

# Meher Baba Australia

December 2018 – February 2019



Avatar Meher Baba in Mandali Hall, Meherazad, 1962. Photo supplied by Bill and Diana Le Page. Avatar's Abode Collection.

## **Anything which crushes another person cannot be True**

*Eruch Jessawala*

I've told you before how when I was young I used to take pride in always telling the truth. I hurt a lot of people telling them what I took to be the truth.

But you know what Baba told me, He told me, "The Truth when told is that which uplifts another. Anything which crushes another person cannot be true." So that too must be taken into account.

*THAT'S HOW IT WAS, p. 180. 1995 © Eruch Jessawala.*

# *My Life With Meher Baba – The Avatar Of The Age*

*Meherwan B Jessawalla*

Extract from pages 534 - 538.



(L to R) Meherwan Jessawalla, Rustom or Sohrab Irani, Meher Baba, Francis, Jalbhai, Hoshang Bharucha, Bhau, Rustom or Sohrab, in Mandali Hall, Meherazad, possibly on 19 February 1964. Photographer Meelan. © Meher Nazar Publications.

So, as I've said, 1963 was quite an active summer stay for Baba. Francis was staying with the *mandali* at that time. In earlier days Francis had opted to stay with Ramakrishnan, the head of the Poona Centre, because at Guruprasad there was no quiet place for Francis to work. As a result he would go all the way to Khadki on the outskirts of Poona where Ramakrishnan was staying. Ramakrishnan was working in the

government ammunition factory there, about six or seven miles away from Poona Station, so he and Ramakrishnan used to cycle back each evening.

Francis was told by Baba to be at Guruprasad at 9:00 a.m. each morning. So as not to be late, Francis tried to make a habit of being there by 8:45, but even then Baba would take him to task for being "late". That was because even

though Francis kept coming earlier and earlier, Baba was always waiting for him in *mandali* hall, no matter when he arrived. Finally Baba asked Francis what he was trying to do. Francis said something like, Get here on time, and Baba said, "But what was My order to you? It was to be here at 9:00 a.m." Baba went on to tell Francis that he should have worried only about obeying His order. If it was Baba's pleasure



(L to R) Meherjee, Meherwan Jessawala, Francis, Meher Baba, Ramakrishnan, Eruch, Deshmukh, Nariman, Sardar Raste (foreground in white), 17 April 1959, Rastewada, Poona. Photographer Meelan. © Meher Nazar Publications.

to say that he was late each day, he should have just accepted it instead of coming earlier and earlier.

Later on we got access to another building, a water tank, located in back of Guruprasad. There was a room on the ground floor and Baba asked Francis to stay there. It was quite isolated from the main bungalow so he could work there undisturbed. I rented a big desk for him and he would work away late in the night writing poetry.

Francis had a habit of muttering loudly in his sleep, you know, so he would start making speeches at night, and people who didn't know about his habit would be surprised. "What's happening?" they would exclaim, and there was Francis, fast asleep but talking away loudly!

Francis was another example of one of the tough, rugged persons around Baba. An Australian poet, he spent

about ten years with Baba at the end of Baba's physical lifetime, and during the course of those years there was a great transformation in him. Whatever little superficiality he may have had was all shorn off. He was such a tough character and extremely strong, with *huge* wrists. He had even had an operation performed on his palms to make his fingers stretch out wider to aid in his playing the piano! Francis was a great artist and a great poet, no doubt. His mind was always on poetry and he would spend his time putting the experiences he had while staying with the Lord into verse.

There is always professional rivalry among artists, of course, and a very distinct aspect of it came out with Francis. For him the competitor was Hafiz, owing to Baba's great love for Hafiz's poetry. Every now and then Baba would call Aloba and ask

him to recite a particular *ghazal*. It was remarkable how if Baba simply gestured a few words to him Aloba could recite the entire couplet or quatrain that Baba had in mind.

Baba would repeatedly praise Hafiz. "Never before or since has such a poet been born! He was a Perfect Master *and* a poet, and the intricacies of the path are so subtly and beautifully revealed in his poetry." Baba would say that although there are instances of several other Perfect Masters writing poetry, none could surpass Hafiz in sheer beauty and excellence. The shades of meaning that Hafiz could give, and the beauty of the language of his poetry – it is unsurpassed, Baba would say. And His facial expressions would reveal how strongly He felt about Hafiz's greatness.

*Continued on next page*

As a result of all this Francis rather naturally seemed to be jealous of Hafiz. It probably didn't help that often Aloba would recite Hafiz in Persian at Baba's direction, yet Baba wouldn't translate the lines for Francis.

This went on for some time. Francis, meanwhile, was working on his own poetry. That was the reason why he had not originally stayed at Guruprasad. Guruprasad had been too crowded for him and he wanted to have quietude for his work, so he only began to stay at Guruprasad when that water tank room became available. He was working on a new form of poetry that Baba had taught him, *ghazals* in English, which were later compiled into the book *In Dust I Sing*. Francis would read all those *ghazals* out to Baba. Each day Baba would ask him, "Anything new?" and he would read them before Baba who would listen with great love and feeling. Sometimes Baba would have him repeat the *ghazals*. Francis continued to work on those *ghazals* after returning to Meherazad. Baba frequently praised Francis to no end and so the writing and reciting went on and on. Baba heard the whole lot of his poems and then He asked him to repeat them several times.

Once, after having Francis repeat a *ghazal*, Baba asked the others around Him, "Do you know why I am asking him to repeat this? It's because I am committing them to memory. In this Advent I have been quoting Hafiz time and again, and in my future advent I am going to quote Francis, so I'm committing his poetry to memory." Francis, however, took it all with a pinch of salt and would merely grunt, feeling that Baba was praising him only to

appease him and was setting him up just to bring him down later.

Over the years I observed that these rivalries – whether between *mandali* members or, in this case, Francis and Hafiz – would always surface for one reason or another. Baba would inevitably bring them out. But I felt that when Baba said that He was memorizing Francis's *ghazals* so that He could recite them when He came back, He wasn't joking. Baba seemed quite serious about it when He was saying it. If you would take that as a joke, you would have to take everything He said as a joke – it was said in the same way as He said anything else of importance.

I remember one *ghazal* that Baba liked very much was called *Because of Love*. Every now and then Baba would say, "Come on, now, repeat that *ghazal*," and sometimes Francis would be in a very grumpy mood and he would have to read out that *ghazal* even though he was not in the mood to recite it out loud. Baba would catch him in such a mood and in His usual way He would irritate Francis to the point that he would burst out in aggravation. It might not have been about reciting a *ghazal* – it could be anything.

Once he just exploded in front of Baba. One morning Baba came early to the *mandali* hall at Guruprasad where we all had assembled. Baba started to say something to Francis and all of a sudden Francis burst out loudly and started to shout, "Stop it, just stop it! I can't take it any more! I have had enough!" He just gave vent to his frustration and anger shouting loudly at Baba. And suddenly everybody was rather distressed at what was happening and Baba

seemed very unhappy too.

Francis ranted and shouted in this manner for two or three minutes, repeating, "I am fed up. This is too much!" Baba heard him out without interruption and then He looked very sadly at Francis and said, "Francis, I never expected this from you."

Suddenly Francis realized what had happened to him, and he came to his senses, as it were, and he began to sob loudly. He bawled like a small child. Something must have happened inside him and Baba was working it out of his system. Baba looked on with such a sad expression on His face that Francis just melted in front of Him. He wept his heart out in front of all of us. We all started to cry. Baba probably used the incident as a catalyst to bring out something in each one of us present that day. It was a very poignant situation. After Francis stopped sobbing and calmed down Baba called him close and embraced him for a long time.

Baba would suddenly bring such things out. While we would be joking and laughing these situations would develop and completely turn around, just as it happened in the case of Pukar and Meherdas. Once Baba had finished His work with them, He would call them and embrace them and soon everything was forgotten.

Only Baba could pierce the shells that these tough, crusty characters had around them. Nothing else could shake them – not even an earthquake would move those strong and rugged old people. But Baba could slice through them like a knife through butter.

When these situations would

suddenly develop we were able to realize that Baba was working on something inside of Francis. Francis once happened to mention to me, “I cannot bear this Man’s infinite patience.” We were on a walk at Meherazad. “You know, this Man, just with His patience, is grinding me to dust. I can’t bear it any longer!”

Baba would be suffering patiently, and Baba would endure everything – the moods, the bickerings and everything else that would go on here and in the outside world. Francis would be a witness to all this and slowly it was hammering him. I had never thought of it like that until Francis mentioned it to me and I was very impressed by the way he said that. Perhaps that is what inspired Francis to give his book of *ghazals* the title *In Dust I Sing*.

The fact that Baba would just accept anything a person would do could fluster anyone. It was, of course, His love that brought out all these feelings in a person.

*MY LIFE WITH MEHER  
BABA – THE AVATAR OF  
THE AGE*

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Darshan program, Ahmednagar Centre, 17<sup>th</sup> March 1963. Francis and Eruch at left of Baba.  
Photo supplied by Bill and Diana Le Page. Avatar’s Abode Collection.

The evening pianos have faltered into silence – because of love.  
The night trumpets have wailed their last notes of violence – because of love.

How earnestly we pursue our roles in God’s great game – because of love.  
The freshening dream ... the kiss, ever new and the same – because of love.

Who, if he could hear his own voice, would go on singing – because of love?  
The end remains covered, else few would make a beginning – because of love.

The difference between being pelted with eggs and showered with roses – because of love,  
Is less one of talent than one’s fate-share which time discloses – because of love.

We sleep; sometimes we dream; and awaken to a new day – because of love.  
A billion years of wayfaring: yet still we don’t know the way – because of love.

We would not yet even have broken out of the Beast-cage – because of love,  
If it were not for God-Man’s compassion and holy rage – because of love.

Tomorrow is another day for the battle’s violence – because of love.  
The few remaining hours of the night are for wine and silence – because of love.

# The Lord Is Our Brother

*Francis Brabazon – Bombay, 25<sup>th</sup> February 1959*

Many of us, despairing at the failure of each and every solution put forward for the betterment of world conditions and becoming more and more alarmed at the direction world affairs are taking, become increasing doubtful of the ability of Man himself to solve the problems he himself has raised; and we tend to think in terms of some superior man, some world-messenger, an Avatar, occurring in our midst to lead us out of our night of chaos into a dawn of well-being – such a Person as occurred in every great period of darkness and confusion in Man’s history and became the guiding light and inspiration of a new era – such a One was Zarathustra in the dawn of a world many civilizations ago, as was Krishna and Buddha and Jesus and Mohammed in more recent times.

It is Natural to cry out in pain and seek relief from it, but we forget that had we sincerely practised His precepts, “Good Thoughts”, “Good Words” and “Good Works” we would not be in the condition of suffering in which we are and in the position of threatened destruction which we face. When we hear that such a Man is in our midst we tend either to deny Him out



Meher Baba, Guruprasad, Poona, India 1959. Photo supplied by Bill and Diana Le Page, Avatar’s Abode Collection.

of fear that He might disturb even our insecurity! or accept Him as One who will save us from further pain and establish us in better conditions or grant us bliss or liberation ... So those of us who accept are nearly as selfish as those who deny.

We forget that He is also our Brother. The world is the stage of His Divine Play on which He does not only appear in the role of Saviour and Bestower of boons, remaining aloof from the rest of the play as a spectator merely approving, encouraging, correcting, condoling and rewarding the

efforts of the players; He involves Himself with us in the play as the Intimate Actor within each of us – as the Hero within our hero, the Heroine within our heroine experiencing with us the entire action of the play; our playing becomes the means of our becoming conscious of our part in His play, our becoming conscious of our real brotherhood in each other and of our ultimate destiny of God-consciousness or Self-realization. God as Author of the play is our Father; but God as Avatar, is at the same time the Holder of the thread of our lives and our Fellow-player.

The Lord is our Brother. This is how the greatest of saints like Chaitanya and Tukaram in India and

Francis of Assisi in the West approached and taught others to approach God – not as a Saviour, but as a Brother, an Intimate Friend without Whom one could not live.

All our troubles and problems in this modern world of ours are traceable to two things: our neglect of our brother in life and our making him our Lord. To neglect our brother is the inhumanity of being indifferent to his condition – that he is starving while we eat, that he is shelterless while we have comfortable houses. Apart from the hardening of our sensibilities which this inhumanity causes, its foolishness is obvious as it always rebounds on us in the form of disease, economic upheavals and war.

From the experience of the results of this inhumanity have arisen the “humanist” movements of revolution and reform. But from recognition that our brother is our brother, we have gone on and elevated him to the position of being our Lord: Man (which includes our brother and ourselves) becomes our God before whose altars all our energies are poured out in service.

Our brother can never become our Lord nor we our own God – God can, and does, become us, and our Lord becomes our Brother. In our confusion and fear we cry out to the concrete God of our own creating or to the dim God handed down by Religion to save us from the folly of our selfishness, instead of realizing that He is our Brother and as such welcoming Him in selfless service.

The Avatar is our eternal Lord and Play-fellow. He loves the play He Himself created; He loves our playing of the roles of this play and he loves playing with us in these roles. When we realize this, our fears will vanish and there will be no “Saviour” to seek – only our Brother to serve in surrenderance and joy. In this surrenderance we will discover that our brother in life is our brother – not our enemy and competitor or means whereby to obtain more and more of the world’s goods – and in this realization there will occur the dawn of a New Humanity in which “Good Thoughts”, “Good Words” and “Good Works” will be the normal commerce among men.

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## Extract from the 26<sup>th</sup> Family Letter

*Mani Irani*

23<sup>rd</sup> February 1959

... At Baba’s wish, His Birthday is not being observed at Meherazad this year – not even in the simplest form, so that our just wishing Him a Happy Birthday would constitute ‘celebrating’ it. On the other hand, it is being celebrated everywhere else. ...

... Then there is Francis Brabazon – a Baba-lover from Australia, though his can hardly be called a brief visit, Baba having called him for special work and for an indefinite period.

He stays with the mandali and like one of them, and his indifference to the many inconveniences is a perpetual source of wonder to us. He is working at the moment on completing *Stay With God*, a work of incredible beauty composed in blank verse, being published in Australia this year at Baba’s wish.

Baba has had it read out to Him, and said that the unique fact of this epic of the living Avatar being written in His lifetime, and being heard by Him in physical Form, will have a great bearing and significance for posterity.

Among the things He said in praise of it was, “My love will touch the heart of all who read it, as no book has ever done.”

Francis is now in Bombay for Baba’s Birthday celebration there, attending a Press conference today. We feel sure it will be as successful as the one in Poona, where he was given a big reception by the Meher Centre on his arrival from Colombo.

*82 FAMILY LETTERS TO THE WESTERN  
FAMILY OF LOVERS AND FOLLOWERS  
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# The Precious Hair of the Beloved

*Peter Rowan*

Avatar Meher Baba was very precise when lovingly giving His prasad of hair to the Australian women in His room at Avatar's Abode on Thursday 5<sup>th</sup> June 1958.

He indicated clearly to Elsie Smart of Melbourne, "To receive some part of the Avatar is a sacred gift, my hair is given only to those who love Baba."<sup>1</sup>

And Joanna Bruford has also told us that

Beloved Baba explained, as He gave each of the women His prasad of hair at Avatar's Abode that, "It was very, very precious, as it was part of His Avatic person."<sup>2</sup>

The same sentiment was expressed at Myrtle Beach in America, when Beloved Baba gave lovers His hair prior to coming to Australia in 1958; Charles Purdom records, "Baba gave each of us some of His hair as a very special prasad of His grace."<sup>3</sup>

Across the world there are many custodians and guardians of Beloved Baba's precious hair, probably running into many hundreds, and I am one of those fortunate ones.

The importance of the care one must take when having in our possession a part of the body of the Avatar, such as His hair, was driven home forcefully to me by Baba's beloved Mehera on her porch at Meherazad in 1978 after she lovingly dropped a small package of Baba's hair into my outstretched right hand.

She looked at me in a mildly stern manner and in a soft exclamatory tone said to me, "You must be very careful of Baba's hair, it's very precious!", this response from her was due to my having explained to her how I had carelessly lost the hair of Baba she had previously given me several years earlier.

I will explain briefly the circumstances of the loss, for



Baba's hair in His bedroom at Meherazad, 1974-75. Photo by David Fenster.  
© Meher Nazar Publications.

clarification of my carelessness which bought the mild rebuke from dear Mehera.

I had been wearing Beloved Baba's hair in a locket on a chain around my neck for a few years when living in Sydney. I moved to Woombye Qld in 1975 and became a dealer in antiques. One day I travelled about 70 km to pick up some relatively heavy antique

furniture, with the lifting, I most probably inadvertently stressed my chest and knocked the locket off. I never noticed the loss until arriving back at my business, horrified, I immediately locked up shop and drove the 70km back to look for it, but without success, the loss was irrevocable. Since then of course I have not worn the Beloved's hair, but keep it safely at home in a small, good quality container in a privately conspicuous place for daily veneration.

Having the hair of the Avatar in private custody is an extremely rare historic event, and one which should be given full consideration when realising one's serious responsibility in caring for this precious charge from Avatar Meher Baba, and most definitely also, when considering passing it on into posterity for the veneration and spiritual benefit of generations of future lovers of Avatar Meher Baba.

The reason I mention it as a rare event, is because the only other known hair of the Avatar still extant other than that of Avatar Meher Baba, is of Prophet Muhammad, held in highest security in major mosques and with none in private custody.

The beard of Muhammad is kept in a glass reliquary in the Chamber of the Holy Mantle in Turkey's Istanbul Topkapi Palace, tradition says it was trimmed from



Muhammad's face in the presence of his close disciples Abu Bakr and Ali.

A few other individual hairs of Muhammad have been placed in various mosques, including Hazratbal mosque in Srinagar, Kashmir, which I have visited and seen the casket containing the holy relic.

The only other body relic of Muhammad known is his tooth, also preserved at Topkapi Palace.

There are many other venerated items associated with Muhammad throughout Islam such as items of his clothing, his sandals, a food bowl and a ring-seal said to have been used by him.

As with many claims of relics and artefacts used by or belonging to the Avatar over the millennia, it is obvious that many of the claims are open to question or are spurious in the extreme, with none more so than body parts purporting to be genuine.

For instance, I find it difficult to conceive of how so many relics of Gautama Buddha are said to be in existence, such as this bone and that bone and teeth, which we are told are spread across the Buddhist world in monasteries and museums, when it is said he was cremated, and 84,000 portions of his ashes were collected and divided amongst his followers throughout India by King Ashoka, about two thousand five hundred years ago.

Also, some of the reckonings relating to relics of Jesus are difficult to come to terms with, such as the possession by cathedrals and churches across the world of thirty or more nails claimed to be the genuine nails of his crucifixion, when it has long been debated whether it was three, or four nails, used to nail Jesus to the cross, the same incredulity applies to the preponderance of claims of ownership of genuine parts of the cross, and of the numerous thorns claimed to be from 'the crown of thorns' placed on Jesus' head.

The body parts of Jesus said to be still extant are an



Mehera with Meher Baba, 1966-67, Meherazad, India. Photo by Mani. Colorized by Cherie Plumlee. © Meher Nazar Publications.

interesting equation, but not too difficult to come to terms with, when it is said Jesus ascended into heaven corporeally, after his crucifixion.

At various points through history more than a few churches in Europe have claimed to possess the Holy Prepuce from the circumcision of the baby Jesus, and another, that of ownership of a section of the holy umbilical cord from Jesus' birth.

There is a tradition in Zoroastrianism accepted by some, that even though there are no known relics of Prophet Zoroaster, the holy fire of that religion is due to an injunction Zoroaster made to his

disciples to cremate his body in 'celestial fire', and then preserve and collect his ashes for veneration and to keep the holy fire burning eternally. The whereabouts of Zoroaster's ashes are not known.

Ancient Hinduism has numerous mythologies and traditions relating to the life of Lord Krishna, but no relics are to be found associated with this Avataric Advent; it is said Krishna was accidentally shot by a hunter's arrow and died in Dwarka, Gujarat, and according to the *Mahabharata*, Dwarka was then submerged into the ocean.

Archaeological excavation has in fact found a submerged city of great antiquity off Dwarka, possibly at least giving a degree of physical proof of the claims of five thousand years ago, and of Krishna's demise there.

A similar situation to Krishna also arises, with the even greater antiquity of Avatar Rama. Wonderful events and traditions abound, particularly through the epic *Ramayana*, but naturally due to the passing of several thousands of years any existence of relics relating to Rama should be considered as apocryphal.

Having said that, I did find it noteworthy that NASA'S satellite had photographed an underwater man-made bridge

*Continued on next page*

of shoals stretching between the strait from Rameshwaram in India to Sri Lanka, which gives credence to the crossing by a bridge made by Rama's monkey army led by Hanuman to rescue Sita from Ravana, and the subsequent epic battle between the Demon King and Rama as portrayed in the mighty *Ramayana*.\*

Of course, bodies, body parts and artefacts of saints abound across the face of the earth and are venerated in every religious tradition which has from time immemorial, become a standard religious practice.

I have been to a number of these sites and witnessed some odd peculiarities, one body part I found to be somewhat macabre was a finger, with a ruby ring on it, belonging to St. Theresa of Avila, kept in a non-archival cabinet in the Monastery of the Incarnation in Avila. This finger had been kept beside the bed of the Spanish dictator, General Franco, during his reign.

It goes without saying, that many of these saintly artefacts are also open at times to question as to their authenticity.

At least in our day and age, provenance of artefacts, items and objects used by, worn and written by Avatar Meher Baba are totally provable, with industrious care lavished upon them for preservation by so many of His lovers, at such places as Meherabad, Meherazad, Myrtle Beach, Avatar's Abode and Beloved Archives.

Private ownership also abounds, with many photographs and objects relating to Beloved Baba given by Him directly, and by His mandali, or by gifts through other means.

Each, and every record and object in remembrance of Avatar Meher Baba no doubt has its value, but without a shadow of a doubt it is His personal body-tissue in the form of hair which has a value far outweighing all other considerations for a New Humanity who did not experience as we have the close proximity, of His glorious Advent.

Seven-hundred years will pass before our Beloved's next Advent, during this time our children and their children can have the sublime advantage of veneration of Beloved Baba's direct physical presence through our careful preservation of His hair now.



Mehera, circa 1976, Upper Meherabad, India. Photo by David Fenster. © Meher Nazar Publications.

“You must be very careful of Baba's hair, it's very precious.”, Mehera gently warned me those many years ago at Meherazad.

I feel this is exactly as Beloved Baba would want us to understand, and take the supreme love shown by Mehera to her Beloved Baba, with her absolute adoration of the Avatar's presence through His Divinely loving Form. Could there be a better actualised symbol of His presence than through the Beloved's hair for us to emulate her devotion?

From the age of seventeen it became Mehera's privilege to brush and comb Beloved Baba's hair almost exclusively among the women mandali. Generally, it would be Eruch among the men mandali to brush and comb Baba's hair, dependant on the prevailing circumstances in both instances of course.<sup>4</sup>

Up until the age of twenty-nine Baba would only allow the men to comb His hair, it wasn't till 1923 that He permitted one of the women mandali the privilege, the first one He asked was His spiritual mother, Gulmai, who carefully preserved all the loose hair strands.<sup>5</sup>

During this period while Baba was in Quetta, Gulmai continued her hair duty for Baba so long as she was there, in her absence Gustadji would attend to it. It was in 1924 that it became Mehera's permanent right to brush and comb Beloved Baba's hair, this lovely and loving duty of Mehera's continued up until Baba dropped His body in 1969.<sup>6</sup>

During all these years of attending to her Beloved's hair she would carefully save any loose strands and lovingly store

them in containers, the same would apply to nail clippings from Beloved Baba's hands and feet.

Mehera and Mani would often ingeniously weave the hair and nail clippings into brooches and other inventive articles as gifts for lovers of Baba, one lovely gift for Irene Billo in about 1940 was an embroidered brooch made by Mehera from Baba's hair and nails in the form of a lotus, Irene's given name by Baba in India was 'Padma', which means lotus.<sup>7</sup>

Through the 1970s Mehera would make up small packages of Beloved Baba's hair and gift them to various lovers of Baba visiting Meherazad. Even though it wasn't commonplace for Mehera to do this, many did receive the precious gift, both male and female, directly from her hand. As the numbers visiting Meherazad greatly increased, the incidence of receiving these small packages of hair from Mehera declined substantially, until it became somewhat of a rarity.

It is now essential, as new generations arise, to give full value to the possession of the hair of Avatar Meher Baba and to be ultra-responsible in passing it on in the correct manner pleasing to the Beloved and His dearest Mehera.

The body-tissue of the Avatar, His hair, is of incalculable value and it cannot be gainsaid that there is any other item in the world of greater value.

#### References

1. *PRACTICAL SPIRITUALITY*. John Grant. p113
  2. Ibid. p114
  3. *AWAKENER MAGAZINE*. Vol.5 No.3 p47
  4. *LORD MEHER* online p536
  5. Ibid p427
  6. Ibid p536
  7. *AWAKENER MAGAZINE*. Vol.21 no.1 p2
- \* Most of the references relating to past Avatars can be sourced on Wikipedia. Details of Zoroaster are from Biographia Antiqua: Zoroaster online.

## HAVE HOPE

*Meher Baba*

The modern era is steeped in restlessness as man is tossed between conflicting ideals. Like mounds in a sandy desert, intellectual knowledge is mounting up without provision for the expression of the heart, which is so vitally necessary to quench the need of the spirit. It is lack of this that has checkmated man's achievements, in spite of himself and his enormous advancements in the fields of science. Unhappiness and insecurity, emotional or otherwise, are the dominant notes of the age, and mankind is engulfed in the darkness of wars, hate and fear.

Yet I say, "Have hope."

Selfishness and lust for power tend to drag man towards brutality, which he has inherited from his evolutionary ancestry or acquired during erroneous searching through his incarnations. But there is within man the inextinguishable light of Truth, because he is essentially divine in origin and being.

Those who cleanse their hearts of the embittering poison of selfishness, hate and greed shall find God as their own true Self. When you find and realize God, the problem of selfishness and its numerous expressions melts away like mist before the sun. In God and as God, all life reveals itself as being really one and indivisible, and all separateness created by identification with human or sub-human forms is seen to be illusory.

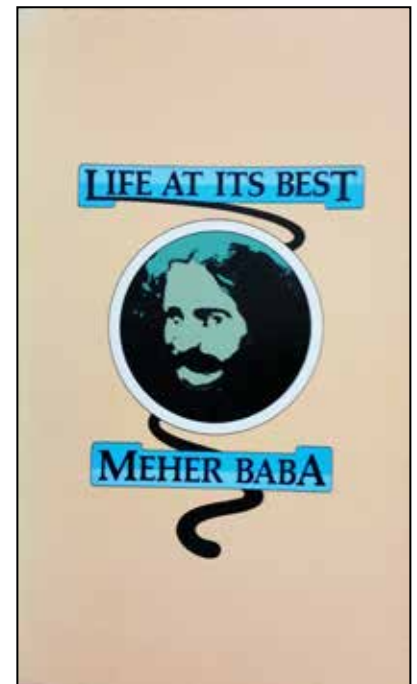
The Truth of divine life is not a hope but a reality. It is the only reality, and all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the lower and limited self of cravings that veil your own true being as God. Not through desperate self-seeking, but through constant self-giving is it possible to find the Self of all selves.

*Extract from 'LIFE AT ITS BEST'.*

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A small and powerful volume of messages by Meher Baba given during His travel across the United States in 1956.

The book is available from Avatar's Abode Bookstore as well as from Sheriar Bookstore in U.S.A.



# Avatar's Abode Archiving

Sue Chapman visits Avatar's Abode May 2018

Update by Jeanette Isaacs-Young

We are living through an unique period ... immediately post Advent.

Around the world there are people who having met at locations made sacred by Meher Baba, maintain that contact via remote technologies. Including conference video and audio calls, social media platforms and primarily, using the keyboard – the contemporary globally adopted adaptation of Baba's alphabet board.

With this contemporary technological background and global interface, there has occurred, in recent decades, a 'push' in the care of Baba's artefacts and relics at Avatar's Abode.

We have a number of documents from the past few decades, and stories from before that, and we have now access to the work of state-of-the-art 'archiving and conservation' practice globally.

This has largely been triggered by information that has become available to us through the longstanding commitment of a team, initially led by Meher Baba's Mandali, to preserve and protect items associated with His Work – for posterity.

Locally the work was initiated by the passion for dedicated research and conservation work by Ray Kerkhove during the early 1990s and his communications with Meherabad Mandali.

The 1997 June-July edition of *Meher Baba Australia* included some quotes from 1996. These are also now in an article called "Preserving the Fragrance at Manzil-e-Meher" that is available as a PDF.

On the AMBPPCT website, there is an Archives section which describes the scope and purposes for the archive work at Meherabad's state of the art centre for conservation and preservation.

At that website one can read and view 'About' info and also 'Trust Archives History' info:

<https://www.ambppct.org/aboutArchives.php>

<https://www.ambppct.org/archiveHistory.php>

To quote Meher Baba's sister, Mani, "When His close mandali and family are no more, these treasures will be the tangible connection to His physical Advent. In days to come

the world will awaken to the fact of His Advent and will be hungry for anything personally associated with Him."

And Baba's personal attendant, Eruch Jessawala tells us, "His things are the tangible things that keep His Presence alive in our hearts by helping us remember Him. Every little thing keeps His Presence fresh in our hearts. These things make the Unapproachable approachable."

Bhau Kalchuri maintained, "this is the most important work now. We have realised that if Baba's personal effects and papers are not preserved now, posterity will blame us and we will be failing in our duty towards Him."

Meheru, one of the women Mandali, also offered that, "to many individual Baba lovers

Mehera has given Baba's Hair. What a precious relic it is. She would often relate how as a child she had visited this mosque in Sindh (now in Pakistan) with her parents where one hair of the Prophet Mohammed was housed. What care, what respect the caretaker took as he opened one box after another, each encased in the other until the innermost one was reached and a single hair of Prophet Mohammed was shown with prayers from the Koran being chanted at the same time. She would say, "you have no idea the preciousness of such a gift, which must be guarded and



Underside of Baba's Sandal, close view, during re-housing 2018. Photo by Jeanette Isaacs-Young.

cared for.”

In the 1997 *Meher Baba Australia* article another quote describes how at Meherabad one day Mehera brought a sadra that was torn and ragged with wear to Baba and asked Him what she should do with it. “Send it to the East Room at Meherabad,” Baba gestured. “You have no idea what just one scrap of My sadra will mean to My lovers in the future.”

At the Meher Center, Myrtle Beach, USA, at the Meher Baba Centre in London, UK and at the Sufi Center, in Walnut Creek, California, and in other places around the world there is growing interest and dedication to offering facilities for conservation and preservation and display – accepting and caring for some of the treasures which have been distributed by Mehera and the mandali so that as people to whom they were given pass on, the items are appropriately housed and cared for, in some cases with the stories of those to whom they were given.

The Manzil-e-Meher at Meherabad has become a valuable global resource and clearinghouse for information about how to care for personal items used by Meher Baba, or things associated with His travels and advent. Pilgrims can sometimes have the privilege of working there alongside resident workers and researchers.

In Australia we have had the benefit of two visits by Sue Chapman, who while based in the UK, and having responsibility for archiving and display work at the London Meher Baba Centre, has worked alongside folk in Meherabad, and at the Myrtle Beach Center. The first visit in 2016 focused on documentation, cataloguing, rehousing and archival storage of paper and documents, with the Francis Brabazon estate as a priority.

During Sue’s second visit, May 2018, we had determined to focus on rehousing some of the artefacts and relics associated with Meher Baba and Baba’s visit to Avatar’s Abode, with the priorities in this realm of our work – for now – being the pink coat, the pink shroud fabric from His Interment in His Samadhi in 1969, His Sadras, Sandals, Fingernail/hair-thread brooch, Tooth, and Hair.



Sue Chapman examines a precious 200 year old item from Francis Brabazon’s collection, given to him by Dr Donkin. Photo by David Bowling.

With these as our priorities, we were also seeking to mount a display for the 60<sup>th</sup> Anniversary of His visit to Avatar’s Abode.

There was much to be done. And as with many tasks associated with Beloved Meher Baba, one thing almost inevitably leads to another! So a two/three week dedicated work period has hatched at least two months of follow up work ... and as we progress, we continue to discover there is much more!

Considerations by the Avatar’s Abode board and committees since Meheru’s visit in 1996 have sought a balance between conservation, while allowing continuing access and proximity, (for example, to Baba’s original furnishings, bedding and clothing items) and preservation,

*Continued on next page*

with removal of vulnerable items to secure archival standard storage conditions.

Some items that have been open access for the past 60 years are now being re-housed and stored, and facsimiles/ duplicates being created, so that the originals can be preserved – hopefully for the next 640 years or so. In some cases the originals will be used on display during special occasions.

An example is the recent (August 2018) removal to archival storage of the original cushions used as a back rest by Meher Baba on His divan bed. The originals were showing signs of damage after 60 years sitting on the Bed exposed (even though covered) to light, pests, and climatic fluctuations. Baba's House is, after all, a shed! Now, cushion copies with new covers are sitting there in front of the flower vases, and the originals are stored safely where they can be accessed for special occasions, and hopefully preserved for His Lovers in centuries to come.

There have also been decisions – based on universal best practice guidelines in the conservation/heritage industry – to limit the number of items on display, with the idea to rotate displays, both for the long-term preservation benefit of the items, and also to aid the viewing enjoyment and discovery of visitors, with simplified displays and descriptions.

Sue's skills and experience, as well as her dedication and capacity as a manager and leader were so very welcome and will have a lasting impact for many years to come. Her gentle presence and willingness to share what she had observed and learned, gave us confidence to take action boldly and to embrace tasks with enthusiasm ... and careful patience!

Participants describe the 'archive' working groups as fun and rewarding. We welcome additional members, and are open to training and including more in the various teams. Please contact David Bowling for inquiries generally, and Jeanette Isaacs-Young for opportunities in particular with the artefacts and relics work group.

Jeanette: Calling me within Australia 0438 562 118

Calling me from overseas +61 438 562 118

Email [jeanette@lifestreamassociates.com.au](mailto:jeanette@lifestreamassociates.com.au)

Jai Meher Baba



## WORLD PEACE

*Meher Baba*

**Everywhere today man is rightfully occupied with the problem of world peace. If there is war, it means nothing short of racial suicide and total destruction. But world peace cannot be ensured through dogmas, however learned, or organizations, however efficient. It can be ensured only by a release of unarguing and unconquerable love which knows no fear of separateness.**

**Humanity is not going to be saved by any material power – nuclear or otherwise. It can be saved only through divine intervention. God has never failed humanity in its dark and critical periods. The greatest danger to man today is not from any natural catastrophe, but from himself.**

**It is not possible to realize human brotherhood merely by appealing to high ideals or to a sense of duty. Something more than that is essential to release human consciousness from the clutches of selfishness and greed.**

**Today the urgent need of mankind is not sects or organized religions, but LOVE. Divine love will conquer hate and fear. It will not depend upon other justifications, but will justify itself. I have come to awaken in man this divine love. It will restore to him the unfathomable richness of his own eternal being and will solve all of his problems.**

*Extract from 'LIFE AT ITS BEST'.  
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# 1914 – 1918. The First World War

*Sarah McNeill*

**In placing the years of World War I within the context of Meher Baba's ongoing descent to normal consciousness, the following essay offers some thoughts on the theme of Avataric change. Foreshadowing things to come ...**

Pre-echoes of the Avatarhood of Meher Baba, perceptible during the latter years of the century preceding His birth (1894), could already be discerned in an acceleration of change and innovation in social, technological, scientific, political and economic fields; change which ran parallel to rapid revolution in media and communications, work, travel, the role of women, the world of music and much else.

But, commencement of the real transformative work of the Avatar could be said to be marked in the outer world by the commencement of a world war, which exploded with violence and gave an almighty impetus to the events of following decades.

The dates of 1914 to 1918 are etched into the minds and memories of generations by that war when at first, the armed forces of ten countries, including very large numbers of Australian and New Zealand troops shipped from the other side of the world, fought with unprecedented loss of life in battles on land and sea in Europe and around the Dardanelles and Gallipoli. These battles led to the deaths of an estimated nine million combatants and seven million civilians.

By the end of the 'Great War' as it became known, thirty-two nations had

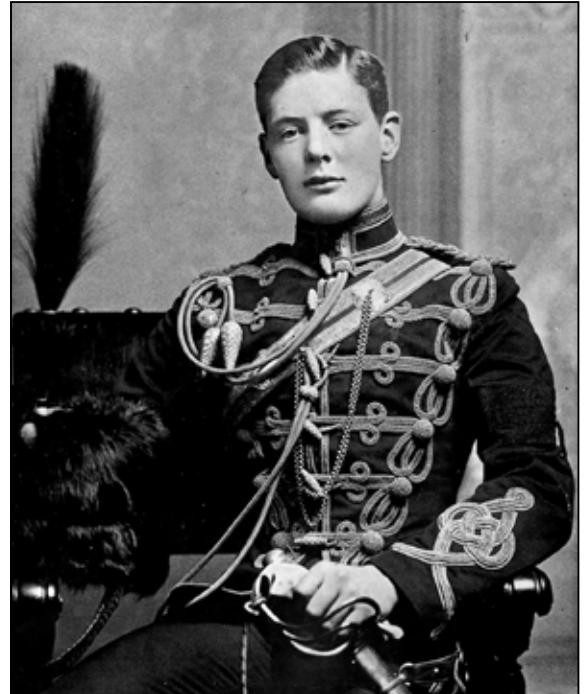
been pitched into the conflict. This phenomenon is viewed by many as a manifestation of the Kali Yuga – the long era of darkness, destruction and devastation predicted in Hindu scriptures. Yet, although some saw Meher Baba in the iconic Avataric role of the prophesy of that era, (the brilliant remover of darkness who rejuvenates existence) He never referred to himself as the Kalki Avatar.

It is however undeniable that during Meher Baba's lifetime, the Great War, which was described as the war to end all wars, ushered in further decades of war and conflict, which continue to flare up throughout the world.

Twenty years after the end of the first world war, at the time of the outbreak of World War II, Meher Baba was already deep into His life's work, and he made no secret of the controlling powers He deployed in those later events through *masts* such as Chatti Baba. He even joked about His influence over key players such as Hitler and Mussolini, naming His two pet goats 'Hit' and 'Muss'.

But in retrospect, the gathering clouds of world war can be seen darkening the theatre of events much earlier, during final decades of the previous century.

Early outbreaks of armed uprisings against British rule in India came in 1857, signalling the start of the break-



Winston Churchill in the military dress uniform of the Fourth Queen's Own Hussars at Aldershot in 1895.

up of, not only the foundations of the British Empire, but also of the balance of world power. War and revolution spread throughout China, Russia, much of the Middle East and parts of Africa.

It's worth noting that another of the key players in World War II, a young officer named Winston Spencer Churchill, (who served in India's 4th Hussars cavalry regiment, under a Commanding Officer named Colonel Brabazon!) was actually in India for several years during this early period, and in 1896, was stationed in Poona for a short while.

But the key players in World War I, which broke out suddenly in 1914, were the five Perfect Masters, they who had brought about the incarnation of the Avatar.

*Continued on next page*

Meher Baba revealed much later that it was Sai Baba who drew up the battle lines and held sway over the tides of war at this crucial point in time. When World War I ended in 1918, Sai Baba's life ended also, for his work was done.

In the present day, 1914 signifies not only the start of that apocalyptic war but also the year that twenty-year-old Deccan College student, Merwan Irani, became God-Realised. 1918 signalled not only the end of that war, but also the passing of Sai Baba.

A kiss from Hazrat Babajan in 1914, heralded the start of a seven-year marathon of endurance for Merwan, years which led up to his being acclaimed by Upasni Maharaj in 1921, as Avatar of the Age. Accounts of these times make no mention of World War I. The period up to 1921 is known as the time of Baba's descent, and during that process, 1918 was remarkable mainly for his move away from the family home in Poonā's (Pune's) cantonment area over to Kasba Peth on the western side of town.

The term 'descent' refers to the process of His coming down from the state of God-consciousness precipitated by Babajan. Insight into the state of God-Consciousness insofar as it affirms 'infinite existence' and 'eternal being', is best found in 'The Master's Prayer' (The Parvardigar Prayer). The effect on Merwan of being hurtled into that state was irreversible transformation on all levels of consciousness.

Human awareness, based on the duality of illusion, causes human experience to develop through an infinite variety of differences, definitions and distinctions, all of which are deployed by the illusion of the material world (referred to as Maya) to beguile and entrap the



Meher Baba, Poonā, India 1918-19. Photo supplied by Bill and Diana Le Page, Avatar's Abode Collection.

individual in a state of separateness.

God-consciousness is absolute oneness. Perfect Masters attaining God realisation are said to subsequently make a descent back to the material world to work within the norms of physical existence. For the Avatar the descent is totally other-than-that, insofar as he has to maintain his conscious state of oneness with God while at the same time living, working and being All-Knowing in the physical world of forms – he has to contain duality and oneness simultaneously – and be the embodiment of God.

Holding both together called for sustained, super-human effort,

exercising physical, emotional, mental and spiritual capacities to a degree of intensity beyond our conception. By comparison, banging his head against stone apparently gave Baba the kind of relief (to use His own words), an over-stressed person might experience from a cup of tea! At a later time He explained, *"I used to bang my head to relieve my pain. I scarred my head on floors and walls. I could not contain myself. It was as if the whole Universe was on my head."* (Lord Meher p.3580).

As the embodiment of God, Avatar Meher Baba said He had come to give a nudge to the whole of humanity in



order to advance the process of spiritual transformation. But to do this, He had to work within the realm of Maya, a realm of illusion and polarity ruled by a principle of opposites. Somehow these opposites appear to create the conditions required by the Avatar to engineer His unseen work of spiritual transformation.

Thus the Great War (World War I) might be viewed as an outward aspect of opposition on an unimaginable scale, as if the moment of Babajan's kiss in January 1914 caused an immense Mayavic reaction, and as if a recoil of immense force released a tsunami of opposition to the advent of the Avatar.

Within a matter of months, in June that same year, world war broke out. International powers took up arms, aligning themselves either with the so-called 'Central Powers' on the one hand or with the 'Triple Entente' on the other in what became a bloody free-for-all.

One image from the violence and mutilation of that war stands out as an illustration of how, as well as being an instrument of change, the very nature of warfare itself was changed when a traditional cavalry was relegated to history almost overnight.

It was in 1916, the awesome splendour of the twenty-first Deccan Horse regiment from Maharashtra, mounted a charge full tilt into devastating fire from enemy gun-emplacements on a ridge in northern France. Few survived that charge. Men and horses were mown down, making this the 'last ever' great cavalry charge. What came next? Only tanks and heavy munitions could possibly prevail in the new, mechanised warfare.



6th Plane mast Chatti Baba, Bangalore, India | 1939.  
Photo supplied by Bill and Diana Le Page, Avatar's  
Abode Collection.

In turn, a massive demand for tanks, guns and ever-increasing quantities of ordnance rapidly brought about change in manufacturing and production methods.

New factories and the development of mass production by means of assembly line and conveyor belt systems, transformed the workplace – with far-reaching consequences in working conditions for millions as vast manufacturing complexes transformed cities, homes and the working lives of whole populations.

That was the outward change, evidenced worldwide in the rapid spread of industrial development. Real Avatic change remains unseen and all outward forms are no more than shadows veiling the immensity of spiritual transformation and change which is the real work of the Avatar. Also, unseen at the time, was the way the world stage was set for inevitable,

continuing world war.

Already, complex and even secret treaties and declarations were putting in place conditions which eventually caused the outbreak of World War II.

A clandestine deal between France and Britain and Russia in 1916, known as the Sykes Picot Agreement, re-configured national boundaries for the whole of the Middle East, producing a new map of just six countries which, over the following century fragmented into a dozen or more, causing the modern weaponised conflicts which continue to this day. While across Europe, the terms of the Treaty of Versailles, signed in 1920, perpetuated the role of Germany as a potential aggressor and set the stage for the strutting emergence of dictators

and their protagonists more than enough to stoke the fires of another possible war.

Between 1939 and 1945 a state of global war did emerge ... Directly involving more than 100 million people from over 30 countries.

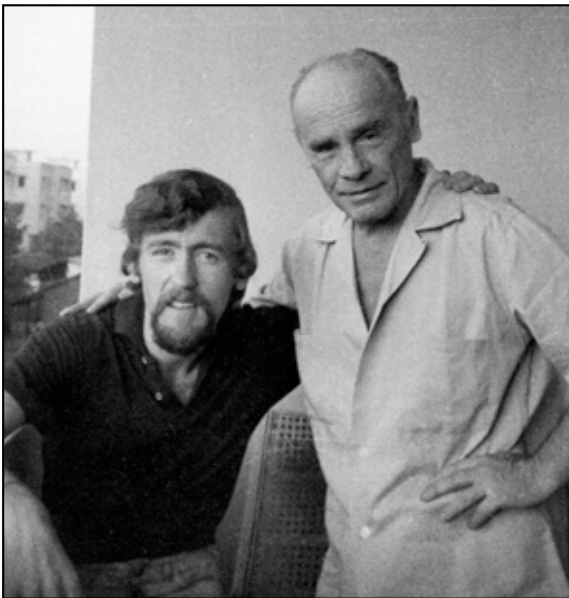
World War II was the deadliest conflict in human history, marked by 50-85 million fatalities, most of whom were civilians ...

“Avatar Meher Baba Ki Jai!”

Footnote by Editor:

It would be terrific if Beloved Baba as Kalki Avatar came on His white horse, holding a flaming sword, and removed the dark and destructive adharma and ushered in the 'golden age'.

'Adharma' is Sanskrit. It means 'that which is not in accord with the dharma'. Connotations include unnaturalness, wrongness, evil, immorality, wickedness, and vice.



Peter Rowan (left) with Francis Brabazon in Pooona, India 1965.

## Peter Rowan

**“I sought you through an ocean of tears, each face that endeared itself was a remembrance of our lovely song in a distant lotus land.” – Peter Rowan**

Long time Baba lover Peter John Rowan aged 80 died peacefully with a smile on his face at 7.50 Friday 5<sup>th</sup> October 2018 at Dove Palliative Care at Caloundra.

He was succeeded by his dearest one Ananda Cross and son Peter Meher Rowan; his children from his first marriage to Helen, Miles and Sita; and grandchildren Kirra, Misha and Remi; and his children from his second marriage to Leigh, Mehera, Eruch and Merwan; and two grandchildren Lilia and Arlia.

Peter and Helen were fortunate enough to meet Meher Baba in May 1965 at the Easterners Darshan. Whilst still living in Melbourne Peter edited and published ‘Avatar Meher Baba’s Messages For The New Humanity’.

Peter then lived near Avatar’s Abode for over 40 years where he will be remembered for his dedication to the Avatar’s Abode Trust, his creative relationship with Francis Brabazon directing and acting in Francis’ works, and for writing and directing his own works.

In recent years Peter has written numerous books and articles about Meher Baba and Baba related topics.

He will be missed by family and friends.

“You will always be my dearest dad, I love you with all my heart in Beloved Baba’s Name” – *Mehera Rowan*.

“May he unite with Baba, his Eternal Beloved” – *Miles Rowan*.

## The full measure of His Love

*Judith Garbett*

The next morning [Sep, 1987] in Mandali Hall Mani talked about being in the hospital in Mysore where she had an emergency ear-operation in 1936. In the days after her surgery Baba came every day and tenderly fed her drops of soup from a teaspoon at first, then later tiny pieces of apple until she was well enough to eat.

Naja stayed in Mani’s room to look after her. As Baba wished His identity kept secret, Naja and Mani were told not to tell anyone who He was. Even then the nurses were greatly drawn to Baba without knowing why.

A nurse asked one morning “Who is this Baba?”

Naja replied, “The patient’s brother.”

“And why doesn’t He speak?” persisted the nurse.

“Oh, He’s very shy!” said Naja.

Every morning as Baba’s car pulled up, it seemed that all the nurses would be on the landing in order to have a glimpse of Him coming up the stairs. Then again they would come into Mani’s room whenever He was there, on some pretext or another, just to see Baba. One nurse popped in, her eyes on Him, asking “Is my thermometer here?”

Naja said to Mani in her resounding “stage whisper”: “She never takes your temperature so how could she leave the thermometer here?”

Nurse Rose, who worked in the nursery, would come pitter-patter into the room with each of the day’s newborn babies. Without a word she would hold it out before Baba. He would silently take the baby on His lap and “talk” to it in gestures and smiles, taking quite a bit of time with each one. This went on every day while Naja and Mani looked on.

One day Mani counted twelve newborn babies that Nurse Rose brought to Baba one after another. So many were brought that Mani and Naja began to feel very impatient and thought there would be little time left for them to spend with Baba.

But He expressed no impatience whatever, and gave the full measure of His love and attention to each of these fortunate babies.

*LIVES OF LOVE, Mani Part 2, p. 9, Judith Garbett 1998.*  
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# Avatar's Abode Bookstore

## *In Dust I Sing*

By Francis Brabazon

150 Ghazals, most of them heard and appreciated by

Meher Baba

\$18.00 AUD plus postage

## *Life At Its Best*

By Meher Baba – edited by Ivy O. Duce

A collection of short discourses from Meher Baba's 1956 tour of the U.S.

\$15.00 AUD plus postage

## *The One Within The Many*

Compiled by Bill Le Page

Stories and messages from the Life of Meher Baba

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## *Stay With God*

*A statement in illusion on Reality*

By Francis Brabazon

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## *Names Of Love*

DVD created by Robert Fredericks and Jim Meyer

A 35-minute visual and musical meditation inspired by Meher Baba's *Parvardigar Prayer* and *7 Names of God*

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## Contact the Bookstore

Steven Hein

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# Meher Baba Australia

Steven Hein, MBA Editor

### What is 'Meher Baba Australia'?

It is a volunteer run, non-profit initiative.

We publish a newsletter that aims to connect the community of lovers of Beloved Meher Baba.

Interested in assisting with production? Contact Steven Hein, Editor. [stevenhein101@gmail.com](mailto:stevenhein101@gmail.com).

### Frequency - four issues a year

March, June, September, December.

### Cost?

There is no charge as such. We do however ask readers to subscribe, to actively choose to receive / keep receiving the journal.

### How do we cover printing & postage costs?

We welcome donations. Occasionally, if costs go up and funds run low, we even invite and encourage donations.

### Actual costs of a hardcopy issue?

To produce, print and post within Australia, each issue costs us approx \$7.50 AU. For the 4 issues that's about \$30 AU a year. International postage costs a bit more.

### The digital email PDF version?

We also have the low cost PDF version we distribute by email. Many of our subscribers choose to subscribe to receive both email and hardcopy versions.

### How do we ask you to renew each year?

It will be an email request or a coloured slip inside your MBA hardcopy. Your response helps us keep your (confidential) info and address on our mailing list up to date.

### Editorial policy

The MBA editorial policy is pretty simple – MBA will not publish any content that is divisive, political, disruptive or disrespectful. The editors reserve the right to accept or decline any submitted articles. Editors also reserve the right to edit any or all accepted articles for length and content prior to publication.

### MBA contacts

Editor: [stevenhein101@gmail.com](mailto:stevenhein101@gmail.com)

Mailing List / Subscriptions: David Bowling  
[meherbabaaustralia@gmail.com](mailto:meherbabaaustralia@gmail.com)



Avatar Meher Baba, 1954 Andhra, India.

### Donations can be made via PayPal at

[avatarsabode.com.au/donations.html](http://avatarsabode.com.au/donations.html)

### Or by direct bank deposit or Electronic Funds Transfer to

Account name: Meher Baba Australia

BSB: 064424

Account number: 10379525

Please include your initial and last name for reference.

### Suggested annual donation

\$5 AU Email PDF (Global) – 1 year, 4 issues.

\$30 AU Hardcopy (Australia) – 1 year, 4 issues.

\$40 AU Hardcopy (Overseas) – 1 year, 4 issues.

# Meher Baba Australia

December 2018 to February 2019

**Editor:** Steven Hein

**Design, Layout and Digital Image Cleanup:** Liz Gaskin

**Proof Reading:** Steven Hein. Contact editor if you can help too [stevenhein101@gmail.com](mailto:stevenhein101@gmail.com).

**Mailing List and Subscriptions:** David Bowling. Email [meherbabaustralia@gmail.com](mailto:meherbabaustralia@gmail.com) for information.

**Next Issue:** Please email submissions for the next *Meher Baba Australia* to [stevenhein101@gmail.com](mailto:stevenhein101@gmail.com) or mail to MBA, PO Box 335, Woombye, QLD 4559, Australia.

**Deadline Next Issue: NO LATER THAN 15<sup>th</sup> January 2019.**

**Photos** to be minimum of 1MB, preferably over 2MB. PLEASE NOTE that the editor reserves the right to edit all published articles for length and content prior to publication.

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## Sydney Meher Baba Community

(Please note that all dates and details below are subject to change, however all effort will be made to ensure late-breaking updates are provided by email and/or Facebook)

**Monthly Meetings at Meher House** are held on the last Sunday of every month. Prayers and Arti, open discussions about Baba, occasional guests, vegetarian potluck meal. Contact; Ross Keating M: 0438 938 373  
E: [ross-keating@hotmail.com](mailto:ross-keating@hotmail.com).

**Monday Night Discourse Meetings** are held on most Mondays at the home of Kris Wyld. Occasional special guests. Contact Kris Wyld M 0407 481 323.

**The Meher Baba Sydney community is always searching for volunteers** to serve in Baba's cause and love and in a variety of ways. For further information contact Kevin Mossberger on 0412 559 402.

## Online links and contacts:

**Meher House** – [meherbabasydney.com/meher-house.html](http://meherbabasydney.com/meher-house.html)

**Sydney Contacts** – [meherbabasydney.com/contact-us.html](http://meherbabasydney.com/contact-us.html)

**Facebook** – [facebook.com/MeherBabaSydney](https://facebook.com/MeherBabaSydney)

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## Meher Baba Gatherings in WA

Phone Paul Morris 0429 310 169 or Julie Morris 0428 250 294.

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## New Zealand

Travellers to New Zealand who want to meet Baba lovers there are invited to contact Jill Hobbs, 19 Brassey Rd, Wanganui. Ph: (06) 347 2974,  
Email: [jilhobbs1954@gmail.com](mailto:jilhobbs1954@gmail.com)

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**Meher Baba Australia** is a non-profit publication independent of the Avatar's Abode Trust. The views expressed in articles in *Meher Baba Australia* are solely those of the authors.

## What's on at Avatar's Abode

### Mehera's Birthday

Saturday 22<sup>nd</sup> December 2018. 3pm–5pm Afternoon tea at the Meeting Hall followed by Songs and Stories. Please bring your favourite Mehera stories and songs and a plate to share. Co-ordinator Leigh Rowan 5442 3228.

### Christmas Day

Tuesday 25<sup>th</sup> December 2018. 1pm Arti followed by Christmas Lunch. All welcome! Bring Christmas food to share. Co-ordinator TBA.

### 50<sup>th</sup> Amartithi

Thursday 31<sup>st</sup> January 2019: Noon Silence. 12.15 pm Arti. Saturday 2<sup>nd</sup> February 2019: 5pm Potluck dinner to share in Kitchen. Evening program 6.30pm Baba's House. Co-ordinator Lorraine Brown 5446 8005.  
*Meher Baba dropped His physical form on 31<sup>st</sup> January 1969.*

### Avatar Meher Baba's Birthday

Monday 25<sup>th</sup> February 2019. 5am Arti and singing in Baba's House. 5.30am Light breakfast at Kitchen. Breakfast contributions welcomed. Breakfast Co-ordinator Bernard Bruford 5442 1487.  
*Meher Baba was born at 5am 25<sup>th</sup> February 1894.*

### Monday Mornings Meeting

10–11.30am in the Meeting Hall. For information: Lorraine 5446 8005 or [babakalyan55@gmail.com](mailto:babakalyan55@gmail.com). All are welcome to join with stories, readings, poetry, songs and a cuppa.

**Tuesday Mornings** You are most welcome to join us in the Bookstore, 11am–12pm (except for Christmas Day and New Year's Day). Geoff Gunther (07) 5442 2467.

**Wednesdays Reading Group** 4.30pm – 5.30pm in the Bookstore. Last 2018 meeting 19<sup>th</sup> December. First 2019 meeting 9<sup>th</sup> January. Contact Wilma Pearson phone 0404 775 789 or (07) 5473 9947, email [wilmapearson@aapt.net.au](mailto:wilmapearson@aapt.net.au).

**Friday Mornings** This study group is taking a break during December 2018 and January and February 2019.

**Saturday Film Nights** on the first Saturday of the month at 7pm. Contact: David and Glenda Hobson on (07) 5442 1220 or Jim Frisino on 0417 112 668. The December and January film nights are as per usual but the regular February film night (Saturday February 2<sup>nd</sup>) will be replaced by the Saturday evening celebration of the 50<sup>th</sup> Amartithi.

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## Melbourne Meetings

The best contact for Melbourne activities and meetings is Jasmine Ilas. Give her a call on her mobile 0438 300 193. Please leave voicemail if she can't take your call.