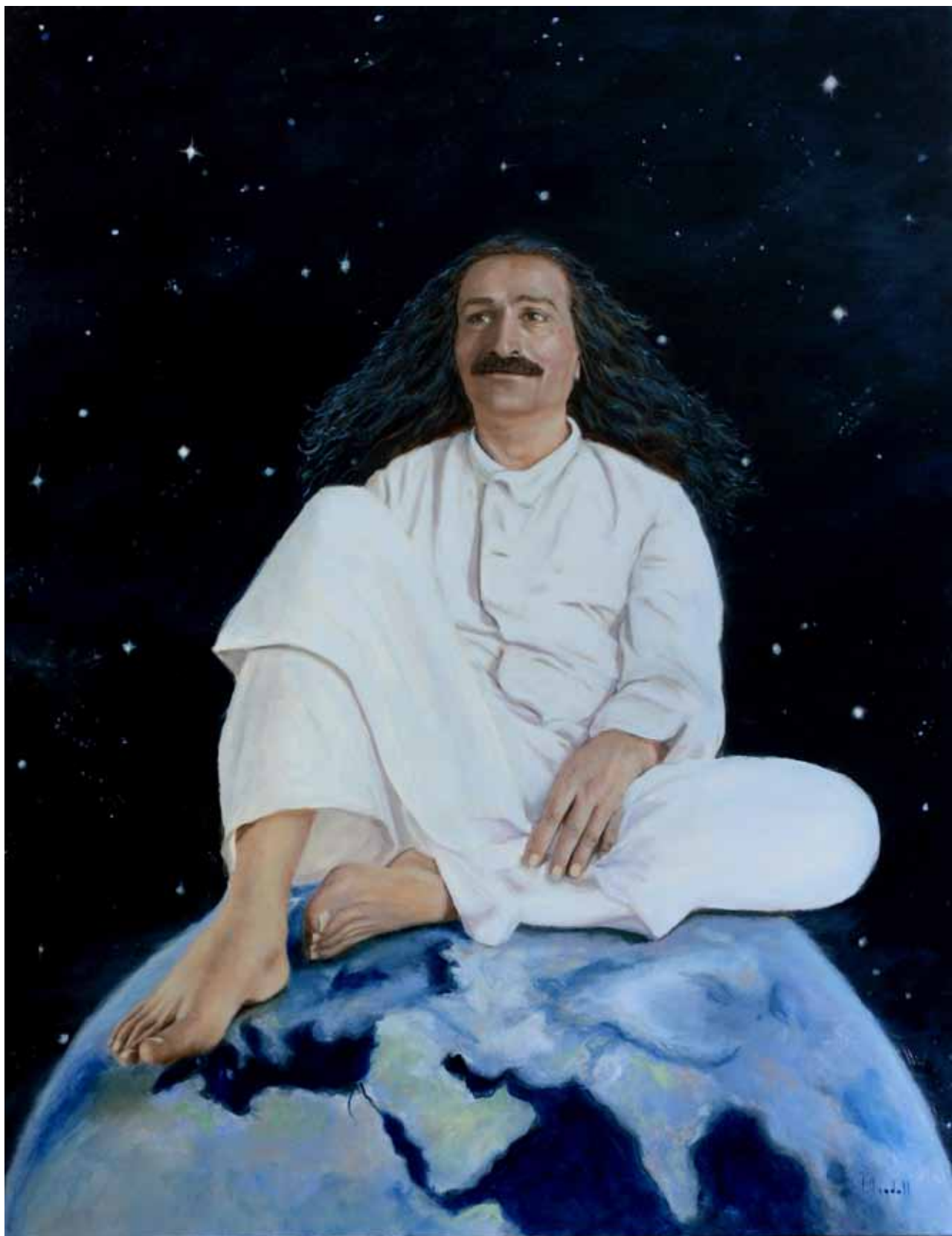


Meher Baba Australia

March – May 2016



It does not hold water

In Dhulia, a Brahmin priest lived in a room adjoining the mandali's. Every morning he would get up early and loudly chant Hindu *shlokas* (verses) from the *Shastras* (Scriptures). The mandali were complaining about him in front of Baba on Sunday, 14 July 1929, and Baba observed:

“Everywhere in the world, in the name of prayer and worship, this sort of useless babbling is going on. Nothing is gained from it; it has no substance. Those who practice it derive nothing from it. Do they for a minute think that loud noises can bring results? For years on end it has been happening, and it will go on for years to come. For ages the Brahmins, the Maulvis, the Dasturs and the Priests have been muttering hired prayers, and they are actually paid for such drivel! But not the slightest advantage has been gained by anyone as a result.

The reason is that none of them does it sincerely or wholeheartedly. Their prayers are nothing more than the vocal chord's useless prattle, with no heart or feeling in it. Their minds' intellect, attention and thoughts wander here and there, and this idle mumbo jumbo goes on. If it is done with a clear mind and with all sincerity, one's prayers reach straight to God. God wants honesty and an open heart – not an outward show of meaningless chatter.

From any corner of the world, heartfelt remembrance of God, even by the worst sinner, or the most worthless and lowest person, immediately reaches God's ears. I am deaf to the sound of that Brahmin priest's chanting, though it is so near. I cannot hear it because it does not touch Me.

It has no effect upon Me. Any type of loud, insincere prayer from any quarter leaves us Masters unmoved because it is only noise and carries no heart. Such dry flat prayers, however loud or lengthy, or done over a long period of years, have no effect on us Masters. Instead, if any one prays to God, to Me, purely and honestly, from however far away and however slowly or softly, I, as God, immediately hear it and a connection is established.

For example, take a long distance telephone station. Other telephones are connected to it and the desired connection is given immediately upon dialing. In the same way, the Qutub [Sadguru or Perfect Master – ed.] is humanity's central main station; and if one remembers Him sincerely and wholeheartedly, from however long a distance, one's cry is heard and the connection is made. There is no question of distance here. The Qutub is the center, the focal point equidistant from one and all in creation. And He, as this center, serves the purpose not only for this world or universe, but for the three worlds [gross, subtle and mental – ed.] and their various levels and planes.

But how is it possible that all prayers are heard at one and the same time? How is it that the prayers and calls of persons bring immediate connection with the Qutub? The answer is simple. What is a Qutub? The ruler of infinite and unlimited power! To Him there is no question of one or twenty-one, a thousand or a hundred thousand, or millions or billions. Everyone is equal in His eyes. But your call should be from the innermost depths of your heart. It will then reach His ears

irrespective of distance or traffic on the line.

All prayers and sounds are a mere show if they do not originate from the heart. If not, then such prayers, however loud and however long, are quite meaningless. But compared to this, offering hired prayers through Brahmins, Dasturs, Maulvis and Priests is much worse. It is nothing short of sheer hypocrisy.”

Someone questioned Baba, “If it is done with the feeling of devotion, is it bad for a person who has no time to pray himself to have it done through a medium?”

In reply, Meher Baba stated:

“This is total foolishness and completely absurd. It is an excuse and a useless pretext. It does not hold water. It is an insult to one's common sense. Can prayer, worship or entreaties to God ever be hired? It is beyond one's imagination. While still being lured by maya, it is like throwing the burden of one's action on the shoulders of others and paying them money to take him to God. It is a pretense for keeping oneself immersed in mayavic pleasures.

A person says, I have no time to pray. Why not? Because one is unwilling to spare time for it. It is a meaningless excuse to cover up one's preoccupation with the world and lack of time due to one's desire to remain involved in mayavic pursuits. The mind is entrapped in maya and does not want to be freed; and so to achieve merit, a person offers hired prayers. Can this ever result in any meritorious action or virtue?



*Seated left to right: Kaka, Meher Baba, Gustadji;
Standing: B. D. Pudumji, Ramjoo, Chanji, Naval Talati. 5 September 1929. © Meher Nazar Publications.*

If you want to remember or offer worship to God, do it honestly and loyally with all your heart and mind. Even if you can only remember or pray to Him a few minutes each day, do it sincerely. Compared to babbling for hours on end, a sincere prayer of two minutes has more effect. It immediately reaches God's ears. The reason is that God always listens to the voice of the heart.

LORD MEHER Online. Bhau Kalchuri, Pp. 1042, 1043, 1044. The Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar are the copyright holders of all of Meher Baba's quotes, messages, discourses and photos.

Go against the lower self



Meher Baba with Lucky the monkey, August 1939-1940, Links bungalow, Bangalore. Photographer: Rano. © Meher Nazar Publications.

Elizabeth and Norina were supposed to be looking after Lucky, and everyone complained to them about him.

On Thursday, 5 September, when Baba came, Mansari was so irritated, she complained to Him about Lucky. Baba replied:

“Mansari gets exasperated and excited in no time and cannot control her ire, because she is not so strong. And you all cannot help her, because you too are weak. I want you to help each other. I do not want you breaking my orders for a monkey. The more I

ask you to be more obedient, the less you all obey. You obey less and help less because you are helpless! Unless and until you keep strict watch over yourselves, you cannot follow my orders. It is not possible! So try!

Someone asked Hafiz what spirituality meant and he answered in one ode: Unless you go against your lower self, you cannot unite with your higher Self.

Now what is the lower self? That which makes you think you are small, that which makes you feel that you are

not satisfied, not happy, that which makes others see you as small.

So the meaning of going against the lower self is to transform this in quite the opposite direction. Be that which makes you look big and makes others see you as big. Remain pleased and contented, happy and satisfied. When you are displeased, unhappy or upset and moody, it is your lower self asserting itself.

People always put the blame for their dissatisfaction and suffering on others.

Continued on the next page

But the fact is, when one suffers it is one's own fault. Mansari became excited, she was angry and suffered, and she laid it all on Elizabeth, Norina and Lucky. But if she had gone beyond the lower self, she would have taken it calmly, swallowed it and remained unaffected. If you are firm, nothing will upset you. If you try, you will surely have it.

I don't want any repression, but I do want transformation. I never for one moment say that you must not get angry. Don't be confused. You must get angry when the occasion arises. But, at once, you must get it out of your head. If you are not hungry, to fast has no meaning.

I have told you this story before. Prophet Muhammad once told his chief apostle, Ali, 'If you want to know me, try your utmost to control your anger and transform it into love.'

The very next day, someone challenged Ali to a fight. Ali fought him and won. He brought the man down and sat on his chest.

The man spat right in Ali's face [the worst insult to a Muslim] and Ali got so angry, he raised his dagger to kill him. But then Ali remembered what Muhammad had said and so instead, he kissed him and let him go. Now if he had not gotten angry, he would not have had the opportunity to control himself.

That does not mean that you should go on kissing each other when you are angry!"

*LORD MEHER Online edition,
pg. 2143, September 5, 1940*



Roshan Kerawalla. Photographer unknown.

Roshan Kerawalla

Dear Friends,

For all those who have had the good fortune to know Roshan Kerawalla and hear her wonderful stories of life with Meher Baba, she is now in His arms.

She was a lifelong lover of Meher Baba and an inspiration of sweetness and cheerfulness to many. Her cremation took place this afternoon, Tuesday 9th [February], in Meherabad.

Roshan and Sam's daughter Mehera, who lived in England for so many years, continues to make progress in her recovery from a recent stroke.

Avatar Meher Baba Ki Jai!

Meher Baba Association, England



Roshan Kerawala in the Meherabad gardens 2007

Roshan Kerawala remembers her precious, priceless times with Avatar Meher Baba.

Recorded 19 October 2007 at Meherabad, Ahmadnagar, India.

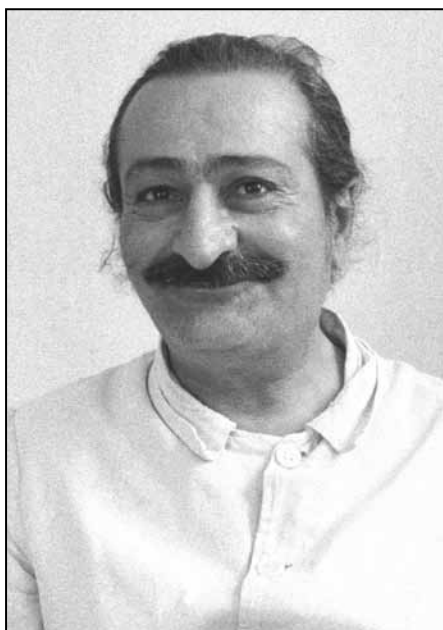
YouTube video by Michael Le Page <https://youtu.be/sMld01k7co4>

Meher Baba's 122nd Birthday celebration at Avatar's Abode

Meher Baba was born at 5.00am on 25th February 1894. The program on Sunday 21st February was the celebration of Baba's Birthday while the program on Thursday 25th February program was the observance of His Birthday.



Decorations in Baba's House gave a festive atmosphere for the celebration of Meher Baba's Birthday. Photos by Ray Kerkhove.



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

Birthday Programs

Sunday 21st February in Baba's House

- 12 noon – Silence
- 12:15pm – Arti
- 12:30pm – Bring-a-plate-to-share lunch at Kitchen followed by a BIRTHDAY CAKE.
- 1:45pm – Program (Baba's House)
 - 'Baba's Birthdays' – a brief Powerpoint introduction by Ray Kerkhove
 - Bill Le Page recalling Baba's Birthday celebration in Meherazad in 1967
 - Two songs from Jacob Horsey
 - Ghazal reading by Eve Plant
 - Ben Kashi playing Iranian Santoor
 - A funny Baba story from Jim Migdoll
 - A song from Bob Welsh
 - Reading by David Hobson
 - Film: *When Merwan Grew Up*

Thursday 25th February in Baba's House

- 5.00am – Arti followed by spontaneous musical offerings to the Beloved
- 5.30am – Light Breakfast at the Kitchen

1934: The Greatest Law Of God

Where there is love there is Oneness, and there can be no question of any particular religion or caste or system, superiority or inferiority, and touchability or untouchability.

*MEHER BABA CALLING, Jamshed B. Mistry & J. Flag Kris. 1988
© Avatar Meher Baba Perpetual Public Charitable Trust
<http://www.avatarmeherbaba.org/erics/bday1934.html>*



Bill Le Page blew out the candles on Meher Baba's spectacular and delicious Birthday cake. Photos by Meher Prasad Chinthamuneedi.



A beautiful rainbow cradled Avatar's Abode for the celebration of Meher Baba's Birthday. Photo by Ray Kerkhove.

The Slave Of Those Who Really Love Me

Meher Baba

I am never born, I never die. Yet, every moment, I take birth and undergo death. The countless illusory births and deaths are necessary landmarks in the progression of man's consciousness to Truth — a prelude to the Real Death and Real Birth. Real Death is when one dies to self, and Real Birth is, when dying to self, one is born in God, to live forever His eternal life consciously.

Although I am present everywhere eternally, in my formless, infinite state, from time to time I take form, and the taking of the form and leaving it is termed my physical birth and death. In this sense, I was born sixty years ago and I will die when my universal work is finished.

Your celebrating my sixtieth birthday today with all your love, enthusiasm and zeal has deeply touched me and makes me give you my blessings for the ultimate understanding that we are all one, that God alone is real and that all else is false.

All these statements and messages can lead us nowhere in the spiritual path. Reasoning and mental conviction also lead us nowhere. Even actual experience falls short of the Highest State.

The more you try to understand God, you understand Him less and less. How can He, Who is beyond all explaining, be expressed? His being infinitely easy has rendered attaining Him infinitely difficult. The secret is that you have to become what you already are.

You can know me as one of you and one in you only when the veils of separateness are lifted, and this can be done if you love me honestly and wholeheartedly. Lose yourself in Baba and you will find that you eternally are Baba. There can be no compromise in love. It has either to be full or not at all.

I say with divine authority today that I am the Ancient One and the slave of those who really love me.

*LORD MEHER, Vol. 11 & 12, p. 4318, Bhau Kalchuri
1997 © Avatar Meher Baba Perpetual Public Charitable Trust*

Birthday 1934

The Greatest Law Of God

Meher Baba

The reason for My coming here to participate personally in your celebration is your love that has irresistibly drawn Me to you. Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. With love one can follow any of the Yogas most suitable to his or her temperament. It will enable an aspirant to follow the rigid principles underlying the spiritual path, and where and when necessary, makes him turn his back on worldly pleasures for the sake of union with the Beloved.

Where there is love there is Oneness, and there can be no question of any particular religion or caste or system, superiority or inferiority, and touchability or untouchability. But to realize this natural quality permanently, one has to submit to the greatest law of God, which is love. It holds the key to all problems inasmuch as under this law the infinite is realized completely for all time in every walk of life, be it science, art, religion or beauty.

May the world realize this highest aspect of Divinity more and more.

MEHER BABA CALLING, ed. Jamshed B. Mistry & J. Flagg Kris. 1988 © Avatar Meher Baba Perpetual Public Charitable Trust

1946 Birthday Message

Meher Baba

Suffering comes and goes; joy comes and goes; pleasure comes and goes. They will demand your utmost patience, courage, poise and above all your love and obedience to Me. Whoever stands for Me stands for the Truth, the Eternal Light that is forever illuminating the hearts of you all.

Through darkness to light, through suffering to happiness, through chaos to harmony will be the end of the journey. All suffering has an end. Spiritual happiness has no end. It is perennial.

Giving over your goodness, your strength and your weaknesses in entire submission to Me, you will share My Treasure of Happiness.

MEHER BABA CALLING, ed. Jamshed B. Mistry & J. Flagg Kris. 1988 © Avatar Meher Baba Perpetual Public Charitable Trust

1965 Birthday Message

Meher Baba

Be true to the Trust I repose in you and remember Me wholeheartedly.

All talk about the Path and the Goal is a lantern carried by a blind man. A blind man needs a staff in his hand; the seeker needs his hand in God-Man's.

No sooner you begin to love those whom you cannot love, you begin to love Me as I should be loved.

To love those whom you could not hate is natural, but to love those whom you cannot love is to love Me as I should be loved.

MEHER BABA CALLING, ed. Jamshed B. Mistry & J. Flagg Kris. 1988 © Avatar Meher Baba Perpetual Public Charitable Trust

From Ward Parks

Dear Avatars Abiders,
trust you are doing well and flourishing in Baba's love Down Under!

I wanted to let you know that the Aussie 'Stay with God' program held at the Abode in 2015, is producing progeny:

In September 2016, the nine-day study program at Meherana in California will take *Stay with God* as its subject. And... two weeks later, the Meherana New Life Sahavas in October, will feature a (still to be written by a Meherana team) play on Francis Brabazon.

I'm still planning to come to Australia in 2016 - April through June.

Look forward to seeing you then!

In Baba's Love,

Ward

The Bodhi tree

Peter Rowan

On Avatar's Abode we have many beautiful trees, one being a very fine example of *Ficus Religiosa* or Sacred-fig, also known as Peepal. This tree was bought to Avatar's Abode about sixteen years ago by an American Baba lover, Karla Buxbaum, and was approximately two metres high; it came from a local nursery and was planted by Sim Symons and Ray Kerkhove.

This stately tree is known by many as the Bodhi-tree due to the fact that the term Bodhi was applied in antiquity to a Sacred-fig which it is said Gautama Buddha became God-realized under at a place known as Bodhgaya, thirteen kilometres outside the town of Gaya in the state of Bihar, India; this event took place around two thousand six hundred years ago.

Naturally after such a vast time span, many anomalistic and romanticized notions of a religious nature are bound to take place, and certainly the history of the Bodhi-tree is no exception.

It should be stated from the outset that the term Bodhi-tree can only be applied categorically to those trees which have directly been grown from, by whatever means, the original Bodhgaya Sacred-fig or its offspring.

Many traditions abound about the demise and regeneration of the Bodhgaya Bodhi-tree which has been desecrated and grown again several times over the centuries; the Mahabodhi Temple at Bodhgaya was razed by Muslim invaders in the 11th century and there is no reason to believe the Bodhi-tree was spared.

Historically it is known through ancient records that a cutting of the

Bodhgaya Bodhi-tree during the time of Emperor Asoka, about three hundred years after Buddha, was taken to Sri Lanka and planted at Anuradhapura the ancient capital and has thrived to this day, possibly validating the claim that it is the oldest flowering *angiosperm* in the world; a few Sacred-figs are known to exist in other ancient places which can also be traced to the original Bodhgaya Bodhi-tree or through the Anuradhapura lineage.

Sri Lanka was blessed immeasurably when in 1940 during the blue bus tours Beloved Avatar Meher Baba took the women mandali to Anuradhapura to see the ancient offspring of the Bodhgaya Bodhi-tree.¹

Most fortunately as the Anuradhapura tree in Sri-Lanka was a robust and perfect specimen of the original Sacred-fig, a cutting was taken back to Bodhgaya after the Bodhi-tree's destruction and planted, what we see there now is the resurrected Bodhi-tree once again in all its glory.

I have visited Bodhgaya twice, the last time in 2004 with my daughter Mehera and we returned to Australia each with a fine example of a leaf from the Bodhi-tree.

A little should now be said about Emperor Asoka, whose vast empire in India was bought under Buddhist propagation and who built monuments venerating the Buddha over much of the Sub-continent.

His most famous edifices are at a place called Sanchi in central India, which was excavated in the early 19th century and revealed the great reverence Asoka held for Gautama

Buddha through some sublime architecture amazingly still intact after almost two thousand three hundred years; I have been there twice and one surprising fact emerged from these ancient monuments, there is no image of the Buddha to be seen anywhere, he is revered through symbolic references only, one being the Bodhi-tree which is seen wonderfully carved into the *toranas*, the gateways to the great stupa.

Avatar Meher Baba visited Sanchi in March 1939 and said, "This is my place, but now no one knows me! How strange things are now."²

Even though Gautama Buddha's influence in the Western world has grown substantially, and much of South-East Asia along with Nepal, Tibet and Sri Lanka are almost entirely Buddhist it is an inexplicable phenomenon that Buddhism came to virtual extinction in India by the 14th century³, yet India, and particularly Bodhgaya, is still the principal place of world pilgrimage for devout Buddhists of all sects and persuasions, primarily because of the phenomenon of the Bodhi-tree.

As I mentioned previously the word Bodhi is a term not a name, even though it can be applied as such; *bodhi* in the ancient Sanskrit has a vast connecting etymology and to do it complete justice here is impossible but it could be simplistically rendered as, 'By bringing into perfect awakening the Truth to be known.'⁴

Obviously the term Buddha and Bodhi are closely connected and so one may say with surety that after *bodhi* Gautama became Buddha.

Avatar Meher Baba has clearly told us that Gautama Buddha was Avatar of his time yet there is no apparent record of who his five perfect masters were, but it is recorded that before realization, five mendicants were closely associated with him and seven years later, after realization, he sought out the mendicants and expounded the ‘middle way’ to them in Benares at a place called Sarnath; the ‘middle way’ being of course the Buddha’s method by which a man arrives at Knowledge or Bodhi.

It is perhaps highly significant that at the beginning of the New-Life in December 1949 it was at Sarnath that Avatar Meher Baba gave to His disciples the new precepts of begging and total emancipation from the old-life, dressed only in loin-cloth in a freezing underground passage below the main stupa at Sarnath.⁵

When I visited Sarnath I attempted to locate the underground passage but it had obviously been sealed off.

Ficus Religiosa at Avatar’s Abode may not technically be a Bodhi-tree but nevertheless its presence does remind us of Avatar Meher Baba’s advent two thousand six hundred years ago as the Buddha, and demonstrates many reasons why the Sacred-fig is held in such veneration to this day, its medicinal properties is said to number more than fifty and an odd peculiarity of this ancient tree, which can grow to a height of thirty metres, is that its leaves are in constant movement without any breeze whatsoever, it also



Peter Roman (bottom left) walking up the path to the Bodhi Tree with the Mahabodhi Temple behind, Bodhi Gaya 2004. Photo by Mehera Roman.

has the unique quality of releasing oxygen day and night.⁶

In a wonderfully broad esoteric concept of worship in *The Nothing And The Everything* Avatar Meher Baba reveals for humanity that the worship of the Sacred-fig by Hindus denotes Realization of the Self by abnegation i.e. the Peepal tree roots are the symbol of the lifeless generative organ of man.⁷

Long before the advent of Buddha, perhaps even two thousand years

before, it is recorded in the immortal *Bhagavad Gita* that Arjuna implores Krishna to tell him more of his glory and power, to which Krishna responds, “I will unfold to you some of the chief aspects of my glory; of its full extent there is no end”, Krishna then in supremely beautiful language tells Arjuna of his attributes, and says, “Of trees I am the Sacred-fig.”⁸

Continued on page 26

Be determined to be His

Eruch Jessawala

So much of what I have to tell you all is just plain common sense. You people make such a mystery of it, but it's all really quite simple. You analyze everything and have so many questions:

“What should I do in this situation?”

“What about this situation?”

“But if someone does this, then what should I do?”

You make it all so complicated.

That's why I always tell everyone who asks, “First and foremost, just be determined to be His. Then everything else falls into place.” Once you are determined to be His, you will only do those things which won't prevent you from being His.

You don't have to analyze every single situation you find yourself in and try to determine what Baba wants you to do. You'll go crazy that way; just determine to be His and that determination will provide you with the answers you need. In a very natural way. It's not some complicated exam, with trick questions that you have to study and cram for. It's a question of just doing what naturally seems to be the right thing to do.

*THAT'S HOW IT WAS, p. 169,
1995 © Avatar Meher Baba
Perpetual Public Charitable Trust*

“The world will also know”

Meher Baba and Paul Brunton

“Around the 1st of February 1931, after his pilgrimage to various places in India, including meeting Baba lovers in Panchgani, Bijapur, Bangalore, Madras and Calcutta, Paul Brunton returned to Nasik to see Baba.

At their meeting, Baba asked him why he looked so distressed. Brunton replied, “My mind is troubled; I am thinking of the dozen or more holy men I have encountered in India who all claim to be the Messiah!”

Baba smiled and gestured, “Yes, I have heard of some of them.”

“How do you explain it?” Brunton asked.

Baba replied, “If they are honest, then they are simply deluded. If they are dishonest, then they are deceiving others and they will have to suffer for that. Do not worry about it. All these men are unconsciously helping to do my work. I know who I am. When the time comes for me to fulfill my mission, the world will also know who I am.”

LORD MEHER online edition, pg. 1215,

Note: Paul Brunton is the pen name of Raphael Hurst, a British theosophist and spiritualist. He is best known for his bestselling 'A SEARCH IN SECRET INDIA'.

- Wikipedia

Inward contact with Beloved Baba

One of His dear ones, V. V. N. Rao, with all respect and humility spoke out, “Baba, how to retain our contact with You, the Avatar, constantly?”

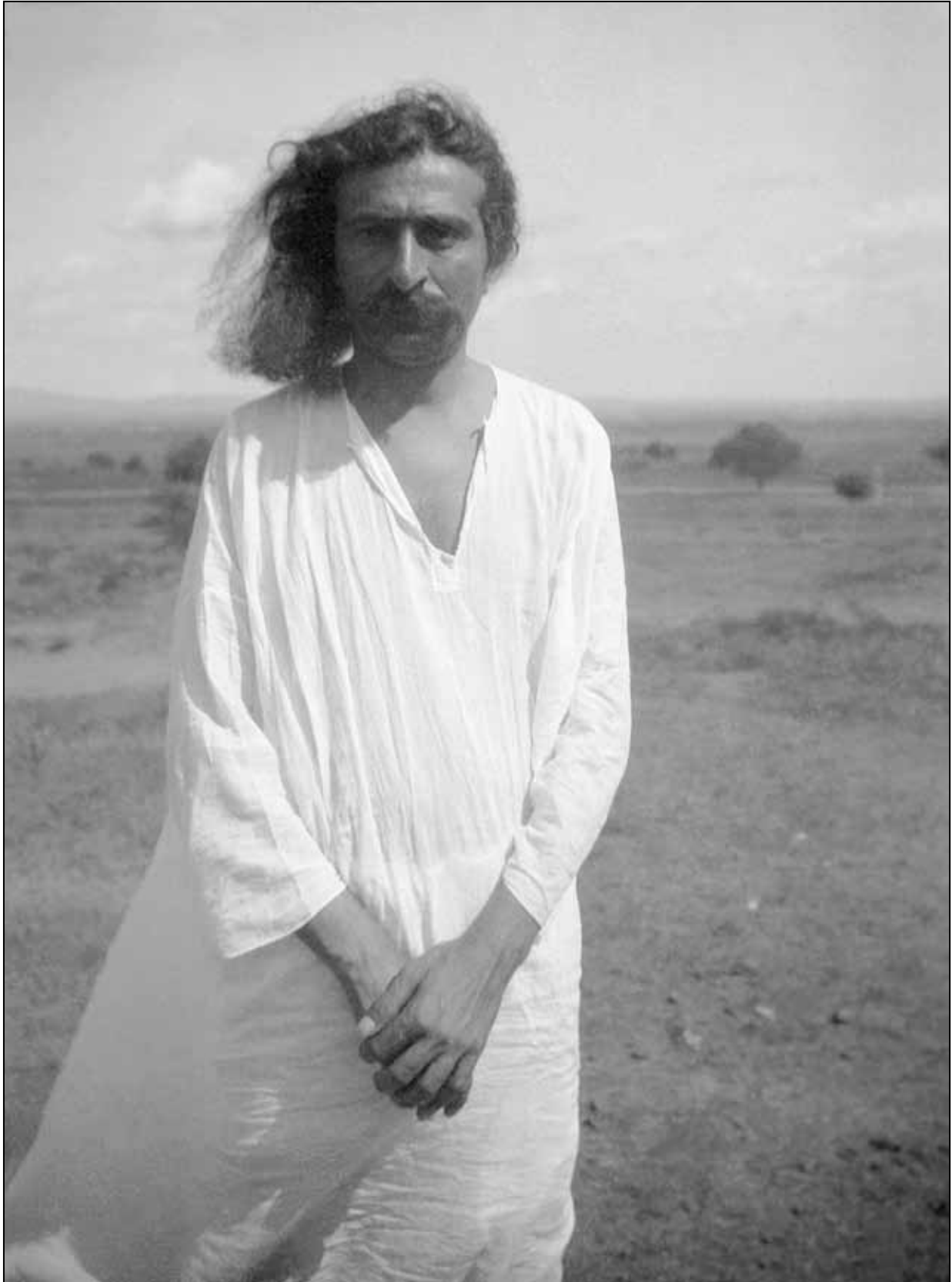
His large eyes beaming with light, Baba looked around the hall and through His board and gestures replied:

“Narayan Rao means now that Baba is physically among you, you feel the contact, but when I leave you, gradually this cools down. How to retain it constantly?”

Well, do you feel constantly hungry? When you work hard, you get hungry. When you feel hungry, you take food, and then you forget about the food. So work for Me in such a way that you feel hungry for me. Sometimes think of Me, sometimes work for Me, sometimes talk about Me, but not all the time. If you go on eating continually you will get indigestion!

Before you go to bed, say, “Baba, I entrust all that I did, thought or spoke, good and bad, to You.” When you get up, say, “Baba, I now begin entrusting all - thoughts, words and deeds - to You.” Say this just twice each day for five minutes, but with all your heart in it. Then you are free; ... but you must do it honestly. This much will be more than sufficient to maintain the contact with me.”

*Bal Natu; GLIMPSES OF THE
GOD-MAN, vol V, pp 277-278*



Meher Baba, November 1930, Meherabad. Photographer: Paul Brunton. © Meher Nazar Publications.

Prolegomena to a reading of *God Speaks*

Geoff Gunther

[Prolegomenon: a critical or discursive introduction to a book. Plural noun: prolegomena. – Ed.]

A peculiar book

For many, though not all, reading *God Speaks* is difficult, disconcerting and finally frustrating, even when approached with the best will in the world. This essay tries to investigate why this might happen and to point to constructive new ways to interpret Meher Baba's central gift to humanity.

"After reading the book through, you will understand to some extent who you are. But that will not make you see me as I am. For that, you must have intense love for me."¹

We crave to know absolute certainties, Truth, pure and simple. But *God Speaks* is not the foundation for a solid pyramid of knowledge, housing a dead body of facts. It is more like a new map of the stars for the guidance of wandering pilgrims. Like ancient navigators we may not know the facts of what the stars are, but the constellations were jolly useful navigational aids, imaginative benign presences, utterly reliable direction finders. We are guided to a certainty which is a human destination, not absolute truth.

The day has passed for sacred books to be seen as setting out objective facts and unchanging truths. As one writer has said "But surely *all* language purporting to describe God's 'acts', his being and attributes or even language purporting to describe 'things in themselves' (Nature), is necessarily approximative, figurative, mythical, or mythological?"²

In 1926 Baba himself told the mandali that although He was publicly

revealing more knowledge than past masters, this knowledge was "beyond the scope of the ordinary intellect to grasp and understand. Even though these explanations are mere shadows of the Real Knowledge, they are beyond the mind to follow."³

Much later He declared "*God Speaks* is perfect in itself, but it can never be compared with Truth. It is explained in *God Speaks* how all of creation happened. Scriptures say the same thing."⁴

The language of men

When God speaks in the language of men, even He has to work within the limitations of human mind-created language. He cannot directly express Reality, He must work within the dream that makes consciousness of reality possible. It is as if Baba were prophetically looking ahead to modern times, to our awareness that language veils at the same time as it reveals, that the meaning of words is always slippery and indefinite, that this meaning always depends on the act of reading and the context of the words and can never be finally and definitively be pinned down.

Baba cannot say how it **really** is. He is writing about and within the extraordinary dream which makes realization possible. He shows that within this dream, in the word of a great nineteenth century biologist, is "a vast, uniform, uninterrupted eternal process of development [which] obtains throughout all nature; and that all natural phenomena without

exception, from the motions of the heavenly bodies and the fall of a rolling stone to the growth of plants and the consciousness of men, obey one and the same great law of causation;"⁵ But Baba wants to show that this is no more than part of the dream, even as He makes science and spiritual understanding go hand in hand. Our vision in reading Him will be inspiring and stimulating and salvific but it will not be a scientific one.

God Speaks is not designed to be read with the intellect alone. Baba says, "It will test your intelligence and also open the heart. It will provide food for the mind and for the heart, too."⁶ It assumes a commitment in the reader to a marga or path and that this path will be a three-centred one of mind, heart and action. It is grounded in the conviction that we are incapable of knowing truth without becoming truth and it is for those who aspire to that state. Although it wears a veneer of being a textbook or primer about evolution it is not really that. It gives a history of external universal evolution but it is primarily a history of that evolution as we find it within ourselves.

"If you were to read *God Speaks*, you will have an idea how Infinity can be bottled up in human form... You will understand that nothing exists except God. You are also God, but you are under the hallucination that you are a human being."⁷ (Lord Meher 4799) — Meher Baba in 1965.

Just as important as gaining information, perhaps more so, is the

experience of learning that we do not know, freeing us from the disease of pretending that we know: “If you think you know you are probably full of shit.”⁸

Reading this book is not a matter of being clever but at first of putting up with a lot of repetition, and pedantic explanations. We might come wanting to learn fancy skills and feel we are given only simple repetitive movements. Of course this can make us aware of our own reactions: impatience, desire for progress, greed to acquire, judgmental set of mind, wanting truth through words for our minds, anxiety to have a key to life’s mysteries. We might even be given a demonstration of how easily we become distracted or sleepy even though we aver this is God speaking. It is possible to feel “Is this really how God would speak? Surely He would be a bit slicker and cooler than this!”

Even though the early parts may seem like a hedge of thorns guarding the sleeping princess of divinity within, perseverance begins to change things. The slowness and deliberation create a calm and detachment causing us to take a breath, slacken, return to our breathing, pause, and lay aside that grasping acquisitiveness. We can even find a surging liturgical power emerging.

We can become aware that trying to see *God Speaks* as a scientific treatise is like seeing ballet as a botched attempt to run for a bus!⁹

Divine truths are not ducks sitting in the water for us to blaze away at. Baba has taken account of how there has been a radical shift, especially in religion, from *theoria* to *praxis*, or as Baba might say from imagination to realization. Truth (God) is lived, not known. We need to keep constantly

in mind the message of the one page conclusion of the book.

God cannot be explained. He cannot be argued about. He cannot be theorized, nor can He be discussed and understood. God can only be lived.

We live in a time when we all assume that science provides the framework of statements about the truth. Most people use it in their attempts to map reality. Physics has an enormous power explaining cosmology, and biology for explaining through evolution. Baba works hand in hand with this, but in the apparently scientific style He adopts, I think He points out the limits of science as the sole approach. We are in fact being provided with a non-scientific frame of reference — a book that interacts with the consciousness of the reader to create a frame of reference that springs out of that interaction itself.

What is truth?

This was asked by Pontius Pilate when he had the God-Man standing in front of him!

Is *God Speaks* true?

There is no detached and objective answer to this. Yet we *can* say it is true in a profound pragmatic sense — its explanatory truth sustains us, not just as a comfort but giving increased participatory awareness to the matrix of our own experience. It is aesthetically and emotionally satisfying in a way that that science might like to be but cannot be whilst it remains science alone.¹⁰ It can relieve us from the enormous pressure of not having an explanatory frame to sustain our self-imaging against the reductive assaults of scientism which leave our consciousness floating like a blob of oil

on the waters of materialism.

Eruch recounts how once when he thought truth was a cut and dried matter of stating facts Baba told him, “The Truth when told is that which uplifts another. Anything that crushes another cannot be true.”¹¹ This might seem like a slightly scandalous way of talking about truth, and you might think that to apply it to *God Speaks* would be to reduce the book to the level of a consolatory fiction. But I think it points to a very important way of viewing and participating when we read. Baba is primarily making a loving and compassionate gesture here in using our language. He is speaking truth but it is in a form that can be assimilated in our need. He is presenting a scripture which is a poem, a myth, a narrative, an enactment, a work of an amazingly complex art, but He is not the setting out of ‘how it is’ in a scientific factual sense.

How *could* it be?

However neurologically irresistible it may be going to be for the human race, it is a vision, an awakening for what we already have in us. It is not a key until it is applied to the lock of the heart. Not surprisingly virtually no disinterested scientists have read it and been overwhelmed by its theory. It is not engineered to mechanically grind down scepticism.

Let us consider for a bit Part 1: “States of Consciousness”; we might find that reading it has to be a bit of a dance as it teases the mind, both concealing and revealing. Set out in clear authoritative statements it links its truth position with sacred traditions by noting synonyms to its terms such as soul, Over Soul, gross sphere, and gross body. It focusses not on empirical facts but immediately on the central

Continued over the page

metaphysical problem of explaining the co-existence of the many and the One.

Paradoxes

It makes no attempt to avoid what is seen as inevitable in Note 36 of the Supplement —

Spiritual Paradox

Unless and until ignorance is removed and Knowledge is gained (the Knowledge whereby the divine life is experienced and lived) everything pertaining to the spiritual seems paradoxical — God, whom we do not see, we say is real; and the world, which we do see, we say is unreal. In experience, what exists for us does not really exist; and what does not exist for us, really exists.

For all the sober factuality of the statements, this is what we find. And finally in this part we move from paradoxes to an analogy, the ocean and the bubble, to convey an imaginative notion. Baba is stating the basic position of all inner traditions — how to somehow escape from illusion and find our true transcendent identity, but not as an argument or evidential proof.

Baba is of course giving a new central emphasis on sanskaras, not as sins or kilesas (defilements) but as binding impressions. Existence as we know it is not just illusory but a binding. And after Part I the great salvific path will unfold as the picture of evolution and involution is revealed. The universe is not a fall into matter, but the integration of the great process of God coming to know Himself.

Mocking our expectations

If we are coming to *God Speaks* to acquire more knowledge, as most of

us tend to do, we will be baffled, for what we are receiving is knowledge of our ignorance. We are finding that our language and our mental processes themselves are part of the unreal world of duality. As Baba painstakingly seems to be building up step by step a picture of the real, He is in fact giving us a picture of our state of consciousness, which is a shadow. Like the words of many poems these resist both conceptualization and any personal agenda.

Sure, as we persevere reading, a magnificent picture of how the epic of each soul is finally related to the Ten States of God inspiringly emerges as we are admitted to the vast panoramas set out in the amazing diagrams. But it is never free of the profound ironies that become apparent in this first part. Until we become transformed by the Knowledge that He refers to in Note 36, we are all, truth be told, still in the profound hopelessness and helplessness of the New Life. We will never be allowed to become idolaters of our own beliefs and knowledge, full of the arrogance of a chosen people, idolaters of an ideology, fundamentalists championing our own convictions.

God Speaks is a supreme lila, linking together a cosmos as revealed by science but able to make it go hand in hand with the truths and paradoxes of the spiritual traditions. Even when Baba deals with the theory of evolution He is much more concerned with it as a vision of our conscious understanding than as a detailed or accurate scientific picture.

The humour and compassion of the God-Man, whose grace alone bridges the gap between ignorance and Knowledge, bring to a modern world confronted with multiple conflicting belief claims and with a devastating

relativism that mocks our claim to any realization, a saving vision capable of allying convulsions of the mind and reanimating purpose and trust. It enables us to keep intact the love of the real in our hearts.

Suggestion and hints only

Far be it from me to lay down instructions on how it should be read. Assimilating it will be a unique and long-term thing for each of us. Baba says,

“The man of the world believes that to have understood a thing intellectually is to have learned it. The true lesson in action, though, involves the wearing out of the sanskaras and the ‘wants’ they engender. To learn in this sense it is not enough to comprehend intellectually. Learning may be a lengthy process which moves slowly through many, many repetitions of difficult situations.”¹²

Its repetitive structure means we all need to make effort to focus on the message. There are no easy emotional bonbons. For ALL of us it is a concession to the weakness of our understanding. As its style sometimes reminds us, it is Divine ‘baby-talk’. The childlike is not so far removed from our openness to wonder and grandeur. It gives us the thing we most need, the breakdown of egoic assertion and self-sufficiency, mocking our efforts to understand our own creation with our own minds. This gives it a built in irony that proofs it against the defects of the medium (words) which it must use.

In our age sacred scripture will no longer stand unchallenged in timeless splendour. Reality has come, sat us on

Continued on the next page

its knee, and is telling us a bedtime story as we prepare for the coming of the night.

But as Bonhoeffer said of the Bible, you can't read it like you do other books, "Only if we expect from it the ultimate answer, shall we receive it."

The future

It has come to our notice that some Baba lovers read *God Speaks* only infrequently. This is a great pity.

It provides a safeguard for all following Baba, a vital source of context for all our spiritual efforts and experiences. It is so easy to go off beam. Baba has said:

"As soon as the Truth of direct inner Realization is intellectualized and formulated, it gets enmeshed in creeds and dogmas. These [creeds and dogmas] have a tendency to bind the soul in the very attempts to emancipate it. They cover the truth in the very act of seeking to express it. This comic tragedy reveals itself in the retrospective analysis of all the world religions bestowed on man. But it is not inevitable, if man is invariably vigilant and remains unwaveringly loyal to the inner expression of the inexpressible but unchangeable spiritual Truth, which ever affirms itself as the one all-embracing Life Divine at once indivisible and illimitable."¹³

The direct merciful expression of this Truth is a gift to us in *God Speaks*.

References

1. LORD MEHER Online pp 3781 — Baba in 1955.
2. Basil Willey, *MORE NINETEENTH CENTURY STUDIES*, 181.

Continued on page 26

58th Anniversary Sahavas

Friday 10 June to Monday 13 June 2016
A four day celebration of Meher Baba's visit to
Avatar's Abode in June 1958

Beginning: Friday 10 June 11:30am flag raising.

Closing: Monday 13 June 2:30pm flag lowering.

Updates: For ongoing updates of the event - See Upcoming Events on the Avatar's Abode website Events page: http://www.avatarsabode.com.au/events_at_avatars_abode.html.

More and still yet more details and info will be available as we get closer to the Anniversary.

Anniversary Committee: Joint Chairs: Bernard Bruford 5442 1487 and Denis Carmody 0415 313 471.

All are welcome to join in the planning and organising.

Minutes: Committee meeting minutes are kept in Reception Centre for all to pop in and read to catch up. Plenty to plan and do and fun doing it!

Contact: Email Bernard Bruford or Denis Carmody if you wish to assist with the Anniversary Sahavas - program or planning:
aa2016anniversary@westnet.com.au

The Procession

"Baba once told us, He gave us this figure: He said that life was like an unending procession marching along. The people at the back have no idea what is happening at the front, or even where they are going, for that matter.

"In this unending procession of humanity, every now and then the God-man, the Ancient one, the Avatar appears. His appearance is such that those in the front of the ranks stop and stare at Him. Those just behind crane their heads forward to see what is happening. Those behind them start asking each other, 'What is going on? Why have we stopped?' And those even further back don't even realise that the procession has stopped.

"You know how it is, you have seen a long procession. Even after the front stops, it is quite some time before the back rows have to halt. And this procession is unending, so the back rows never stop moving. They don't even realise that anything has happened at the front of the procession.

"Baba said this is what it is like for all of us. Only those in the front are aware of His advent, and only those in the very front get to actually see Him and be with Him. But once they have seen Him and been with Him, the procession ends for them. And then those who were behind them become the front ranks. So the next time the Ancient one returns, they are the ones who see Him and get to be with Him."

*Eruch Jessawala, DETERMINED TO BE HIS, pp. 57-58.
Meher Nazar Books, Ahmednagar, M.S. India. 1987*

Heinrich Keil and the origins of Keil Mountain

Ray Kerkhove

Was there something or someone in the history of Keil Mountain that induced the God-man to accept this particular patch of Australia as His Abode? For the Avatar, is that even an issue? Well, I need to waste my time somehow or other. This is what I found:

Heinrich Keil: an ordinary bloke?

Keil Mountain is named after *Heinrich (Henry) August Keil* - one of Woombye's earliest pioneers. Heinrich was born in Frankenberg (Germany) in 1838.¹ Yes, Frankenberg - the very same town the Baron's family hailed from.

Heinrich came to Australia as a teenager. The hill of Heinrich (or Henry as he began to call himself) was perhaps a fitting vessel for Baba's encounter with Australiana, as Henry represented all the clichés of Aussie pioneering. From Ipswich he had trekked west and learnt to be a bullocky - transporting goods between Ipswich and the Darling Downs and south of Brisbane and even to New England (all areas which at that time were amongst the most dangerous regions, due to the frontier wars). In 1865, Henry married and was at Goondiwindi (still in the thick of new and dangerous frontier land), but his first wife died.

Stoic in his tragedy, Henry - like so many Australian migrants - set off to find gold - in his case, at the Jimna gold diggings. That quickly led

him towards the coast and into what became his main occupation for 40 years: timber harvesting on Paynters Creek - first for the Pettigrews (the initial settlers) and eventually for himself.

In that capacity, Henry built Diddillibah's first house - now really Bli Bli as it sat by Paynter's Creek. The mountain behind Henry's house became known as "Keil's Mountain" because it was part of his property. Also, Henry regularly cut timber (mostly cedar) around the creek and as far as the Blackall Ranges,² snigging (dragging) the logs down the mountain with his bullocks to the timber-raftering point at Eudlo Creek. Part of the timber-snigging track is still visible on the Abode. In old age Henry/ Heinrich moved to Cooran and took up dairy farming. He died without any children, but adopted two.³

Henry the Masonic Master

Well, so far old Henry sounds a regular Aussie pioneer - albeit a German Aussie pioneer. But here's the interesting bit: Henry Keil was the region's Master Mason, following the Scottish Constitution. For Protestants of the late 19th Century, Masonic Orders were one of the few available options that offered mystical/ occult teachings and spiritual practices.

To earn one's stripes as Master Mason involved much selfless, humanitarian work and a great deal of reading on esoteric thought. True

to form, Heinrich even in old age was charitable - for example, he donated timber and volunteered furnishings for Woombye's first school.⁴ As a good Mason, he was strongly involved in his local community: being the main person to develop the Maroochy (Nambour) Show⁵ - which is still going.

Mr Keil passionately advocated on behalf of local rate payers on their various "knotty" issues. He did this so generously that his many friends and neighbours begged him to run for Council, which he did.⁶ However, the underhanded campaigning of a rival compelled him to withdraw on ethical grounds.⁷

Thus it seems that Henry was a man of high integrity. Being a Masonic Master also meant being courageous when you had to be. At the Cobb & Co hotel at Woombye, Heinrich personally apprehended a known murderer - Captain Piper - assisting two others in leaping on the man and securing him until the police could assist.⁸

Aboriginal connections

Mr Keil was also known for his connection with local Aborigines. He regularly asked for government blankets, which he distributed to the 80 to 100 Maroochy Aborigines that occasionally came to his house and assisted with timber-hauling. We don't know how familiar Henry became with this group, who (from the blanket return list) included such luminaries as

initiated headmen King Sandy (Kerwalli) and Andrew Ball, but he undoubtedly knew the most frequent resident – an elder called Coochie, who died in Woombye in the 1870s.

Old man Coochie was present when white people first settled the area. Curiously, he did not run away on their arrival but welcomed them and kept up some sort of friendship with the newcomers his entire life. Coochie even insisted on spending his final days at the emerging Cobb's Camp (Woombye) settlement and for some unknown reason, demanded to be buried there 'whitefella way'. He was evidently popular and important, as his funeral attracted many hundreds of Aboriginals from near and far.⁹

Henry the dangerous cultist?

Apart from being a Master Mason, Heinrich Keil did something unheard of: he joined what was considered a dangerous new cult: the Salvation Army. Today the Salvos hardly seem radical or modern, but in their time, their outfits and music were the cutting edge of fashion and trendy music (they used tunes and instruments of marching bands and pubs). This earned them the displeasure of older churches. Equally, their message of equality to all regardless of addictions, race, gender or class was considered subversive.

The founder of the Salvation Army (William Booth) was still very alive at this time. In fact, his son visited Keil Mountain. William Booth himself made a train journey past Woombye and on to Bundaberg just a year after



*Photo of Heinrich (Henry) August Keil from **People of Maroochy**, published by Genealogy Sunshine Coast. Used with permission..*

Baba's birth (November 1895).¹⁰

Meanwhile from Melbourne just before Baba's birth, Booth's son sent out pairs of 'Salvation Riders' all over the country.¹¹ These duos were poorly treated. In fact, they were chased out of the Sunshine Coast's towns by the clergy of established churches. Anyone brave enough to hear them out had to meet them in halls some sympathetic soul bothered to rent, or otherwise tents or open fields (one being what is now Montville's village green).

Only down-and-outs, drunks and 'coloured folk' usually bothered with the movement. Thus Buderim's Salvation Army 'Camp' (church) for a long time consisted almost solely of Pacific Islanders (the semi-enslaved sugar cane workers).¹²

Disregarding the effect it might have on his own standing in the community, Henry found himself caught up in the passion of the new faith. Probably his wife (Elizabeth) led the way as she was even more enthused – becoming Treasurer and founding

pillar of what became the Nambour Salvation Army Barracks.¹³ Elizabeth was also one of the first – perhaps THE first – Woombye teachers.¹⁴

1894: Devotional fervor in Diddillabah

On the very year of Baba's birth (1894), Heinrich Keil and his wife were drawn into the orbit of the Salvation Army by an experience so marked that it was elaborated in the church's national newspaper (*The War Cry*):

"A visit to Diddillabah (a post of Woombye Camp) deserves some particularising. This is a very scattered place indeed, ... the school (NB: today's Diddillabah BBQ park not far from the Abode!) ... was the centre of operations ... Captain Thomas and Lieutenant Dunn's visit ... had considerably awakened interest in spiritual matters throughout the district. With the considerable

Continued over the page

charm of a coffee supper ... we found nearly 100 people, old and young, gathered together. Some had come twelve to fourteen miles – on purpose – to be at this event ...”

“The meeting began at 7.30 ... Oh, it was beautiful! The Spirit of God was doing a mighty work. Praying, praising, testifying and singing went on so heartily that all and sundry seemed forgetful of time or distance until we closed at 11.20pm, feeling more like going on than leaving off. How very happy every Christian seemed to be – and in fact was!”

“When we got outside, the full moon shone clearly and bright and blended in sweet harmony with the bright shining in our hearts, but there seemed the general disposition on the part of the Christians to form little groups and talk and testify and rejoice together over the bounties of the Father’s table so graciously bestowed to our souls.”

“I reached my resting place just before 2am, but my host (a recent convert) brought out a Bible, called his family together, and we had more reading and prayer before retiring.”

“On the following morning when leaving the district, hearty salutes of ‘Praise the Lord!’ or other indications of joyous heart came from the occupants of several homes as we passed.”¹⁵

Within a year, Henry and Elizabeth were sworn in as ‘blood and fire’ (= dedicated) Salvationists.¹⁶

For 1894, 100 people crowding little old Diddillibah school hall was a very unusual occurrence. Nambour and Woombye together had only around

600 people at this time.¹⁷ People had to come by horse, boat (up creeks) and even on foot to attend functions at the school hall.¹⁸

Journeys took a long time, and required staying overnight at any home kind enough to offer a bed. Thus something very potent must have been drawing these folk to Keil Mountain that year of Baba’s Nativity. *They had no idea what it was they felt ...*

Significantly perhaps (if one believes in ‘Divine coincidences’) Henry Keil died the same age as Baba (74), and on the very eve of Baba’s 18th birthday (24th February 1912). This was roughly the time Merwan first met Babajan (before receiving the pivotal Kiss) ...

References

1. *Death – H Keil* NAMBOUR CHRONICLE & NORTH COAST ADVERTISER, 2 March 1912 p 2
2. NAMBOUR CHRONICLE & NORTH COAST ADVERTISER, 21 December 1923, p.8.
3. *Death – H Keil*, NAMBOUR CHRONICLE & NORTH COAST ADVERTISER, 2 March 1912 p 2
4. *School History at Diddillibah goes back 50 years*, NAMBOUR CHRONICLE, 17 December 1937, p. 5
5. *Death of a Pioneer*, NAMBOUR CHRONICLE & NORTH COAST ADVERTISER, 24 Feb 1912,
6. NAMBOUR CHRONICLE & NORTH COAST ADVERTISER 8 Jan 1904 p 4
7. NAMBOUR CHRONICLE & NORTH COAST ADVERTISER, 22 Jan 1904 p 3

Continued on page 26

[THE NUMBER NEXT TO THE INDIVIDUAL HAIKU REFER TO THE NUMBER OF HAIKU WRITTEN THUS FAR]

1427.

God is the only one Who can honestly say, “It’s all about Me.”

1429.

History is God’s will writ large, but no one gives the Author credit.

1433.

Suffering is the seasoning that gives the stew of life its real spice.

1436.

Suffering is the rocket fuel with the thrust to make us surrender.

1439.

To me, the secret of loving Baba is to keep it a secret.

I guess it’s not a secret anymore. Pretend you didn’t hear it.

1442.

Want and not want are flip sides of the same coin. Heads I win, tails you lose.

1450.

Poems: words with wings. And when you read them they fly straight into your heart.

1451.

Suffering leaves room for only two: you and Him. It’s true. Three’s a crowd.

1452.

This Boss, the more you please Him, the more he demands your resignation.

1453.

Good poetry’s like carpentry: it builds houses for hearts to live in.

1457.

God likes foreplay too. Only His kiss results in God Realization.

Accepting the world as it is

Meher Baba

The frozen past and worry

Moral courage and self-confidence should be accompanied by freedom from worry. There are very few things in the mind which eat up as much energy as worry. It is one of the most difficult things not to worry about anything. Worry is experienced when things go wrong, but in relation to past happenings it is idle merely to wish that they might have been otherwise. The frozen past is what it is, and no amount of worrying is going to make it other than what it has been. But the limited ego-mind identifies itself with its past, gets entangled with it and keeps alive the pangs of frustrated desires.

Thus worry continues to grow into the mental life of man until the ego-mind is burdened by the past. Worry is also experienced in relation to the future when this future is expected to be disagreeable in some way. In this case it seeks to justify itself as a necessary part of the attempt to prepare for coping with the anticipated situations. But, things can never be helped merely by worrying. Besides, many of the things which are anticipated never turn up, or if they do occur, they turn out to be much more acceptable than they were expected to be.

Cut out worry from life

Worry is the product of feverish imagination working under the

stimulus of desires. It is a living through of sufferings which are mostly our own creation. Worry has never done anyone any good, and it is very much worse than mere dissipation of psychic energy, for it substantially curtails the joy and fullness of life. Among the many things which the aspirant needs to cultivate there are few which are as important as cheerfulness, enthusiasm and equipoise and these are rendered impossible unless he succeeds in cutting out worry from his life. When the mind is gloomy, depressed or disturbed its action is chaotic and binding.

Hence arises the supreme need to maintain cheerfulness, enthusiasm and equipoise under all circumstances. All these are rendered impossible unless the aspirant succeeds in cutting out worry from his life. Worry is a necessary resultant of attachment to the past or to the anticipated future, and it always persists in some form or other until the mind is completely detached from everything.

One-pointedness

The difficulties in the Path can be overcome only if the aspirant has one-pointedness. If his psychic energies are dissipated in worldly pursuits, the progress he makes is very slow. One-pointedness implies dispassion concerning all the allurements of the phenomenal world. The mind must turn away from all temptations and complete control be established over the senses. Hence control and

dispassion are both necessary to attain one pointedness in the search for true understanding. The supreme condition for sure and steady progress on the Path is the benefit of guidance from the Master.

The Master gives just that guidance and help which is necessary according to the immediate needs of the aspirant. All the Master expects is that the aspirant will try his best for spiritual advancement. He does not expect immediate transformation of consciousness except where the ground is previously ready. Time is an important factor in spiritual advancement as it is in all material endeavours. When the Master has given a spiritual push to the aspirant, he waits till the help thus given is completely assimilated by him.

An overdose of spirituality always has an unhealthy reaction, particularly when it is inopportune. The Master therefore carefully selects the moment when his intervention is assured of maximum results; and having intervened, he waits with infinite patience till the aspirant really needs further help.

*DISCOURSES: QUALIFICATIONS
OF THE ASPIRANT: II
- pp 119 – 123*

http://www.ambppct.org/Book_Files/Discourses%20Vol%20III.pdf

The Three Births of the Avatar

The first birth is the same each time the Avatar comes.
This is the human birth.
This advent it occurred in Poona on the 25th February 1894
in David Sassoon Hospital.
The child was named Merwan Irani and His parents
were Sheriar Irani and Shireenmai.
Merwan was their second son.
This is the birth of the human form
out of the protective womb of its mother
into the world of gross consciousness.
This is the first birth.

The second birth is unique to the Avatar.
It is a long and painful birth in which five Perfect Masters
act as divine midwives.
This advent it began with a kiss from an old woman
who lived under a tree.
Her name was Hazarat Babajan, a Perfect Master,
she kissed Merwan
on the forehead in May 1913, in Poona.
This kiss made Merwan lose contact
with the world of gross consciousness
and He experienced in less than a millionth of a second
His Ancient super-conscious state.
For the next nine months this state continued:
a pregnancy of Infinite Bliss.

Then began His visit to the four other Perfect Masters of His time.
In April 1915 Merwan met Narayan Maharaj
as a result of a sudden impulse.
Later that same year He met the Perfect Master Tajuddin Baba,
and in December 1915 Sai Baba of Shirdi
and Upasani Maharaj.
All the time these Perfect Masters were slowly
bringing about Merwan's second birth.
The final moment of this birth occurred when Upasani Maharaj
threw a stone which struck Merwan
on the forehead where Babajan kissed him.
This final act made Merwan regain His experience
of gross consciousness while at the same time
retaining His experience of His super-conscious state.
This is the second birth, the Avataric birth, the birth of God-Man,
the descent of God on earth.
Of this birth and the role of His divine midwives Meher Baba
has said:

*Sai Baba made me assert what I am.
Babajan made me feel what I am.
Upasani Maharaj made me know what I am.
Babajan gave me Divine Bliss.
Sai Baba gave me Divine Power.
Upasani Maharaj gave me Divine Knowledge.
I am Infinite Power, Knowledge and Bliss.
I am the Ancient One, come to redeem the modern world.*

The last birth is the most mysterious birth of all
for it is not bound by any time frame nor place.
It is the birth of the Ancient One, this time Meher Baba,
in our own hearts:
His awakening of Himself in each of us.
But how can we know this birth in us is taking place?
This time we only have to think of the *mandali*,
consider their qualities of love and compassion
which Meher Baba awoke in them.
They are our measure
of self-effacement,
of one-pointed dedication,
of selflessness,
of service,
of tolerance,
of openness to everyone.
In them we can see Meher Baba's third birth taking place
and our own potential humanness made manifest.

Ross Keating

Never wait for certainty.
Plunge ahead
with His name
on your lips
and hope for the best.
You cannot lose.
Either you will blunder on,
only to discover,
to your immense surprise and delight,
that He is well pleased
with what you have done,
or you will come
to the realization,
invariably painful,
that you have done exactly
what you should not have done.
But that is no reason to hesitate,
for even this
is gain.
The lesson learned
will be indelibly etched
on your heart's commandments.
You will not make
that mistake again.

*Steve Klein
"Fire and Smoke" pp 15*

Please Gift Me with Your Remembrance, God

Please gift me with Your remembrance, God. There, you see, I've asked.
For aeons have I slouched in self, in forgetfulness have I basked.

I know, I know—lovers shouldn't ask the Beloved for a thing.
Just the fact of You in my life should be enough for me to sing

Prayers of eternal gratitude, gratefulness and thanks.
But not if forgetfulness' rivers overflow remembrance's banks.

Damned if I haven't made the effort—I've really, really tried
To remember You wholeheartedly, to see You by my side.

This struggle yet continues, but my time is running out.
Is it any wonder, then, that I've serious cause for doubt

That I'll ever remember You the way real Lovers do?
From moment to moment the whole blessed day through.

Yet I vow to keep on fighting, Lord, a fight unto very death;
Then perhaps at last I'll come to You on the wings of my last breath.

Mickey Karger

Message From Baba

(on a perfect weather day)

you suffer
because you fear,
and you desire

if you try really hard
to become a little more fearless,
and a little more desireless

I can help you a whole lot

Jim Migdoll

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

The stone solution

Some days everything goes wrong
I bang my head on tree limbs
and rose thorns hook me and tear flesh,
my chainsaw resists pull after pull

and won't go into violent action
I slip on dogshit and fall to my knees,
there's nowhere to hide when I have to pee
It rains when I start the lawnmower,
then stops when I get home and close the door

Other days go so well
I wonder what happened to yesterday's hell ...
that passed away as it had to

Meher Baba said the solution was poise –
equipoise in every situation.

To become like a stone! (He 'said')
What? ... round and fat? ... lying low?
No, I think He meant unaffected –

Whether trod on
worshipped
or thrown
a stone is a stone is a stone

Jim Migdoll

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

When God Speaks Through the Eyes of Animals

It is so sweet
When God speaks
Through the eyes of animals

I saw a dog in the streets
Of Antigua Guatemala:
Unbelievably skinny

Bones protruding
My heart was hurting
So I gave him chicken

I'd had in my backpack.
I looked back as I went on
And the dog for all his need

Found it more important than eating
To stare at me
All my way out of sight

Maybe he was thinking
How sweet it is when God
Speaks through the kindness of strangers

Eric Halliwell
Guatemala

<http://rumi-nations.com>

“Thou Baba! Thou lovely-Woman and glory-Man and Child!”

(Anselm Instalment 15)

Ross Keating

About Anselm: The Anselm instalments are a creative approach for discussing themes and ideas from Francis Brabazon’s *Stay With God*. All the characters are fictional.

In a letter from Mehera (Meher Baba’s closest woman disciple) to an American Baba Lover, Mehera writes: ‘Baba says this book [*Stay With God*] is a masterpiece, it is so beautifully written.

To quote Baba “He who will read this book will have read everything” and “in no Avataric period has a book been written about the Avatar to be read by the Avatar Himself.” Indeed we have never before seen Baba so enthusiastic ...’ (quoted in *Glow Spring* 2011, p. 16). – Ed.

.....

Heavy rain was falling outside bending the branches of the Poinciana tree and causing a stream of water from a broken downpipe to rush down Anselm’s flagstone path. Thomas shared with us an ancient saying he once heard: *the sound of water is the sound of eternity*. And we all felt a kind of timelessness as we sat warmly in Anselm’s study, drinking tea, and listening to the musical downpipe pouring out its song. It was not asking to be heard, it was simply doing God’s will perfectly and we were all happy to be enveloped in its prodigious outpouring of praise.

With the sounding water as a backdrop Philomena opened our conversation saying she had been reading *The Second Sex* by Simone de Beauvoir.

“All that the author has to offer women,” Philomena elaborated, “is a sense of autonomy. And maybe, this was what women needed to hear back in 1949 when the book was written and maybe this too is how she learnt to survive living with her partner Jean-Paul Sartre who was a notorious womaniser. But autonomy, as far as I can see, only engenders a life of loneliness and alienation; there is no love in being autonomous; it leaves you stranded on an isolated island – and where’s the joy in that?”

“What I find lacking in the book is any discussion about the possibility of a positive reciprocity between the sexes. And so I thought it would be a good idea to see what

Francis had to say about women in *Stay With God*.”

We all agreed that this was a good idea, for as young men we too felt ignorant about women and the whole issue of how best we could relate to each other beyond the level of physical attraction.

“Generally, we tend to say,” began Anselm, “as if we have taken de Beauvoir’s advice on-board, that a person ‘falls in love’ with someone and then later ‘falls out of love’ with them – as if being in love is a kind of an interruption, even an accident, in the continuous stream of being autonomous or self-contained.”

“I don’t even know,” added Thomas, “if people actually ‘fall in love’ with each other these days. For what does that actually mean? My guess is that they fall in love with their own desire to feel more *fully alive* – it’s a great feeling of aliveness to be ‘romantically’ swept off your feet: it’s a real high; it momentarily shatters the hardened boredom that sets around a repetitious nine-to-five existence. It releases one from the burden of autonomy. And some people, understandably, get addicted to it. It’s all they can turn to, to feel alive in a culture that has let go of God.”

“I think that’s right,” I responded, “I think that this whole issue of men and women went off the rails when the Humanists took over and left God out of the picture. For as far as I can see, it is only in the acknowledgement of the reality of God that a deep and satisfying understanding of gender can possibly make any sense.”

“Let me open our discussion,” suggested Philomena, “with these lines from *Stay With God*, which do not portray women in isolation from men or even from God, as de Beauvoir does, and which offers mutuality rather than autonomy as the key to understanding gender relationships:”

*A human being – laboured towards
through the endless ages of evolution, a man and a woman,
blue-printed in Paradise (Eden), fitted together precisely*

*and realized in actuality after the Exile and immeasurable wandering
in the perfect saints; but perfected completely
in the Men-God, the Perfect Masters and in the God-Man,
Avatar. (pp. 113-114)*

“What is really interesting here,” commented Philomena, “is that Francis is putting forth the idea that a human being is neither a man nor a woman (which is how we would classify a human being biologically) but rather both as one.

“Earlier in the same verse he defines what he means by a human being: ‘A “human” being — a divine man! taking / “Hu” as “of God” and deriving man from “manas”, mind.’” (p. 113). And so the only truly ‘hu-man’ beings are those who are ‘fitted together precisely,’ made up of both man and woman and ‘realized in actuality’ on this earth after being exiled from Eden where they were only ‘blue-printed’ (such a great image). And this kind of human being is ultimately embodied in the ‘perfect saints . . .’ etc.”

“This may explain why Babajan, one of Baba’s Perfect Masters,” I conjectured, “may have insisted that she be called a man and not a woman which she was biologically.”

“I think the generally accepted Old Testament translation,” Thomas thoughtfully commented, “of Adam representing all men as of the male gender and Eve as all women of the female gender misconstrues the intended meaning. According to Fabre d’Olivet, whose translation of Genesis in *The Hebraic Tongue Restored* Francis studied closely, Adam means ‘universal man’ and not gender-man. Adam is the potential ‘hu-man’ waiting to be realized on earth and for which ‘he’ needs an Eve, which according to d’Olivet is ‘man’s faculty of volition,’ to bring this about. In d’Olivet’s view, in both the female form and the male form Adam and Eve are present.”

“And so, on this view,” Philomena was quick to add, “the culturally conditioned idea of men being superior to women is totally fabricated.”

“Yes,” replied Thomas, “and it has been used to control women for centuries”.

“But in Meher Baba’s explanation of women and men,” I furthered the conversation, “He doesn’t use any of this Old-Testament-type language but adopts more of a psychological approach using the terms heart and mind, which makes the whole issue more accessible and less confusing for our age.

“For instance, Baba says in the *Discourses*: ‘In qualities of the heart women are usually superior to men, and in qualities of the head and will men are usually more superior

to women’ (*Discourses*, 1987 p. 323). And later, He gives a way forward to overcome gender identification and for us to start to become a ‘hu-man being’ not by avoiding the opposite sex but by imaginatively incorporating them into oneself. Here’s what Baba actually says:

*When the soul is trying to overcome sexual duality through detachment towards the opposite sex, it is paving a way for understanding the experience associated with the opposite sex from within. Then a man tries to understand a woman, not through the eyes of the male, but through the imaginative reaching out towards what the woman feels herself to be, in her own personal experience. In the same way, a woman tries to understand a man, not through the eyes of the female, but through the imaginative reaching out towards what a man feels himself to be in his own personal experience. So, paradoxical though it may seem, the form of the opposite sex prevents the true understanding of experience associated with the opposite sex. **Detachment from the form of the opposite sex facilitates true understanding of the experience associated with the opposite sex, because it removes the barrier created by sex-obsessed imagination.** (1987, p. 325)*

“I think this is wonderful,” said Philomena, “and it explains these lines from Francis about how a man should act towards a woman and in the light of what Baba has said of how, likewise, a woman should act towards a man:”

It takes

*a man who does nothing, to know her — a man
who will for Christ’s sake stop jiggling about like an imbecile,
who will sit down and sweat on a pick and shovel
or a rock drill in his own heart; who will, thread by thread,
discard the filthy rags of himself; who will make a woman
out of himself so that he can take her into himself—
for only in himself will he ever know himself in her:
that he is the veil of her, beyond which, is the sun of the Sun
of God. (pp. 99-100)*

And just as we finished our conversation the sound of eternity stopped and the sun turned all the rain drops on the Poinciana tree to shining crystals.

The Bodhi tree
Continued from page 11

References

1. LORD MEHER Vol 8 p 2643
2. Ibid Vol 7 p 2401
3. HISTORY OF RELIGIONS G.F. Moore. T&T Clark, Edinburgh 1914 p 284
4. OXFORD DICTIONARY OF SANSKRIT 1958 pp 196-198
5. LORD MEHER Vol 10 p 3508
6. FICUS RELIGIOSA / Wikipedia
7. THE NOTHING AND THE EVERYTHING Bhau Kalchuri p 303
8. THE GEETA SHREE PUROHIT SWAMI. Faber & Faber 1959 p 60

Heinrich Keil and the origins of Keil Mountain
Continued from page 20

8. Nambour Chronicle, 21 December 1923, p.8.
9. Edward Foreman, Coochie. THE QUEENSLANDER, 11 June 1931 p 12
10. Kay Gittins, THE SALVATION ARMY (NAMBOUR CORPS) - 100 YEARS OF SERVICE ON THE SUNSHINE COAST (Nambour: Salvation Army Nambour Corps, 1994), p.18
11. Gittins, p.1-2.
12. Gittins, pp.5-7, 11f.
13. Gittins, p.18
14. NAMBOUR CHRONICLE 20 March 1925, p.5
15. 'The War Cry' as transcribed by Kay Gittins, THE SALVATION ARMY (NAMBOUR CORPS), pp.3-4
16. Gittins, The Salvation Army (Nambour Corps), p.18
17. <http://www.qgso.qld.gov.au/products/tables/historical-tables-demography/index.php>
18. School History at Diddillibah goes back 50 years, NAMBOUR CHRONICLE, 17 December 1937, p. 5

Prolegomena to a reading of God Speaks
Continued from page 17

3. LORD MEHER Online pp 700. Baba in 1926
4. LORD MEHER Online pp 3791 – Baba in 1955.
5. Ernst Haeckel, quoted in John Passmore, A HUNDRED YEARS OF PHILOSOPHY, 41. Haeckel had a unifying vision and even said each atom had a soul but lacked any idea of the limit of human concepts and the knowledge that the whim of the One was behind the process.
6. LORD MEHER Online pp. 4746 – Baba in 1961
7. LORD MEHER Online pp 5150 — Baba in 1965.
8. A saying of the redoubtable Robert Anton Wilson.
9. To paraphrase a remark by the clever Terry Eagleton.
10. Some scientists do gain emotional satisfaction from science but this is because they bring their integrated human nature to bear on its results, not just an analytical science mentality.
11. THAT'S HOW IT WAS, pp 180.
12. LISTEN HUMANITY, 177
13. LORD MEHER Online pp 3199 - Baba in 1952

Meher Spiritual Center, Myrtle Beach

Late January 2016, two teenage vandals vandalised the Barn at Meher Center. The County Police tracked them down and arrested them.

The vandalism event aroused the interest of WMBF TV News. They approached the Center and visited and interviewed some Baba-lovers ... Charles Haynes, Buz Connor, Mimi Hay spoke with the reporter.

Below are links to short but interesting YouTube video clips. You can use the quick links if that works for you. Or, you can google 'You Tube' and go to the You Tube Home page and enter the 'Title' of the clip in the Home Page search box.

Jai Meher Baba

“Live Your Religion”

Charles Haynes
<https://youtu.be/cEgR42IXKzo>

“Where do the people come from”

Buz Connor
<https://youtu.be/uMPdr-TYi5o>

“You Can't Push That”

Mimi Hay
<https://youtu.be/ykC51fKHjSl>

Meher Baba Australia Subscriptions

Meher Baba Australia is published quarterly in March, June, September and December. Annual subscriptions are due in July.

There is no charge for a subscription however to help cover the cost of accessing photographs, printing and distribution we welcome donations.



Donations can be made via PayPal at

www.avatarsabode.com.au/donations.html

or by direct bank deposit to

Account name: Meher Baba Australia BSB: 064424 Account number: 10379525

Please include your initial and last name for reference.

Suggested annual rates:

Digital PDF via email - Worldwide AU\$5

Hardcopy - Australia AU\$30

Hardcopy - Overseas AU\$40

Meher Baba Australia

March to May 2016

Editor: Steven Hein

Design and Layout: Liz Gaskin

Proof Reading: Steven Hein. Seeking additional volunteers. Please contact Editor.

Mailing List and Subscriptions: David Bowling.

Email meherbabaustralia@gmail.com for more information.

Front Cover: 'O Parvardigar' painting by Tricia Migdoll.

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

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

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

Deadline next issue: 15th April 2016.

Sydney Meher Baba Community

Meetings at Meher House – Meetings at Meher House are held on the last Saturday of every month, 7pm to 10pm. Topics and co-ordinators are being planned.

Tuesday Nights Discourse Meetings – Meetings will be discontinued from mid-November 2015 till March 2016.

Melbourne Meetings

The Melbourne meetings are held on the last Sunday of every month from 1pm at 26 Afton St. Aberfeldie. Readings, Baba DVDs and enjoy lunch together. People can bring a plate of food but we always have more than enough.

Contacts: Matthew Plant 0405 562 905

Email Matthew at mplant2309@gmail.com

Jasmine Fricker 0438 300 193

David Dickens 0433 671 818

Meher Baba Gatherings in WA

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

New Zealand

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

What's on at Avatar's Abode

Nik Guida Sunday 27th March

Nik Guida is an Argentinian Baba lover from La Plata who has been sponsored to visit Australia to share his music at Avatar's Abode with the Baba community. He will stay at Avatar's Abode for two weeks over Easter and is looking forward to meeting with people who share his passion for Francis Brabazon's words.

All Baba lovers and their families are invited to attend the Easter program on Sunday 27th March:

9 am Arti in Baba's house with singing afterwards

10 am Easter egg hunt for children starting at the flagpole

10:30 am Tea, coffee, freshly baked hot cross buns

11 am Games for the children next to the Meeting Hall

12:30 pm Bring your own picnic lunch at the kitchen

2 pm Concert with Nik Guida in the Shed

3.30 pm Afternoon tea

If you are able to help with setting up or clean-up after the program please contact Liz .Please RSVP with the number of children you are bringing for the Easter egg hunt to Liz Bowling elizabethbowling@live.com.au by 24th March.

Ward Parks

Programs at the Abode. Details to be announced.

58th Anniversary Friday 10 - Monday 13 June:

A four day celebration of Meher Baba's visit in 1958 to His Australian Abode. **Please email Bernard Bruford or Denis Carmody if you wish to assist with the Anniversary program or planning** aa2016anniversary@westnet.com.au

Monday morning meetings at Avatar's Abode:

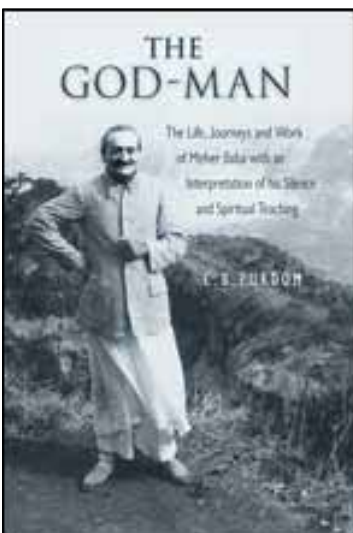
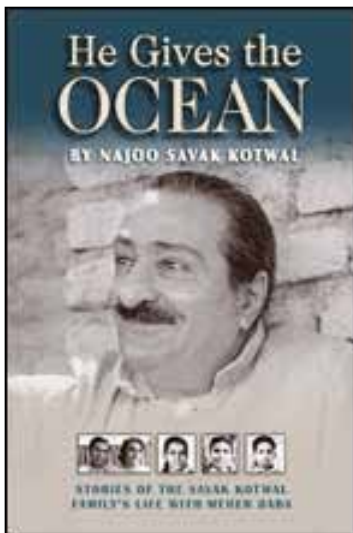
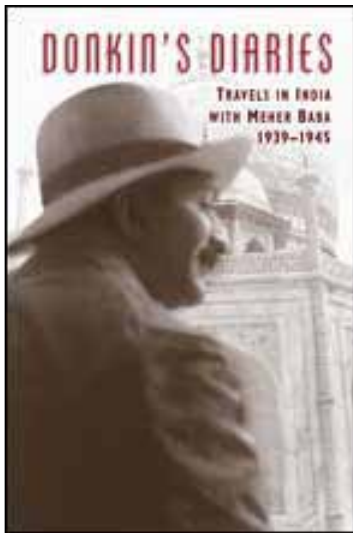
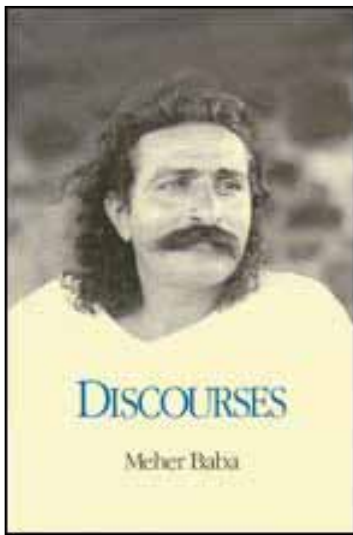
10 – 11.30 am in the Meeting Hall. For more information contact Lorraine on 07 5446 8005 or babakalyan55@gmail.com. All are welcome to join with stories, readings, poetry, songs and a cuppa.

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

Meher Baba's Works Reading Group: Please call Bill Le Page for information about when these meetings will re-start. Phone 07 5442 1248.

Friday mornings 10.30 am in the Bookstore:

The explorers of God's words continue to study and discuss Meher Baba's revelations of who and what we all are. The Bookstore is located behind the Reception Centre at Avatar's Abode. Coordinators Geoff and Tian Gunther: 07 5442 2467.



Avatar's Abode Bookstore

Bookstore backstory Bill Le Page has had an enduring interest in publishing and selling and even writing books about Beloved Meher Baba. Bill founded and operated his bookstore at Avatar's Abode for several decades and it was funded by Meher Baba Foundation Australia. That bookstore became the Australian contact and source point for Baba books. However, more recently Bill has been giving talks in America and India at Baba gatherings and centres resulting in frequent and lengthy absences from Avatar's Abode ... attending to the bookstore became increasingly difficult for him.

What happened next? Well, around late December 2015 the Avatar's Abode Trust took over the operation of the bookstore. Since that time the Avatar's Abode Bookstore has been undergoing a re-stocking and rejuvenation by a workgroup of part-time volunteers.

What are opening hours? The Avatar's Abode Bookstore aims to provide quality books at 'non-profit' prices as a service to the Meher Baba Community. Initially the bookstore will be **open 10.00 am to 12.00 Noon on Wednesdays and Sundays.** Those bookstore days/times coincide with opening hours of the lending library that is situated in the Reception Centre building nearby.

John Parry (0481 333 038) takes care of both places Wednesdays and **Reg Love** (0421 853 716) takes care of both places on Sundays. N.B. the hours: 10.00 am to 12.00 Noon on Wednesdays and Sundays. Additional contacts are Geoff and Tian Gunther who frequently work at the lending library. If you are visiting Bill Le Page and he is available, he has access to the bookstore too. Lastly, Steven Hein is the workgroup co-ordinator and back office walla. (0412 080 424)

The bookstore is 85.374 % operational. **Please pop in for a visit and inspect the books and CDs and DVDs and art and photos. We anticipate being 100% functional by end February.**

The Avatar's Abode Bookstore is a great opportunity for creative, collaborative, co-operative part time volunteering.

Many hands make light work ... e.g. additional opening hours or additional days or during special events, improving and taking care of the displays, assisting with stock control and ordering, housekeeping at the bookstore, get together for creative brainstorming for improvements or future online version of the bookstore ... etc.

You are invited and you are welcome to participate ... as the old saying goes, "for a beautiful, welcoming and uplifting garden ... gardeners are needed".

Email Contact: bookstore@Avatarsabode.com.au

Avatar Meher Baba Ki Jai!

