but surely you must tread the path to the Formless and Nameless One.

When you enthrone the Nameless One in your mind-heart, you do not necessarily put an end to the game of duality. You have to play a role in the drama of creation, without being caught up in duality. The unity of life has to be experienced and expressed in the very midst of its diverse experiences. All life is One, and all divisions are imaginary.

Be ye established in this Eternal Truth I bring.

Meher Baba - Nagpur University  
14th November 1944

Lord Meher Online Version  
page 2444 & 2445

<http://www.lordmeher.org/rev/index.jsp?pageBase=page.jsp&nextPage=2444>

# Meher Baba on Poets, Including Shakespeare

Recently on a Facebook discussion, Meher Baba was quoted as saying "Shakespeare didn't have a whiff of spirituality...". What follows is what he really said about Shakespeare. – Ed.

Later that morning, the topic of literature arose when Dastur asked Baba who his favorite authors were, especially poets. Baba related that his favorite writers were:

Hafiz in Persian, and [William] Shakespeare, [John] Milton and [Percy Bysshe] Shelley in English. Shakespeare is presently reincarnated in India; he is now a Brahmin taking a leading part in politics, but one of the most sincere, selfless workers for the country. His thought force of the past has now been transformed into action. He was a genius and all the controversies over whether he was the original author of his works are meaningless. He wrote all the plays – no one else. It was entirely the result of his giant intellect. There is not a whiff of the spiritual in all his dramas and poetry, yet he was a genius. The writer Kalidas would rightly be called India's Shakespeare.

Milton was spiritually advanced, but did not attain beyond the second plane in the subtle world. He could see heaven and hell and that was how he was able to write *Paradise Lost* and *Paradise Regained*. His books about heaven and hell depict the result of his personally seeing them.

Shelley, though not spiritually advanced, was a thorough gentleman, a lover of God and nature. But Hafiz not only excelled in spiritual writings, for he was Perfect, but also in poetic meters and style, better than Firdausi or Shaikh Saadi. Shams-e-Tabriz and Jalal al-Din Rumi, too, were God-realized, though Omar Khayyam was not.

Meher Baba in 1927 – Lord Meher online – p 849 'Love is Weeping'

<http://www.lordmeher.org/rev/index.jsp?pageBase=page.jsp&nextPage=849>

## The Present World Chaos

*"The present world chaos is the beginning of spiritual manifestation. To illustrate: If a man develops a cataract in his eye, the cataract raises a curtain over his vision and he cannot properly see. The only remedy is to remove the curtain, which means an operation by an eye specialist. But first the doctor sees that the cataract is ripe enough for the operation, if not he allows it to grow ripe. Similarly, the present chaotic condition of the world is due to materialism, which has developed in mankind self-interest and greed, raising a curtain obstructing spiritual vision and development. It has grown so bad now as to create chaos all over the world; a clear indication that the cataract is quite ripe and ready for the operation. The operation over, the disease of ignorance, greed and lust will be removed and the spiritual vision of the world will once again be restored. The doctor-Master is ready for the operation, awaiting only the ripening of the cataract."*

Meher Baba in "The Awakener Magazine", Vol 16, Number 2 - 1936

# That Pool of My Love Within You

Eruch Jessawala

This reminds me of an incident that occurred during Baba's visit to America in 1952. Baba was in Myrtle Beach and one of the people who came to see him was a woman who had first met Baba in the States in 1935. She felt very bad that her way of life had displeased Baba and caused him to suffer. Baba assured her that he loved her and not to worry about anything else.

But the next day when she saw Baba she once again was upset that her weaknesses had caused Baba to suffer. Again Baba told her, "I love you," and then went on to assure her, "Do not worry about your weaknesses. Eventually they will go; even if they linger, love will one day consume them. Everything disappears in the Ocean of Love. Because I love you, you have a pool of love within you. When you feel wretched, when you fall in your weakness, have a dip in that pool of love. Refresh yourself in that pool of my love within you. It is always there. Even if you wash your weaknesses every day in that pool, it will remain clear. Don't worry. Baba loves you, that is what really matters."

Baba would comfort us, "You fall, you stumble, falter, but if you don't fall, how will I be able to exercise my infinite compassion? Remember when you stumble, my hand is extended to lift you up."

All that matters is to remember Baba. Do not harp on and brood over your weaknesses, your failings and your failures; that will lead you nowhere. What counts on the path of love is to begin to remember Baba more and more.

*IS THAT SO?*, p. 83, ed. Bill Le Page  
1985 © Bill Le Page

## ***False Saints & Masters***

*"What earthly use is it misguiding and making others believe a person is a mahatma or saint, when he is not really so? To be a Master, a person has to be one with God. He must be Realised. From the spiritual standpoint, it is a great sin and a crime to make people believe one to be a guru or a Master when one has no experience. This is misleading people, and the worst possible fraud."*

*"A person should first be one with God and experience divinity; then it is appropriate to be called a Master. But to do so without experience is so great a sin that it is unimaginable. By such acts, a person is never able to realise the Truth, and however intense his desire for Realisation, it remains unfulfilled. Such acts isolate a person from his Master's sight and his grace is then never acquired. On the contrary, he invites the Master's wrath upon himself, which in the end proves terrible for him."*

Meher Baba, 2 February 1927,  
Meherabad, LM3 p904 – Extract

[http://www.meherbabadnyana.net/  
life\\_eternal/Book\\_Two/2\\_Visiting.htm](http://www.meherbabadnyana.net/life_eternal/Book_Two/2_Visiting.htm)

# Loving Meher Baba

As regards being a Baba-lover and what this implies, I am reminded of the story (not sure where it is found in literature) of Beloved Baba asking the Mandali members and others sitting before him if they loved Baba.

When it was Eruch's turn to answer, he answered with his Eruch-like demand to be very honest, so he said that he didn't know if he loved Baba.

Baba, perhaps displaying a quizzical look, asked those gathered, something to the effect of: "Can you believe this fellow who has been with me all these many years, making it his business to please me in every way, doesn't know if he loves me?"

Then to Eruch: "Come here, give me a kiss and tell me you love me."

Eruch obeyed.

Ron Greenstein

## ***False Saints & Masters***

*"What earthly use is it to make believe that one is a mahatma or guru or saint when one is not? To lay claim to such a state and station one must be one with God. If one isn't, it is a very great sin, a spiritual crime of the worst kind. First become the Dev (God), and then become a guru."*

*Silent Word*, Francis Brabazon, page 335



### Travelling

*In exchange for the name of Rama  
there is nothing to give.*

*Kabir*

My Beloved's name  
is my guiding map.

The lines of its letters  
are the endless curves  
the sudden turns  
the long straight stretches  
of my travelling.

When I wander off  
into the terrain  
on either side of his name  
I know that I am lost.

*Ross Keating*

These moods are locked in paradox.  
Here where the tensions build, there is a pox

on harmony. Fears on the boundaries brood -  
and jeers jab where restless thoughts intrude.

The battle of the certainties goes on  
Which of them is right and which is wrong?

Don't get caught here nor take sides, nor haul  
on any rope at all. Rather fall

into bewilderment and the 'shock of the absurd'  
try, 'stop mode', perplexity and the 'What?' word.

At the core of 'What?' is the twister's eye  
Step into that tornado and ride it high

to where paradox unlocks her box and see,  
all those seeming contradictions all agree

*John Isaacs-Young*

### The Eternal Beloved Lives

The eternal Beloved lives in our hearts and minds;  
his body lies entombed in his Samadhi shrine.

We go there to prostrate before what lies within:  
we find his presence when we surrender all sin.

When the beast that snarls inside is given a voice,  
we have the chance to surrender out of free choice.

God help us to forget everything in his remembrance –  
and find the skill to pirouette with a flip in his dance!

We have no luck but in accepting our daily pain;  
then we have a chance – barely, of not going insane!

Majnun is my mentor in all things lovely and jinxed;  
love must lay its sweet neck before the beloved's axe!

Darvish took darshan, then started looking for his head,  
but he found the master laughing and laughing instead.

*Bill Gannett*

### The Real Miracle

What a miracle –  
The greatest miracle:-  
This One Who keeps becoming  
To enjoy His ever-Being.  
This One who keeps manifesting  
Infinite unique aspects of Himself  
That He may explore  
His extraordinary creativity.  
The Love play of "Just you and me" –  
Times without number,  
Souls without number.  
And never a 'copy'.  
Never two the same.  
No two love stories ever the same.  
Truly, it beggars poor mind's belief!  
What an extraordinary, ordinary  
On-going miracle!

*Lorraine Brown, written at  
Meherabad, 15th June, 2014.*

### The Dambusters

As a young school boy  
I loved *The Dambusters*  
and often dreamt  
of a lone Lancaster bomber  
on its night mission.

It would fly low under  
enemy radar just above  
the waiting water below.

I would see it drop  
its cargo which  
whistled and skimmed  
like a flat stone  
across the water  
towards the dam wall  
hidden in the distance.

In slow motion I could  
see the imprisoned water  
bursting through  
the thick concrete and  
hear a great gushing sound.

Now I dream of sitting  
beside the dammed waters  
locked in my heart and long  
for a night bomber  
to fly low and release  
its whistling bomb of grace.

*Ross Keating*

*"But all this is a play in  
illusion. It is all my play.  
None can fathom me  
as I really am. I am  
in everyone and I do  
everything; simultaneously,  
I also do nothing."*

*Meher Baba — 1958  
Meherabad Sahavas,  
Page 4262, Lord Meher  
Revised Online Edition*

## What is Enough

In India, where I'd pared life to a nub,  
I'd walk alone the land past Baba's Tomb,  
Looking in that barren desert for You.  
What a peculiar idea, to abandon life for love,  
To look for love in solitude: to walk the desert for rain,  
Strange path, but that is what led me to You.  
I stripped away everything to find what might be enough.

In the mornings, old ones would wake and throw  
Water on the dust before their doors . . .  
Children squatted off the rutted roadsides chatting as they shat,  
Pigs in herds consumed these early morning offerings.  
Strange me, I would sit on flat stones before my cell,  
Sipping tea and watching morning's mango masquerade . . .  
Sometimes that exotic cavalcade was almost enough.

Sometimes it was not, and I would plunge myself into work  
Cooking, writing, taking the strange job of chowkidar:  
Staying awake till the sun rose, killing snakes,  
Pacing the earth, reading Rumi, Hafiz, Tukaram,  
Looking for the risen Christ, beating my thigh to stay awake,  
Holding the hem of God's robe to stay afloat,  
Afraid that even that might not be enough.

So, finding solitary life was not enough, for me,  
I left, leaping blindly into the tumult of western life,  
Fearing myself alone, I tried committing to a marriage  
I could not support. What a strange idea, to abandon  
The contemplative life for the American Dream,  
In search of peace and love. Of course I didn't find it there,  
So I practiced penance because this too was not enough.

At last I gave up looking for love outside me . . .  
Strange, isn't it, I found You when I stopped looking.  
You: Knower of my dark heart, strange dreamer,  
Hem of the Risen Christ, Friend, Companion, Lover.  
So, when we ride our strange, uncertain path,  
Balanced on the edge of the abyss, I must laugh,  
Because with You, even nothing is enough!

~ Mijac

[Chowkidar: a watchman or gatekeeper - Ed]

*"Be brave. Be happy. I and you all are One;  
and the Infinite that eternally belongs to me  
will one day belong to every individual."*

*Meher Baba — 1958 Meherabad Sahavas, Page  
4262, Lord Meher Revised Online Edition*

## Footprint

I'm gonna reduce my psychospiritual footprint  
stop treadin' on toes  
getting up anybodys nose, and in the process  
become more of a nobody . . .  
and less of a busybody

I'm gonna cultivate a pious poise  
not a cold indifference,  
but a watchful detachment - and in the bargain  
re-jig my social world orientation,  
jettison the non essential obligations

When accosted by The Egotist  
telling me all about what they know and think and do ...  
I'll bravely deny the I – and it's demand to slip  
Its 2 cents in  
Instead I'll look deeper and uncover the source  
behind his/her jabbering mask,  
perceive the All Knowing Indwelling One,  
sharing bites of Infinite Knowledge

I'm gonna reduce my psychospiritual footprint  
Attempt not to trouble  
Anybody  
In the least

Locate the bedrock of self sufficiency  
buried within the cavern of the heart;  
to never again gleefully take part in fuelling this world's dramas  
with gossip, backbiting and the Daily News

When the footprint is reduced  
Listening is better than talking  
Smiling is better than scowling  
Giving is better than taking

*Jim Migdoll*

*e-book* <http://www.meherbabaandme.com>

# Significance and History of Avatar's Abode

Avatar's Abode is mostly valued by people who are interested in Meher Baba, or who see him as a major focus of their life. They value the property as one of the few places in Australia he stayed at, and as the only place in Australia he said would **"become one of The Great Places of Pilgrimage in the World."**

Meher Baba arrived and stayed three and a half days at Avatar's Abode – 3rd to 6th June 1958. This was his last trip outside of India. The gathering was part of a world-wide *Sahavas* (period of companionship) journey that Meher Baba had slated for June and July of that year.

It occurred during a phase of marked suffering for Meher Baba, who was still recuperating from his second car accident.

Meher Baba arrived early at the property and bestowed the name 'Avatar's Abode' whilst he was there. Much of Baba's visit was occupied with giving discourses on a variety of spiritual topics including love, longing and the spiritual planes. He met and had interviews with attendees, gave instructions, distributing special gifts and enjoyed some light entertainment.

Meher Baba also visited the tents and buildings where people were staying and cooking. A particular highlight was Meher Baba bringing home the true meaning of obedience, and asking those gathered whether they could actually do what he asked. Many remembered these sessions – which



*Meher Baba at Avatar's Abode, June 1958*

occurred in the Meeting Hall – as the most dramatic and significant aspect of the entire *Sahavas*.

Today, Avatar's Abode serves as the principal Australian conduit for information about Meher Baba, and his message. As the largest concentration of his followers in Australia live near the property and around the Sunshine Coast, the centre is a hub for activities related to Meher Baba.

From a heritage perspective, Avatar's Abode is important as one of the oldest surviving, continuously-used Eastern centres in Queensland (1958 to the present). It is an example of the beginnings of Australian interest in Asian spirituality – being the first visit of an Indian spiritual Master to Queensland.

Avatar's Abode has some of the most important relics and photos of

Meher Baba in Australia, and its archives contain some important documents on the life of Meher Baba, the first Australian Sufi group, and the life of modernist Australian poet Francis Brabazon (who is buried on the property),

As the Sunshine Coast becomes increasingly urbanised, many people enjoy visiting Avatar's Abode for its natural beauty, and quiet, spiritual atmosphere.

## How did Avatar's Abode Originate?

On 11th January 1958, Meher Baba's sister and disciple, Mani Irani wrote to Bill Le Page and the Australian group of followers,

indicating that Meher Baba wished to have his *Sahavas* Gathering in Australia at one place only, and that Baba would "like Queensland if the climate is good during June, and if the chosen place is practical."

This letter impelled Francis Brabazon – a major figure in the group – to search for a suitable 'first preference' venue. Using money willed to him by the Australian Sufi leader Baron Friedrich von Frankenberg, for such a purpose, Brabazon found and purchased an eighty-two-acre pineapple farm on Kiel's Mountain which Baba approved as "excellently suitable."

At this time, none of the Australian Meher Baba group lived in Queensland or knew the area well and preparing a centre in time for Meher Baba's visit posed many challenges. Volunteer helpers travelled back and forth long



distances between Keil's Mountain and their homes or work interstate. Others simply camped out. Despite the distances and other obstacles – e.g. no electricity, no running water, and a great deal of mud and rain – in a few months the group managed to construct dirt roads, rudimentary buildings and water supply on the property.

Although the property was formally given to Meher Baba by Francis Brabazon, he returned it to Francis and reimbursed those who assisted with the purchase of it, making the point that he “held neither goods nor property.” Baba then asked Francis to keep the property “for the time being” and instructed Robert and Lorna Rouse to live on the property and begin farming it. Subsequently, Meher Baba would ask a small number of families and individuals to live on Avatar's Abode or assist with its development.

### **How was Avatar's Abode Developed?**

Over the following decade (1959-1969), Meher Baba gave various instructions as to the management and development of Avatar's Abode – changing arrangements according to what was required or what was occurring there. He maintained a strong interest in Avatar's Abode for the rest of his life, issuing various telegrams and instructions to its residents, despite his deteriorating health.

In 1967, Meher Baba called Bill Le Page to India specifically to initiate a new phase of development for the property. Out of this came a platform of changes and additions.

The poet Francis Brabazon is buried on Avatar's Abode. On Meher Baba's instructions, Brabazon had worked on his opus *Stay with God* during his

initial residence there. Brabazon also lived on Avatar's Abode from 1969 till his death in 1984, and continued writing.

During the 1960s and 1970s, Avatar's Abode became an important transit/meeting point for Australian youth investigating Alternative/ Eastern spirituality. At this time, there were few other such centres in existence and the Sunshine Coast became an epicentre for spiritual seeking youth at that time.

In the time between 1979-1984, Bill Le Page and Meher Baba Foundation Australia enacted a new design as instructed by Baba, adding various buildings and landscaping and undertook property maintenance. This is the basic plan that Avatar's Abode retains to this day.

In 1984, Avatar's Abode Trust was formed to hold Avatar's Abode in perpetuity. Between this time and today, the Avatar's Abode Trust, Meher Baba Foundation Australia and independent donors gradually funded most of the current functional buildings, access roads and gardens. They also developed means of preserving the centre's collections of items, publications and documents associated with Meher Baba.

### **How Avatar's Abode is Maintained and Governed**

Avatar's Abode is held in perpetuity by the Avatar's Abode Trust, which undertakes the financing and maintenance of the property and its contents. The Trustees are all volunteers – nominated and elected by previous Trustees. They have no authority over Baba lovers, but simply help maintain the property.

Each Meher Baba centre in Australia is autonomous. Thus Avatar's Abode is not under the governance of a

larger parent organisation. Mostly, the property relies on the efforts of volunteers and a few residents Meher Baba permitted to live there.

Avatar's Abode has no designated or paid staff. Individuals – both Baba followers and people in the general community – are occasionally hired for specific jobs or projects.

According to personal interest or perceived needs, various social groups or work groups form and dissolve. Landscaping, building, library, archiving or preservation projects are conducted by interested individuals, groups or volunteer committees – mostly through Avatar's Abode Trust, but sometimes not, depending on the nature of the activity.

### **Current Board Members of Avatar's Abode Trust**

Chairman: Bill Le Page  
Bernard Bruford  
Denis Carmody  
Peter Davies  
Roy Hayes  
David Hobson  
Liz Gaskin  
Mehera Moroney  
Kaelin Rimmelzwaan  
Leigh Rowan

Email: [info@avatarsabode.com.au](mailto:info@avatarsabode.com.au)

For formal communication with the Avatar's Abode Trust please write to:  
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PO BOX 184  
WOOMBYE QLD 4559  
AUSTRALIA

This article is an extract from the Avatar's Abode website – Ed.

[http://www.avatarsabode.com.au/significance\\_and\\_history\\_of\\_avatars\\_abode.html](http://www.avatarsabode.com.au/significance_and_history_of_avatars_abode.html)

# Wisdom

## (Anselm Instalment 12)

Ross Keating

When Philomena arrived today she looked unselfconsciously beautiful – at least in my eyes. She was wearing the long burgundy dress that she wore when I first saw her at Anselm's place, and she had a feminine brightness about her that was good to be around. Thomas continued to look like the professional monk in the group with his shaven head, thin body, white T-shirt, jeans, and sandals. Anselm looked healthier now that he had stopped smoking his White Ox rollies, – 'coffin-nails', as he called them – which we were all glad about for his study got uncomfortably smoky. Without anyone saying anything, we all valued the fact that our discussion on *Stay with God* over the last couple of months had engendered a close friendship between us. It was a meaningful friendship for we shared a deep enthusiasm for the truth – is there a better basis for friendship? And I liked to imagine that Baba, who was so enthusiastic about *Stay with God*, was also happy with what we were doing.

Last week Anselm brought up the point that Francis's attitude to learning seemed negative and he wanted us to discuss this. He quoted passages from *Stay with God* to get us thinking: 'Unlearn your learning, unhope your hope, unlove / your loves; nothingness is becoming of those / arisen from Nothing' (SWG p 88); 'Nor dung your eyes and ears with pigments and words / and sounds of seeming relations, blinding your eyes / to the lovely Model of Man and your ears / to His singing. Nor

**About Anselm:** The Anselm instalments are a creative approach for discussing themes and ideas from Francis Brabazon's *Stay with God*. All the characters are fictional. In a letter from Mehera (Meher Baba's closest woman disciple) to Diana Dimpfl [an American Baba Lover], Mehera writes: 'Baba says this book [*Stay with God*] is a masterpiece, it is so beautifully written. To quote Baba "He who will read this book will have read everything" and "in no Avataric period has a book been written about the Avatar to be read by the Avatar himself." Indeed we have never before seen Baba so enthusiastic . . .' (quoted in Glow Spring 2011, p. 16).

*theories nor works will avail / to imprint in your hearts the Form and message of the Perfect Master*' (SWG p. 86); 'Books. Books. A weariness to the flesh, as Solomon said. Dead meat / riddled with maggots by the time they're off the press' (SWG p. 109). He then left us with the question: What is the alternative to our contemporary idea of learning that Francis is offering?

As he was pouring the tea, which had now become a rite of passage into our discussion, Anselm reminded us again of his question and made the comment, 'although Francis seems to be down on learning, the irony is that he himself was a great reader, as evident by the references in *Stay with God*.'

Thomas was the first to respond,

'what you quoted last week, Anselm, reminds me of a story about St Francis who severely reproved one of his Friar Minors who was also a Minister in Bologna for setting up a *House of Studies*. Francis told the Minister, "You want to destroy my Order! For I want my friars to pray more than read . . ." Later, it is recorded, that the Minister kept the *House of Studies* going and St Francis actually "laid a heavy curse on him"' (recorded in *The Little Flowers of St Francis*).

'Francis too makes a clear statement about the place of reading,' said Anselm, "*It is better to read than gossip; / it is better to meditate than read; / it is better to love than meditate; but / since you are trapped in the coils of mental convulsions, / read the books of the saints and God Speaks by the Perfect Master*" (SWG p 84).

'I think the term "coils of mental convulsions",' I added, 'is an apt description of the angst-ridden state of our minds most of the time. We keep going round the same mental circle like mice stuck in a rotating wheel. To reach beyond this to the next "level" of meditation I think we need to learn to read meditatively. And the whole style and format of *Stay with God* lends itself to this kind of reading. As Baba said *Stay with God* is "food for the brain and a feast for the heart" (*Darshan Hours* p. 15) but it can only be this if it is digested slowly, meditatively, with a kind of attentive reverence. And this I think can help us towards living more loving and wise lives.'

‘I’ve always liked,’ added Philomena, ‘Zoroaster’s saying, “Good thoughts, good words, good deeds,” for it implies a progression that good thoughts need to be given form and clarity in good words and only then can good actions follow. And I think it was the Buddha who said something similar: you end up becoming what you think. And doesn’t one of the Upanishads state: “We come to be of just such stuff as that on which the mind is set” (*Maitri Up*, vi. 34.3).

‘So I agree with Francis that good reading is where we need to start to change our life for it provides us with “good thoughts” expressed in “good words” that are “food for the brain and a feast for the heart”. *Stay with God* for me is good reading; it’s soul food that nourishes and wakes us up as to how we should be living. I assent to the idea that if we change the reading diet of people we can change the culture: give people trash (junk food) to read, and that’s all they know and we get a trashy and stunted culture. Can anyone refute that?’

‘In preparation for our discussion today,’ said Anselm, ‘I went through *Stay with God* to find references to wisdom or Sophia (the Greek word for wisdom) for I thought that “good” learning must take us to wisdom. Here’s the first statement I found: *Unless a man takes his stand against the world of a dying civilisation, unless he stops discriminating the patterns of shadow and turns his face to the Sun of the Living God, he shall in nowise grow his life into a harvest against his old age and for others; he shall in nowise become a singer of lovely song, a devotee praiser of Avatar’s deeds; nor shall Sophia*

*with bangled arms and smiling sweetly come to him and kiss his mouth into awakening. . .* (SWG p. 118)

‘This reminds me,’ said Thomas, ‘of the Christian idea of *metanoia* which is badly translated as repentance, but which actually means “being in one’s right mind”. In other words, it is the necessary precondition to “waking up”. St Paul calls it becoming “a new man” – “be renewed in the spirit of your mind” (Ephesians 4: 23). All these lines about standing against a “dying civilisation” and turning to the “Sun of the Living God” are all about “being in one’s right mind” so one can begin to live a spiritual life.

‘But what strikes me here,’ added Anselm, ‘is how *definite* Francis is that if you don’t make a stand against false values and turn to God you shall “in nowise” become wise. So this, according to Francis, is where adulthood leading to wisdom really begins – this is where real learning begins. Wisdom is not going to come to a person by itself as if all we have to do is live a long life and let it rollout; rather, it comes initially by a person making a definite *choice* – making a considered stand: our response is critical.

‘And then later in the book Francis re-introduces this theme,’ Anselm was on a roll:

*Unless a man stops buzzing and feeding on flesh and shuts his mouth, his mouth will never become sweet for an arm-bangled Sophia’s kisses; nor will lovely daughters be born to him to come to lovely womanhood and cheer his old age with wine and companionship.* (SWG p. 150)

And then later on there is this statement:

*When we have ceased from the noise of expression – Come the day; when we no longer require compensative action for inadequacy and have progressed to watchful idleness – Come the day; a little bell will shine in heart-sky in summons to journeying, and a smiling Sophia will teach us lovely art* (SWG p. 152).

But then he has this strange quote: “*Mind’s daughters, Wisdom and Bliss.*” (SWG p. 139) But isn’t Sophia wisdom?’

‘It seems,’ added Philomena, ‘that Sophia, from what Francis has said is the teacher of “lovely art”. In the opening of *Book V* Francis writes these great lines: “*Art is an act of love in likeness to itself – Spirit / moulding matter into lovely form: God’s compassion / as Avatar unto men . . .*” So from this I would surmise that Francis is using the word Sophia as a way of describing the attribute of “God’s compassion” – which I think is beautiful.

‘As for the mind’s daughters being wisdom and bliss this seems to be a direct lift from Hazrat Inayat Khan’s book *The Unity of Religious Ideals* where Inayat Khan talks about the meaning behind “The Story of Lot’s Wife,” which Francis during his Sufi days would have studied. In Inayat Khan’s interpretation Lot stands for our soul (atman); Lot’s wife is his mind and their two daughters are wisdom and bliss who comfort Lot in his old age with “wine and companionship”. The key point here is that wisdom and bliss are the fruit of the union of the soul and the mind.’ And that is worth meditating upon.



**Say Goodbye to Worry**  
Continued from page 3

“Everything in the universe is, and from the beginning has been, a materialization of the divine Original Whim working out irrevocably without default, deflection or defeat. It is the unfolding upon the screen of consciousness of the film of creation, sequence after sequence, according to the pattern that issued from the Original Whim. However, when God as God-Man plays the role of Audience, he can alter or erase at his avataric whim any thing or happening which was destined from the Original Whim. But the very arising of the avataric whim was inherent in the Original Whim.”<sup>(14)</sup>

Does this statement evoke in you a feeling of faith in his will?

Whether and when we achieve such faith and surrender depends on his will. So be resigned to every situation and content with your lot. Go ahead and try to improve your lot if you feel like it; whether or not your efforts succeed is up to his will.

We cannot know ahead of time what will be Meher Baba's will, because no one knows the future until it arrives in the form of the present. Eruch Jessawala said: “You cannot make rules for the Avatar. Do not try to limit him by saying he always will do this or he will always do that. That would be to make him a normal person, enslaved to habits and routines. Baba was not that, he was always most natural, and for us to become natural, not normal, we must simply learn to dance to his tune.”<sup>(15)</sup>

There is nothing to do but relax in the Eternal Present as a witness to his inscrutable will, which arises out of his whim and is his leela. Krishna convinced the warrior Arjuna that he

could not escape his destiny of killing others on the battlefield, because in reality Krishna had already ordained their deaths:

“Already I have struck them down; you are just my instrument.” (Gita 11.33). Meher Baba said, “All beings and things are my toys in my divine Game -- compared with my being and power, all are inanimate toys -- but they are toys which I inspire with my life-giving love.”<sup>(16)</sup>

So give in, give up, and say goodbye to worry forever. God willing!

**Notes**

- (1.) *The Everything and the Nothing*, p. 62.
- (2.) *The Everything and the Nothing*, p. 42.
- (3.) Gita quotes are from the Stephen Mitchell translation.
- (4.) *The Path of Love*, p. 42.
- (5.) *Life Circulars*, p. 82.
- (6.) *Darshan Hours*, p. 64.
- (7.) *Life Circulars*, p. 82.
- (8.) *Darshan Hours*, p. 66.
- (9.) *Glow International*, August 1996, p. 13.
- (10.) “The Universal Message,” in *The God-Man*, p. 344.
- (11.) *The Everything and the Nothing*, p. 62.
- (12.) Delia Deleon, *The Ocean of Love*, p. 121.
- (13.) *Listen, Humanity*, p. 43.
- (14.) *The Everything and the Nothing*, p. 106.
- (15.) Eruch Jessawala, *That's How It Was*, p. 141.
- (16.) *The Everything and the Nothing*, p. 71.

**Prarabdha Karma.** The Ordainer controls the fate of souls in accordance with their past deeds - their prarabdha karma. Whatever is destined not to happen will not happen, try hard how you may. Whatever is destined to happen will happen, do what you may to stop it. This is certain. The best course, therefore, is for one to be silent.

*Sri Ramana Maharshi*

Kendra's blogs:

<http://kendrasnotebook.blogspot.com.au/>  
and <https://sites.google.com/site/kendracrossenwrites/bio>

**A Three-Day Celebration of Stay with God at Avatar's Abode, May 8, 9, 10**

Continued from page 6

2. See Diane Dimpfl, “Assignment from Meher Baba,” *Glow International*, Spring 2011, p. 16.
3. Steven Hein quoted to me this line from a general letter that Francis wrote from Guruprasad on 24th May 1960 to Baba lovers in Australia.
4. For these and other of Baba's comments on *Stay with God*, see *Eighty-Two Family Letters*, 23rd February 1959, p. 2 and 16th October 1959, p. 2.



**Avatar – East and West**  
Continued from page 6

us if we remember that we will be wasting the precious boon of that degree of intelligence which He has bestowed on each of us if we use it seeking from each other those knowledges which can only increase our already unbearable burden – and to use it to help us to turn to Him in the hope that He will grant us something of that Knowledge which is our divine birthright, and something of that love which is our very being; to go forward together as servants in His service and surrender our hearts and souls only to His Loveliness and Compassion.

*The Awakener*, Vol 6 – Issue 1

[http://www.](http://www.theawakenermagazine.org/avol06/av06n01/av06n01p01.htm)

[theawakenermagazine.org/avol06/av06n01/av06n01p01.htm](http://www.theawakenermagazine.org/avol06/av06n01/av06n01p01.htm)

# June Anniversary Camping on Avatar's Abode

This year for the 57th Anniversary from 5th - 8th June the Avatar's Abode Trust is allowing camping on the Abode during the Anniversary of Baba's four day visit in 1958. This will be limited to the surrounds of the farmhouse where the Rouse family resided.

Following Robert's death last year and the recent vacating of the house by Rada, an area suitable for camping has now become available.

There are flat areas and under the house there is a clear area out of the weather. The Trust is yet to decide on upstairs renovations and some necessary repairs, so access will be restricted to the toilet, shower and basin.

With advance bookings required all are now invited to indicate expressions of interest in bringing their own camping gear or camper trailer. Meals will be available during the anniversary from Friday evening till Monday lunch inclusive. Eating arrangements before and after these times will be self catering with kitchen facilities available at the anniversary kitchen. Electricity constraints at the farmhouse cannot allow electric cooking.

Advance booking closer to the Anniversary will be required to determine any necessity for hiring



*Meher Baba inspecting the men's tents, Avatar's Abode, June 1958. From left: Nariman, Meher Baba, Eruch, Francis*

toilets, showers etcetera. There will be a nominal charge for the camping facilities.

Please contact by email at [aa2015anniversary@westnet.com.au](mailto:aa2015anniversary@westnet.com.au) to indicate tentative expressions of interest in this new camping venture.

Acceptance of the Trust's invitation for an overseas guest for this year is not yet finalised.

*Denis Carmody for the 2015 Avatar's Abode Anniversary Planning Committee.*

## Accommodation in 1958

For Baba's 1958 visit the women stayed in the original farmhouse which after Baba left became the Rouse residence of Robert, Lorna and Rada Rouse. The men stayed in three army disposal tents which were pitched on the flat area to the front of what is now the Bruford

## Our Cover Photo

*Steven Hein: Editor*

As this year 2015 marks the 50th Anniversary of Avatar Meher Baba's last physical Darshan program, which was for Easterners, and took place at the Avatar Meher Baba Poona Centre and Guruprasad, from the 1st - 6th May 1965, we have published for the first time, a photograph taken by Peter Rowan soon after 8am on the 1st May 1965 at the Poona Centre.

Peter has explained that as the Poona Centre could only seat about 250 people Baba is gesturing to the people on the interior balcony with access by staircase from outside; at least 2000 filed by in this manner for Darshan and Baba is acknowledging them.

The Poona Centre was used to open the six day Darshan program and then for the following five days it shifted to a pandal at Guruprasad.

residence. The original road that Baba travelled went past the tents.

There was no electricity or running water and all staying on the property had mattresses of hessian stuffed with wood wool which were all made in the previous weeks.

The facilities for the men were even more sparse than for the women. The tents had a floor of timber boards laid loosely over timber laid out on the dirt. After showers of rain the whole area became very muddy.

During his four day stay Baba visited and walked through the farmhouse and the tents.

*Bernard Bruford*

# Meher Baba Australia

March to May 2015

**Editor:** Steven Hein

**Design and Layout:** Liz Gaskin

**Proof Reading:** Various persons. Seeking additional volunteers. Contact editor.

**Mailing List and Subscriptions:** David Bowling. Email – mbaust@westnet.com.au for more information.

**Front Cover:** Avatar Meher Baba at the last physical Darshan program, Avatar Meher Baba Poona Centre. Photo by Peter Rowan, 1st May 1965.

Quote: *Meher Baba Calling* 1964, edited by Jamshed. B. Mistry, © AMBPPCT.

**Next issue:** Please email submissions for the next newsletter to stevenhein101@gmail.com or mail to MBA, PO Box 335, Woombye, QLD 4559, Australia.

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.*

**Deadline next issue:** 1 May 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.

**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

### Meher Baba's Birthday 25 February *Stay with God* workshop 8 - 10 May 57th Anniversary 5 - 8 June

The Calendar of Events on the Avatar's Abode website has details about some 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 babakalyan55@gmail.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.

**Donations can be made via PayPal** at [www.avatarsabode.com.au/donations.html](http://www.avatarsabode.com.au/donations.html)



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