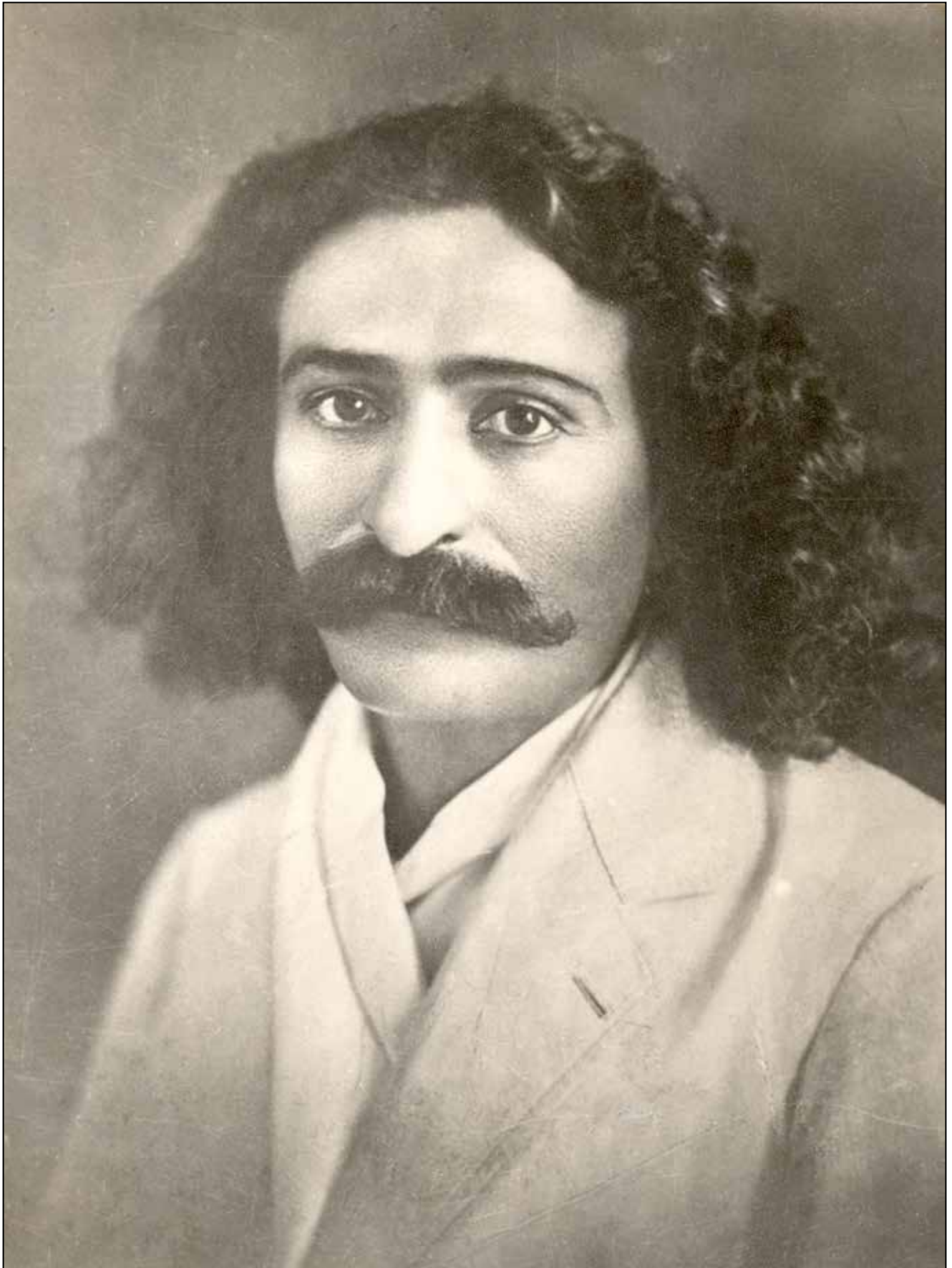


# Meher Baba Australia

March – May 2020





Meher Baba's House at Avatar's Abode.

## The Avatar's Abode Trust has been operating for 35 years

### History

During Meher Baba's ministry His wishes were to create a series of Trusts to ensure the ongoing tenure, security and management of Meherabad and Meherazad, Avatar's Abode, and Meher Spiritual Center.

With these purposes in mind, in the early 1980s a number of Meher Baba lovers throughout Australia began working on the formation of a new Trust Deed for Avatar's Abode. They engaged the services of lawyers who were expert in the field. There was also continuing consultation with Baba's Mandali, Eruch Jessawala, Mani Irani, Bhau Kalchuri and Rano Gailey who all had significant input

into the content and wording of the Deed. This input was from the perspective of what Beloved Baba would want.

Bhau Kalchuri also had additional input from the legal perspective, drawing on his experience in the formation of Baba's Trust in India. The wording of the Trust Deed is a reflection of a vision for the ongoing security and purpose of Avatar's Abode, as expressed by Bill Le Page and Francis Brabazon.

In February 1983 the proposed Trust Deed and the associated Company objectives were taken to the Mandali at Meherazad. In accordance with Beloved Baba's wish the Deed appointed Bill LePage as Chairman

(he is also a Shareholder).

On this occasion Eruch Jessawala chose and nominated the names of eight other shareholder/directors. At that time, the directors and shareholders were the same people. They have since been separated so that directors may resign and not affect the shareholding and the associated considerable transfer stamp duty.

In April of 1984 the Trust Deed and the Company structure required to administer the new Trust were ready to be signed. This was after further consultations with the Mandali and extensive work that lasted over twelve months with solicitors and advice from a Queens Counsel to make sure





Meher Baba's House at Avatar's Abode.

it complied with Australian law. The QC also checked that the Trust met the requirements for a 'not for profit' organisation and that it would have significant tax-free exemptions for land and income tax. When GST was introduced in 2000, exemption immediately applied.

With the encouragement of Eruch, Avatar's Abode property was signed across to the new Trust structure. The signing verified the acceptance of the new Trust by all parties.

## What makes it all work

- **Avatar's Abode Trust Deed** – contains all of the important objectives and goals for Avatar's Abode. For the sake of example, one of the important parts of the Deed states that Avatar's Abode can never be sold or mortgaged and must be maintained as a place of Pilgrimage no matter what. It cannot be changed even by unanimous decision.
- **Avatar's Abode Pty. Ltd** – this is the Trustee Company which administers the Trust Deed. Its

guidelines and rules of operation are set out in the **Memorandum and Articles of Association** according to Australian Law and the Trust Deed. Since 2012 the Company has complied with the guidelines of The Australian Charities and Not-for-profit Commission (ACNC) where it is classified as a Religious Charity. There are board meetings every second month.

Digital copies of the Trust Deed and Memorandum and Articles of Association are available upon request. The company operates within the framework of its Constitution and ASIC and Charities Commission (ACNC).

- **Appointment of Shareholders and Directors** – Eruch said in 1983 in relation to the development of Avatar's Abode, "any elections of shareholders and directors should not be open to the general community; a time will come when many people will come to Baba who will not have the same connection with

Him". This forms the same basic structure of the India Trust (AMBPPCT) and the Meher Spiritual Center at Myrtle Beach.

- **Shareholders of Avatar's Abode Pty Ltd** – there are nine shareholders. The shares are held by long term Baba lovers and are of one-dollar value. They are not of any financial value to the holder and they revert to the company when a shareholder dies or resigns. At least six of the nine remaining shareholders decide who receives any share that becomes available.
- **Directors of Avatar's Abode Pty Ltd** – these Board members actively work to uphold the objectives of the Deed and the Trustee Company making policy decisions within the scope of the objectives. They receive no financial remuneration. There is a quorum for meetings and the required majority depends on the number present. From time to time the Board has invited experts

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Baba's Square at Avatar's Abode.

from the Meher Baba community to observe meetings and make recommendations on more efficient functioning.

- **Management Committee** – this committee consists of board and non-board members and meets monthly to carry out day to day running of the property, it also expedites the decisions of the Board of Directors.

### **The Management Committee has several sub-workgroups**

- **Building Maintenance Group** – this group has had a significant impact on Avatar's Abode also doing major repairs and maintenance (e.g. Replacing the roof of Baba's House) and is made up of some of the younger generation of Baba lovers who possess these skills.
- **Buildings Grounds Work Group** – this is another work group that does a huge amount of work. It carries out regular on-

going work as well as organising working bees.

- **General Grounds and Property Workers** – this group of people does the endless mowing, tree maintenance, clearing and fire hazard reduction.
- **W.I.P.** – (Work In Progress) this consists of members of the management committee who meet weekly to define priorities and make sure the urgent things are done first and that work is carried out as planned e.g. engaging electricians, plumbers and extra workers for the Abode.
- **Friends of Avatar's Abode Committee** – the aim is for all Baba lovers to be a 'Friend' and support and participate in His Abode. The 'workers' organise funding for the Abode and prepare information for 'what has been happening on Avatar's Abode' and general information reports. Many of the interested global Meher Baba Community

live interstate or overseas.

- **Baba's House Committee at Avatar's Abode** – this committee oversees the décor, security and Baba's House and Meeting Hall preservation and maintenance.
- **Anniversary Committee** – this group takes on the complex task of organising guests, preparing and running all aspects of celebrating the Anniversaries of Meher Baba's visits to His Australian Abode.
- **Archive Committee** – this committee is responsible for all aspects of archiving Baba's precious artefacts and items associated with Him
- **Librarian** – this person maintains and manages the Francis Brabazon library on Avatar's Abode and the supply of books to the four accommodation facilities on Avatar's Abode.
- **Website Managers** – these people are tasked with developing and improving the website, keeping





Windows of Meher Baba's Room at Avatar's Abode.

it up to date with the current information.

- **Events Calendar Workgroup** – this group meets annually to plan the major events timetable on Avatar's Abode for the next twelve months.
- **Flower Workers** – fresh flowers are placed in Baba's Room two times a week and are also placed on Baba's Sandals daily. Flowers have been placed in Baba's Room since His visit in 1958.
- **Cleaning Workers** – there are workers who maintain and clean Baba's House and the Meeting Hall. There are also workers who clean and maintain the Reception Centre, the Shed, the Kitchen and toilets. There are people who clean and maintain Judith's Cottage, Francis's Cabin, the Farmhouse and the Pilgrim Quarters in readiness for the next wave of pilgrims.

- **Pilgrim Visits and Accommodation Workers** – this work involves arranging for day pilgrims to be met and shown around Avatar's Abode. It also involves communicating and making a booking for pilgrims (often international) who want to stay on the property. This also may involve making sure they are met at transport terminals, taken shopping and introduced to the property when they are new to Avatar's Abode.

**What really makes it all work is the love, devotion and financial support of lovers of Baba**

### What the Trust has achieved in 35 years

- **Place of Pilgrimage** – the property has been maintained as a Place of Pilgrimage and up to hundreds of pilgrims have come to stay in the provided

accommodation or have a day visit to Avatar's Abode. The accommodation has been kept in good condition and inviting for pilgrims. There has been a marked increase in visitors staying on the Abode in the last twelve months. Many pilgrims have commented saying what a wonderful experience of love and care they felt on the Abode.

- **Events and Meetings** – events including the Anniversary of Baba's visit, Baba's Birthday, Amartithi, Silence Day, Mehera's Birthday, Spring and Youth Sahavas have been successfully held every year. Many wonderful overseas guests have been hosted; this includes Mandali members – e.g. Bhau Kalchuri, Meheru Irani and Katie Irani. There have also been many Baba lover guests with a wealth of Baba stories and

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history who have come to stay and give talks or perform. Besides these larger events there are regular meetings happening every week, at present there are four Baba focused meetings every week plus a monthly Baba film night.

- **Maintenance of the Property and Buildings** – ongoing care and upkeep of the buildings and surrounding grounds has taken a very large effort by many volunteers on the Abode over the years. E.g. The roads on Avatar’s Abode need constant repair if we have heavy rains.
- **New Buildings and Development** – the Trust has constructed several new buildings over this time. All have proven to be most useful. They have been built with generous donations and often volunteer labour.

The buildings:

1. **Reception Centre** – this is a multi-purpose building: apart from being a reception area it also houses the Francis Brabazon library, Trust Archive Room, Francis Brabazon Archive Room, a film viewing area plus a toilet block at the rear.
2. **The Shed** – this building can seat 300 people (using

the undercover verandah). It has been used for many Anniversaries and events thus saving a lot of funds that previously needed expenditure spent on hiring marquees.

3. **Kitchen and Storeroom** – this has been built in the last few years and has proved to be a real hub for community activity, meals and social gatherings.
4. **Baba’s House Archive Room** – this presently houses Baba’s sadhra, sandals and many precious archives associated with Baba, these go on display during special events. The three archive rooms on Avatar’s Abode are all air-conditioned and dehumidified and monitored frequently.
5. **An additional toilet block** between Baba’s House and the Shed plus an extensive septic system.
6. **A five-kilowatt solar system** that feeds back into the grid and has significantly reduced the power bills.

**Finances** – Avatar’s Abode needs regular donations to keep up the maintenance and running costs e.g. rates, insurance, electricity etc. Shareholders and Directors do not receive any remuneration for their

role. The property has a small wages cost when part-time workers are hired and sometimes volunteer staff also are paid a minimal amount, when doing major work which affects their normal income. Most of the voluntary workers do not require any financial return.

When consulting on the Avatar’s Abode Trust, one time Eruch Jessawala advised ‘don’t ever accept donations with strings attached’. However, the board always welcomes suggestions for the ongoing development and maintenance of Avatar’s Abode and always gratefully accepts donations for particular projects that have passed the planning phase. Over the years many generous Baba lovers have financially supported Avatar’s Abode.

Donations can be given by going to Avatar’s Abode website [<https://avatarsabode.com.au/donations.html>] and using the PayPal option (this is a new facility).

Jai Meher Baba!

*Editor  
Steven Hein*

### Meher Baba’s directive in 1967

**All who in the future live at Avatar’s Abode or are in close contact with the place, should spare no effort to bring about and maintain good neighbourly relations with all around in the district, so that a ‘lover of Baba’ or a ‘follower of Baba’ becomes a household word meaning, he or she ‘who thinks of others’.**

*Meher Baba*



Avatar's Abode, June 1958. L to R: Stan Adams (near the car and holding a pillow), Nariman, Meher Baba, Eruch, Reg Paffle (behind Baba). Sheets were spread near the car by the men's tents because it had rained for days. Photographer: Colin Adams. Avatar's Abode Archives.



## British poet Rosie Jackson visits Avatar's Abode and Meher House



Rosie Jackson in the Meeting Hall at Avatar's Abode.

I had little idea, when I planned to come to Australia and the Abode (both the first time), how tangible and potent Baba's sustained presence would be here. I'd seen photos, but images alone fail to convey the full dimension of the well-tended beauty of the land or the remarkable way that Baba's room holds His divine and human reality with such undeniable force. I have experienced being in His room here with the same sense of His closeness and potency as if I were standing in the Samadhi itself; and in His room in Meher House in Sydney I had a parallel experience. Truly, He has left the incomparable gift of His sacred presence rooted here for us to savour and drink deep.

Two things made it possible for me to come. Firstly, Baba arranged that I would win several lucrative poetry competitions in the UK to finance my air fare. Secondly, Sue Jamison, newly resettled in Australia after her long sojourn in California, kindly invited me for an extended

stay, a few weeks at her house in Buderim then three weeks in Judith Garbett's cottage on the Abode. By way of small token of gratitude for this generosity, I offered to do a poetry reading soon after my arrival (and in Sydney too) and, later, a writing workshop on the Abode. On the afternoon of the reading at the Abode, Sue and I were joined by Sue's sister-in-law Michaella, and together we threaded a garland of pale pink roses (a good darning needle and embroidery thread required!) for Baba's room. It was lovely, as I read that evening to an audience of twenty, to see through the open door to Baba's couch where we had laid our love offering, and to imagine Him also sitting listening to words He had inspired.

Some of my poems focus directly on Baba and His samadhi; others tell of female mystics – Rabia of Basra, Hazrat Babajan, and anchorites (women who willingly let themselves be incarcerated in tiny enclosures for life in





The garland on Meher Baba's bed in His Room at Avatar's Abode.

order to dwell exclusively with their Lord). 'It's like being awake inside sleep, this/being allowed inside the mind of God,/ a great cave of nothingness that knows everything...' Several people in the group shared their own work, along with heartfelt readings of Francis Brabazon; we heard in a new way the beauty of Psalm 139 and I was introduced to the humorous Australian devotion of Michael Leunig.

I always devise writing workshops anew for each specific group, and as I was planning for the session on the Abode, Baba gave me the idea of constructing poems around different uses of the second-person pronoun: firstly poems addressing ourselves as 'you', and secondly poems addressing the Beloved as 'You'. (What a difference one initial capital letter can imply!). And yesterday, eight brave souls ventured through the heat (no one told me Australia

would be THIS hot!) to the bookstore. We started by writing freely, then, taking as our templates wonderful ghazals, poems and sonnets by Francis Brabazon, Brian Darnell, Alice Klein, Marie Howe, Denise Levertov and myself, we each wrote two poems. The first addressed our own inadequacies ('the dogs chase each other, your thoughts follow suit', 'you know how it is to be in prison'), while the second became a love poem to Baba ('I have stumbled upon love, this miracle of You You have given to me'). As always when Baba is at the helm, we were surprised at the depth and deliciousness of the words He gave us. Some people had never attempted a poem before, yet, as you can see from some of the poems in this issue, came out with unexpected gems.

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One of our exercises prior to actually writing the poems was to focus on one quality of Baba that means most to us – His humour, perhaps, or His compassion, tenderness, closeness, forgiveness, ever-presence, etc. A quality that appeared more than once was His wondrous attention to detail: how Baba never misses the tiniest thing, but works specifically, with perfect exactitude, for each one of us. His generosity to me on this trip, for example, making it possible through poems He Himself gave to me. As I wrote in one of my own drafts in the workshop about His qualities which mean something to me:

‘The way You hang bits of my life in trees  
like offerings, like coloured prayer flags.  
The way You tear out pages that need to be forgotten.  
The way Your hand is on the small of my back.  
The way You keep giving until I learn to receive.  
The way You are in each divine detail.  
The way, my darling, dearest of my heart,  
Your Love will never fail.’

*Rosie Jackson,  
Avatar’s Abode December 15, 2019*



In the closeness of Your embrace,  
You are so attentive to detail.  
This closeness exists  
to unwrap details –  
thoughtfully –  
that are otherwise unseen.

*Giorgio Alzetta*

### **I have stumbled into Love**

This miracle of You  
You have given to me

Someday  
By Your Grace  
I will finally forget Everything

Except  
You

*Jim Firsino*

### **You**

You have answered our invitation  
To come to the Bookshop.  
To come and hear the poems of Your lovers.

To share Your companionship,  
Hearing about, feeling, and remembering You.

As our hearing deepens, the breath settles.  
The quiet and stillness descends on us.

And we hear all that surrounds us ... outside ...  
Birds, wind and distant traffic, ... inside, ...  
Inside the bookshop, even the books are breathing.

Aah—aah ... that ineffable stillness of You,  
Which lies at the core of our existence.

Which permeates, and is absorbed,  
As all our breaths somehow align with each other.

We are all smiling!  
Countless are the paths to your feet.

*Eve Plant*

### **YOU!**

You! Sometimes you appear large and omnipresent, all  
merciful and benevolent  
In this world, and also in MY world too.

Other times you are hiding so well in the ugliness of the world  
I look, but despair of finding you.

But then, the butterfly flies to the flower in my garden, alights  
for a rest with wings unfurled, and there! – I see you again in  
that beauty and poise.

Oh Beloved, if only I had the longing and dare of Radha, who  
sacrificed everything to find you and keep you close.  
Or Rabia of Basra – buried alive for longing to see you  
Or OUR Beloved Mehera whose life WAS LOVE.

The storybook is written, the knight awaits with His flag  
unfurled, and MY name is emblazoned on His shield.

You!!

*Susan Fowler Jamison*



### More A Pecking Hen Than A Gazelle

I've always found waterfalls to be noisy things –  
 Taking You (us) over the edge in Ishwar's bursting plummet,  
 amidst shocked mutterings.  
 And here I am over Saturday's texting with water in my ears,  
 Shaking my head like a wet dog, tail not wagging.

Monday, a mouthful of mumbles  
 Tuesday, a fish in the face.  
 Aah, but the Rock is silent; present, and solid.  
 You as Vishnu and Beyond Beyond this live streaming place  
 Holding, channelling the tumult while barracking from the  
 branches of an apple tree on the banks:  
 "Hold on!!" "Let go!!"  
 "Which one, Lord?"

"It doesn't matter," You say –  
 You who are Alpha and Omega; the waters rushing by; us  
 and the fish  
 And the silent Rock that I am.  
 You, the quiet ALL.

You, the apple of my eye.

*Kris Hines*

### Broken Record

You remember stepping off the veranda,  
 the broken record starting up again:  
 a never-ending stream of complaints,  
 resentments, criticisms.  
 The dogs chase each other.  
 Negative thoughts follow suit.  
 In beautiful surroundings such despair.

You remember stepping off the veranda,  
 walking to a different tune:  
 finding blessings  
 in a constant stream of gratitudes.  
 The dogs chase each other.  
 Walking tall amongst the trees.  
 In beautiful surroundings such light.

*Wilma Pearson*

### Turning Point

You know how it feels to be in prison,  
 a prison construed of your own false imaginings,  
 a prison holding you in not by bars  
 but by the words of others, deeply etched in your brain,  
 taken in as truth, set in concrete,  
 immutable and solid, so heavy  
 with conformity, stagnation and dullness.

O child, it's time to embrace the joy and freedom  
 that is being alive, that which you truly know  
 belongs to you and all your brothers -  
 the freedom to fly and soar on eagles' wings.  
 You know this to be your divine inheritance,  
 bestowed by your Father,  
 encompassing all the riches of His kingdom.

Just say 'Yes!'

*Norith Ladner*

### Walking towards your Beloved

Here you are again  
 Lying face down  
 In the dust  
 Berating yourself for tripping  
 Yet again  
 Over your very human weaknesses;  
 Asking yourself how you could let Him down  
 Yet again;  
 Despairing over your hopelessness to walk steadily  
 Towards your Beloved.

But He remains by your side,  
 Just waiting patiently  
 Keeping you company through your despair  
 Till you begin to look up,  
 To remember Him there.  
 Then He gently picks you up,  
 Dusts you off,  
 Sets you on your feet again  
 Like a mother when her baby is learning to walk  
 He doesn't count how many times you fall.

*Lorraine Brown*



**Some of the attendees at Rosie's Poetry Writing Workshop:**

- Top – Lorraine, Wilma, Kris
  - Centre Left – Kris
  - Centre Right – Sue
  - Bottom Left – Giorgio
  - Bottom Right – Eve
- Photos by Rosie Jackson.



# Meher Baba: the Eternal Magian

Peter Rowan

Avatar Meher Baba on numerous occasions has brought our attention to the intrinsic meaning of many ancient terms to clarify anomalies and only semi-understood Truths. His clarification, for instance, of the ultimate meaning of the terms *Magi* and *Magus* is a wonderful case in point.

Before I cite our Beloved Baba's exposition on these barely understood words, I will give a background overview, giving an historic rationale to their various associative meanings, beginning with Baba's beloved Hafiz of Shiraz and his poetic eulogies to the Zoroastrian spiritual elite of the day, the *Magi*.

It is certainly curious, but significant, that during the 14<sup>th</sup>C., even though Zoroastrianism in Persia was treated with disdain by Islam, the spiritual knowledge held by the maligned Zoroastrians, particularly by the *Magi*, is lauded with great reverence numerous times by Hafiz in his poetry.

The court, the sanctuary and the wine shop of the *Magian Elder*, are always shown the highest respect and given the deepest regard by Hafiz.

In one of his supreme ghazals he tells us:

*The door of True Meaning was opened  
to my heart from that day  
That I became one of the dwellers in  
the Court of the Magian Guide.<sup>1</sup>*

In another beautiful poem he says:  
*The Magian Elder's threshold, Hafiz,  
is the refuge of fidelity;  
Repeat the tale of love to him and  
from him hear.<sup>2</sup>*



In Dr Arjit Soni's book '*Reminiscences of Meher Baba Lovers of Navsari*' he tells a story of a painting of Zoroaster that was commissioned in Navsari and Meher Baba's comment about the painting. This is the painting that Dr Soni was talking about, courtesy of Dr Soni via Michael Le Page.

YouTube video by Michael Le Page of Dr Ajit Soni speaking at Avatars Abode:  
<https://www.youtube.com/watch?v=jUTHe23ictg>

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Some may ask why Hafiz referred to the Magi as such, rather than as Zoroastrian? The answer is relatively simple.

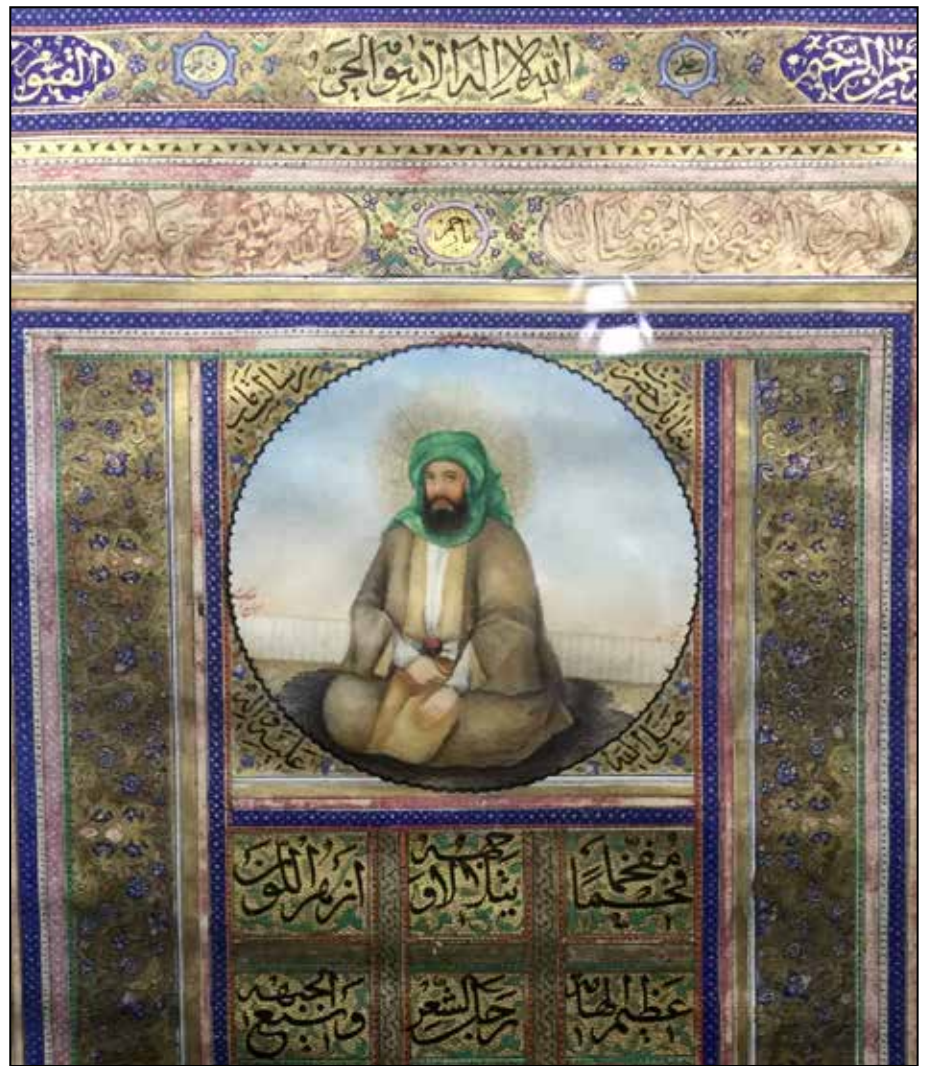
In the same sense that the Sufi became known separately in Islam as the holder of so-called esoteric knowledge, the Magi also became known as the holder of esoteric knowledge in Zoroastrianism, and both were known to be, if not in opposition to standard religious practice, different to some degree, but nevertheless still upholders of the Faith.

To a large extent the term Magian used by Hafiz, is mainly symbolic of the beauty of the Beloved, and used by him as a highly developed spiritual metaphor to describe his inner state of deepest spiritual experience and intoxication, but one should also be aware that the Magian 'Elder' is by implication, the *Magus*, the Realized or illumined hierarchic head of the Magi.

When the Arabs conquered Persia in the seventh century and introduced Islam, they took over a civilization much older and more complex than their own with the state religion being Zoroastrianism.<sup>3</sup>

As is generally known, orthodox Islam forbids the use of wine, but ancient Persian Zoroastrianism used wine not only socially but also in its religious rites when the Arabs came to power.

As wine was forbidden by Quranic injunction to Moslems, and its sale was predominantly in the hands of Zoroastrians, the ecstatic Sufi was able to appear to uphold the formal law of Islamic *shariat* when using the image of wine to describe his intense state of intoxication with the Beloved by teaming *wine* and *Magian*



Illuminated Icon of the Prophet Muhammad (Peace be upon Him), (detail), Abu al-Hasan Qaffari (Sani' al-Molk), 19th C. The National Museum of Iran, Islamic Period Museum, Tehran, Iran. Photo by Liz Gaskin.

together, as both were the province of Zoroastrianism, there was no apparent offence to orthodoxy.

By natural poetic extension over the centuries, the Zoroastrian wine-shop became known as a 'Magian Temple' and the repository of esoteric knowledge, in the temple, the Magian Elder became the 'Tavern Keeper', the archetypal ancient sage who dispensed knowledge of the Beloved through his wine, and the Sufi poet saw himself symbolically as his initiate.<sup>4</sup>

From these observations arises a question, did the Sufi and Magi have a great deal of spiritual and social interaction in the actual physical sense, there is no reason to suppose

the contrary, but one assumes it must have been mainly covert, given the rigid conditions imposed on Zoroastrians by Islam.

Astoundingly though, Hafiz shows an amazing degree of close familiarity with the Magi when he says:

*The house wine is enough for me.  
Bring the Magian wine.  
The comrade of wine has arrived.  
Farewell to the friend of repentance!*<sup>5</sup>

The term *Magi*, was found in recent times, recorded in a Persian inscription from about 2,500 years ago, though now it has become abundantly clear its roots go much deeper into antiquity, as far back as the time of Prophet Zoroaster.



To the Christian world, through the Bible, the term *Magi* is synonymous with the visitation of the ‘three wise men from the east’ to Jesus, soon after his birth in Bethlehem; it is said they were guided by a star.

Here a very interesting fact presents itself, which demonstrates clearly for us the limitations imposed when adhering to an exoteric religious belief rather than taking a broader more expansive view of spiritual possibilities.

The Magi of Persia at the time were renowned far and wide as being consummate masters of astrology and for being keepers of an advanced

esoteric knowledge, therefore all the signs associated with the birth of Jesus would have most probably been known to them.

It is now worth noting that the words ‘magic’ and ‘magician’ are derived from the word Magi, and applied to the Magi’s spiritual and esoteric practices, which were incomprehensible to most lay Zoroastrians.

That the Magi’s esoteric knowledge was held in high esteem by Hafiz is clear, when he tells us:

*When there is the power of the Magian Elder; the rest doesn't count: Tell the outsider to go, and expunge my name from memory.*<sup>6</sup>

I have until now quoted Hafiz as the main authority for this essay on the Magi, but I have also mentioned, that the essential roots of Magi esotericism emanate from a much earlier period, the time of Zoroaster.

Hafiz certainly demonstrates that the Magi was still very much in evidence 700 years ago, and obviously also 2,000 years ago with the birth of Jesus, and well before that with the inscription found in Persian texts dating 500 years prior to Jesus’ birth.

More recent research reaches much further back into antiquity, to the time of Zoroaster through the ancient Zoroastrian *Yasna* containing the *Gathas* where there are references to the *Magha* and *Magha Mandala*.<sup>7</sup> The *Gathas* are the seventeen hymns which form the core of the Zoroastrian liturgy, the hymns of which are said to have been composed by Zoroaster himself. In the *Gathas* the meaning implied with the term *Magha* is that *Magha* is Zoroaster himself and his teachings and the disciples who accepted his teachings, and *Magha Mandala* means his intimate disciples, his *Mandali*.

Through these ancient inferences, we can now readily understand how *Magi* is derived from the term *Magha*, and while giving further credence to this knowledge, it is observed, that the oldest proto-Iranian language accords with the Indo-Iranian and ancient *Vedic Sanskrit* of India in its derivations and variations with the words and terms *Magus*, *Magi* and *Magha*,<sup>8</sup> and from which a further interesting historic fact emerges.

In India, there is a class of Brahmin priests known as *Magha* Brahmins, who identify themselves as having Iranian roots and assert they inherited



AN ANCIENT MAGIAN  
(From Hyde's *Religio Vet. Pers.*)

Artist's representation of a Zoroastrian priest.

Source: [thethinkersgarden.com/2018/09/the-roots-and-enduring-influence-of-islamic-magic](http://thethinkersgarden.com/2018/09/the-roots-and-enduring-influence-of-islamic-magic)

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their name from Persian priests who established themselves in India in the ancient past, and as verification they cite a doctrinal basis in the *Bhavishya Purana*, a scripture of antiquity.<sup>9</sup>

I have attempted to give a broad perspective to this ancient terminology prior to citing Avatar Meher Baba's ultimate meaning of *Magi* and *Magus*, but before doing so, it is important to know how in 1954 Baba connected Zoroaster and the *Magi* together irrevocably, He said:

*"Christ and his inner circle and the Christian mystics all stressed purity of the heart. Muhammad and his Imams also stressed purity of heart. So did Zoroaster and the Magi; so did Krishna and his companions, and the Vedantists."*<sup>10</sup>

And through His universal knowledge Beloved Baba defines *Magi* and *Magus* for us in this manner:

*"The Sadgurus or Qutubs, Drops-become-Ocean, have their separate individuality, and that individuality is their identity as Masters of the Ocean of Infinity – the Magi; whereas the Buddha, the individuality of the Ocean is the Infinity of the Ocean – Magus."*<sup>11</sup>

#### References

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3. *HAFIZ OF SHIRAZ*, Trans. Peter Avery & John Heath-Stubbs. Murray.1952. p6
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5. *THE COLLECTED LYRICS OF HAFIZ OF SHIRAZ* p358
6. Ibid p311
7. *NEW LIGHT ON THE GATHAS*. Ardeshir Khabardar. Bombay 1954. p195
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11. *THE NOTHING AND THE EVERYTHING*. Kalchuri. p295

#### SONG OF MYSELF.

Going my way  
with the Name of my Master  
on my lips,  
with the presence of my Beloved  
(oh, beyond fairness)  
in my heart.

Behold me, one who loves adversity, who  
welcomes defeat;  
who is bent upon loss,  
and is eager to strip himself of possession of himself.

I am ready to laugh with you in your joy;  
to weep with you in your tears.  
But my laughter and weeping have no meaning  
except in His love.

What I say from myself  
has not the minutest particle of value;  
But what I say because of Him,  
do not take that lightly,  
or be absent  
when it is said.

And oh,  
tell GOD in your prayers  
(if you pray),  
that I do not know how much longer I can endure  
this pain, ...  
But that if He removes it, even for a moment,  
I will never again call Him compassionate.

Francis Brabazon

© Avatar's Abode Trust. Originally printed January 1954 in "PROLETARIANS-TRANSITION"

**Unless and until man stops seeking escape from his ultimate destination by losing himself in the childish play of illusory pleasures, he cannot grasp spirituality seriously. It is time to stop playing with the scintillating toys of illusion and yearn for the attainment of the One and Only Reality**

*Meher Baba, SPARKS OF THE TRUTH 2nd Edition, 4th Printing (November 1988) From Dissertations of Meher Baba by Chakradhar D. Deshmukh. © 2011 AMBPPCT, Ahmednagar, India.*



# A seed of Love in rocky soil

Ross Keating

During my recent stay at Meherabad in November, 2019, I borrowed a book from the Meher Pilgrim Retreat reading room to help pass the time during the long afternoons. It was Jan Morris's *Journeys*. Morris is an internationally acclaimed travel writer who is both engaging and humorous, and not afraid to show, warts and all, how she sees a place and its people. The book was first published in 1984 and the copy I borrowed was stamped on the inside cover: *Don't Worry Be Happy Pilgrim Library*. I first visited this library in the 70s when I stayed in Ahmednagar either at the Dawlat Lodge or Meher Colony (Akbar Press). The library consisted of a small room off an open passageway behind where Eruch Jessawala (one of Meher Baba's close *mandali*) sat in the Trust Office at Meher Nazar. The library was filled with books that pilgrims had left behind and it was always interesting to see what my fellow refugees from the world were reading. Now this book had made its own pilgrimage to Meherabad and into my hands.

Morris's first chapter, written in the early 80s, "Over the Bridge: An Australian Story," is about Sydney, the jewel in the crown of our island cities. She writes: "Nearly all Australia is empty. Emptiness is part of the Australian state of things, and it reaches out of that wilderness deep into the heart of Sydney itself, giving a hauntingly absent sense to the city ..." <sup>1</sup> To my mind there is something in this. Many writers have shared this same view. Francis Brabazon, for instance, in his short poetic biography saw Glenrowan, where he grew up as a boy, in a similar way: "The township was a sprawl of loneliness: / eight houses without flowers to cover / their nakedness ..." <sup>2</sup>

And about the same time as Francis was working on his father's farm at Glenrowan, D. H. Lawrence was writing his novel *Kangaroo* in which he described this same emptiness permeating and shaping the Australian mindset: "The bulk of Australians don't care about Australia ... because they care about nothing at all, neither in earth below or heaven above. They just blankly don't care about anything, and they live in defiance ... If they've got one belief left ... it's a dull, rock-bottom belief in the obstinately not caring, not caring about anything." <sup>3</sup>

I remember Eruch telling a story from the *Ramayana* that affirmed this same idea of a landscape affecting the

human psyche. It was the time when Lakshman was in exile wandering with Rama and Sita for fourteen years in the wilderness. At one period during their wanderings, Lakshman became uncharacteristically silent, withdrawn, and unresponsive to Rama. And as he slowly regained his composure and attentiveness to his Master's needs he begged Rama's forgiveness for his uncharacteristic behaviour. Lakshman had no idea what came over him during this time. Then Rama assured him that it was not his fault but it was somehow a quality "in the land itself" which they were passing through that had momentarily entered into him and negatively affected his state of mind.

We have all experienced, I'm sure, that certain places don't "agree with us"; places that we feel that we just have to leave. And it needs to be added that some places can have a positive effect and uplift our spirits. Certain tourist sites attract people for this reason. And some pilgrimage sites, due to their association with a saintly person, are imbued with a powerful atmosphere that affects people.

For the early British immigrants to this land from 1788 onwards, when the first British prison fleet sailed into Botany Bay, seeing Australia for the first time must have been equivalent to landing on Mars – a strange place with no European imprint to be seen anywhere. And because of their cultural conditioning – making them unable to respond to the landscape – the landscape overcame them with its emptiness. With time, it is easy to understand how this emptiness permeated everything. And it was this that Lawrence sensed in the people living here in the 1920s and Morris still felt in the early eighties in Sydney. And while I feel this is still present today, I don't think it is a totally correct assessment for both Morris and Lawrence did not stay long in Australia. If they did they would have seen how Australians do rally round and show courage, compassion, and generosity when needed, as the response to the recent bush fires testifies. But it often takes a national disaster to bring this out of our nature; it is generally something that lies dormant most of the time.

And just as this empty landscape seeped into our Australian consciousness so did something of the imprint of our early history jump across generations and become

*Continued on next page*

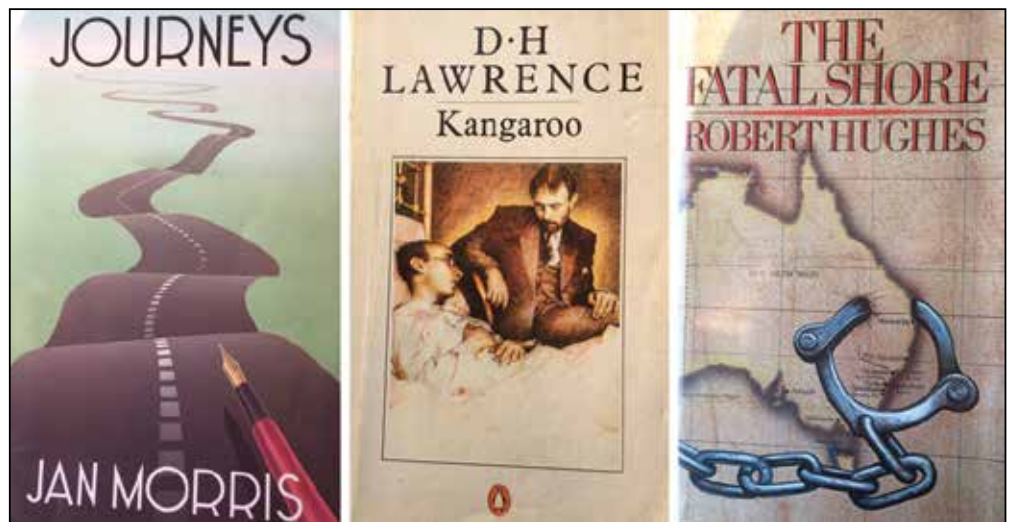
woven into the very fabric of what we identify as Australian. Morris makes this point: “Australia was not built by kindness, not even by idealism. Convicts not pilgrims were its Father, and Sydney remains much steelier than it looks. It is not a very sentimental city, and not given much I fear to unrequited kindness. There is a certain kind of Sydney face ... which at first sight looks straight, square and reliable, but which when examined more carefully ... reveals a latent meanness or foxiness inherited surely ... from the thuggery of penal colonies.”<sup>4</sup> I think this applies to all Australia, not just Sydney.

You only have to read *The Fatal Shore* by Robert Hughes to get a sense of this “thuggery.”<sup>5</sup> Here again, this calls out for qualification but you still sense something of this thuggery in how we treat Indigenous people, or people of difference, or those who stand out in any way. It is seen in our popular football codes, in our level of parliamentary discourse, in the callous disregard for people shown by our gutter press, in the sarcastic dialogue on cheap talk-back radio, and in how we treat the environment.

Lawrence in his novel makes the observation: “But Australia feels as if it had never been loved, and never come out into the open. As if man had never loved it, and made it a happy country, a bride country – or a mother country.”<sup>6</sup> This is reflected in the fact that “most Englishmen” saw it as an offspring they didn’t really want, regarding it as “remote and anomalous ... strange but close, as the unconscious to the conscious mind.”<sup>7</sup> Having to grow up in a place where love was never felt and expressed by the parent country made early Australians feel they were second-rate citizens in the world (illegitimate). And so our sense of culture cringe was born.

To avoid this shame many chose not to identify with Australia at all and saw themselves as being irrevocably English citizens. Francis nicely captures this situation for the early nineteen hundreds:

We were farming Australian soil – virgin since Creation, but for three generations. Soil with its own Song locked within it – waiting for us to listen and express it. But we were still English. England was home.<sup>8</sup>



Towards the end of her Sydney chapter, Morris dismisses Australia in no uncertain terms: “Short of another world catastrophe, I think, this place has reached its fulfilment. This is it. It will probably get richer, it will certainly get more Asian, but aesthetically, metaphysically, my bones tell me I am already seeing the definitive Sydney, the more or less absolute Australia. A few more tower blocks here, an extra suburb there, a louder Chinatown, more futuristic ferry-boats perhaps – otherwise, this is how Sydney is always going to be. The bland pallor of personality will survive, that seen-through-a-glass quality ... The strain of shyness, the old streak of the brutal, will be held in balance ...”

While I strongly disagree with Morris’s prediction, I think this is what many Australians see as *okay*; that there is no fulfilment beyond what we already have: “beautiful one day, perfect the next.”

For followers of Meher Baba in Australia, or for any members of a group/organisation in this land for that matter, we need to be mindful of those traits that we have acquired as a direct result of where we live and our history. Many of these traits lie deep within us, unconscious even, and have a conditioning influence on how we see ourselves and the world, and can determine our overall attitude to life.

In 1956 this rocky soil was part of the Australian consciousness into which Meher Baba “sowed the seed of Love in this country.”<sup>10</sup> This seed of love is also the seed of our future Australian culture; the beginning of a what Meher Baba calls “true culture”: “the result of spiritual values assimilated into life.”<sup>11</sup> And lucky for us, Meher Baba can make His seed of love grow anywhere He chooses.

In a real sense, it is also the seed of our national



awakening. At times, I can't help but feel that much of the turmoil and strife, and indeed suffering, both physical and mental, in this land – and manifest in our Meher Baba groups also – is this seed bursting through its casing and the beginning seedling pushing its way through our rocky soil; pushing its way upwards towards light. And part of the initial awakening that this seedling brings can already be felt in a new sense of collective responsibility that we see in this land. One aspect of this is a realization that we have to check those traits in us, those rocky deposits, that work against the making of a “true culture” in Australia.

After this monumental 1956 visit, Francis wrote a small pamphlet, *The Birth of the Nation 1956*. In this he signalled *the great turning point* in our culture; the moment of Meher Baba setting foot on Australian soil; the moment that God-Man manifested His love for this country and its inhabitants; the moment of the beginning of our “true culture”:

Now will begin our history:

Of the withholding of the axeman's hand from the axe  
And the mad career of our senses after a vanishing wish  
And the rivers of their waters to the sea ...<sup>12</sup>

Francis continued: “To every man and woman in Australia using words, notes, pigments, clay, stone, wood, metal, the soil of the land itself, and the priceless material of their own bodies not as plaything, but in some attempted reverence and love, BABA [‘the Image of Reality and Love’] stands as the light of their forward-goingness and as the symbol of their eventual Realization.”<sup>13</sup>

In 1958 Meher Baba visited a property in Queensland and named it Avatar's Abode. Soon after His arrival, He gave a deeply effecting talk on obedience and then requested the Prayer of Repentance to be read out. He said, “that when it was read aloud to us, in His Presence, to listen and feel it deeply in our heart.” After the prayer was read, according to an eye-witness account, “Baba told us that he forgave us all our sins up to this moment, through His Divine Authority. This was a unique and unexpected happening, and all present felt deeply moved to be in the Presence of God this time on earth, and to be told by Him that their sins were forgiven up to this point.”<sup>14</sup>

I like to think that Meher Baba's act of forgiveness was much more far-reaching than just for those gathered in the Meeting Hall at Avatar's Abode, that in His universal compassion He forgave, at that moment, all the sins of everyone present in Australia: a forgiveness that watered

the seed of His Love which He had already planted two years before in this fortunate land.

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- 3 D. H. Lawrence, *KANGAROO*, London: Penguin Books, 1988 (first published 1923), p. 72.
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- 5 Robert Hughes, *THE FATAL SHORE: A HISTORY OF THE TRANSPORTATION OF CONVICTS TO AUSTRALIA, 1787-1868*, London: Collins Harvill, 1987.
- 6 Lawrence, p. 87.
- 7 Hughes, p. 2.
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- 10 John A. Grant, *PRACTICAL SPIRITUALITY WITH MEHER BABA*, Sydney: Merwan Publications, 1987, p. 24.
- 11 Meher Baba, *LISTEN HUMANITY*, narrated and edited by D.E. Stevens, NY: Harper Colophon Books, 1971, p. 180.
- 12 Francis Brabazon, *THE BIRTH OF THE NATION 1956*, Sydney: Luxton & Hooper, 1956, pp. 3-4.
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- 14 Grant, p. 101.

**Do not live in ignorance. Do not waste your precious lifetime differentiating and judging your fellow men, but learn to long for the love of God. Even in the midst of your worldly activities, live only to find and realise your true identity with your beloved God.**

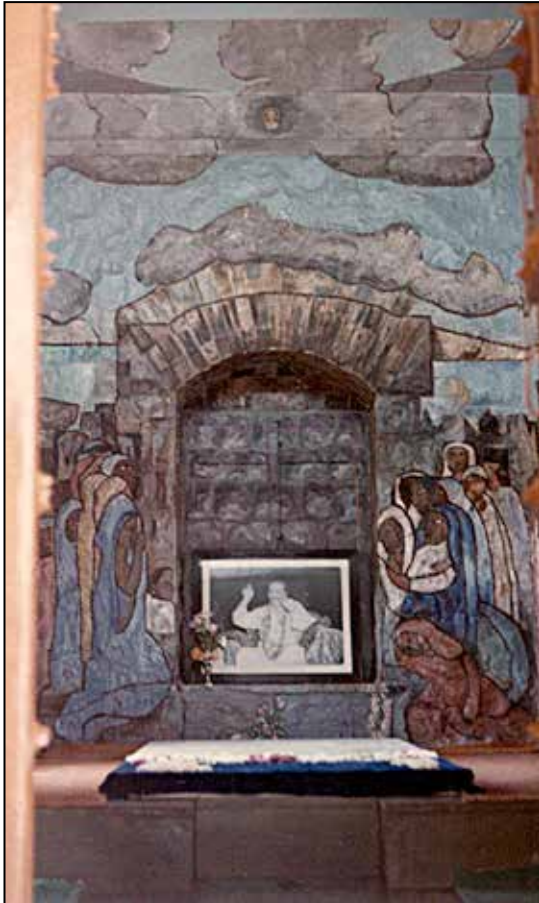
**Be pure and simple and love all, because all are One. Live a sincere life, be natural and be honest with yourself.**

**Honesty will guard you against false modesty and will give you the strength of true humility. Spare no pains to help others. Seek no reward other than the gift of divine love. Yearn for this gift sincerely and intensely and I promise in the name of my divine honesty that I will give you much more than you yearn for.**

*Meher Baba, LISTEN HUMANITY, Narrated and edited by D.E. Stevens, p. 226.*

# The Place on the Hill

*Sarah McNeill*



Interior of Meher Baba's Samadhi showing the photo of Meher Baba that Sarah mentions.  
Date and photographer not known.

## The Samadhi

Behold the beauty of that dome  
 In pre-dawn half-light  
 As day holds its breath a moment  
 Before morning arti begins.  
 Be there as figures assemble silently  
 To share this hallowed ground  
 Each and every one receiving the fulness  
 Of Avataric blessing  
 His outpouring of grace  
 An inundation of love.

The Samadhi on the hill at Meherabad  
 Is the beating heart of his manifestation.  
 Others long to be there  
 And their longing  
 Is also his gift.

Quite a few years ago there was, for a while, a large black and white portrait enlargement of Baba on the facing wall as you entered the Samadhi. It caught the eye and held the attention – his hands held high, looking down at everything as if orchestrating not just our being there but the whole world.

That's how it seemed to me then, on my first visit, slightly sceptical, more of an onlooker than a participant but nevertheless already 'under the influence' you might say.

Certain perceptions however, happenings I'd not have paid much attention to before, like the early morning chorus of birdsong seeming to cease as soon as arti began, and the way the old dog, who was always up there on the hill walking around the place as if on duty, would come and lie down quietly to listen to our prayers. In a way like me – more of an onlooker than a participant in those days.

I loved watching the light change as the sun rose, and relished the way the sounds of our voices reverberated under the corrugated iron roof. I was more of a tourist in those days.

Yet there seemed to be some kind of leverage going on in this cranky western mindset, an easing of mental nuts and bolts to surreptitiously allow recognition to seep in.

And in the end it was a train that tipped the scales for me, when an early morning train approaching from around the bend along the track down by the road, hooted a contribution to the early morning ceremony. I was totally taken by surprise! One of the big old locomotives that regularly charged through Meherabad making for Ahmednagar station.

Heard up at the Samadhi but not seen, the engine driver sounded the whistle and on that particular morning just as Baba's Arti was being sung. Right on the last syllable of the word 'char ana pai' at the end of line three, the note the train sounded was sublimely, perfectly and joyfully in tune with the singing. Such perfect timing.

Who could possibly have done that!

## 2020 Wild and Woolly New Life Sahavas Western Australia, April 24–25–26.

I am seeking preliminary interest as a confirmation for the event to go ahead.

Contact for further information:

Jacob and Elizabeth Horsey 0422 941 197



# House in the Rain

*Francis Brabazon*

This speaks to our loss of knowledge. – Ed.

## Spoken Word Introduction:

“When we had lost the knowledge of Pure Song and the experience of nearness and had cut ourselves off from the bounty of God, we built temples and formulated rituals in order to obtain fulfilment of our desires.

And for every desire satisfied ten more raised their heads and stretched out their hands for a share of the sacrifices.

God had made the heart a place where He and the human soul could meet in divine love-play.

But now He could find no place in any heart; for all had become filled with wants; and God is too shy to enter even His own house when it has become filled with strangers.”

## Song:

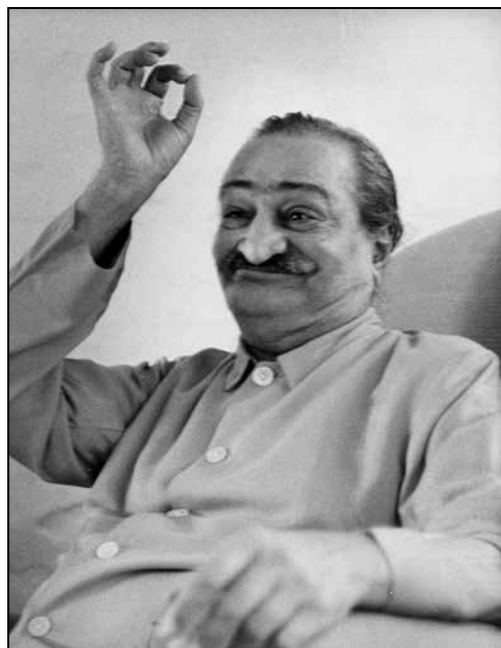
“After having your friendship Beloved  
I brought strangers into my house again,  
And when you came and found my house full of drunken riot  
Your face was marked with pain.

And now the trees cry for your gentle rain  
And the mountains are shrouded in haze,  
The clouds come and pass away again,  
And none can scarcely breathe through the long days.

What will happen to this land Beloved,  
If you do not free me from my blame  
It will become a desert where no thing stirs,  
No birds sing and none repeats Your Name.

I will sing with joy your lovely Name,  
Drive out these strangers who have brought me shame,  
And you will come into my house again  
And spread throughout this land your healing Rain.”

© Avatar's Abode Trust 1973. Melody and lyrics by Francis Brabazon, from "BEING IS DYING BY LOVING"



## Every one of you is an Avatar

*Meher Baba*

**When I say I am the Avatar, there are a few who feel happy, some who feel shocked, and many who hearing me claim this, would take me for a hypocrite, a fraud, a supreme egoist, or just mad.**

**If I were to say every one of you is an Avatar, a few would be tickled, and many would consider it blasphemy or a joke.**

**The fact that God being one, Indivisible and equally in us all, we can be nought else but one, is too much for the duality-conscious mind to accept.**

**Yet, each of us is what the other is. I know I am the Avatar in every sense of the word, and that each one of you is an Avatar in one sense or the other.**

*From "THREE INCREDIBLE WEEKS WITH MEHER BABA", Malcolm Schloss and Charles Purdom, 1979 (1954), p. 6. © Sheriar Press, North Myrtle Beach.*

### Tyalgum Poetics

Waiting at dawn near Tyalgum  
west of Mt Warning  
under the rim of a caldera.

In the valley the voices  
of hidden birds are rising  
to meet the rays of light.

Some are melodious,  
some screech; some are soft,  
some persistent, demanding.

All space is soon filled  
with longing sound.

Slowly without a trace  
a poem passes into day.

*Ross Keating*

### On Death

Driving home I get a straight on view of Beacon Hill.  
Every year new scrubs and trees appear on its bare patches.  
At the bottom of the hill I turn right to go to my place.  
I usually have to wait before the green arrow appears.  
I know the order of the lights at this intersection  
having turned here more than a thousand times.  
I imagine it will be much the same with my death –  
I will turn on the inevitable green arrow and move on.  
When I find myself waiting I often turn inward  
and remain deeply still, just for a moment,  
and let the outer world of my senses drop away.  
I fill my consciousness with the reality of my Beloved,  
then let myself sink into His arms; forget my breath.  
Is there another way to prepare oneself for death?

*Ross Keating*

## The Affirmation

*Given by Meher Baba.  
Known as the Mandali's prayer.*

**I am not the body.**

**I am not the mind.**

**I am not this.**

**I am not that.**

**I am nothing but a living lie  
of that truth that is me.**

**And unless the lie is dead  
the truth cannot be.**

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

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

*Eruch Jessawala, 1980, Meherazad.*

**To speak metaphorically, God is in the center of a circle, the circumference of which is the universe.**

**The various radii from the circumference to the center are the various religions. The points on the radii near the circumference are distinctly and widely apart from each other; but as they approach the center, they come increasingly close to each other.**

**In the same way, the more a person becomes spiritually minded, or advances towards God, the more tolerant he becomes and the less differentiation he sees.**

*Meher Baba, SPARKS OF THE TRUTH  
2nd Edition, 4th Printing (November  
1988) From Dissertations of Meher  
Baba by Chakradhar D. Deshmukh. ©  
2011 AMBPPCT, Ahmednagar, India.*



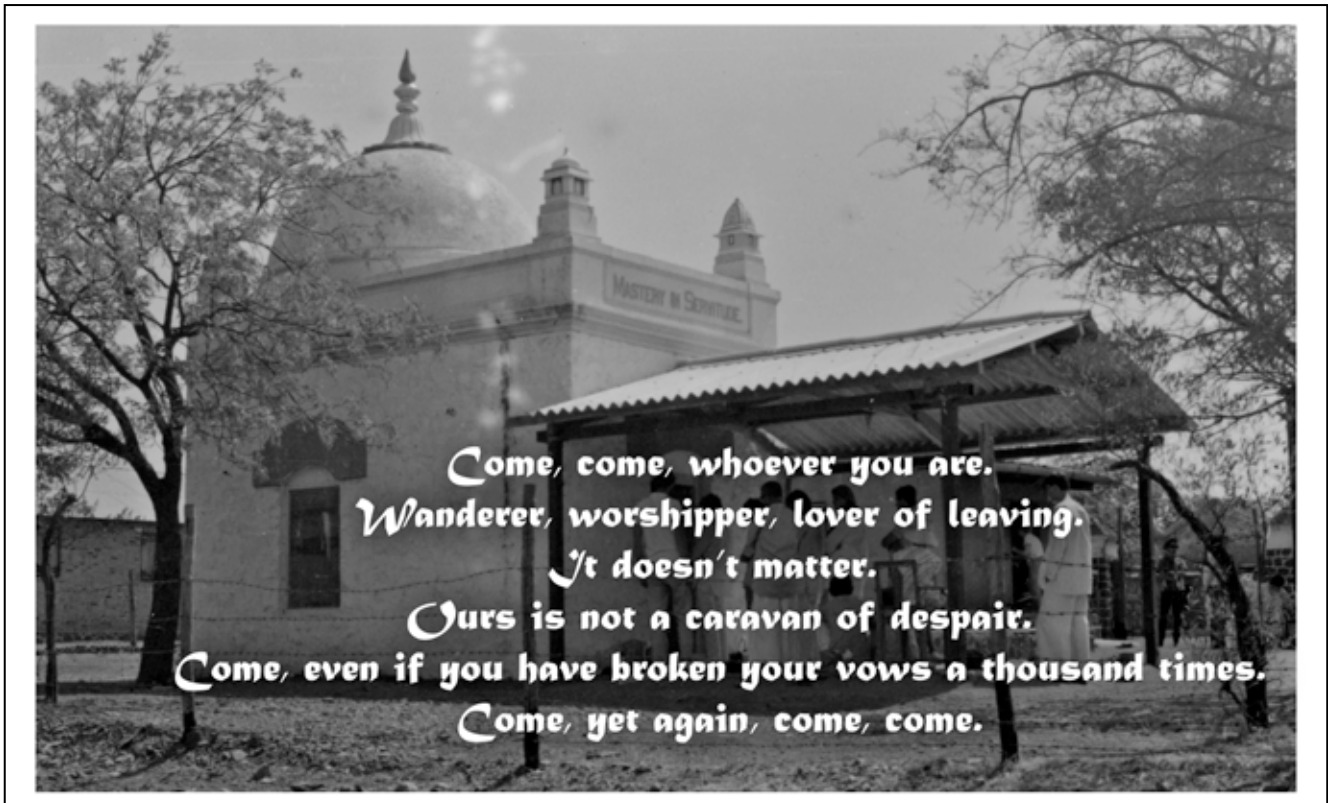


Photo: Avatar Meher Baba's Samadhi, Upper Meherabad, India. Date and photographer not known. Avatar's Abode Archives.  
Quote: Attributed to Jalal ad-din Rumi. Translated by Coleman Barks.

## 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

\$8 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

March – May 2020

**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.

**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.*

**Deadline Next Issue:  
NO LATER THAN 15<sup>th</sup> April 2020.**

**Cover This Issue:** Meher Baba photographed in Russell Studios, Bombay, on 5 September 1929.

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## Sydney Meher Baba Community

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

Last Sunday of every month. Prayers and Arti, open discussions about Baba, occasional guests, vegetarian potluck meal. Contact; Ross Keating M: 0416 883 373 E: [ross-keating@hotmail.com](mailto:ross-keating@hotmail.com).

### Monday Night Discourse Meetings

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.

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## Melbourne Regular Baba Meetings

### Mid-Month Brunch

In Camberwell. Ring Cynthia on 0409 880 005 for information.

### Last Sunday of the Month

Avondale Heights, 1pm. Lunch provided. Ring Jasmine 0438 300 193 for information.

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## New Zealand

Contact Jill Hobbs, 19 Brassey Road, Wanganui.

Phone: (06) 347 2974

Email: [jillhobbs1954@gmail.com](mailto:jillhobbs1954@gmail.com)

## What's on at Avatar's Abode

### Avatar's Abode Anniversary

The 62<sup>nd</sup> anniversary will be celebrated from

**Friday 5<sup>th</sup> to Monday 8<sup>th</sup> June 2020**

(Monday is a public holiday in all states except QLD and WA).

For this year's anniversary celebration of Baba's 1958 visit to Avatar's Abode, the anniversary committee once again welcomes suggestions and proposals from near and far.

Planning meetings of the committee are held in the Reception Centre at Avatar's Abode. All are very welcome to attend however new attendees are especially welcome, as this brings new ideas. Your input is welcome by email or by attendance.

Please advise if you would like to receive copies of the planning meeting minutes or dates of future meetings. Also, please advise if you are willing to work behind the scenes.

Particularly exciting about this year's anniversary is that on the Friday and Saturday 90 of our Indian brothers and sisters in Baba – mainly from Hyderabad – will be attending. Some have met Baba or have family members who have met Baba. Others are accomplished singers and musicians. We will have more information on possible guest/s at a later date.

**Contact: Tony Foley**

Chairman of the Anniversary Committee

Email: [anthonyrfoley@gmail.com](mailto:anthonyrfoley@gmail.com)

### Womens' Sahavas

**Saturday 27<sup>th</sup> to Monday 30<sup>th</sup> March 2020**

See website for details & registration [womenssahavas.com](http://womenssahavas.com)  
Coordinators Emily Chantiri 0412 418 396, Sage Andreasen 0401 456 839. [womenssahavas@gmail.com](mailto:womenssahavas@gmail.com)

### Monday Mornings

10am–11.30am in the Meeting Hall. 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. Geoff Gunther (07) 5442 2467.

### Tuesday Afternoons Reading Group

4.30pm–5.30pm in the Bookstore. Contact Wilma Pearson phone 0404 775 789 or (07) 5473 9947, email [wilmapearson@aapt.net.au](mailto:wilmapearson@aapt.net.au).

### Saturday Film Nights

First Saturday of the month 7pm. Contact: David & Glenda Hobson (07) 5442 1220 or Jim Frisino 0417 112 668.

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## WA Meher Baba Gatherings

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

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