

Meher Baba Australia

December 2016 - February 2017



Baba was, Baba is and Baba will also be eternally existent

Meher Baba – Friday 8th October 1954, Satara

Baba stopped using the alphabet board from 7 October 1954 ...

After the September 1954 Meherabad meeting where Meher Baba's *Final Declaration* was read out: ... when the lovers reached their homes, they spread the news everywhere of the contents of His *Final Declaration* – of Baba's dropping the body and the destruction of three-fourths of the world. In some vernacular newspapers in India, accounts were published and the reports spread throughout the country. In Baba centers in Hamirpur, repetition of Baba's name without a break for 24 hours began, and the whole district was swept away in Baba's love. All were praying that Baba not give up the body, and in all corners of India talk about Meher Baba prevailed. A strange atmosphere had descended, and it seemed Baba's unusual declaration had served to spread his name quickly far and wide.

After Baba's (Final) declaration was publicized, a formidable opposition to it arose, claiming it lacked basis; but the result was quite the contrary, as it brought many to Baba's feet. The declaration was, in truth, the declaration of God, and can never be unfounded or false: The results would always be according to Baba's wish.

Had an ordinary man made such a dramatic announcement, it would have had a deleterious effect if no definite result occurred. In the Avatar's case, however, everything happened in his own time, as he wished it. Aghe

noted: "Now and forever, the Avatar holds the pulse of the world in his hands, and it is by his will alone that humanity breathes."

In the West also, Baba's followers' concern about His pronouncement was felt and many anxious letters from His lovers there were received in Satara. On Friday, 8 October 1954, this reply from Baba was sent to them. It had been dictated the previous day on the board and was the last message given on the alphabet board:

"There is no reason at all for any of you to worry. Baba was, Baba is and Baba will also be eternally existent. Severance of external relations does not mean the termination of internal links. It was only for establishing the internal connection that external contacts had been maintained until now.

The time has now come for being bound in the chain of internal connections. Hence, external contact is no longer necessary. It is possible to establish the internal link by obeying Baba's orders. I give you all my blessings for strengthening these internal links.

I am always with you and I am not away from you. I was, am and will remain eternally with you, and it is for promoting this realization that I have severed external contact. This will enable all persons to realize Truth by being bound to each other with internal links.

O my lovers, I love you all! It is only because of my love for my creation that I have descended



on earth. Let not your hearts be torn asunder by my declarations concerning the dropping of my body. On the contrary, accept my Divine Will cheerfully. You can never escape from me. Even if you try to escape from me, it is not possible to get rid of me. Therefore, have courage and be brave.

If you thus lose your hearts, how will it be possible for you to fulfill the great task which I have entrusted to you? Be brave and spread my message of love far and wide to all quarters, in order to fulfill my Divine Will. Let the words, "Baba, Baba, Baba," come forth from the mouth of every child, and let their ignorance be reduced to ashes by the burning flame of my love.

Come together in order to fulfil my will by taking your stand on Truth, Love and Honesty, and be worthy of participating in my task. I give you all my blessings for spreading my message of love."

*LORD MEHER Online
pp. 3650, 3651, 3652.*

To read about events leading up to Meher Baba's *Final Declaration*, refer to LORD MEHER Online pages 3638, 3639, 3640, 3641, 3642.

*PHOTO: Avatar Meher Baba, 22 February 1954, Town Hall, Masulipatnam, Andhra.
© MN Publications.*

Meherwan Jessawala

Once when Beloved Baba was asked what a saint looks like, He simply pointed at Meherwan. Meherwan would urge all of us to love and think only of Baba and repeat His Name constantly and he was much loved by the Baba community around the world.

On 3rd of July 2016, Meherwan fell just outside the door of his room at Meherazad upon returning from lunch, breaking his right hip and shoulder. He was soon admitted to a Pune hospital where he underwent hip replacement surgery on the 5th. Although the operation was a success Meherwan's general condition, due to age and his illness Myasthenia Gravis, began to deteriorate until he went into respiratory failure at 3:45 a.m., July 15th, and quietly slipped away into his Beloved's arms.

How much Meherwan will be missed is inestimable. He was friend and guide to so many, particularly his family, and especially his nieces Mehera Arjani and Dolly Kerawala. His very presence in this world enticed Mehera to work hard at her recovery from the stroke she had in November and he was a tremendous support to Dolly who is Mehera's primary caregiver. His care and concern for others was unflinching. Even in his last days when he was suffering so much, he always thought of and asked after



Meherwan Jessawala. Photo by Tricia Migdoll.

others. When the question, "How are you" was posed, his answer would be, "I am fine" (even though he wasn't), followed by some expressed concern for the one who asked the question.

Meherwan, all those of us who know and love you join together to say how grateful we are for your very being. You remained focused on your Beloved, repeating His Name till the very end. It has been our great honor to have been in your company.

With love in Beloved Baba,
*Shelley Marrich, Mehera Arjani,
and Dolly Kerawala.*

15 July 2016

<http://www.love-remembrances.com/mandali/meherwan-jessawala/>

Meherwan Jessawala story

Roy and Rosalind Hayes

Meherazad 2015

The 5th March was the last day of our 2015 pilgrimage and it turned out to be an exceptionally beautiful day. Even though Meherazad was closed to pilgrims at the time for important building restoration including, after seventy years, a new roof over beloved Baba's Room, Falu Mistry had invited us to Meherazad to discuss Trust matters.

When we arrived, we first went into Baba's Mandali Hall, and found His presence was very powerful, as always. Then, Falu gave us morning coffee and we had a warm hearted meeting. Afterwards we went to see the busy team of workers including Shelley and Casey, working on re-roofing Baba's Room.

I then went into Eruch's room and found it also had a wonderful feeling and I was wistfully thinking that I really missed Eruch and that I would also miss his brother Meherwan Jessawala. Just as I was exiting Eruch's room, Meherwan came out from the room opposite. He warmly greeted me and we talked for a while.

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As I was about to leave him, he firmly squeezed my hand and said “**take Baba back with you and repeat His name, there is nothing else to do**”. When Falu heard that I had seen Meherwan, he took Ros to see him also. After greeting her, Meherwan squeezed her hand and repeated “**take Baba back with you and repeat His name, there is nothing else to do**”. Both times Meherwan spoke, he spoke with such great intensity that we really felt it was the only thing to do....

Meherazad 2016

Around late February/ early March 2016, Meherazad was closed to pilgrims again for further repairs and restoration of the kitchen area etc. Again Falu Mistry had invited us to come to Meherazad for a cup of tea, some discussions and a taste of the ‘best marmalade in the world’.

We first visited Mandali Hall which had been stripped of all the carpets except a small one in front of Baba’s Chair. There was a sense of freedom and intimacy with beloved Baba in the Hall without pilgrims – lovely. We then joined Falu and tasted the ‘best marmalade in the world’, it was very good.

After visiting the workers led by Chris Pearson, inspecting the repairs and some fun banter we went back to the verandah to find Meherwan sitting with Jeanie who was about to give him a treatment. We went into a good-humoured happy conversation; However, Jeanie was getting a little anxious as she had a tight time schedule that day. Since our conversation wasn’t finished yet, Meherwan said “come for tea tomorrow at three o’clock”. Tea with Meherwan and the workers. We were

very happy about this and Ted Judson remarked “that has got to be the longest drive for a cup of tea”. Little did he know, we would have driven much further for Meherwan’s company.

The next day we arrived early and soon after Meherwan and the workers turned up. Ros sat with Casey and Shelly and Meherwan asked me to sit next to him with Sam Kerawala on my other side. Meherwan was in a lovely and playful mood acting like, I would imagine, he would have in his teens. We hadn’t seen him like this before. Then, in a very serious tone, he said “you must repeat His name”. I replied ‘I’m repeating His name at night but I find it hard during the day’.

Meherwan replied “**You must repeat His name - let it flow through you. Baba told us he had repeated His own name to give the repetition of His name great power**”.

Ros and I have always regarded Meherwan as a very special person and feel very privileged to have sat in Mandali Hall with him many times listening to his wonderful stories of his times with Baba. The feeling we had on these occasions with Meherwan was that he was not even physically there – that it was Baba shining through him. We had the same feeling with his brother Eruch.

Repeat My Name continuously

*Meher Baba
Meherabad Sahavas,
November 1955*

“I want every lover of mine to repeat my name with every breath. The repetition should be continuous and such that even in sound sleep it should continue like your breathing. Then there is some possibility of experiencing a glimpse of me.

Never worry about thoughts while repeating my name. Don’t check them because when you repeat my name, the thoughts will not create binding for you — good or bad.”

Baba then repeated the metaphor of being inside a mosquito net and the mosquitoes buzzing outside.

“In the same way, let thoughts “buzz” in the mind and be within Baba’s “net” of nam-japa. Repeat my name so continuously that if and when you lose consciousness of your body, the repetition will be there because I then become you. You lose yourself completely in me. If you cannot do that, just a moment before dying take my name. Even then you will come to me.

But how will you remember at the last moment unless you start remembering from now on!”

LORD MEHER Online, page 3874

“The sound of your Name...”

Sarah McNeill

“The Name of God given to the eager and pure disciple by the precious Guru is the key which unlocks the doors of words shut fast on the printed page. The Name is the living breath of Truth which blows whereso it will and can unlock even the doors of hearts.”

*Francis Brabazon,
'STAYWITH GOD', p. 111*

To begin with just seven, the seven names known to us in the form of a mantra sung to the opening cadences of Meher Baba's *Gujerati Arti*: - Hari, Paramatma, Allah, Ahuramazd, God, Yezdan, Hu. Why this particular sequence of names? For the beauty of their sound maybe. Hindu, Moslem, Zoroastrian, Christian and Sufi names for God form the prayer beads on this precious thread. Even the monosyllabic “God”, a comparatively guttural sound, fits into place, smooth as a pearl.

The first two in the sequence, from the Hindu pantheon, are revered as part of the universal manifestation of Parabrahma (Eternal Absolute Truth), recorded in the Vedas; Hari (meaning Forgiver of all sins), is an aspect of Vishnu (the Preserver); the two names, Hari and Vishnu, are interchangeable. The *Mahabharata* lists one thousand names of Vishnu who, together with Brahma and Shiva, form the Vedic three-in-one totality of God. The list begins with Vishvam (the name of a great saint and revered sage in ancient India), and ends with Sarva-Prahavanaayudhah (The Conqueror

of All), and also includes Paramatma (The Soul of Souls).

Zoroastrianism, a similarly ancient religion, names Yezdan as God. Yezdan was the name continuously repeated by Sheriar when he set off at the age of thirteen from his home in Persia and wandered for many years as a fakir through deserts, mountains and forests in search of spiritual enlightenment. For orthodox Zoroastrians, Yezdan is the name of God and Zoroaster was his messenger. However, in 1921, at Sakori, the Perfect Master Upasni Maharaj told Merwan that his Zoroaster was in fact God - a manifestation of the Avatar. And this awesome spiritual Master also later told members of Meher Baba's family that their Merwan was Zoroaster!

Zoroastrians have, for more than three millennia, preserved and handed down one hundred and one Names of God, starting with Yazad, (Êzad -The Only One Worthy of Worship), and ending with Farsho-gar (The Awakener of Eternal Spring), identifying divine attributes of God. The name, Yazad, which opens the Zoroastrian prayer, also has associations with the Yazidis, an ethnic minority indigenous to northern Mesopotamia, now Iraq, much persecuted in recent times. Their religion is remarkable in that it is rooted in Zoroastrianism, Christianity and Islam, taking elements from all three traditions, and the Yazidis were known for displaying the name Yazad on the door of their homes.

The Prophet Mohammed (blessed be his name) proclaimed, “There is only One God and He is in your hearts.”

Islam holds sacred ninety-nine names of God, beginning with Ar-Rahman and Ar-Rahim, (The Compassionate and The Merciful) and ending with As-Sabur, (The Patient and Timeless One), each name enshrining a holy and everlasting attribute of Allah.

Christianity bows down to God as Father, Son and Holy Ghost, the Holy Trinity, and also affirms the Ten Commandments of Moses, the first of which states, “I am the Lord thy God. Thou shalt have no other gods before me.” *The Lord's Prayer* as given by Jesus may even, in its original wording, have also named attributes or states of God, long before centuries of religious polemic led to a complex history of authorisations and its current formalised phrasing.

Hu, the final name of the opening seven, has a special place as the Sufi name for God; Hu in both Arabic and Hebrew means “he” or “himself” and thus, in this context, “God Himself”.

It is interesting to note that Meher Baba rarely used the term Father as one of the names of God. His own name means Compassionate Father and it was chosen for him by his followers in reverence of his high spiritual status. So in this respect, Father was his own name as God. On one occasion the name of Father was included. On November 6th 1952, at Meherabad, when four different religions' names for God were allocated to four of the mandali, each of whom had to repeat the name given to him seven times. Such recitation was known as a ‘jap’. Nilu had to repeat – Om

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Parabrahma Paramatma; Padri, – Ya Yezdan; Baidul, – La Illah Illallah; and Eruch was given the words – O God, Father in Heaven. (*Lord Meher Online pps.3168/69, 3173*).

From that day, and then from the 7th to the 9th of November that year, a gathering of three hundred men from all over India was held at Meherabad. And in addition to this group, a further fifty close ones were called to stay until November 15th. These early days of November 1952 were known as ‘The Fiery Free Life’ and they marked an increased momentum in the force of Baba’s work. Intensive jap sessions were held continuously during this time, with an uninterrupted jap for the full twenty-four hours of each day throughout the period. A rota was set up, eleven men were chosen as Baba’s japwalas, and each of the following names of God was repeated for two hours in turn:- Ya Yezdan (9 – 11 AM); Allah hu (11 AM – 1PM); God Almighty (1PM – 3PM); Parabrahma Paramatma (3PM – 5PM); Ya Yezdan (5PM – 7PM); Allah hu (7PM – 9PM); God Almighty (9PM – 11PM); Parabrahma Paramatma (11PM – 1AM); Ya Yezdan (1AM – 3AM); Allah hu (3AM – 5AM); God Almighty (5AM – 7AM); Parabrahma Paramatma (7AM – 9AM). Full details with the names of those involved are found in *Lord Meher Online p.3139*. This multi-faith jap marathon was an event of Avataric significance and must surely deserve recognition as a ‘world first’!

The following year, for the observance of the twenty eighth anniversary of his silence, on July 10th, 1953, a similar (but not identical) sequence of names were part of an order given by Meher Baba. His instructions, found in *Lord Meher*

Online, p.3364, are as follows:

All should wholeheartedly – from the depths of their hearts – repeat audibly one name of God for one hour without a break, from 4 to 5 o’clock early in the morning of July 10th:

Hindus – Parabrahma Paramatma

Muslims – Allah-hu Akbar

Parsis – Aburamazda

Iranis – Yezdan

Christians – God Almighty

Besides this repetition, all should fast from 7 A.M. to 7 P.M. and take nothing except water during the fast.

On August 13th that same year, during the twenty-one days of his special work in Dehra Dun, Meher Baba dictated *The Master’s Prayer* or *Parvardigar*, having sanctified and emphasised the importance of the occasion by instructing mandali members to repeat the names of God every day from the 11th to the 19th of that month. Each name had to be said seven times. The jap differed from previous repetitions in one respect. In addition to the regular names, Baba also ordered five other mandali members to repeat in unison seven times the name of Paratpa Buddha.

The Master’s Prayer was given on 13th August at Dehra Dun and from that day until 2nd September it was recited every evening with Baba taking part in the prayer. Donkin spoke the prayer in English and another mandali member recited it in Gujarati. The culmination of Baba’s special work at this time was the giving of his momentous message, *The Highest of the High*, delivered spontaneously by him on 7th September. The date coincided with the day traditionally said to be the birthday of Zoroaster. In this message, Meher Baba addresses and challenges every held belief, every

clinging doubt and every aspiration of his followers, giving the message the title of one of the names of God included in *The Master’s Prayer* or *Parvardigar* :

You are the Ancient One, The Highest of the High.

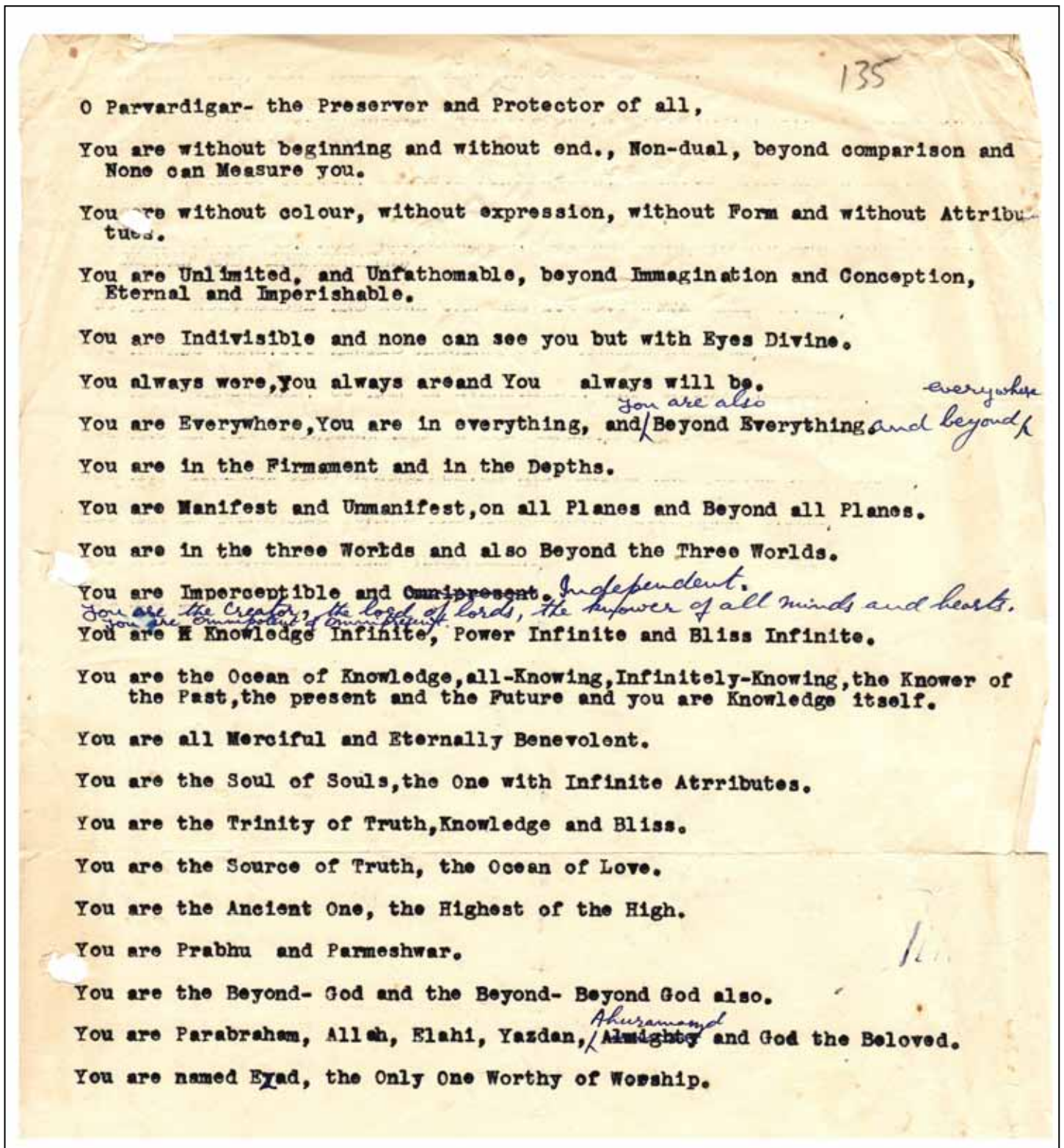
The Master’s Prayer, which was very soon in print and produced in booklet form, ends with the names,

Parabrahma Paramatma, Allah, Elahi, Yezdan, Aburamazda, God Almighty and God the Beloved...

and although this is the wording of the prayer given in the old, hard-copy volume 12 of *Lord Meher (p.4209)*, the prayer as it is said today does not include the name ‘God Almighty’. *Lord Meher Online*, gives the amended prayer in the Appendix section (*p.5433, Appendix C*).

The emendation was apparently made and can be seen in a version taken down by Eruch from dictation given by Meher Baba which Eruch typed out himself for distribution. The above mentioned printed booklet had probably gone to press before the typed version was circulated. One or two other similar booklets which included the name of God Almighty had also by then been published.

Just four weeks later, Adi Senior had *The Master’s Prayer* printed and distributed in its amended form in the *Life Circular* dated 15th September. That was sent out to Baba’s lovers overseas and first appeared in America in *The Awakener Magazine, Vol.1 no. 2*, in October 1953. The original manuscript of Eruch’s typed copy is now carefully preserved at the Beloved Archives centre in the United States, and was featured recently (2014) in a *Glow* magazine promotional leaflet. It shows an amendment Eruch wrote by hand over a deletion he made on his



Meher Baba's Original Dictation of the Master's Prayer, on display at Beloved Archives, Hamilton, New Jersey, USA.

own typescript. Kitty Davey's book, *Love Alone Prevails*, published in 1981, seems to be unique in reproducing the unamended *Parvardigar*, rather than the prayer as reproduced in the *Life Circular* and featured in *The Awakener*.

During the many years of his

work, Meher Baba would order the recitation of God's names, often calling on Kaikobad, the mandali member tasked with constant repetition of Baba's name, to recite the seven names of God in the hall at Meherabad or elsewhere. The seven names were not

always the same and names such as Ishwar, Nirakar Parvardigar and Hari Narayan Bhagwan, (all variations of the Hindu names for God), and even God Almighty Omnipotent were included. And sometimes on these

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occasions, after each name was spoken, Baba would bow down and touch his forehead to the feet of members of the group gathered in his presence on that day. (*Lord Meher Online, pps.3803; 4208; 5278*).

These changes and complexities are by now part of history. The impact of the Master's Prayer given by Meher Baba transcends such matters and goes further than a ritual invocation. The *Parvardigar*, (a name called out three times by Sai Baba when he first turned his eyes to look upon the Avatar), is a prayer that progresses through as many as seventy divine attributes or names which, spoken aloud, light a pathway into the presence of the Lord as if each name in the prayer extended awareness of the immanence of God. In speaking these words, a devotee/aspirant/seeker/worshipper or lover is drawn into a region of consciousness beyond the reach of mind: "...without beginning and without end, Non-dual, beyond comparison and none can measure You, You are without colour, without expression, without form and without attributes. You are unlimited and unfathomable, beyond imagination and conception, eternal and imperishable."

The generations of today, born into an age of astro-physics, astronauts and the idea of an expanding universe, soon become familiar with concepts such as the unquantifiable limitlessness of outer space. People can come nearer to imagining states such as infinite existence and eternal being. And though Baba emphasises that imagination cannot reach eternity, he gives the certainty that real knowledge, said to be deeply hidden in the unconscious, is knowable. Maybe outer space could be considered as a paradigm of the unconscious. *The Master's Prayer* opens the way into

these deep waters and repeats over and over again the phrase, "You are..." as if in answer to the question, "Who am I...?"

At the end of the prayer come the names for God pertaining to different faiths. Parabrahma and Paramatma for the Hindu; Allah for Islam; Ahuramazd and Yezdan for Zoroastrianism; Elahi for Judaeo-Christian traditions; and, in the pre-amended version, the two names, God Almighty and God the Beloved, the first of which is associated with Christian prayer and was used thus by Baba in japs he ordered on many occasions. The second, stands as a sign for all, whatever faith or doctrine might be professed, to know God as the Beloved. It makes a singular distinction. The name, God the Beloved, is as a gift from the Avatar to all faiths, a shared name for the Ancient One at the heart of spiritual experience. And then, to end the prayer and as if to make it part of a continuum, the last name in the Parvardigar is the first name in the Zoroastrian sequence, Ezad, the Only One Worthy of Worship.

"And He came with his shining love again and retrued our vision and retaught His Name."

"Teach us the art of your Name."

*Francis Brabazon,
'STAY WITH GOD' p. 134*

Thanks to David Fenster for research - Sarah McNeill.

Noise

There's a kind of industrial hum surrounding everyone you meet.

It's the noise from a mental generator working on the daytime shift.

It's part of the *sanskritic* factory: a recycling plant processing impressions.

This same hum makes its way into everything a person does.

It can be heard along supermarket isles on the internet at sporting events in the political system in the traffic of cities in boardrooms and planning committees.

It doesn't stop.

You can't escape it by going out to sea or flying to the moon having a makeover or indulging in austerity.

It still remains humming away.

It ends up wearing you out. It's like a constant ringing in your ear.

Only by repeating God's Name in the heart can you find rest from this infernal racket.

Only by repeating God's Name in the heart can you shut down the factory and find quiet.

Ross Keating

“Meherazad”

Jan. 24/62

Dear Avatar Abiders and Beacon Hillers,

On the 6th of this month I began a letter to you: Just 3 years ago “I left my love(s) and sailed away”. But unlike the fellow in the wretched song I quote, I sailed to my loves and picked up a few more on the way – for they are all within Baba’s dear Heart. So the longer I stay away from them, the closer I come to them. So it is no use anyone trying to beguile me into returning soon by their “winged words” or scenic calendars or promises (supposed to be threats) to lock me in BABA HSE. Who knows but by the time I do return all our loves may have turned into ONE LOVE? – for as Homer said “By God all things are possible”. (Perhaps, long before that, some of you may even have read Homer – at least the Odyssey.)

And now tonight, 3 years ago – after sitting in a little park in Colombo eating the last of a big cake I was sent away with and reading 2 nice letters – I was rumbling in a train thru the hills of Lanka on the last stage of the journey to India and the feet of our Beloved.

Today has been the happiest Birthday of my life. It began at 3.30 a.m. with a cup of tea & a couple of hours of messy work – work which I have been groaning over lately because of 10,000 frustrations, but which went easily this morning – then Kaikobad, the ancient who repeats the beloved Name 100,000 time each day, wandered into my room with his “May Baba bless you”, and then 4 separate presents: 2 tunes, 1 story and 2 enlarged photos of GOD-MAN – all of which softened somewhat this lump of stone called heart to receive Baba’s Only Embrace a little later.

Three years is a life-time or a moment according to how one looks at it. The only thing that matters is that we draw closer to one another in Baba and that we fit ourselves more and more for the task to come of spreading His Message in our country – a country which has foolishly boasted that it was God’s own, but which God’s Feet have now blessed: and which He certainly loves, for He is, thru the illusion of prosperity and madness of sport, sending its people further and further away from Him so that their desolation may be the greater and their turning to Him whole-hearted. Of one thing I am certain, that our association together is not passing or purposeless, but that we will have much work to do together for Him in this life and in many future lives.

Viewed impartially, Australia is about the most hopeless country in the world. Physically, it is 200 m. strip running half way about a 10,000 m. coast-line. I have lately even pleaded with Baba, couldn’t it be

arranged that during the Upheaval it gets a decent 20,000 foot mountain range in the interior: then there would be a permanent snow-line and good Rains in the foothills, and so the country would support a LOT MORE Baba-lovers. But it’s no good suggesting anything to this Man – He just grins and perhaps gives one a little pat. I don’t think He takes one at all seriously – which is very disconcerting when one is so EARNEST about everything.

Viewed impartially, Australians are about the most ignorant and self-satisfied people in the world – the under-nourished children of a decrepit mother who lives in a boarding house and talks about some ancestor who was a very dashing sea-rover. Yet it must be remembered that long before the advent of the debonair pirate the people of England built cathedrals, into the stones of which, was cut the Name of God, and Ireland was known all over Europe as the land of Saints and Scholars. And something of these things must be also in the blood of Australians – as simple voices in the midst of the mountain of smug ignorance and delusion of grandeur. No doubt our admiration of a Rolls-Royce car or a jet-plane is a dim remembrance of the fast, comfortable vehicles by which the saints used to travel, and our love of “solid jobs” generally is a hankering to again build imperishable monuments to His Name.

But the Feet of God have touched the soil of Australia, and, whatever desert His Feet touch must, in time, become a garden; and He was happy with our love, no matter how childish that love was, and with our small efforts to welcome Him and make Him comfortable, no matter how crude those efforts were. God has, as it were, given us our chance. He has put His seed of love in each of our hearts – which applies equally to those who have not yet met Him physically but have given themselves to Him – and He has given us a place to develop into His Abode.

You will recall Jesus’ story of the Master who, on going away, gave 3 servants equal sums of money, and, on his return, inquired of each what he had done with it. Now that Master is beloved Baba who has given us equal shares of love and who will ask one day of each of us what we have done with it.

So far, beloved Baba seems happy with our response to His love and with what we have been doing together for His Place. The improvement of the property by loving labour is distinctly part of the job of spreading His Message of Love, for people will feel His love in our labour and thru that will be drawn to Him. But one day we must go out among the people and tell them about His Advent and His love. One day. But a one day is always the result of a now. A child one day becoming a great scholar depends on the child’s interest and attitude to lessons now.

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Love of God and knowledge of the divine truths has always been spread thru art, never by evangelism. Evangelism is Message minus beauty of form, and so it is No-message because God-Man is Beauty itself. Mere “wanting to tell people”, and doing so, is an affront to intelligence; but the presentation of the Message in beautiful form delights the spirit and awakens the heart. The P. Masters are the rivers of life, but it has always been thru artists that the water has been taken to the people. Even P. Masters have taken on this role. Shankaracharya wandered the country talking to the people in beautiful, clear, faultless sentences and sometimes singing little songs; Tukaram roamed about keeping the people spellbound all night with his dances; Chaitanya the same; Francis of Assisi always used to say to his friars “We are jongleurs (entertainers)”.

Even God likes to be entertained. (Of course that is the real meaning of Art – entertainment of God. But when He is entertained, people also are.) Baba loves nothing better than good singing or dancing or a little play. But they must always be about Him. He is the great I AM and can't be bothered with something about someone else, i.e. about the blooming artist! I was never more ashamed than when beloved Baba came to Kiel Mountain, and asked for a little entertainment to lighten His burden for a moment, and we all sat like bloody roosters and hens on perches; and worst still, a few started up a horrible sentimental moaning which was supposed to be singing. This must never happen again. Next time beloved Baba comes, He must be fitly entertained. In order for this to be, we have to start now.

Now, you need not get alarmed. I am not going to ask everyone to start madly trying to do something. I am not going to suggest that Joan & Hazel & May “take up lessons in dancing and dramatics”. What is wanted 1st of all is an understanding of, and a sympathy with, what Avatar's Abode one day will become – a Place at which suitable material is trained in the various arts and sent out as bearers of beautiful God-Man's beautiful Message.

The 1st step is to make each Anniversary of Beloved Baba's Visit an Entertainment. We should think always that on the next Anniversary He will again visit us and so we must have some nice entertainment ready for Him. But whatever is done must be done well. And it must be in reference to BABA or on some direct spiritual theme.

We have the job of beginning a New Art – an Art that will tell the delightful story of His love and Advent. But we begin where we are. We do not wait for a New Art to arise. We start with Art as it is now, changing its subject-matter. It may take several generations before the New Art appears. That must be nothing to us. We do what we can; the future will look after itself – or rather, beloved

Baba will look after it.

To this end I have asked Robert to start a Baba Entertainment Workshop and to begin with the children. Even if only one little something is performed next June, it will be a beginning. But I would be very happy if Joanna and Ken and Bernard feel like joining the Workshop, and perhaps present something at the next Anniversary. With the children, it will be a game; but B.K. & J. should regard it as Baba-work and practise regularly with Robert under his direction. Practice should be regular, but only to the extent (with the frequency) that general work permits. Possibly once a week will be sufficient at this stage. Don't wear yourselves out over it – for that would not be Baba-work then. Preliminary practice and study can be done at the Farmhouse, but when rehearsal stage is arrived at, they should, as much as is practical, be carried out in Baba House.

Remember that what you do, you will be doing to present to beloved Baba, so secrecy over what is being prepared for Him should be maintained until it is presented to Him on the Anniversary. The 1st fruit of all things to beloved Baba. Not only is this fit and proper in relation to Him, but it will add to the pleasure of the audience – the element of newness and surprise. If the program is bandied about and discussed all freshness will have gone from it when it is actually presented. Secrecy is also a necessary condition for good work to be done. A painter always turns the canvass he is working on to the wall and a poet always keeps his job in hand in a drawer. The artist is a young woman who performs her toilet before the mirror of love and then, when every detail is anxiously finished presents herself to her beloved.

I have said, above, that I don't want everyone madly trying to do something, that all I wanted from “everyone” was a general understanding of the future purpose of Avatar's Abode – to train, and send out accomplished artists with Baba's glorious Message – and to look with sympathy and tolerance on the necessarily crude beginnings of Baba's Entertainment Workshop. And I have said that what the Workshop (at any time) is preparing must be kept within the Workshop until it is presented to beloved Baba at the Anniversaries, at which time all can enjoy it. But “everyone” needs some material which can be mutually shared and enjoyed at any time. And so I have sent, by sea-mail, a quantity of material which is a contribution to the Workshop, but which, I hope, may be enjoyed by “everyone” separately and together. All of it has been presented to beloved Baba – and it actually and really seemed to entertain Him. In fact, after one item had been presented to Him by yours truly He ordered the quantity which the material comprises to be executed and presented to Him piece by piece as it was done. And this became a daily routine until

His order was fulfilled. But, dear ones of His, as you will see from a Note attached to this material, I regard it only as a beginning. I look forward intensely to the time when beloved God will be entertained by Master-entertainers. In the meantime I hope my small contribution may give you all some pleasure.

Correction. I am asking Robert to open envelope and look thru the material so that he can better give you all an idea of it, on beloved Baba's Birthday.

Now, I must congratulate who was responsible for doing your Baba Christmas Card. It was an excellent idea and well executed. But it had one shortcoming which you should correct in your Birthday Greetings – it had no picture of beloved Baba. He is such a vain Man that He likes seeing pictures of Himself. Curious, isn't it? But then He is the only One and thing that actually exists – so I suppose it isn't so curious! Of course, what He really enjoys, is not seeing His own picture, but our thought of Him (His Form). Just as He doesn't like songs vaguely about God, but likes to hear His present Name – not even about Krishna or Mohammed, etc., but about Him now, BABA. So don't forget a picture in the Birthday Greetings. John did one last year that had quite a bit of "drawing" in it. And, of course, all hands should sign (I wrote sing – same thing) their names. If I were you, I do not think I would send Halwa (or such-like) this year, but put all your love into a very loving Greetings. And I think a nice "Card" is always better than a cable. After all, one cannot look at and enjoy the loving hand of a cable.

On the 11th of this month beloved Baba's health suddenly deteriorated alarmingly. It stayed this way for a week and then just as suddenly was normal again – whatever "normal" with Him is. "Normal" for the last 2 years (about) gives me the impression of a man who has finished his life-work and is now just filling in his remaining years with a few intimates, some of whom, spend most of their time trying to keep him interested in what goes on: but the man is also waiting for certain results from his life-work – the number of remaining years depending on these results. But with this Man, whatever one says is not it – and hence, His real life-story will never be written. It is not even a mystery – a mystery can be uncovered and explained – it is unfathomable. This last week there is a new turn in His appearance, He is looking very "strong". God knows what will happen next. I am rather reminded of 18 months ago (I think about) at Guruprasad when He started walking again – a fact which the doctors had said would be impossible – and He said, "I have been telling you the end is near – I must meet it on my feet". However, from odd things He has said lately the end is not immediately near. It wouldn't surprise us if He started a fresh period of activity – even striding up the road with the mandali running to keep up with Him, as in

early days of His Work.

I wish I could write you more about these things, but there is really nothing that one can say that might not tomorrow be contradicted. There is nothing tangible, as it were, that one can grasp. And if we survive the end, there will be damned little to then even say. He could make many things clear if He wished, but it seems that Avatar never does wish to make anything clear except the One thing – Truth.

All we can do is to love Him and keep ourselves occupied in thoughts of Him in our daily work, doing whatever we are doing as well as we can for Him.

How easy it is to make Him happy and to earn His blessing! Your fighting together to save His Place from the bush-fire made Him proud of you. This sort of thing not only is an enormous encouragement, but shows simply how simple the "spiritual path" is – it is nowhere but in our love and work together for Him. When this is grasped thoroughly all talk of spirituality or where one is, or even questioning oneself does one love or how can one love more, becomes just nonsense. When every length of timber sawn or nail driven in or earth turned or orange graded or meal cooked or dish washed or ball hit or gear-change made or type-writer key pressed is done for Baba and becomes a little song in one's heart, there will be nothing more to learn or question. The practice of these things is the real Workshop – and the New Art will arise from nowhere but from the perfection of the doing of these daily actions. There will come a time when Baba Concert Parties have gone out on the road and some member of an audience will say, "What a wonderful performance – it is different to anything we have before seen and heard." And another will say to him, "But you should go to Avatar's Abode and see how these people live!"

So, come on Workshop, blow, blow, blow,

And find that lovely Do-so-do.

Well, dear ones, it is 2 weeks since I started this letter, so I'd better bung it off.

Always, with all love and thousands of
Jai Babas,

Francis

Note: mention of a note attached – there wasn't one.

Letter provided by Bernard Bruford.

Document rehousing at Avatar's Abode

David Bowling – Convenor, Archives Committee

In July and August this year a group of enthusiastic volunteers gathered in the bookstore at Avatar's Abode to learn how to rehouse some of the precious documents in the Francis Brabazon collection. This project, partly funded through a minor Heritage Grant of \$2000 from the Sunshine Coast Council will assist the Avatar's Abode Trust to manage, preserve, digitise and make available to the public the document collection held at Avatar's Abode.

Sue Chapman, a Director of the UK Meher Baba Association with experience in India, the UK and the USA in archiving Baba collections, was sponsored by the Trust and visited from 21 July to 11 August and again from 25 August to 5 September.

During her stay Sue conducted document rehousing training for 13 new volunteers (10 women and 3 men) spread over a three week period. Sue has been a driving force in the redevelopment of the Meher Baba Association centre at Hammersmith Grove centre in London, the rehousing of the document collection, and the preservation and display of key items including Baba's coat and a pair of His sandals.

I had the good fortune to visit the



Sue appreciating a precious item in the collection.

centre in October and a highlight was seeing the beautiful way in which Baba's precious items are now on display to be appreciated by all. Sue was able to impart to the volunteers a deep sense of respect for the work they were undertaking, and generously shared her considerable knowledge and skills with all.

Since the completion of training rehousing sessions have been conducted at least 2 morning per week until early October and over 1,500

sheets of original documents have been cleaned, interleaved with acid free paper, placed into acid free paper folders, placed into acid free file folders and housed in acid free boxes. These boxes are now housed in a newly installed 4 bay compactus in the small archive room off the library. There are estimated to be at least 10,000 pages in the Francis Brabazon collection and this will take several years to rehouse.

Once documents are cleaned and rehoused they are ready for scanning. Scanning has commenced using an A3 scanner recently

purchased by the Trust and located in the bookstore. A photo scanner is also available for scanning photographs at high resolution. Once documents are scanned selected items will be transcribed and volunteers have already commenced this work. Once rehoused the archival documents, are stored in humidity and temperature controlled rooms and access is closely monitored and is restricted. In the longer term plan all documents will be catalogued into a searchable database. A team

of volunteers will be needed to undertake this work which will take a number of years.

As part of the conditions of the heritage grant a workshop on preserving small collections was offered to people in the Sunshine Coast region managing archival collections. On 2 September 13 people from 6 organisations plus 6 from the Baba community attended the half day workshop. Sue Chapman conducted the workshop with support from Ray Kerkhove and Geoff Gunther. Organisations represented included Chenrezig Institute, Buderim Historical Society, Discover Eumundi, Landsborough Historical Museum, St Joseph's Catholic Church Nambour, Salvation Army, and the Sunshine Coast Council Senior Heritage Officer.

Very positive written feedback was given by participants who were given a hands-on practical demonstration of document rehousing. They commented on the obvious loving care with which we approach this work. Future workshops are planned to enable others in the Sunshine Coast community to learn

from our experience. In a follow up visit to Chenrezig Buddhist Institute with Sue we were able to meet with the Librarian and learn of the archival work they are undertaking.

The Avatar's Abode Trust archives

includes documents, published material and books, photographs, film, video and audio material, artworks, relics, clothing, and items touched or given by Baba and His mandali,



Sue explaining the finer points of rehousing to John, Leigh, Tricia and Angela.



Sue working with Jeanette, Ian, Jim, Mehera, and Sue.

Continued on the next page

buildings of significance on the Abode, and sites of importance at the Abode. A broad range of archival knowledge and skill is needed in managing these items. Various sub-committees are being developed to support these archival activities.

Jim and Tricia Migdoll have generously offered to manage the archival publications and the cataloguing of all items in the main storage room and are ably assisted by Dr Geoff Gunther. Rod Tyson is helping with preserving the important vinyl and 78 records in the Francis Brabazon collection, and Alison Spark and Nadya Keating are developing the processes to support consistent transcription of key documents,

particularly Francis' letters. Gusi Carpenter and Jim Frisino are cataloguing and preserving over 1500 photographs in the collection. Jeanette Isaacs-Young and Kaye Lindsay are making archival support boards to better display and preserve some of our precious Baba relics. David Hobson has done a comprehensive catalogue of all 8mm and 16mm films and has assessed the need for immediate preservation of many films which have deteriorated in the sub-tropical climate.

This project has generated much interest from the wider Baba community about the importance of caring for, preserving and making accessible the documents in the

collection. It has highlighted the need for the Trust to consider the longer term requirements for adequate storage, management and display of the existing collection and as more items are donated to the collection in the future.

"In centuries to come, the things that Avatar Meher Baba touched or used or wore, the places he visited, the pictures and films of Him, the letters He wrote, and other objects and materials bearing the personal imprint of His Humanity will all serve as tangible links for savouring the fragrance of His physical Presence and for remembering His life as Man. The written communication between Meher Baba's early Australian disciples and Meher Baba, and with His mandali, their published and unpublished writings, and their artistic works also form an integral part of the Avatar's Abode Trust collection."

Archive Committee Terms of Reference

It has been a privilege to work with the volunteers and exciting to see how much enthusiasm the project has generated. I look forward to sharing further news in the near future.



Ian and Jim, white gloves on, rehousing.

Don't worry, be happy

In every life we have some trouble

But when you worry, you make it
double

Don't worry, be happy

Don't worry, be happy now

Bobby McFerrin

Mahabaleshwar

Peter Rowan

We do not usually associate Mahabaleshwar with ancient spiritual lore but it is this very substructure which gives this wonderful evergreen plateau its historic importance.

Even today if one takes the trouble to dig deeper than the 19th century of the British Raj who made it their summer retreat you will find evidence of a place of important pilgrimage for the pious Hindu and more than probably for the practicing esoteric yogi of yore, I will comment further with some of my observations regarding this insight as we look with more depth into the spiritual background of this once isolated place of centuries ago.

It has been known at least from the 12th century that Mahabaleshwar had a unique geographic importance as the location of the conjunction and convergence of five rivers,

a phenomenon which is doubly compounded by the fact that Mahabaleshwar is on a plateau about fourteen hundred metres above sea level and bound by valleys on all sides.

After these five rivers converge they form a single river which flows to the valley below and becomes India's fourth largest river in terms of inflow and is known as the River Krishna.¹ I must mention here that in India the major rivers are accorded a place of sanctity and are thought of in the feminine as the fecundating principle of the Shaktic life-force, hence the Krishna River is as often known in the feminine as Krishnabai.

The convergence of the five rivers on the plateau of Mahabaleshwar is known as Panchganga; in the *Sanskrit* panch = five, ganga = holy river.

Avatar Meher Baba spent much of

His time in Mahabaleshwar over almost a thirty year period, the first recorded visit being in 1930 and the last 1958, in fact it would appear that Beloved Baba gave probably more consistent time to Mahabaleshwar than anywhere else outside of Meherabad.

The place today known as Mahabaleshwar is not the holy place of pilgrimage, the *Kshetra* Mahabaleshwar of ancient times, but a fairly tawdry tinsel town lined with colourful tat, strawberry juice, amazingly bright iridescent shoes and an ever constant moving horde of escapers from the twenty million plus city of Mumbai which is only a few hours away.

One may ask where then is the genuine Mahabaleshwar, it's less than 10 km away! To get there is not difficult, you may be able to catch the very infrequent bus but I have found

in the many times I have been there by far the easiest and not expensive option is to hire a taxi for a few hours to take you to what is called euphemistically Old Mahabaleshwar, a different world where the old Raj and Parsi mansions are dotted over the countryside and where wonderful scenic views can be enjoyed such as Arthurs Seat, where the famous photograph of our Beloved Meher Baba with arms outstretched on an iron railing with the valley behind was taken.

Visiting Old Mahabaleshwar by bus, taxi or car takes one to a large open car park after about



Ananda at Mahadev Temple, Mahabaleshwar, 2009. Photo: Peter Rowan.

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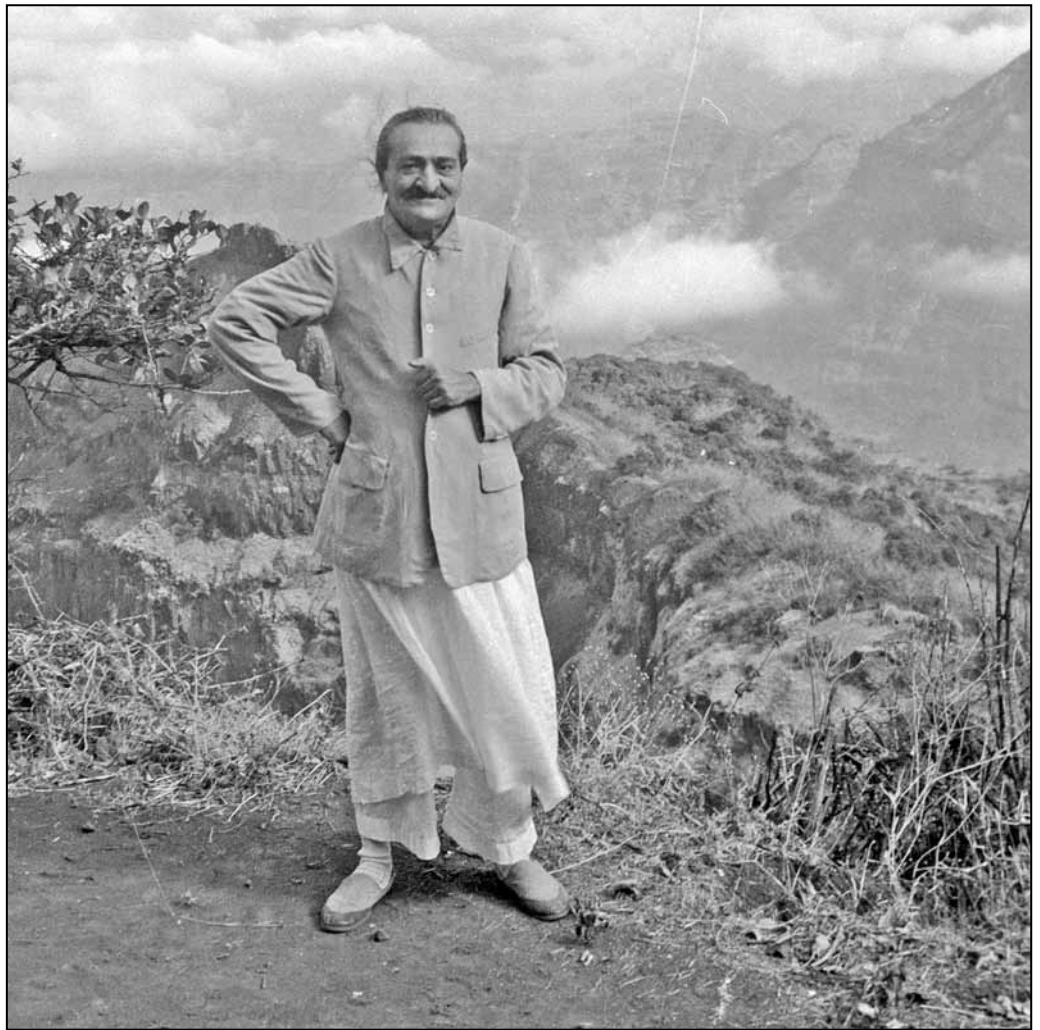
a twenty minute trip. Orienting oneself is quite easy as the modest human traffic is naturally issued up the hill above the car park by a reasonably wide road with shops of a somewhat sober nature on either side. This road is the pilgrim road to Panchganga Temple, an eight hundred year old enclosure which frames and sanctifies the five rivers emerging in a steady stream above the plateau's surface.

A temple to Krishna is inside the enclosure with a stone cow recessed on a platform in a large tank from whose mouth the emergent Krishna River flows down through the tank and back underground then further back down the slope beyond the car park into a valley to begin its twelve hundred and ninety mile journey across a large part of the sub-continent.

Immediately above this valley is where our story actually begins with Avatar Meher Baba, when in 1930 He made His first recorded journey to Mahabaleshwar and visited what is known as Mahadev Temple perched in antiquated majestic glory above the Krishnabai.

We read in *LORD MEHER*, "On Wednesday, 30 April 1930, Baba and some of the mandali rode in the Buick to Mahabaleshwar to see a Hindu Mahadev Temple called *Gaimukh* (cows mouth). The squat temple encloses a stone cow at one end of a pool of water. From the cows mouth a stream of water pours out and runs into the pool, which overflows down a plateau into the valley. This is the traditional source of the Krishna River and its tributaries."²

I will attempt to describe this temple to Lord Shiva in some detail and



Meher Baba, May 1954, Mahabaleshwar, India. Photographer: Jangoo Irani. © MN Publications.

hopefully give a lasting impression as to why a trip to Mahabaleshwar is not complete unless one visits this site which Beloved Baba accorded significance to by His presence and which in my view definitely gives Mahabaleshwar its spiritual *raison-d'être*.

Mahadev Temple is a mere fifteen minute walk down a forlorn dirt track below the car park and is not accessible except by foot, it is not signposted nor accorded in any way a value added attraction to the average Mumbai holiday maker or pilgrim wanting to take home their holy water from Panchganga, and so is rarely visited except by a few; most don't even know it is there.

In asking why it isn't given more

holy regard the answer is very simple, its location immediately on and above the outflow to Krishnabai and the unbelievable Mahabaleshwar monsoon has made this temple over the millennia unsuitable for general use because of inundation with water from below and above, even in the driest periods it is dank and moisture logged with stalactitic formations jutting out from its inside upper structure, yet this charming and evocative place is still wholly intact and retains all its original characteristics of a thousand years, and its isolated location on a ledge high above the river is breathtakingly beautiful.

One must approach the entrance to the temple by turning away from the wonderful view, what is seen is a

predominantly low set structure built in dark grey layered stone in the simple form of a quadrangle with a small tank at centre and a smallish stone cow, similar to the Panchganga cow, with water issuing from its mouth. On either side of the tank is a covered walkway with columns, and then one sees the inner sanctum containing a wondrous Shiva Lingam/Yoni resting on another yoni of larger proportions recessed into a shallow hollow of water with marvellous rearing cobras carved around its base perimeter.

This particular double yoni cobra motif is unique as to my general knowledge of Indian temples is concerned, having visited perhaps one hundred and fifty ancient temples in my travels throughout the length and breadth of the country.

On close inspection of its architectural nuances one would say it is certainly in the classic mode but very simple in its structural design for the usage it was built for, which was for propitiation of Shakti the primal goddess attending Shiva on the base yoni which sits in the hollow containing Krishnabai's gentle inflow.

In the highest Vedic spiritual philosophy yoni is thought of as the creative force that moves through the entire universe, and is the mystic symbol of Devi, the Divine Mother,³ whereas the lingam is seen as the prime symbol of the energy and universal potentiality of Mahadev, the Great God Shiva;⁴ therefore linga and yoni united represents the non-duality of immanent reality and the possibility of perfect transcendence.

As the observant eye accustoms itself to the mystery of this ancient place and we wander its precincts one becomes aware that there are rearing cobras with hoods fully extended emerging from

along the walkway on the approach to the sanctum, also other symbolic representations are seen of the unitive life force through the serpent, or Kundalini Shakti.

The key to my full realization of the purpose of this Shiva temple was found on the bottom section of the wall at the outside rear, here one sees the only fully mobilized carving in relief to be found, it is a relatively small but splendid representation of the primal goddess Kundalini Shakti with her nascent cobra self above her head, she has delightful feminine features, flowing hair, and her body is in snake formation with *Ida* and *Pingala*, the primal channels of resurgent spiritual energy resting in the crook of each arm as young and attentive cobras.

Avatar Meher Baba has told us, "Kundalini is the name for the power latent in the individual soul"⁵, also, "The power of Kundalini is the same cobra that hangs coiled around Shiva's neck."⁶

Of course many other features of my favourite Mahabaleshwar temple could be expounded upon but for now I would like to propound on the name Mahadev and Mahabaleshwar as their meanings are explained in the ancient *Sanskrit*; *Mahadev* literally means 'Great-God', whereas in combination Mahabaleshwar means, *Maha* Great, *Bal* Powerful and (*I*)*shwar* Lord or Ruler.⁷

Avatar Meher Baba spent so many years working, travelling and resting in the Mahabaleshwar area, so I will content myself with mentioning just a few of the more obvious activities of importance during our Beloved's visits to this cool retreat from the hot Maharashtra summer.

It certainly wasn't for mere relaxation that Baba had a mast-ashram at

Mahabaleshwar; secluded Himself for one hundred days; spent part of the New-Life here; stepped out of the New-Life for a short period and gave darshan to two hundred lovers; gave darshan to Mahabaleshwar villagers; dictated parts of *GOD SPEAKS*; did not sleep for twenty one nights but listened to the poetry of Hafiz; washed the feet of one hundred poor and gave each ten rupees prasad.

Baba's dear mother died whilst He was here also.

In early 1951 at Mahabaleshwar during the New Life, Baba was in extremely weak physical condition and suffering greatly, saying He was in a state of helplessness. It was at this time He gave humanity His timeless message which ends with "... This New-Life will live by itself eternally, even if there is no one to live it."⁸

At Mahabaleshwar in January 1954 our Beloved dictated this delightful short poem:

If understood, life is merely a jest.

If misunderstood, life becomes a pest.

If overcome, life is at rest.

For pilgrims on the path, life is a test.

*When annihilated through love, life is at its best.*⁹

And of particular interest to Australia is Baba's message from Mahabaleshwar April 1958 prior to coming to Avatar's Abode in June 1958, in which He compassionately tells us, "I want this Sahavas to be above all a close companionship between your Beloved and His lovers"¹⁰.

References

1. Krishna River/Wikipedia
2. LORD MEHER online p 1172
3. Yoni/Wikipedia
4. Lingam/Wikipedia

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Meherabad electricity - green solar power

Paul Morris – Electrician, Australia

As anyone who has visited Meherabad will know, there is the convenience of near continuous electricity. However, most people in India also endure frequent power cuts, and accept being at times without power for eight to sixteen hours per day. During cuts, the power supply at Meherabad is supported by using a stand-by diesel generator and having a better than normal, expensive connection to the nearby Electricity Distribution Company.

In 1938 Baba asked Minoo Barucha to electrify Meherabad. Some of that work was done on the Hill during the major “Meher Retreat” reconstruction of 1938. Some of the old wiring attached to wooden battens of the “Tin Shed” was still there in the 1970s.

But the permanent electrification of Meherabad did not happen until the late 1970s. The board of trustees (except for Padri) felt that it was time to permanently electrify Meherabad since so much was being invested in the new Pilgrim Centre under construction. Minoo Bharucha had come to stay at Meherabad after 1969 and was ready to fulfil Baba’s request to electrify Meherabad.

Adi K. Irani threw the main switch at the Meher Pilgrim Center for the public electrical supply one day during February or March of 1978. The power supply during those first years of operation was unreliable. During the few hours each day when electricity was available, the voltage would often be very low. Therefore, electric motors could not be safely used. But in 1983



Minoo Bharucha, Eruch, Feram, Meherjee, Meher Baba, Elcha, Dhake, 6 March 1960, Khushru Quarters, Ahmednagar. Photographer: Panday. © MN Publications.

James Cox and other Meher Baba lovers donated additional funds so that a sub-station with transformers could be built at Meherabad. After that, electric water pumps were gradually installed around Meherabad, which also improved the capacity for water distribution. Minoo continued to direct the work of electrical infrastructure into his late 80s.

The power supply to Meherabad sub-station is high voltage and with suitable transformers it is converted to low voltage (415V same as Australia). This helps to maintain consistent voltage power. However, The Trust is considered to be a commercial entity by the power company, and as such the charge for power is much higher than the rate for domestic consumers.

It is interesting to note that the cost of electricity to the Trust (Approx. 25 cents per unit) is the same as Australia. And that the cost of diesel fuel for the

stand-by generator is also high, approx. AU\$ 1.15 per litre.

Added up, Meherabad’s electricity costs are currently around 3 million rupees (Rs. 30 lakhs) per year. When converted, that equals about \$60,000 Australian Dollars or \$45,000 U.S. Dollars per year.

In January 2014, Power monitoring was installed into the main substation for MPR and MeM (the Archives Building) with the aim of measuring the amount of power used at each hour of the day, at these locations. The overall aim being to facilitate the planning of a strategy that addresses high electricity costs and optimum power quality at Meherabad.

Lately this data has been used to research types of technology that could assist Meherabad.

An excerpt from the Trust Deed referring to water states that –
“2. Preference to be given as far as

feasible to the undernoted illustrative items, namely:

- (a) Digging of a well or wells and/or obtaining independent water supply from available public resources;
- (b) The provision of shelters or accommodation for the visitors;”

These examples gave scope to consider using the same approach of achieving ‘independence’ with the electricity supply at Meherabad. This is topical and with advancements in technology and the great reduction in installation costs, there is discussion that Meherabad should install Solar Power.

Any planning for current and future improvement to Meherabad electricity will consider:

That large increases in pilgrim numbers could occur at any time resulting in sudden spikes in consumption. E.G. Sai Baba’s Shirdi has to rely on 42 Diesel generators.

That Meherabad’s historic integrity needs to be maintained. There was no electricity at Meherabad while Meher Baba was there. Generators were hired for Sahavas Programs.

The future installation of underground power lines etc.

That ongoing costs will become an increasing burden to the Trust.

Meherabad Solar Scheme

Since Meherabad is positioned in the top 10% for Global Horizontal Irradiance (GHI) on the Earth with about 5-6kWh per sq. meter per day average per 1 kW of solar panels, it is perfectly placed to generate electricity



Mehera cutting a cake in the shape of a light bulb to celebrate the inauguration of electricity at Meherabad, 24 May 1977, Upper Meherabad. Photographer: David Fenster. © MN Publications.

from the Sun very successfully. That equates to 66 rupees or Au\$1.20 per 4x 250W panels per day. Because the sun only shines half the day, a realistic outcome from a Solar Panel solution is to reduce a \$200 per day cost to \$100.

Achieving that would require 400 solar panels.

It is proposed to initially install solar panels on MeM (Archive Building) where a large roof is available and demand for power is greatest during the day.



‘Enphase S270’ Inverter.

If the installation of solar panels at the MeM (Archive Building) is successful, then similar installations can be done at MPR and Hostels at Lower Meherabad as these buildings have roofs large enough, secure enough and are located where greatest benefit to the Meherabad grid can be achieved.

Solar Power will begin Meherabad’s independence from the power company, pay for itself in 5 years, reduce reliance on loud, polluting diesel generators; and help establish an alternative to hiring quick fix additional generators when the inevitable masses come on pilgrimage to the Avatar of the Age.

After years of experience and solar power research in Australia, the ‘*Enphase S270*’ appears to be the most suitable Inverter. This cutting edge technology from the USA fits

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under each solar panel and has many virtues that will deliver expandable, monitorable, cost effective and reliable technology to Meherabad for many years.

As for Solar Panels, Tier 1 SolarPanels (high quality) are now manufactured and available in India. While the solar panels can be procured locally, 'Enphase S270' Inverters are currently not available in India, they will have to be imported.

Importing a large quantity of Inverters is likely to lead to problems such as official permission from the Government and customs clearance etc.

At a recent meeting with Shridhar Kelkar, the Chairman of the

AMBPPCT (Trust), when he was here in Australia, I floated the idea of assisting Baba lovers who are intending to visit Meherabad, in buying one compact Enphase Micro Inverter and carrying it to Meherabad. It could be a loving donation. Shridhar approved of the concept.

I gave Shridhar an inverter to take back to Meherabad. He travelled back to India through Hong Kong, where he stayed about a week. He was able to bring that Inverter in his check in baggage without any difficulty. These inverters are quite compact.

In Australia I am arranging for L & H Electrical Wholesalers who have branches all over Australia to supply inverters on my account to anyone

wanting to assist in this endeavour. Either as carriers or being donors as well as carriers.

If you can't afford the cost of purchasing and donating then you can charge it to my account and the Trust will reimburse me. Carriage of an inverter is the main thing. One inverter per pilgrim would soon add up.

The cost of one unit is AU\$ 170.00 plus postage to you. One inverter can be easily carried in travel baggage. It weighs just 2kg.

So we can all help put Meherabad on Solar Power, one inverter at a time.

Anyone who wants to participate please email me at paul@whae.com.au

Or you can phone me to discuss it on my mobile 0429 310 169 (Australia). If calling from outside of Australia then it's +61429 310 169.

Jai Meher Baba.

PS: The above covers carriage of inverters from Australia to Meherabad. This inverter being an American product, can also be obtained in the USA and carried by USA to Meherabad pilgrims. The process of carriage from USA is still being organised. Again, feel free to get in touch with me via my email or mobile phone.

Note Historical information by Peter Nordeen.*



Power monitoring measures the amount of power used each hour of the day at the MPR and MeM (the Archives Building), Upper Meherabad.



*Baba and Mehera in the East Room, Meherabad. Baba is dressed for his birthday, February, 1938.
Photographer: Elizabeth Patterson. Courtesy of MSI Collection India.*

Baba's Birthday 1938

.... Baba's birthday was celebrated at two places separately — on Meherabad Hill by the women and in lower Meherabad by the men. Only a few of the Western women were allowed to come down the hill and observe the celebrations there.

Baba's feet were washed with milk and saffron on the early morning of his 44th birthday (according to the Zoroastrian calendar) Sunday, 20 February

1938. Afterward, at eight o'clock, the darshan program at lower Meherabad started and continued until evening. Baba handed out prasada with both hands to the hordes of people who had come, amidst the singing of bhajans, praising God in all His mercy for allowing them to participate in this momentous day.

As Aghe described, "The atmosphere in Meherabad was redolent with the fragrance of Wine, and people looked intoxicated. The Wine of Meherabad is quite distinct; the deserving taste only a cupful after ages! The Tavern Keeper makes sure that its fragrance spreads throughout the world, bringing in its wake a transformation of consciousness, which makes the Avataric age quite unlike any other!"

On Monday, 21 February, a free feast was given to 5,000 poor villagers from the surrounding areas. Baba personally distributed laddoos to the multitude. Afterward, the guests departed with longing in their hearts. But they carried the bliss of Meherabad back to their homes, where the joyous feeling of being in Baba's presence stayed with them for days to come....

*Extract from LORD MEHER Online Edition Page 1901
Copyright © 1979-2001, Avatar Meher Baba Perpetual
Public Charitable Trust, Ahmednagar, India.*

Laddoo: a ball shaped indian sweet.

Because I see my shadow I know love's sun has risen.

Because I see my shadow I know love's sun has risen.
But my fascination with my shadow has
become my prison.

My shadow goes out from me and turns back and beckons,
Come! Let us dance together along new horizons.

I answer, Invite me no more my sweet little witch;
Many times I have danced out with you — into a ditch!

We said our love will awaken the earth to a new dawn:
But my spirit blew only cracked notes on its wilted horn.

I will sit out my prison-sitting in my heart's corridor;
At midday your beauty will be buried beneath this floor.

For although my prison has thick walls, it has no roof —
And of love's sun's glory mid-day
will bring burning proof.

Not only you, darling Shadow, will have vanished —
but the horn of the sun
Will bring down these walls, and I and my true Beloved
will be one.

Francis Brabazon

THE BELOVED IS ALL IN ALL - page 12
http://ambppct.org/Book_Files/The_Beloved.pdf

Meher Baba about 'isms'...

Meher Baba

I have no connection with politics. All religions are equal to me, and all castes and creeds are dear to me.

But, although I appreciate all "isms," religious and political parties for the many good things that they seek to achieve, I do not and cannot belong to any of these "isms," religious or political parties.

For the Absolute Truth, while equally including them, transcends all of them, and leaves no room for separate divisions which are all equally false. The unity of all life is integral and indivisible. It remains unassailable and inviolable in spite of all conceivable ideological differences.

I am equally approachable to one and all, big and small.

To saints who rise and to sinners who fall,

Through all the various paths that give the Divine Call.

I am approachable alike to saint whom I adore

And to sinner whom I am for,

And equally through Sufism, Vedantism, Christianity,

Or Zoroastrianism and Buddhism, and other "isms"

Of any kind and also directly through no medium of "isms" at all!

LORD MEHER Online, 1952 – p.p.3191 and 3192

© AMBPPCT

An explanation of the present period of Baba's work

Eruch Jessawala

"Maya is God's infinite shadow. To use an analogy, when the sun appears to be setting over the horizon, the shadow projected by any object appears to grow longer till it becomes much bigger than the object itself. But when the sun is directly overhead, the shadow disappears and is 'trampled' underfoot of the object, as it were. Thus it is, in this phase of Baba's helplessness and humiliation that He tells us of, that the sun's rays appear faint and weak and the shadow appears larger and more potent than that which creates the shadow seemingly overriding it in all proportions. But when God (the Sun) is at His zenith or mid-heaven at the time of His manifestation, Maya, the shadow, disappears, being virtually non-existent and powerless, and the object receives the full and direct force of the Sun. This is victory over Maya, when ignorance and darkness disappear in the glory of God's manifestation."

THE AWAKENER, Vol 7, Number 3, Third Quarter, 1961, pg. 8

A Kali Yuga story

The Kali Yuga is the last of four “yugas” or ages according to Hindu tradition. The Satya Yuga Golden Age, the Treta Yuga Silver Age, the Dwapara Yuga Bronze Age.

The “Kali Yuga or Iron Age” is the fourth, and present age or cycle of time. Said to be the age of darkness, the age in which ignorance of spiritual truth is at its height. – Ed.

Once, four of the five Pandavas (Yudhishtira was not present) asked Krishna: “What is The Kali Yuga and what will happen during the Kali Yuga?”

Krishna smiled and said “Let me demonstrate to you, the situation of The Kali Yuga.” He took a bow and four arrows and shot them in four directions and ordered the four Pandavas to go and bring them back. Each of the four Pandavas went off in the four different directions to search for the arrows.

When Arjuna found an arrow, he heard a very sweet voice. He turned around and saw a cuckoo singing in a spellbinding voice but was also eating flesh of a live rabbit which was in great pain. Arjuna was very surprised and shocked to see such a gory act by such a divine bird and he left the place immediately.

Bhima also found an arrow. It was at a place, where five wells were situated. Four of the wells were surrounding a single well. The four wells were overflowing with clean sweet water, as if they were not able to hold all the water they contained. But surprisingly the well in the middle of these four overflowing wells was completely empty. Bhima was puzzled at this sight.

Nakula was returning to Krishna

after picking up the arrow he had located. He stopped at a place where a cow was about to give birth. After giving birth the cow started licking the calf but continued to lick it even after the calf was clean. With great difficulty people were able to separate them but by that time the calf was injured badly. Nakula was puzzled by the behaviour of such a calm animal.

Sahadeva found the arrow which had fallen near a mountain and there he saw a big boulder falling. As it fell, the boulder was crushing the rocks and big trees on its way down. But then, the same boulder was just stopped by a small plant. Sahadeva was amazed at this sight.

All the Pandavas asked Krishna to explain the meaning of these incidents. Krishna smiled and started telling them...

“Arjuna, in the Kali Yuga, the priests will have very sweet voices and they will also have great knowledge but they will exploit devotees the same way the cuckoo was doing with the rabbit.

Bhima, during the Kali Yuga, the poor will live among rich, and those rich will have enormous amount of wealth which will actually overflow but they will not offer a single penny to the poor. Just as the four wells didn't have a single drop of water for the empty well.

Nakula, in the Kali Yuga, parents will love their children so much that their love will actually spoil them and will destroy their lives similar to the love shown by the cow to her newborn calf.

Sahadeva, in the Kali Yuga people will fail in terms of character, like the boulder at the mountain they will

not be stopped by anyone ... only repeating the name of God will be able to save them from doom, just like the little plant stopped the boulder from falling further.”

Source unknown.

For more detail: The Mahabharata, one of the two major Sanskrit epics of ancient India. (the other is the Ramayana). The Mahabharata is an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes. <https://en.wikipedia.org/wiki/Mahabharata>

Another source: <http://www.bibhudevamisra.com/2012/07/end-of-kali-yuga-in-2025-unraveling.html>

Dear God

Let me sit with You dear God
for just a few moments
before I walk into my day
I have nothing to offer but my heart
no baskets of flowers and sweets
to sublimely lay at Your feet
So I will lay down my head
and You may take that
Make it Yours
like all the ones on Kali's
necklace that have
surrendered their egos
to a far greater power
the power that dances
the universe in
and out of creation
While I take these tiny steps
in my day
Every day practicing
the dance of waking up
of being fully awake
to You in every breath

Marla Faith

There Are Times And Moments, Baba

There are times and moments, Baba, riven by the light,
that bounce down from the stars, footloose in the rink of night,
that break our icy composure with a fiery jump and a start,
perchance composed of Love, Baba, perchance a bounding hart,
perhaps like a rearing horse, perhaps like a rampant lion,
more like your starry eyes, Baba, more like your will of iron.

*Michael J. Reilly
Queensland Australia*

The Tomb

Bats zoom past
swooping and circling
as I stand just outside
the circle of light
that is your tomb.

I have no supersonic device
for finding my way
in the night. I clutch
at things that are not there.

Oh Meher, won't you
lead me home?

*Alice H. Klein
WHAT THE HEART
WANTS
- page 82*

Who Didn't Die

Hey pandits, who didn't die?
If you find out, tell me.

Brahma, Vishnu and Shiva died,
Parvati's son Ganesha died,
so many suns and moons died,
Hanuman the bridgebuilder died.
One, the Original, didn't die.

No fall, no rise.
Kabir says, that one never dies.

*Kabir
THE BIJAK OF KABIR
Translated by Linda Hess
& Shukdev Singh*

riven: split or torn apart violently.
hart: adult male deer.

Let His Glory

pray work rest
dance dream
wear a scarf

because one loves God

be bold be meek
turn the other cheek
because one loves God

beg camp revamp
write a letter
get a postage stamp

write a tribute to Him
a mass a communion hymn
because one loves God

draw the water at the well
take a drop from the wishing well
don't be afraid
if you tire for a spell

because one loves God

kiss the wound
you found
hear the holy sound
let His glory
in your heart resound

because you love God.

*Sharon Lia Robinson
March 30, 2016
St. Mary Star of the Sea
Centering Prayer*

I believe in kindness. Also
in mischief. Also in singing,
especially when singing is
not necessarily prescribed.

*Mary Oliver
Poet*

Death Is Not The End

When you're sad and when you're lonely
And you haven't got a friend
Just remember that death is not the end
And all that you've held sacred
Falls down and does not mend
Just remember that death is not the end
Not the end, not the end
Just remember that death is not the end

When you're standing at the crossroads
That you cannot comprehend
Just remember that death is not the end
And all your dreams have vanished
And you don't know what's up the bend
Just remember that death is not the end
Not the end, not the end
Just remember that death is not the end

When the storm clouds gather 'round you
And heavy rains descend
Just remember that death is not the end
And there's no one there to comfort you
With a helpin' hand to lend
Just remember that death is not the end
Not the end, not the end
Just remember that death is not the end

Oh, the tree of life is growing
Where the spirit never dies
And the bright light of salvation shines
In dark and empty skies

When the cities are on fire
With the burning flesh of men
Just remember that death is not the end
And you search in vain to find
Just one law-abiding citizen
Just remember that death is not the end
Not the end, not the end
Just remember that death is not the end

*Rob Allen Zimmerman
1988*

Eruch Ghazal

“Eruch was the rock who said the Master dropped his body,
to live forever in our hearts and minds without threnody.

The Master lives by the breath that breathes his living name,
not by the lament that he has gone or quit his game.

The Master is here and now in the path of remembrance;
he is the lover now present in the rhythm of time’s dance.

It is the Master’s longing for us that inspires the heart,
to find with joy a presence we are ever loath to part.

The diamond love of the eternally living Perfect One,
lights our way with a thousand glances shining like the Sun.

Eruch had a perfect memory that was never sentimental;
the focus of his mind on the moment was monumental.

If there is one man who brings tears to Darvish’s eyes,
it is the lifelong servant of the Master who never dies!”

Bill Gannett

Eruch: Eruch Jessawala, lifelong disciple of Avatar Meher Baba.
Threnody: a lament.

Ghazal #24 - Ghazals For The Friend

I often think of my favourite actress, God’s own sister;
She possessed a bright wit, and was beauty’s great lover.

As a little girl, she was a jump rope champion;
She was the Beloved’s Mehera’s lifelong companion.

What a pride she had in pirouetting on a dime!
She was a verbal master, and an excellent mime.

She encouraged me in the study of Persian language;
She herself spoke simple Dari with great advantage.

Her cheerfulness was astonishing and delightful;
Immense patience made her fabulously skilful.

To be God’s sister was not easy, I heard her once say;
She was a serious student who had mastered life’s play.

Mani is a jewel who still sparkles in Darvish’s mind;
Most of all, I think of her as someone very kind.

Bill Gannett

Dari: a form of Persian

[http://www.darvishkhanwrites.com/2013/12/15/
ghazal-24-from-ghazals-for-the-friend-by-bill-
gannett/](http://www.darvishkhanwrites.com/2013/12/15/ghazal-24-from-ghazals-for-the-friend-by-bill-gannett/)

*A literary blog dedicated to the Awakener- Avatar Meher
Baba*

A Dialogue Of Youth And Age

“Who’ll read your stories?” the Old Man asked.
“No one cares, unless you’re famous!”
“It’s God’s life we’re living on Earth,” said Youth.
“Nothing will ever tame us!”

“The world is run by Money,” said Old.
“I don’t see any God.
Even the Rabbi doesn’t believe.
We end up in the sod.”

“Beauty’s in every Now,” said Youth.
“In every step we take!
God roots for us to walk a Path
of Living Spirit—and Wake!”

“You may be right, you may be right,”
The old man said with a sigh.
“But if so, I’ll never admit it.
Not till the day I die.”

“The world’s run by Love,” Youth said.
“You knew that once—you did!
It’s just that you suffered some great defeat,
And after that, you hid.”

Now Old is gone, and Youth’s become Age,
Still trying to stay on that Road.
He knows more now, knows how hard it is
To keep the spirit unbowed.

*Max Reif
15-06-2016*

I Worried

I worried a lot. Will the garden grow, will the rivers
flow in the right direction, will the earth turn
as it was taught, and if not, how shall
I correct it?

Was I right, was I wrong, will I be forgiven,
can I do better?

Will I ever be able to sing, even the sparrows
can do it and I am, well,
hopeless.

Is my eyesight fading or am I just imagining it,
am I going to get rheumatism,
lockjaw, dementia?

Finally I saw that worrying had come to nothing.
And gave it up. And took my old body
and went out into the morning,
and sang.

Mary Oliver

7 Stars To Morning

By Francis Brabazon

BOOK REVIEW

Jeanne Robert Foster

Francis Brabazon, author of “*Journey with God*” and “*Early Poems*,” gives us songs of life and fire in his new book, “*7 Stars To Morning*.”

These poems vitally concern all those who love poetry for its own sake and also those who cherish it for its interpretative power and prophetic approach to the mysteries of life. On the physical plane, his title poem refers to the bright stars that adorn the southern sky; metaphysically, these stars typify the Planes that the seeker must eventually find are in the domain of duality and illusion and which must be blotted out when man becomes unified with Divine Reality.

The dedication refers to the One Who “draws a line in the shape of a heart around space, and suffers the

limitation of form in order that the devotees may know Him.” The poems follow the high tradition of Blake and Yeats in that their symbolic language draws its power from divinely revealed Truth. The ten sections of the volume include “Music of Earth,” “Dawn Through to Sunrise,” “The Stone Masons,” and “Child Songs.” Together with the others, they present the poet’s conception of a new day and a new humanity, an upsurge of spiritual life as it has been revealed to the world by an Avatar.

Whether you read Francis Brabazon’s poems as fine examples of the newer, more subtle poetic forms, or as poesy inspired by a Master that leads to a closer relationship with God, they are moving and illuminating. Some

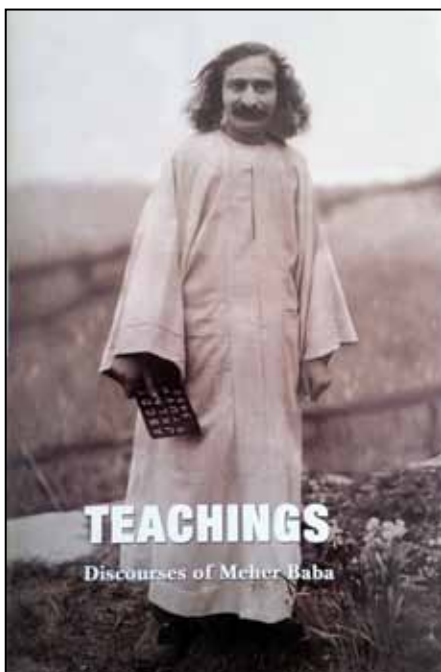
modern poetry is complex and difficult of immediate comprehension. The poems of “*7 Stars To Morning*” are profound, but at the same time, lucid and exact of phrase, and reveal a most sensitive use of language. They may be classified as “organic poetry” in the sense that the poems have an organic life of their own within a multi-dimensional structure and bring instant images to the reader’s mind.

Mr. Brabazon has stated, in the single prose section “Art as Practice of Devotion,” that “art is a method of practicing devotion to the True Teacher, Who is the supreme Artist; the whole universe being His creation and man His most finished work.” Again, that pure creativeness achieved as a means of revealing love for others becomes a “vehicle for their emancipation,” and that man must perceive that his works have no real existence except in God.

As a whole, the poems of this distinguished collection record the illumination of the human mind and the extension of human vision into eternal Truth because of contact with the Master. They will pour a reviving leaven into modern poetic art.

THE AWAKENER MAGAZINE
Volume 4, Number 3,
Spring /Summer 1957- p. 41, 42

<http://www.theawakenermagazine.org/>



Teachings – Discourses of Meher Baba

Teachings is a collection of selected discourses and messages by Meher Baba that have been published in the *Glow International* magazine over the past 50 years.

There is no overlap in the content of this book with Meher Baba’s book, *Discourses*.

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Listen, Humanity!

By Meher Baba

Narrated and Edited by Don Stevens

Filis Frederick

It is fitting that after “*God Speaks*” comes “*Listen, Humanity!*” Meher Baba is “the Silent One,” yet, how he has enlivened our hearts and minds through the years by his incomparable teachings and messages!

Sometimes the shortest are the most poignant, such as “It is Love alone which can lift the veil between a lover and the Beloved. Believe me, you and I remain divided by nothing but the veil of you, yourself!”

Or, “From the beginning of all beginnings, I have been saying, I say it now, and to the end of ends I will say it, *that he who loves God, becomes God.*”

There are hundreds of such spiritual gems in this, new book *about Baba and by Baba*. Lovingly put together by Don Stevens at Baba’s own request. Don was one of the few lucky Westerners to be present at the Indian Sahavas meetings in November, 1955.

His lively, humorous, and vivid report of the meetings, complete with Baba’s intimate talks to the “*sahavasis*,” comprises the first section of his book. The second section is taken up by Meher Baba’s discourses on a variety of fascinating spiritual subjects, many not touched on in previous material; such as the different types of death and their reaction on the individual: how we reincarnate; the various types of yoga; the true meaning of sleeping and waking, the art of spiritual freedom, the emerging new humanity, and so forth, all dictated by Baba at various

periods but woven by Don into consecutive reading order.

These discourses will appeal more immediately to the reader than the more difficult cosmology of “*God Speaks*” and in fact are excellent supplementary reading to that great work.

In the third section, Don tackles the “prickly” subject of Baba’s *Avatarhood or Christhood*, and comes off surprisingly well. By presenting his own personal viewpoint, rather than lofty clichés, he stimulates interest—dissension surely—but a lively awareness at least. Since all Baba-lovers get this question “thrown” at them frequently, it is good to see how one batter-up returns the ball.

Don has wisely quoted Baba’s own statements on the subject, especially his messages “The Highest of the High” and the three 1954 Darshan Messages, first published by *The Awakener*. We wish, however, he had included more from Baba’s discourse, “The Avatar.”

As a sort of cherry on the whipped-cream treat of all the preceding pages, the last appendix contains many new glimpses into Baba’s life as told by himself at the *sahavas* meetings. They make one long for more; and wish, somehow, the Beloved could be prevailed upon to tell us more of his own “God-biography!” Perhaps the book that is to be published after his death holds some of these same

precious glimpses into the unknown world of Realization.

The Beloved himself wished me to write some kind of prereview of “*Listen, Humanity!*” and acquaint you with its contents. I cannot whet your appetite more than by listing them in full:

Preface and Introduction by Don Stevens.

Foreword by Meher Baba.

Part I: The Sahavas Programs: Meherabad; The First Day; The Toe of The Master; Washing the Feet of the Poor; Lighting the Dhuni; Some Smiles, Some Tears.

Part II: Life and the Path: Death and Immortality; The Cycle of Sleep and Waking; The Origins and Effects of War; The New World Culture; Notes On Freedom The Ways to the Path and Its States and Stages; Attitudes for Aspirants and Other Groups; Love and God; Help to Others.

Part III: Avatarhood: Personal Relationship; General Atmospheres; Baba Discusses Avatarhood.

Appendix I: Directions Given by Baba at the Sahavas Meetings.

Appendix II: Reminiscences by Baba.

THE AWAKENER MAGAZINE
Volume 4, Number 3.
Spring /Summer 1957- p. 43, 44.

<http://www.theawakenermagazine.org/>

Learning and Unlearning

(Anselm Instalment 18)

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.

After receiving the book, Beloved Baba dictated a cable for all involved: *Stay With God* has come to stay & My love to all those who helped to make it the perfect book that it is -- BABA).

When I arrived at Anselm's place he was busy moving furniture out of his kitchen into the living room so he could clean and paint the walls. "Just in time," he said with a welcoming smile, "I'm glad you came early. Would you mind giving me a hand moving this heavy cupboard?" As we were lifting it through the doorway I asked him why he suddenly wanted to do all this cleaning.

"To help give up smoking," he replied. "I know that sounds strange," he continued, "but when I try to give up just one thing that bugs me about my life, like smoking, it works better if I can give up all the things that bug me – get rid of everything in one go. Maybe I'm a little crazy; but it works for me. I'm also working on getting fit, looking after how I dress, eating more healthily, being more attentive to what I do, listening more closely to what others say, cleaning up where I live (thus the painting), and even being careful with my handwriting – my writing style is really messy at the moment, and I don't like it."

"I don't think you're crazy at all Anselm, it makes a lot of sense to me. It's a very holistic approach, and very practical. It reminds me, in a way, of what Baba has said: "Do not divide life into departments and attempt to deal with each department separately. Departmental thinking is an obstacle to vision – as spiritual workers you have to aim at an inclusive and creative attitude to the individual and social problems of life" (*Sparks From Meher Baba* p. 14).

"There you are! Even Baba agrees – so I'm in good company," replied Anselm.

Soon everyone else arrived and heard about Anselm's quest to de-bug himself of all the stuff he didn't like about himself. It made an immediate impression on us all. We seemed to act a little more human, were a little more attentive to each other – our reactions were positive. And in a way this is our spiritual path, I thought to myself, progressively getting rid

of stuff that we don't like about ourselves until we arrive at our true and unencumbered self.

Thomas was reminded of a passage from the *Discourses* which he quoted:

The teachings that have come to humanity through the Masters of wisdom and the inborn sense of values that the aspirant brings with him shed sufficient light upon the next [Baba's emphasis] step the aspirant has to take. The difficult thing is to act upon the knowledge he has. One of the best methods of adding to one's own spiritual wisdom is to make use of the knowledge one already has (Discourses p. 262).

"And I think we all *know* when we need to get rid of stuff in our lives," added Philomena, "we know because we sense our lives are burdened and we feel discontented. It is a form of knowledge. And no amount of escapism or denial can hide this fact. Yet I think people spend a lot of their precious life avoiding acting on this knowledge, which is what I think Baba is implying in the quote you just read Thomas."

"I actually think Baba "in us" feels stifled," said Thomas, "that's what it really is."

From here the conversation moved onto the idea in *Stay With God* of "unlearning," for we all felt that what Anselm was trying to do was a practical example of unlearning – getting rid of stuff. But it went much deeper with Francis.

Before beginning our discussion, Anselm read various passages he had found in *Stay With God* where "unlearning" is mentioned:

The clearing of the ground for the sowing, for the entering is the unlearning of learning – for learning is our rubbish heap of conceit (p. 83).

To unlearn all one has learned! a bitter swallowing; a chasmal yawping before one's feet (p. 84).

Unlearn your learning, unhope your hopes, unlove your loves; nothing is becoming of those arisen from Nothing (p. 88).

“Perhaps,” reflected Anselm, “*Stay With God* could be seen as a kind of guide to “unlearning”. A guide to what we need to know about the learning of “unlearning” till we reach a place where there’s no more unlearning to do; a place where we stay with God.”

“I think using the term ‘the *learning* of unlearning,’” suggested Thomas, “may not be the best way to describe the process of unlearning, for learning implies that we apply ourselves to something to be learnt. And I don’t think this is what Francis has in mind. I think it is more like what you were saying before Philomena, that we all ‘*know* when we need to get rid of stuff in our lives’ – I think it is more along those lines.”

“Yes,” added Philomena in agreement, “Baba says that He has come not to teach but awaken Himself in us – that ‘the world is too full of preachers and teachers’ (*Listen Humanity* p.71). So what I am thinking, is that unlearning is simply letting Baba awaken Himself in us – that it is a form of knowledge, not learning; a form of intuitive awareness. Just like when Anselm knows, internally, that he needs to get rid of stuff in his life – he didn’t learn this from anyone, it just ‘appears,’ so to speak, in his consciousness. And he also knows that he needs to act upon it.”

“And I think,” Anselm quickly joined in, “that my example of wanting to get rid of stuff is the *first* step along the path of unlearning, and as our relationship with Baba becomes more intimate and deepens then our unlearning becomes more intense until as Francis says, ‘To unlearn all one has learned! a bitter / swallowing; a chasmal yawping before one’s feet.’”

“I would like to take this into a different area, if I may,” added Philomena, “and raise the issue of what it means to be an adult, for I think this whole issue of unlearning can be useful in helping to provide a much needed definition of adulthood. Roughly speaking – and we can play around with this if we like – childhood and adolescence are the times for learning i.e., of an outer-directed learning, so we can live in a manner pleasing to society; but adulthood is the time for unlearning i.e., of an inner-directed awakening, so we can allow God (our real Self) to live in us in a manner pleasing to Him.”

“From your definition then,” reflected Thomas, “an adult is a person who stays with God or better still has God staying in them.”

“Yes, that’s it, as I see it,” said Philomena.

“What society has generally forgotten today,” I added, nodding in agreement, “is that the movement into

adulthood is a spiritual rite of passage. It is very rare to find any real adults today. Most of us are just overgrown kids with money in our pockets who use all our energy to get what we want – we haven’t a clue about ‘unlearning’ as we have described it. And the effect of this is that we live in an adolescent society that has no culture. For a culture also, as Baba points out, is essentially a spiritual phenomenon:

Since all types of people have claimed that their greatness constitutes “culture”, the word has become indefinite in the minds of the public. True culture is the result of spiritual values assimilated into life (Listen Humanity p. 180).

“And ‘spiritual values,’” said Anselm, “are not a list of positive to-do’s that we tick off once we have reached them; that’s seeing them as something to be learnt, to be acquired. I would say that spiritual values ‘happen’ once Baba has awakened Himself in us.”

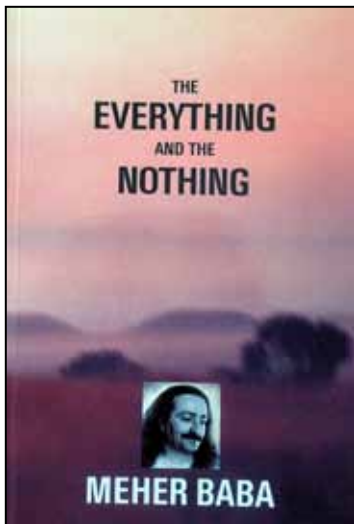
To finish our discussion Thomas wished to read a passage from Meher Baba’s message, “To Students, Artists, Social Workers and Public Institution Servants” as he felt it nicely concluded much of what we had been discussing:

Therefore you must keep before you the ideal of that spiritual culture which once developed, imparts life and beauty to all undertakings – educational, technical, industrial, social, moral and political – and pierces through their differences to produce unity. This results in the development of the highest character in the life of a nation or individual (Listen Humanity p. 189).

As with our previous discussions, we all agreed that sharing our ideas brought new perspectives into focus that would never have happened if we didn’t get together. Besides, in our love and respect for each other we had become better listeners and that was valuable in itself. As we were all saying goodbye, Anselm went to change into his running gear for his daily jog around the block.

Mahabaleshwar
Continued from page 17

5. *BEAMS ON THE SPIRITUAL PANORAMA* p 14
6. *THE NOTHING AND THE EVERYTHING* p 84
7. *SANSKRIT NAMES* Integral Yoga Institute pp 64, 89
8. *LORD MEHER* online p 2882
9. *Ibid* p 3427
10. *AVATAR'S ABODE ANNIVERSARY PROGRAM 2016* p1



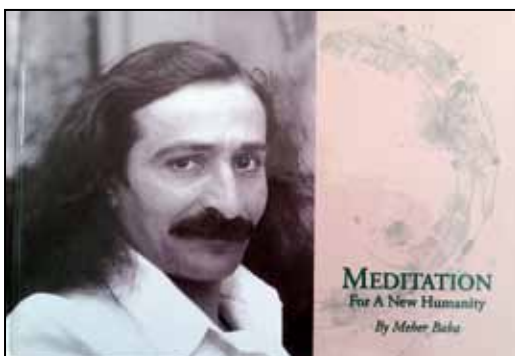
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Religion and Politics

Meher Baba

One of seven prepared messages read out at the 1952 Fiery Free Life gatherings

The Fiery Free Life which, as God ordained, has commenced from November 15, makes me plunge into my divine mission of bringing the Life in the Truth to everyone, without allowing it to be limited or coloured by the illusions of duality.

As the Divine Life embraces in its Being one and all, including even the members of the animal and vegetable kingdoms, and since from the moment of the attainment of Manonash (annihilation of the limited, finite mind) I have attained complete unity with that immeasurable and illimitable Divine Life, I cannot and will not identify myself with any caste, creed, religion or political party.

From my point of view, all religions are great; but God is greater. In the same way, all political parties are, in their own way, noble, at least in their consciously accepted objectives. But the claims of the Undivided and Indivisible Life are irresistibly supreme, and, as such, greater than those of any party, howsoever noble.

So, I love and adore all religions; but I am of no religion. Nor do I seek to establish another religion or add to the numberless illusions that divide man against man. No religion was ever intended to be anything more than the gateway to God as Truth; but every religion has, in the course of time, been converted into a veil, obstructing the undimmed perception of the one Truth.

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 attempt 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 perception of the inexpressible but unchangeable spiritual Truth, which ever affirms itself as the one, all-embracing Life Divine, at once indivisible and illimitable.

LORD MEHER Online
1952 – p.p.3199. © AMBPPCT.

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Meher Baba Australia

Steven Hein, MBA Editor

Meher Baba Australia newsletter aims to connect the community of lovers of Beloved Meher Baba

Non – Profit

Meher Baba Australia is a volunteer operated, non-profit publication.

The work group that produces the journal consists of approximately 10 people, mostly part-time volunteers. Authors, researchers, designers, editors, poets, administrators, distribution ninjas, photo wranglers etc.

Would you like to be part of this work-group? You would be welcome. Contact editor Steven Hein: meherbabaaustralia@gmail.com and have a chat.

Frequency

Four issues a year. It is published quarterly – in March, June, September and December.

How much is it?

There is no charge as such. We do ask readers to subscribe each year (to choose to receive the MBA). The purpose for annually asking for subscription is purely for keeping the (secret and private) MBA mailing list up to date.

How do we cover printing and postage costs of hardcopy MBAs you ask?

Good point. Simple, we welcome donations. Occasionally, at low tide, we even *encourage* donations. By beloved Baba's grace and thru the

open-hearted generosity of reader donations we make ends meet ... mostly.

Actual costs of hardcopy MBAs

Each issue costs approximately \$3.80 Australian Dollars to put together and print. Then it costs another \$3.65 AUD approx. to post to each subscribed reader. Printed, enveloped and posted it costs us approx \$7.50 AUD for *each* issue. Four issues a year, mailed in Australia costs us about \$30 AUD. Mailing to India, Turkey, France, England, USA, Canada, Argentina costs more.

The digital version?

That is a PDF distributed by email. Low cost, it only incurs the cost of an email mailing service...

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Editorial policy

This MBA editorial policy can be simply stated – MBA will not publish content that is divisive, political, lacking in harmony or is disrespectful. The editor reserves the right to edit all

articles submitted by authors for length and content prior to publication.

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



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Meher Baba Australia

December 2016 to February 2017

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Proof Reading: Steven Hein. Seeking additional volunteers. Contact Editor stevenhein101@gmail.com

Mailing List and Subscriptions: David Bowling.

Email meherbabaustralia@gmail.com for information.

Front Cover: Baba and Mehera in the East Room, Upper Meherabad, Baba's birthday February 1938. Photographer: Elizabeth Patterson. Courtesy MSI Collection India.

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

Deadline next issue: 15th January 2017.

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.

Sydney Meher Baba Community

Meetings at Meher House are held to celebrate special occasions in Meher Baba's life such as Meher Baba's Birthday, Amartithi etc. Also meetings are held on a monthly basis on a theme from Meher Baba's life or discourses. These meetings commence at 10.30am for a 11am start. Prayers and Arti begin these meetings which continue until lunch. Those who wish to stay on for lunch are asked to bring a vegetarian dish to share for a potluck meal. The topics and dates for these meetings are circulated via email and so too are the times for an occasional meeting such as when a special guest arrives.

To receive email information about these meetings please contact Jenny and Ross Keating at jkeating@tpg.com.au. For further information including visiting Meher House call Jenny 0408 118 366, Ross 0416 883 373 or Yvan 041 8286 545.

Evening Discourse Meetings will re-commence the first week of February 2017. Contact Kris Wyld 0407 481 323 or truestories@ozemail.com.au.

Meher Baba Gatherings in WA

Phone Paul Morris 0429 310 169 or Julie Morris 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

Mehera's Birthday Thursday 22 December, 3–5pm. Afternoon tea at Meeting Hall followed by Songs and Stories. Please bring your favourite Mehera stories and songs and a plate of light food to share. Wilma Pearson 0404 775 789.

Christmas Day Sunday 25 December, 1pm Arti followed by Christmas lunch. All welcome! BYO Christmas food to share. Co-ordinator to be advised.

Amartithi Sunday 29 January, 12 noon Silence, 12.15pm Arti, 12.30pm Potluck lunch in kitchen followed by program. BYO lunch to share. Lorraine Brown 5446 8005.

Tuesday 31 January, 12 noon Silence, 12.15pm Arti. *Avatar Meher Baba dropped His physical form on 31 January 1969.*

Avatar Meher Baba's Birthday Saturday 25 February, 5am Arti, 5.30am Light Breakfast at Kitchen. BYO breakfast contributions. Bernard Bruford 5442 1487. Afternoon Program 12 noon Silence, 12.15pm Arti, 12.30pm Lunch at kitchen followed by program. BYO lunch to share. Ray Kerkhove 0417192169. *Avatar Meher Baba was born at 5am 25 February 1894.*

Monday Morning Meetings at Avatar's Abode 10–11.30am in the Meeting Hall. For information: Lorraine 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 7pm. Contact: David and Glenda Hobson on 07 5442 1220 or Jim Frisino on 0417 112 668.

Meher Baba's Works Tuesday Reading Group Contact Wilma Pearson phone 0404 775 789 or (07) 5473 9947, email wilmapearson@aapt.net.au or Bill Le Page phone 07 5442 1248.

Friday Mornings 10:30am 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 are Geoff Gunther 07 5442 2467 or Steven Hein 0412 080 424.

Melbourne Meetings

See the Meher Baba Melbourne website for dates, locations and details: <http://mehermelb.jimdo.com/meetings/> Anthony Zois phone (03) 9417 7474 or 0412 099 890, or email zoisa@optusnet.com.au David Dickens phone 0433 671 818 dickens.dj@gmail.com