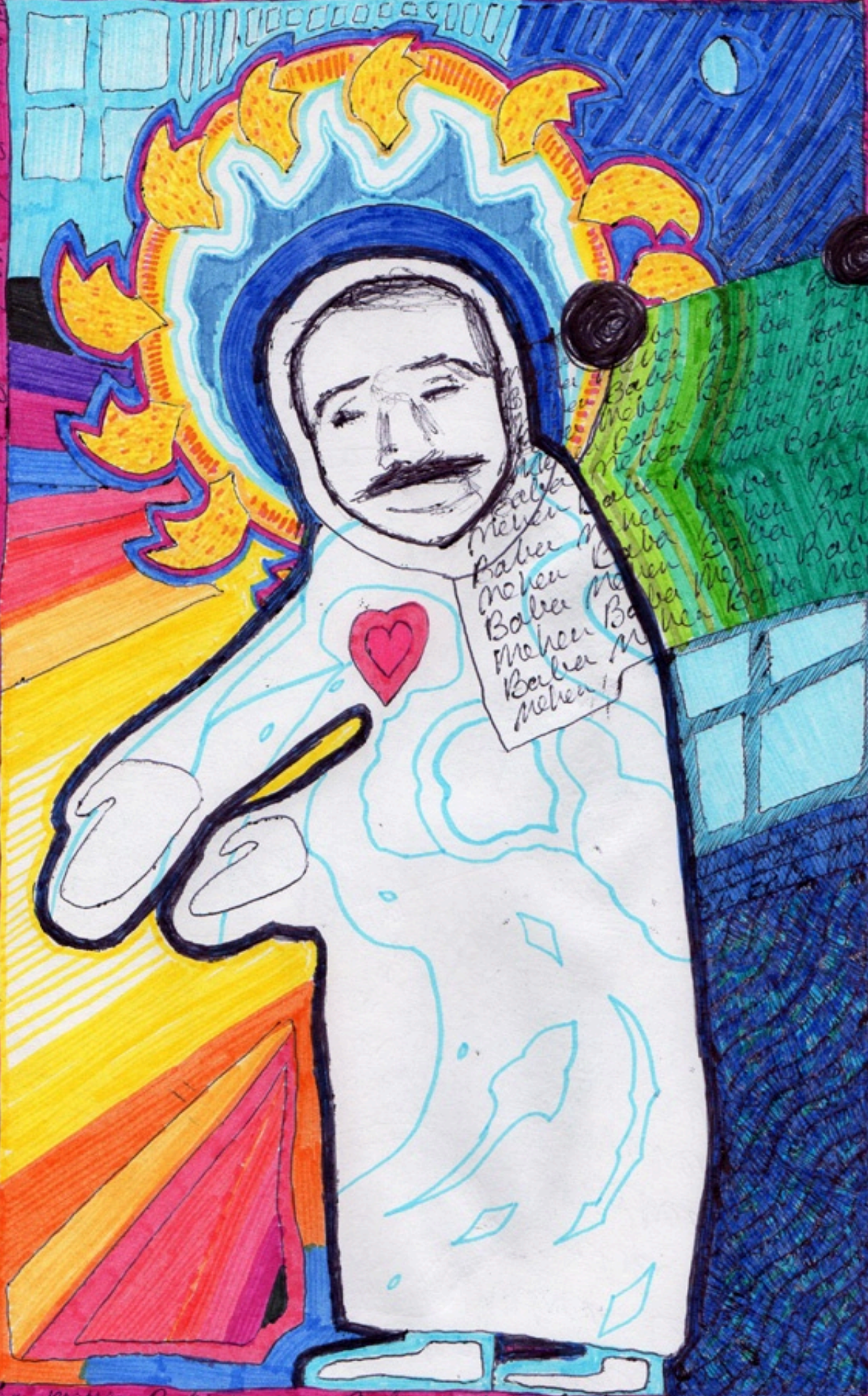


The Meher Beacon

Circular for the Meher Baba Sydney Community

Issue 2 – January 2018



Editorial

Emily Chantiri

Welcome to the second issue of Meher Beacon. In this issue Kevin Mossberger discusses working for Baba and Ross Keating shares a piece on heart work. Kevin has a wonderful tale when he took a car trip with Josh Wolterding and Therese and Paul Williams. The trip was to find the Baron von Frankenberg's home in Camden; with very little information on the whereabouts, they find the home and it's an amusing story.

Kris Wyld takes us on a journey to Baba's cave in Assisi where coincidentally, she arrives on October the 4th, the day of St. Francis's death. Kris shares her story with her Italian kindred spirit, Valeria. Kelly Malone gives an account of her experience while listening to Bill Le Page at Meher House.

Speaking of Bill, I had the pleasure of interviewing him when he was here in Sydney last year. Kris Wyld and I shared the stage with Bill as he answered questions from the two of us and the audience. One message that Baba passed onto Bill when he faced difficulties, was to put Baba's image in front of him. Bill did confess that this was not always possible.

So, perhaps if you're facing a challenge today, Baba's message to put his image in front, just might make things a little easier. It is something I am working towards; even if it's just for a moment to stop and remember him.

Also, a reminder that Amartithis and Baba's birthday are coming up over the next few weeks. Hope to see you all at these events. More details listed at the end of the newsletter.

Lastly, June 2018 marks the 60th Anniversary of Meher Baba's visit to Avatar's Abode. The Avatar's Abode Anniversary committee have worked hard to put on a fabulous week to celebrate Baba's visit there in 1958.

A big thank you to all our contributors:

Josh Wolterding for his colourful Baba picture which fronts this issue and thanks to Kevin Mossberger, Kris Wyld, Kelly Malone and Ross Keating.

If you have a story to tell or other contribution, please get in touch with Kevin Mossberger or myself.

Jai Baba

Emily Chantiri

Avatar Meher Baba's Last Warning

to those who love Him, obey Him and all who would want to do so.

Baba wants all His lovers to know that:

This is a very critical period of the Avataric Age and all His lovers must strive to their utmost to hold His daaman very firmly so that it does not slip out of their hands under any circumstances.

It is very important for all His lovers, especially in this critical period not to succumb to lust. Temptations are and will be great, but your love for Him should be greater. Remember Him wholeheartedly and rise swiftly from where you have fallen to march ahead in His love & service.

It is equally important at this critical period of the Avataric Age to beware at all times of persons who lead others into believing that they are saintly and pious and profess to possess supernatural powers. However pious such persons appear to be, a Baba-lover must never mix such piety with the Divinity of the Avatar!

A true Baba-lover must remember the repeated warning given to all Baba-lovers time and again to stay away from persons who feel and assert that they are masters and saints and possess powers to help human beings. His lovers and workers should never get involved with such persons and affairs, much less with perverted "helpers of humanity" who have no reverence or regard for the Perfect Masters and the Avatar of the age. Beware of them who exploit spirituality to gain their selfish ends and dupe others in the name of Sadgurus and the Avatar.

His lovers and workers should not get intimately involved with the family affairs of one another, and they should not be emotionally upset by the personal affairs concerning any of their families. They should NOT let any personal affairs vitiate their relationships with one another, or affect their efforts in the work they do for the cause of Truth.

He wants His lovers and workers who are spreading His message of Love to others, to share His love among themselves and to uphold the spirit of harmony and understanding in His name. He wants them to be less aggressive toward others and less tolerant towards themselves; and above all He wants them to love Him wholeheartedly for He is the Ancient One who loves them more than they can ever love themselves.

(Meher Baba, through Adi K. Irani, July 1968)

Shun those masters
who are like multi-coloured electric signs
that flash on and off,

brightening the dark sky of your world
and leaving you in darkness again.

(Meher Baba, February, 1966)

From a printed handout distributed at the Pilgrim Center
1968 © Avatar Meher Baba Perpetual Public Charitable Trust

Shoelaces

Ross Keating

Shoelaces

Shoelaces

Shoelaces

Shoelaces

What can I do?

What can I say?

Whatever you like

Always kind words

But stay loving and true.

Just speak as you pray.

Shoelaces

Shoelaces

Shoelaces

Shoelaces

How should I go?

How should I be?

Be brave and be calm

Be as humble as birds

Never put on a show.

That sing in a tree.

Baba.

A Call to Serve Your Local Baba Group

Kevin Mossberger

There are some who may want to read this, others who turn the page quickly, and others who may skim but set to the side. This is an opinion piece based on my limited and narrow experience and observations over the years, and may be similar to other things you have read by others. This piece is not directed at any one Baba group, nor does it apply to all Baba groups. Some will agree, some will disagree. Really speaking, I know nothing, and I cannot stand piety (especially if it sounds like it is coming from me!). I do not back any of this up with researched quotes or parables, only what I feel in my heart. But this I will say: Now is the time to put whatever little effort each one of us can do, in order to serve our dear Baba.

In all my years in attempting to love Baba, I never thought I would end up writing something like this. Up until a certain point in my journey with Baba, all the Baba events I have been to, all the amazing souls I have met, all of the Meher Baba productions I have read or watched... all of those things just “happened”. If during that period anyone asked me personally for help with Baba matters, at times (especially in my very early days) I would literally scoff, cringe, or cower away feeling that I was unqualified.

But now, in my so-called “wiser” years (ha!), I see even more that people actually put the time and effort into making all those wonderful Baba events, guests, art and news come to life. And it is becoming more apparent that all those amazing people who worked tirelessly and who did and still do so without expecting acknowledgement or reward – the numbers of those people are starting to fall. The “old guard” – the huge number of followers who came to Baba in the 1960s and 1970s – just cannot keep doing all the hard work; it is simply unsustainable.

Where is everyone?

So what about another generation? No doubt many “younger” people have come forward to the best of their ability to help on a regular basis, and yet sometimes struggle because they have to make a living, as times become more and more challenging and interesting. And no doubt the “younger” people are also exploring and finding their way in the world and with themselves, which they rightfully need the time to do.

But even from long-timers, I have also observed the argument of “oh, I don’t know if I really love Baba anyway, so why should I bother...”

With that, and from my observations and experience, that leaves very few who are willing to step forward and help in Baba’s cause. In an issue of *The Glow* magazine that came out a few years ago, a woman wrote a letter that in essence said very few “younger” people appear to be interested in doing any work for Baba. She pointed out that the “older” Baba followers need to wind down and rest as they retire or move on to the next life; and a certain number of the “younger” Baba followers just want to play and rarely contribute or turn up to any events. Whether completely true or not, this struck a chord for me.

Regardless of your generation, sitting on the sides as a passive participant especially if one has the time and capability, is having observable detrimental effects right now.

The mandali are gone, those who met Baba are dropping off

What happened after Jesus and his apostles passed on? How did the first Jesus followers keep things going? I would like to think that prior to any formal church, the first followers of Jesus were living in a golden era, absorbing the waves of Jesus’ love, sharing stories, sharing the intimate love of his presence. The number of followers grew organically just from this sharing!

I would also like to think that the earlier Jesus followers had to perform some sort of work to keep the remembrance of Jesus, even without the use of written word. In line with this, Baba said he would be as if present for 100 years after he dropped the body. That implies we too should try to work, and perform service, in his name.

Divisiveness

Yes, there are occasional perceptions of severe divisiveness and not-so-pretty angst in and between Baba groups. Sometimes it appears that there are ignored pleas for change to those “in charge” or who “have the power” from sincere Baba people who are willing to work in his cause. There can be confusion coming from those who are new to Baba, who occasionally observe an extremely dysfunctional community.

For me personally, hearing about or seeing these things are a real pity, and absolutely silly – we can only imagine what Meher Baba would feel knowing this. And especially now in the world, there is plenty of divisiveness outside the Baba communities. Do we need to add to the fear and suffering? Yes Baba “may” have a reason for the tension and strife, but that does not excuse any divisive behaviour, especially when Baba has made it so clear to us that he expects harmony from us at any cost.

Still... somehow and despite all this, Baba’s work does continue, by those who feel the call to do so.

There will never be a “Baba church” and that is a good thing. But there will always be some form of challenge in or between groups, and there will always be someone, somewhere, disappointed by how the groups behave and are organised. And guess what: the abrasive personalities, the difficulties, the politics... they will still be there in one form or another. Baba groups will have some form of imperfection now, as well as 350 years from now.

Ask not what Baba can do for you, but what you can do for Baba!

I am sure that many of us have also witnessed those who have made complaints regarding Baba information, or the quality of Baba productions, or “there is something very strange about this group” or “why aren’t there more Baba people?” (I raise my hand, guilty of doing all these myself.)

But now my response to this is, along the lines of JFK: “Ask not what Baba can do for you, but what you can do for Baba.”

Baba group activity just doesn’t magically happen all by itself. More than one person does the hard work to get it done!

Who does the work, really?

Baba said he does not need anyone to do his work. In fact in actuality, he is doing the work the entire time! But does that mean we just sit back and expect something to happen?

As mentioned earlier, you may read this and ignore it. That is fine, Baba still loves us no matter what! And consider this – having been on pilgrimage to Meher Baba’s tomb – what are the words emblazoned at the very top of his samadhi?



Yes that is right: “Mastery in Servitude” (full stop). Unless I am mistaken, I believe it is a maxim that Baba meant for us to live by.

I do the work. You do the work. They do the work. We do the work.
Ultimately, Baba does the work.

Each one of us benefits, and no one more than the other. Even better still, Baba takes the lion’s share that he so deserves.

One need not commit every single waking moment to a Baba group (or another group dedicated to God for that matter). Even just a small contribution of time can make a gigantic world of difference. However, this does mean commitment for at least a certain amount of time. Taking breaks is perfectly acceptable! The love for Baba is still there, nothing can ever take that away, ever! In fact, taking breaks can bring in fresher energy when the time and energy arrives, to join back in and serve even more.

That’s nice, but still not interested

One may be thinking any of the following (yes some of these may push some buttons but I’m not holding back folks, I’m sure you can easily add more here):

- Yeah, yeah, yeah OK and... oh man, jeez I just can’t do this
- This sounds too much like setting up a church to me... creepy
- What difference does it make, I’ve got hundreds of thousands of lifetimes left to go anyway
- This Baba stuff is too heavy
- I grew up in a Baba family, I’ve seen enough of the Baba community
- I’m just too precious for group involvement
- Too far to drive, can’t handle the traffic
- Wow there really are some incredibly weird Baba people, I can’t handle them
- I’m too drained at the end of the working day
- I donate loads of money so I get a free pass out
- Why does so-and-so just sit there and not help out? Why does it have to fall on me?
- Ooohhh I just don’t have the time!
- I might miss the latest episode of *Game of Thrones* or my catch-up Indian television on YouTube...!

If one is raising a family or has worldly commitments to better themselves and others, or if one has health issues, of course those create challenges that I think are reasonable for less community involvement. However for those who can contribute, if one has made a personal commitment to Baba on some level, then the option to participate in a group should be very seriously considered – this is after all one of the reasons he roped us in, in the first place.

So sure, if none of what is suggested here works for the reader, it is OK. Baba is still there, he loves you equally as those who participate in group work! In fact just you loving Baba at all is serving him automatically! You are still awesome and being a passive participant, or observer, in a group is still service! That is amazing just knowing that. And many of us

definitely and absolutely do deserve to “take a back seat” after undergoing personal strife or years of service to Baba, yes we do. Baba’s unconditional love for each and every one of us has got to be the most incredible thing to know, it blows me away just thinking about that.

What Baba (and Baba in you) gains

Baba’s life is not just about him, but those who served him. And it was all service! Every day of his life was service, service, service. He served, his disciples served. What else did they do?

- Entertainment: music or play productions for Baba
- Fed the poor
- Put together grand Sahavas gatherings
- Constructed places of pilgrimage for his lovers
- Newsletters
- Travelled the world with service along the way
- Etc.!

Baba’s life was ALL service. Every single second of it!

You get out what you put in. If we continue this cycle of service, Baba – who made it clear resides in each one of us – benefits. So you benefit. They benefit. We benefit. And Baba benefits the most.

Oh and did I say Baba’s life was about service?

OK, so how do I help?

As there is no official “hierarchy” in our groups, no one is in charge except Baba. Yet, there are those who may know a thing or two. So any one of us can just approach someone, talk to them, make yourself known. Look at the contact details on the back pages of Meher Baba Australia or this Meher Beacon. Send an email, pick up the phone. Or just dive in and start helping. Even if you have “no time” (which is sadly too true for many of us, including me), even the tiniest of contributions can add up. We can create anything at all for Baba, anything, if we believe in it and work at it.

And, no one has said that individuals cannot try creating their own Baba “service communities” if the existing groups are not your thing. This said however, the existing groups do have a wonderful pool of very experienced resources who would love to have your help... or who might even be able to help you.

Conclusions

So. Some conclusions to draw:

- If possible, contribute what little we can to help to a group, any tiny thing, let it come from the heart
- Working for Baba will have tough moments and might be exhausting occasionally
- Working for Baba needs a solid base of commitment and support between many people
- Taking the occasional time-out is perfectly OK and should be done without feelings of any guilt!
- If we choose to be receptive, working for Baba can provide a very real, tangible, intimate and rewarding joy in his love
- Service to Baba can begin right this instant
- Baba loves us all, each one of us, always! (Yes that’s right, ALWAYS!)

“Things that are Real are given and received in Silence” – Meher Baba

Regarding Groups

Meher Baba

Regarding groups, Meher Baba stated the following during His 1956 visit to Meher Centre Myrtle Beach:

“I want you all to bear in mind one thing. I now emphasize one point which I emphasized in India also, when I called all together at the Andhra meeting. I said that for Me, there is no need for centers, for different places nor different groups with different heads or names. My center is the heart of every lover. Every lover with a heart that loves Baba is a center.

The second point I would like to emphasize is that who ever wants to work spreading My message of Love and Truth

absolutely needs a central office and groups of workers who can function from that central office. There is always a need for a group to have a center. You can have many such centers. Myrtle Beach is such a center – and it stretches for many miles!

But there should be cooperation, harmony, and the group heads should not try to win over other members from one office or another. Why? What for? When all work for Baba? There should be harmony, cooperation.

I would like you all to belong to certain groups. Why? Because you can cooperate and tell others about Me and share your thoughts. You learn much more than when you remain by yourself. When you listen, exchange thoughts, prayers, My presence is there...if you are talking of Me, having love for Me, then there I am..."

And in a letter to Elizabeth Patterson in 1934 apropos of group gatherings, Baba said: "I am glad about your meeting every month...for meditation. It is not so much the thing in itself [meditation] that matters as the purpose, i.e. to collect all of our group, talk of love, spirituality, etc., and feel in harmony. And if 'meditation' is one of the items on the program which helps the original purpose of bringing people nearer to Me – it is good. The bi-monthly gatherings – at teas – too serve their purpose splendidly in bringing people who desire to come nearer to Me. My love to all who arrange and attend these – for love."

In an early letter to Dr. Donkin, Baba said: "I would prefer to make a hundred people love God to converting millions to Babaism. Arrange meetings only if they will be work done for God and not just to make Baba well-known."

All excerpts from Love Alone Prevails by Kitty Davy P.470

Sydney News

Bill Le Page returns to Meher House 12th November 2017

Kelly Malone

Baba has said, when we gather in His name, He is there. Thus, when Bill Le Page shared stories of his time with Baba, it felt as though Baba was with us. Chaired by Emily Chantiri and Kris Wyld, Bill told a number of stories which included Meher House, Francis Brabazon, and the room we were sitting in. Emily and Kris guided Bill's talk by proposing fantastic questions, prompts, and a real quality of support toward Bill, especially when those deep feelings of love came to the surface, they were able to give Bill the space he needed. Toward the end of Bill's talk, a few more poignant questions came from those of us gathered, which again deepened the discussion.

For me, listening to Bill talk at Meher House held the fragrance of sitting in Mandali Hall, and listening to the Mandali. It is not my intention to place Bill alongside the Mandali, but indeed, even Baba suggested how Bill 'looks like one of the Mandali' after Baba, on first entering Mandali Hall, seemed not to notice him. Bill explained he felt so comfortable and welcomed by the Mandali that he was very relaxed in their company. It was maybe such belonging Baba was pointing to, and much like how one can often feel so at home in Baba's sahas.

Bill's story of how his search for God began, to his meeting Baba for the first time, reminded me of how carefully Baba orchestrates every detail of our lives. Bill's account of how he came to hear of Baba through the Australian Sufi leader, Baron von Frankenberg, was moving, and Bill was unable to put into words the quality of the Baron, for sometimes words cannot convey such matters. There is a reason Baba was silent! Indeed, love is essentially self-communicative, and Bill

Along with the profound quality of Bill's talk was the simplicity in which he spoke. He managed to convey some deep concepts without going into the weighty details, yet still communicate the significance of Baba's 'living life-force'. On seeing Baba, Bill expressed, 'He is like one who is homeless and all He was seeking was a home in each heart.' Bill's expression held the tone of the 'hopelessness and helplessness' of Baba's New Life. And there we were, hearts in Meher House, built for our Beloved.

The talk also touched on community, how to live with others in a meaningful way, and Bill summed it up with, 'by remembering Baba...to love God as the start and finish...and in doing so there is nothing but God within, there is nothing else.' Flanked by his chairs, Emily and Kris, brought me to consider how 'equal' (i.e. not oppressed) the role of women is in our Baba family and no doubt will continue to be so during Baba's advent.

(The great news is Bill's talk was recorded and can be made available by contacting Jenny Le Page.)

conveyed such.

Jim Migdoll Takes One Step Closer

Jim Migdoll moved even closer to Baba after passing away on Sunday 14 January 2018.

Jai Baba Jim, the victory is His!



Quest for The Baron's Home

Kevin Mossberger

True story. Slightly abbreviated.

Paul and Therese Williams (visiting from California), Josh Wolterding and I decided to try to find the Baron von Frankenberg's home and grave site in Camden, NSW. With little planning, we commenced driving a few hours south of Sydney on a fine warm Autumn day. It was a sensible thing to do after all.

Approaching Camden, we discover a Tourism and Information stand, not really your modern variety. We wander in and a nice old gentleman offers us any assistance. "We are trying to find any information as to where we can find a certain property that once belonged to Baron von Frankenberg." Hmm says he, and he surfs the net, prints out a few useful pieces of information but nothing really giving any clues.

On we drive to Camden. A quaint little town, we drive down the main street looking for parking and lo and behold, looking up, we see "Samadhi Cafe". Naturally, we all think this must not be pure chance. I live-stream this fun find to Emily for her to join us virtually, if briefly. Unfortunately the cafe was closed so we step out and find another cafe to refresh ourselves.

Now Paul, having his intuitive nose put into heightened alert, suddenly vanishes. Perplexed and slightly annoyed, we wonder where he went. After about 15 minutes he returns and says we need to head a certain direction to get to the graveyard - he had managed to get further information from the local library. So we head on out.



the man who, although he never fully accepted Meher Baba, helped fan the sparks of spiritual awakening in the West.

The Camden graveyards have two sections and are not adjoined. As we seemed to be on the right path, we pulled into the graveyard that would look like where the Baron would be buried. I look up and see a number to call with any queries; with my trusty internet and mobile phone, proceed to call.

Paul in the meantime has vanished. Paul's Nose of Intuition has pulled him along like a hound when hot on the trail. "Hey you guys, over here!" he yells and we all wander over. I quickly end my phone call. Sure enough, there it is: Baron von Frankenberg's grave stone. Here lies the man who influenced Francis Brabazon, who eventually came to the Avatar. Here is

Our quest not quite done, we are now determined to find the Baron's original home. We had learned that his home was not in Camden itself, but in the outskirts of Camden, in a town called The Oaks. So on we drive, using our trusty GPS.



Up comes The Oaks. Definitely a very suburban town with a hairdresser, newsagent and playground. Suddenly, but very naturally, we see a sign that says "The Oaks Historical Society". Paul pulls over quite suddenly and just down the street there it is. Paul and Therese step out while Josh and I wait in the car. Closed. "This isn't going to stop us!" Paul's inner intuitive voice no doubt is speaking loudly today, so he

jumps the fence and approaches the building.

Of course, on a sign, there's an "after-hours" number to call! Paul phones and sure enough a very nice elderly woman answers who says she is familiar with the history of the Baron. She proceeds to explain that his house, called "Spring Hills", is back in the direction from where we came.

Back we go, not too far at all. There it is: Spring Hills. The house where Francis Brabazon worked and received spiritual training. We all got out of the car in silence, imagining what may have happened here. It was a comforting feeling.



A woman in a red car starts driving down the road and we realise we are in her way. As she passes she drives slower, and slower, then stops. Rolls down the window. "Can I help you?" she says. Impulsively I approach her, and let her know why we are there. "This house once belonged to a man named Baron von Frankenberg. This used to be a spiritual hub many years ago." I briefly mention Meher Baba and write down the Baron's name for her, if she was interested in further information.

The woman explains to me that the house's current owner does not live there currently, and would likely be on the market. The previous owner had lived there from the time the Baron passed away up until about 7 years ago. I explain that this place may indeed be visited again by other out-of-towners like us. She seemed intrigued and thoughtful on the matter. We then trade goodbyes.

With the sun setting and a crispness in the air, Paul, Therese, Josh and I drove back home. A wonderful adventure with wonderful companions. Mission accomplished.



Baron von Frankenberg's Home address: 190 Big Hill Rd., The Oaks (near Camden), NSW

The Oaks Historical Society email: @bigpond.net

Just

[illegible]

Yes, it's that simple! Remember His name at any time to activate:



*Unwinds the **filthiest** – and even the **cleanest** – of all impressions!*
Available always, everywhere! But wait, there's more... it's absolutely FREE!

[illegible]

Pilgrimage To Assisi

Kristine Wyld

Many years ago while on pilgrimage to India I met Valeria. She was and is a strong, independent, spirited woman.

Valeria lived then near Assisi on a hill farm with horses, and artists, and told me of Baba's important work done in cave of the Sanctuary of St Francis. She urged me to make this visit and I promised her one day I would come.

She reminds me of Agnes of Ojai and Mansari of Meherabad, not just self sufficient but fearless as well. Women who held hill posts for Baba, who kept the flame of love burning in particular geographical spots. She is Meher Baba's Knight, holding the flag of Italy for Baba.

The years came and went and I held on to that dream and promise. From time to time, I would wistfully ask questions of those who had been to Assisi. Did you find Baba's cave? How was it? The answer was always that it was hard to find, you needed a guide.

Finally, the space came in my life, where I could take a break before going to Cannes to launch our new show, Pulse. Now was the time to make that pilgrimage to Assisi.

I started to ask people for maps, instructions... but none of them gave me a feeling of certainty, and all described the difficulty. Then it became the hunt for Valeria... because I felt if anyone knew the path, it was she.

Maybe she could help me. Eventually, just before I boarded the plane, I made contact and Valeria sent instructions... and a

history (see at the end of this story).

But she also agreed to meet Steve and me, then offered to pick us up from the station and take us and our luggage to our apartment, high in Assisi overlooking the expansive valley below.

It was October the 4th and the day of St. Francis's death when we arrived. Police were everywhere as Italy's Prime Minister was arriving for a special service, but Valeria talked her way through road block after road block to take us to our apartment high on the mountain...

She was flying to the US the next day, but made time to meet and talk of the pilgrimage.

There's something lovely that happens when two hearts who house Baba meet... an understanding of the joy of Baba's companionship, reflected in each other.

She was the same as when we met so long ago, a woman of spirit and strong enough to hold Italy for Baba. I asked her how she knew of Baba, there was not much written about Meher Baba in Italian. She told me that she had rebelled against the church and other constrictions, and having finished one aspect of her life, she found herself living on her hilltop, with the farm and her horses... she had what she thought she wanted but something was missing. (In 1982 and for many years after, there was nothing written about Meher Baba in Italy and that is why Valeria translated the Discourses into Italian.)

One night an inner voice spoke to her In English. 'Go to India and be lost to yourself!' Valeria was bemused. India was not a place she had thought about. But now the idea was lodged in her head. But without direction on how to fulfil it. One day her friend, said she was going to India. She instantly remembered the instruction and said she would like to come too.

Her friend demurred. It was going to be difficult, she was taking her father, an old man now, on a pilgrimage, he had a guru, it wouldn't be fun, this and that to put Valeria off. But she was insistent... and she met Meher Baba's Mandali and become entrenched in our world.

I asked who the old man was, and it was Tom Hopkinson, a dear figure in my life in London. He and Dorothy, his wife, had written Much Silence. Tom changed the face of journalism, introducing the form of pictorial journalism, we are now so familiar with.

We lunched in a place of Paradise, surrounded by olive trees and an old stone bridge, above us the hill town of Assisi as Valeria went over the map. I thanked her for taking the time to spend with us, the day before flying such a long distance...

But she was gracious. This was her service to Baba. She told of a story of when she was leaving Meherazad and how Eruch was resting, but another Mandali insisted she say goodbye. Eruch would want that.

Valeria went into Eruch's room, and he was lying slumped across the bed, exhausted. But he made an effort and started to rise, she begged him to stay resting... he said, 'I get up not for you, but for God in you!'

Valeria said she had taken such care with us, for the Baba within us.

October 5 she set off for Utah. October 5 is the day my daughter received a kidney transplant from an altruistic donor. This October 5 was the ten year anniversary of this miracle gift. It wasn't intended but that's how it fell... so on October 5 Steve and I set off climbing the 4 kilometre climb to the sanctuary of St. Francis. Along the way we hiked up through olive groves, grape vines... and finally the sanctuary, and St. Francis's cave, and chapel to Baba's cave in a hidden place...

From Lord Meher – p. 1457

The sun was setting and the birds were headed toward their nests. Baba was to immediately enter the cave, but before doing so, he instructed his companions not to look at him and above all not to touch him. Baba carried a prayer rosary of Saint Francis inside with him.

It was settled that Chanji and Herbert would keep nightwatch outside the cave, and Kaka and Quentin would relieve them in the morning. Baba had ordered Kaka and Quentin to return to town and go to the Catholic mass in the crypt of the Basilica at 7:00 A.M. and kiss the tomb of Saint Francis before coming back to the cave by nine o'clock. Signor Pavese was to watch over their belongings. The others were ordered not to eat; the fast was to be broken when Baba emerged from the cave. At midnight, Chanji and Herbert made tea for Baba and placed it near the cave's entrance.

The next morning, Sunday, 7 August, Kaka and Quentin went to the cave to stand watch at ten o'clock. Chanji and Herbert went back to the hotel to rest. Near noon, Quentin heard a sound and, forgetting Baba's warning, looked toward the cave. Inside, he saw Baba facing the sun with his eyes closed and making strange sounds. A wonderful vibration filled the air. Remembering Baba's order, Quentin quickly glanced away.

At noon everything was still. Then at one o'clock Baba clapped, and Kaka and Quentin removed the branches from in front of the cave. Baba directed Kaka to go to Assisi and inform Chanji and Herbert to come at 4:30 P.M. Coming out of the cave, Baba ordered Quentin not to come near him or touch him.

The summer day was quite hot and the air was still. Kaka, Chanji and Herbert came at 4:30 P.M. An hour later, according to instructions, Quentin called out to Baba. Baba stepped out and seemed dazed as though he were unaware of his body. After a few moments, Baba stepped toward them and gestured, "How lucky you are that you are the first to speak to me after my seclusion."

Baba then called them into the cave and explained:

Spiritually, a big meeting of spiritual personages took place here the likes of which has never before been held. It is due to the greatest upheaval that is coming for the world. It will be the greatest upheaval of all times.

It was decided in this meeting that I will manifest as my Original Real Self and speak next February. Vast changes everywhere will follow. My circle, which is already formed, will realize me; their duties will commence in different directions. And the changes all over will cause an upheaval in the world which has never before been experienced, as the greatest spiritual revolution of all times takes place.

As Steve and I carefully followed Valeria's directions, in silence (for there are signs at every bend, asking pilgrims to keep silence) we went through St. Francis's prayer cavity, so simple pure and peaceful.

The mountains felt ancient and the rays of sun, descended through the forest tree tops to the serene mossy slopes... there is a feeling of spiritual peace and also power there.

We followed Valeria's excellent instructions... as gradually we went off a less traversed path in those heavy silent, ancient woodlands... Then we came to a sign – 'only for experienced'.

Experienced in what I wondered?

We lifted the wooden bar and headed for the caves Valeria mentions in her notes...

You should know that the path is slippery, and the fall below, very far, not for the old, the very young or the fainthearted. I was pretty nervous at times, and have travelled dangerous slopes in the Himalayas so when Valeria says wear good shoes, she means with a grip.

We moved past the two little caves finally to Baba's cave. I recognised it instantly from the photos on Meher Baba's travels.

Steve and I put up the photos of Baba that Valeria had asked us to put up. She says they go up and the Franciscan monks eventually take them down again. But there they were, celebrating Baba's work, and this special place.

I sat in silence. For a small time. I felt I could have stayed there for a long time. There was that feeling of energy and radiance. What Baba's great work was we can have no concept. But it is a place all who go to Italy should visit, and bow down to Meher Baba's service to the world.

To Baba's cave in Assisi

In the month of August 1932, Meher Baba came to Assisi to do His Universal work inside a small cave on the slopes of mount Subasio, found for this purpose by Herbert Davy. Kitty's brother, Herbert had been previously sent by Baba to choose a secluded one so as not to risk being disturbed, perhaps even used by St. Francis.

The hermitage on whose grounds is the small cave that was used by Baba did not exist when Francesco was alive. He had chosen that secluded and wild place in order to remove himself from the town and the seductions it held for him, to spend his days in silence, solitude and prayer. He named the woods "Carceri", meaning jail, his voluntary prison.

The hermitage as we see it now was built in typical Franciscan architecture after his death, when he was soon widely recognized as a great saintly soul. Even before Francis the mountain had been sacred for centuries thanks to the presence of many hermits and lovers of God.

Having called to Him all the great souls of all times, Baba mapped out the future of the universe for the next 2000 years! After completing His work inside the cave, Baba lit a small dhuni just outside of it. Chanji – who had been waiting for Baba outside – collected leaves on which Baba had walked and ashes from that sacred dhuni, which were then brought back to

Meherabad.

On the way down from the mountain, Baba stopped once at the quarry along the road, looking at the large valley below and admiring it. He was then brought to a hotel in town (the Windsor Savoia, in full view of the basilica of St. Francis), to take rest and have a bath.

There is another special spot that Baba wanted to visit in Assisi. It's the ancient home of Bernardo da Quintavalle, the first among Francis's friends to leave the world and follow him. Outside the house (which is close to the main square) Baba touched the stone where Francis spent a night lost in a vision of Christ.

Practical details

The Carceri Hermitage is open to pilgrims, either single or in groups, who can move freely along the many paths. Its opening hours are from 6:30 a.m. to 6:30 p.m. It is built in the woods about 4 km outside the town of Assisi on a rather steep road. Many pilgrims walk all the way, taking some of the shortcuts; others use the many taxis now available.

Once inside, you walk through the main building going through St. Francis's "bedroom", a tiny cave that is reached through high, rather slippery steps.

Once out of it, you walk up a ramp and – once at the top – you start walking to the right until, after about 100 steps, you will find going down to the right some steep stone steps leading to brother Leo's cave. There is a sign that marks it: (Grotta di Fra' Leone). You will go down those steps, pass in front of the opening of brother Leo's cave and proceed downhill.

From now on please take careful steps: not only the stone steps are slippery but the path leading to the cave can be so, either because of rain or because of too many dry leaves but also because of the many loose rocks on the path itself.

You follow the path that goes down the ravine and up the ravine until you turn a corner and find three small stone chapels, one of them marked Bernardo da Quintavalle. After you have walked about more 50 steps, you'll see that the path divides. You will take the one that goes on to the right and you will reach a bar across it that says "Attenzione!"

Lift the wooden bar and start your descent, carefully. The path zig zags a couple of times (similar to what the path leading up Seclusion Hill does). After the third turn to the right you will see the opening of the cave you are looking for, which is marked by a sign saying: Beato Andrea di Spello 1860, now Baba's cave!

When you go up again, you will follow the small sign saying Uscita (Exit) up some steps, so as not to go through the same way you went before.

Important: wear good walking shoes!

Heart Work

Ross Keating

I heard Eruch one day in mandali hall use the expression, "mind at work is heart at rest," but I didn't realise that these words actually came from something Meher Baba had said. I found the full quote in an old *Glow* magazine: "Mind at work is heart at rest and mind at rest is heart at work" (Vol. 11 No. 4 Nov., 1976 p. 20).

In the *Discourses*, Meher Baba tends to use (nearly exclusively) the terms "mind" and "heart" as metaphors to describe the opposing "tensions" that exist in our inner struggle to arrive at the right decisions to put into action. Meher Baba could have used metaphors of a more purely analytical type to describe our dynamic inner landscape. But by using the spiritual term "heart" He is awakening us to the fact that there exists within each of us an unquantifiable "realm" of love, the heart.

Nearly all spiritual/religious traditions talk of an inner battle taking place within one's inner world between our so-called higher and lower self. There is, for instance, the Christian idea of the inner battle with Satan as one's lower nature, or the real Jihad in Islam which takes place inside a person struggling to gain self-control and achieve betterment. Meher Baba doesn't use the metaphor of battle or war, in fact, He puts forward a strategy to avoid conflict altogether, a way to ensure harmony (although not easy): this He outlines in the need to develop the right relationship between the mind and the heart.

Between the two extremes of a life harassed by wants and a life completely free from wants, it is possible to arrive at a mode of practical life in which there is harmony between the mind and the heart. When there is such harmony, the mind does not dictate the ends of life but only helps to realize those ends that are given by the heart. It does not lay down any conditions to be fulfilled before an utterance of the heart is adopted for translation into practical life. In other words, the mind surrenders its role of judge – which it is accustomed to

play in its intellectual queries concerning the nature of the universe – and accepts unquestioningly the dictates of the heart. The mind is the treasure-house of learning, but the heart is the treasure-house of spiritual wisdom. (*Discourses*, 1987 pp. 97-98)

This seems to reaffirm the old saying that the mind makes a worthy servant but a lousy master. Then later in the same discourse Meher Baba writes:

Mind cannot tell you which things are worth having; it can only tell you how to achieve the ends accepted from intellectual sources. In most persons the mind accepts ends from the promptings of wants, but this means denial of the life of the spirit (p. 98).

What jumps out at me in this quote is the idea of the “denial of the life of the spirit”. This seems an apt description of the present world in which we live: a culture (or so-called culture) in which spirit is denied access. This is the result of a mind-dominant culture; of mind at work and heart barely awake. It generates a life that is predominantly joyless for it is heart-less. It has lost the essence of the human measure that allows our lives to flourish with beauty and dignity. And again, Meher Baba elucidates a little further on this same theme:

Only when the mind accepts its ends and values from the deepest promptings of the heart does it contribute to the life of the spirit. Thus mind has to work in cooperation with the heart. Factual knowledge has to be subordinated to intuitive perceptions, and the heart has to be allowed full freedom in determining the ends of life without any interference from the mind. The mind has a place in practical life, but its role begins after the heart has had its say (p. 98).

Just before Meher Baba put aside His body, He said that His work was completed 100% to His satisfaction (82 *Family Letters*, 1969 p. 342). And in a cable to Australia at the time Francis Brabazon wrote that we were now on the threshold of beginning our work: “Now let us begin the real work of loving Him as He should be loved” (82 *Family Letters*, 1969 p. 350). This real work is what could be called heart work. Meher Baba presents this form of work as highly “practical”. He writes:

My work is intensely practical. It is not practical to over-emphasize the material at the cost of the spiritual. It is not practical to have spiritual ideals without putting them into practice. To realize the ideal in daily life, to give beautiful and adequate form to the living spirit, to make brotherhood [and sisterhood] a fact, this is practical in the truest sense of the word . . . (*Sparks from Meher Baba*, 1969 p. 14).

Meher Baba even lays down some guidelines about how to begin this kind of work:

As a prelude one should attempt to create a balance between the thoughts of the mind and the feelings of the heart. Mind, however, works much faster. Thoughts are like lightning – first there is the flash and later the sound of thunder. For an equilibrium to be reached, the mind – which is the seat of desires – must be made to function more slowly in order to keep pace with the heart, and no amount of silence or fasting can accomplish this.

If the individual desires the enforcement of equilibrium in the true direction, a consistent acceleration of feelings should be made so that feelings supersede thoughts, i.e., the heart supersedes the mind. To achieve this the only effective fuel is love – unadulterated love. Unless one learns to love in its true sense, one cannot cross the hurdle of the mind. And for one to understand love in its true sense, the only recourse is to dedicate one's self to the Lord of love, and to hold fast under all circumstances to the feet of the Perfect Master. Any deviation from self-dedication will lead one astray from the path of divine love. (*Life at its Best*, 1969 pp. 64-65).

I would argue that it is heart work that is needed as we move into a post-*mandali* phase of Meher Baba's advent and strive to live in a way that would please our Beloved. What other way can we go forward to ensure a life of harmony within ourselves, within our Baba group – if we belong to one – and between all the different Baba groups that now exist; and in our interactions with our neighbours and work colleagues? A mind-dominated life and approach to conflict resolution cannot possibly take us to the “New Humanity” that Meher Baba talks of. It can only be reached via the heart.

So when Meher Baba states, “Mind at work is heart at rest and mind at rest is heart at work,” He does not mean that the mind lies back and enjoys itself while the heart toils away. Each has their role or “respective function” to play. But what it does suggest is that the test of mind working, as Meher Baba would wish, is that one's inner poise is not disturbed by anything – is always inwardly “at rest”. It does not get upset, it does not exercise its critical and judgemental tendencies at the expense of others, it does not indulge in petty competition or is envious etc. It does not constantly re-assess its performance in the light of what others may think, it does not wallow in its wounds and seek out retribution, nor does it bask in re-runs of how it got its own way. On the positive side, when the mind is at rest, a person gains a greater clarity of perception, can hear the “small voices” that make life so beautiful, is more susceptible to wonder, has a greater inner life, and can actually start to live lovingly, for the heart will be allowed to work.

Calendar of Events – January to June 2018

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

♥ Amartithi at Meher House

Wednesday January 31

*Meher House will be open from 11:30am; 12-12:15pm silence
Evening talk at Meher House from 7-8pm*

At 12 midday on January 31st, 1969, Meher Baba dropped His physical body “to live eternally in the hearts of His lovers everywhere”. You are invited to share in the remembrance of that moment at 12 midday at Meher House 12 Kalianna Crescent, Beacon Hill. Fifteen minutes silence will be held from 12 noon followed by the Master’s Prayers and Arti.

There will also be an evening celebration of Meher Baba’s life and remembrance of the day of His passing.

Bill, who at this time was living at Meher House in Sydney, will speak of Meher Baba’s last years as His health declined, and then the moment when the news arrived of Baba’s dropping His body. This event will go from **7.00pm to 8.30pm** at 12 Kalianna Crescent, Beacon Hill.

We will be providing **Vegetarian Pizza at 6pm to 6.30pm for those who wish to eat before the event.** The cost will be shared at \$10 per head. If there is any money over, we will donate it towards the cost of flowers and upkeep of Meher House. For the Vegetarian Pizza meal, **please RSVP Ross Keating before January 31** on M: 0416 883 373 with a text, for quantity and ordering purposes.

♥ Bill and Diana Le Page

Saturday January 27 and Monday January 29

We are delighted to let you know that we will be enjoying another visit with Bill and Diana Le Page.

Saturday, January 27: Welcome Dinner for Bill and Diana at Wendy and John Borthwicks home: 41 Johnson Street Annandale
Time: 6pm for a 6:30pm start: Bill will share some Baba stories;
7:30pm: Dinner provided

Monday, January 29: We will be enjoying Bill and Diana’s company and sharing in Bill’s stories and thoughts about living life with and for Meher Baba. All welcome. Questions invited. This will start at 6.30 pm as usual, followed at 7.45 with pot luck dinner.

♥ Baba’s Birthday

Sunday February 25 – Event at Meher House; planning in progress and updates via email and/or Facebook.

Please contact Josh Wolterding if you have any talent or other contribution on [@gmail](#).



Monthly Meetings at Meher House in Beacon Hill are held on the last Sunday of every month. Prayers and Arti, open discussions about Baba, occasional guests, vegetarian potluck meal.

Contact: Ross Keating M: 0438938373 E: ross-keating@hotmail.com




Please check your email and/or the Meher Baba Sydney Facebook page for the topics.








Monday Night Discourse Meetings are held on most Mondays at the home of Kris Wyld. Occasional special guests.

Please contact [@ozemail.com](#) or call 0407 481 323 for more information.





JANUARY

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Contact Details for the Sydney Community

Working Committee

Kris Wyld: @ozemail.com or mobile 0407481323
Kevin Mossberger: @yahoo or mobile 0412559402
John and Wendy Borthwick: 0423 797 664
Jenny and Ross Keating: @tpg.com or mobile 0408118366
Yvan Duerinckx: @westnet.com

Help Us Help Baba

Please see the Working Committee contact details in this newsletter if you would like to join in to help our amazing community in Sydney!

Jai Baba

Other Sources

Be sure to "Like" Meher Baba Sydney on Facebook: [.facebook.com/](https://facebook.com/meherbabasydney)

See our website: [.meherbabasydney](https://meherbabasydney)

Meher Baba Melbourne: [://mehermelb.jimdo](https://mehermelb.jimdo)

Avatar's Abode: [.avatarsabode.com](https://avatarsabode.com)

You can also subscribe to the **Meher Baba Australia** newsletter, issued quarterly (and not to be missed!), by emailing your enquiries to @gmail

The Meher Beacon is a publication for the Meher Baba Sydney community or for anyone who would like to know what is happening in the Sydney group
Notifications are via email, with the issue downloadable from [.meherbabasydney](https://meherbabasydney) – please send an email to @tpg.com – note that you will also receive other updates from the Sydney group
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Editor-in-Chief: Avatar Meher Baba
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NOTICES

101 Tales of Finding Love

Jai Meher Baba,

"101 Tales of Finding Love, Volume 1" is now available on Amazon and Barnes & Noble. Thirty remarkable and heartfelt stories from around the world of how people came to know of and came to love Meher Baba, the Avatar of the Age.

Please forward this email to anyone you think may be interested. I will be sending a separate email to those in North Carolina.

I am now accepting stories of how you came to Meher Baba for Volume 2 of "101 Tales of Finding Love." Let me know if you are interested and I will send you Guidelines.

In His Love,

Irma Sheppard
irmasheppard@icloud.com

Glow International

I would very much like you to spread the news that while we are offering \$60 for 4 issues and \$110 for 8 issues for the print edition of GLOW INTERNATIONAL, for those who find it expensive, we are now offering a digital version of the journal for \$30 for 4 issues and \$50 for 8 issues.

Yours lovingly,

Naosherwan

Please send your enquiries to:

GLOW INTERNATIONAL
Naosherwan 'Nosh' Nalavala
116 Youngs Road,
Hamilton, NJ 08619
Tel: 609.529.6129
Email: meherbaba@aol.com
Website: www.belovedarchives.org

Baba.

New Additions to the Trust's Online Library

The Avatar Meher Baba Trust is pleased to announce the addition of The Life Circulars of Avatar Meher Baba and The Samadhi - Star of Infinity, as well as the complete set of Meher Baba Journals, to its Online Library.

The Life Circulars of Avatar Meher Baba consists of circulars issued by Baba's secretary Adi K. Irani from 1952 to 1968. They include statements by Baba about the phases of His New Life; His messages on freedom, honesty, and "Divine Love and the Purpose of Life"; His "Universal Prayer"; the clarification and confirmation of His "Final Declaration"; His statements about the 1956 car accident; His birthday messages; and details about many sahavas and darshan programs.

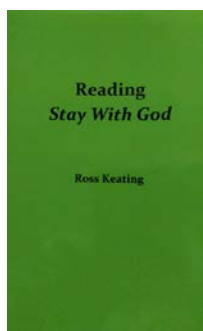
The Samadhi - Star of Infinity was published in 1997 by Sheriar Foundation. Bal Natu shares his personal reflections and convictions on Meher Baba's Samadhi's special role in the Avatar's advent. Tracing the history of the Samadhi - the chronology of how Meher Baba established the resting place for His physical form - Bal also reveals the evolution over many years of his deepening relationship to "the Divine Satellite" (as he calls Baba's tomb).

The Meher Baba Journal was published from 1938 to 1942 by Baba's order and is the original source for His Discourses. The Meher Editorial Committee, comprised of Ramjoo Abdulla, Sampath Aiyangar, Framroze (Chanji) Dadachanji, Dr. Abdul Ghani, Estelle (Rano) Gayley, Adi K. Irani, Norina Matchebelli, and Elizabeth Patterson, was charged with formal oversight of the Journal.

The Trust's Online Library contains 125 digital books, pamphlets, and periodicals and may be accessed at <https://ambppt.us9.list-manage.com/track/click?u=58bbd1fe0263b7443579a6cb&id=5f8b32e343&e=db2be6f955>

Book Announcement

READING STAY WITH GOD by Ross Keating



These stories began as instalments that were published over a couple of years and slowly gained a loyal readership. They tell the story of four like-minded spiritual seekers in the seventies reading together on a weekly basis Francis Brabazon's book-length poem Stay With God. Instead of reading the work from cover to cover they select various themes and issues that interest them and explore what the work has to say on these topics. The atmosphere is casual but the discussion is serious. The stories are mainly dialogue and written in the refreshing style of a journal. Although the work reflects the times in which it is set the questions the four readers raise are perennial and the work Stay With God offers them much that is "food for the brain and a feast for the heart".

Available at the Avatar's Abode Bookshop or online through Amazon as a paperback or Kindle format.