

The Way and the Goal

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Avatar Meher Baba

The way and the goal

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Meher Baba and Dr. Harry Kenmore, "Baba's dear son."

Baba's Harry – "A Chip off the Old Block"

–Meher Baba–

Detachment — A Talk Given by Dr. Harry Kenmore at The Society for Avatar Meher Baba on March, 10, 1971

Detachment like attachment is something that is bred inside the individual. But it is deliberately cultivated. You only know that you're attached to something when losing it engenders suffering and a great deal of pain and a prolonged heartache and a pretty depressive type of misery and the desire is that you want it back. This can be someone that you fell in love with. It can be a house that's been burned down by fire and uninsured. It can be some piece of apparel; some sentimental piece of jewelry that has been handed down in the family. It can be your job. It can be separation from an avocation which, if you're transferred to another area and cannot practice, causes you a great deal of pain. Anything that causes pain when you're separated from it tells you that you're attached to it, and you haven't detached yourself from it. Detachment comes as a result of the individual becoming a witness to the pranks of the mind, and the mind should be regarded as synonymous with maya. This is the instrument that maya uses in order to continue its pranks, and it is something that is stuck to you so intimately that it is sticking to you like fly paper, and no matter how much you try to release yourself from it, the fly paper is still stuck to you. I don't know if you've ever had the experience.

The mind refuses to let go. Even, Baba has described, when the Perfect Master or the Avatar finally releases one from the sheath which seems to attach the mind to the world—not only the gross but the subtle and the mental world—the mind refuses to give up, maya refuses to give up, even when it's at its weakest. When the mind is finally released, it's as though you have been released from a prison, and the sharpness of the pain of being released from this prison is similar to a butterfly trying to release itself from its cocoon in which it has made its metamorphosis from a caterpillar. This is an experience which is so painful that when you wrench yourself free, you realize that you've been in a prison. The amount of exhilaration of the sense of Real Freedom now is in inverse proportion to the feeling you had of imprisonment in the mind, in maya. Because even in the planes you are in real illusion. In the physical world, the world you're in now, the gross world, you're in the world of false illusion. Everything is falseness, but we consider it as being real.

We must always remember that we live in a world of objectivity, a world of objects. The reason why the individual never turns to himself as being responsible for anything that is happening in life, the reason he will blame circumstances, he will blame conditions, other people, other situations, you see, is because he lives in a world that is outside of himself. There is no other world except that which is in front of your eyeballs. No world exists behind the eyeballs because very little attention has been given to it. Most of the attention that has been developed in one has been on the outside. The blackboard is on the outside at school;

the books you read are on the outside; the environment, the landscape is on the outside. So you're taking everything from the outside into the inside of you. Therefore you get the habit of feeling that conditions and circumstances, everything that happens to you, happens on the outside, whereas actually it's negotiated by what *you* do to the environment. You little realize that you and not people or situations are motivating your conduct. If you were to prepare your inside as to the quality and the kind of motivation you should exercise in the environment, you would find that the environment and people would respond to you in a different manner. Because you've given no preparation to the inside, the outside does not respond. Everything (all the stimuli) is coming from the outside to your inside. It's pouring in. It's bombarding you continuously, and you react to the outside, and the inside is left so undeveloped, you are powerless to cope with it. Therefore, when one gets oneself into a situation which causes one to be depressed and unhappy, one blames the outside and not the inside because the bombardment of stimuli from the outside is so tremendous, you haven't built or arched or buttressed the inside to cope with it. You collapse on the inside and you blame the outside for what's happening on the inside. I hope I'm making myself clear.

That is the reason why we think of the God-Man, Meher Baba. He is the Perfect One, and although He is on the outside, He is actually an external representation, an outside manifestation of what He also is on the inside of you. If you were to take an image of the God-Man who represents the absolute completeness of life into your inside, there wouldn't be anything else that you would desire in the world because He is a representation of infinite attributes. And you take these attributes that He represents—the good, the divine, the beautiful, the epitomization of happiness, of bliss, the epitomization of Truth, of peace, of harmony, of good feeling, any attribute which you can name—and you allow it to sink in deeply; let it percolate and pervade through the whole of your being in quietness, in stillness. The only object that you take from the outside to the inside in the stillness is the Avatar in the person of Meher Baba. Once you root Him on the inside, that will be the beginning of this harmony and the peace and the good feeling. Please remember, it isn't easy. Maya, or the mind, will resist any attempt that you make to go deep within yourself.

Out in the world you hear people talk of self-discovery. We don't know whether they're talking about the little self, the personality self, or they're talking about that three letter dirty word which we call God which many of them are afraid to say out loud. If it's God, it means a capital "s" to the Self" and this Self in each individual is connected with the One Self which is the Over Soul or the Over Self, or as Baba expressed it, the "Isness of Existence." That's

where you're tied into. So unless you can image the God-Man within you, you will never discover your Real Self.

Another misconception taught over and over again is that you are the image of God. This of course makes you feel rather superior, but, you see, you're not the image of God. They left out one little letter. This letter changes the entire context. You are not the image of God. You are the *imaged* of God. You, me, everyone, everything are simply figments in the imagination of Almighty God. You have been imaged in the imagination, *by* the imagination of Almighty God, in the infinite mind of Almighty God. You've merely been imaged. That's all. Evolution and involution are simply the continuation of the imagery that God is continuously exercising with His infinite mind. I hope that is clear. Now only the God-Man is the Image of God. The Perfect Master is the Image of God. It doesn't mean that once the soul has acquired the human form you're the image of God. You become that image of God, identical with God, when, in the human form you are completely conscious of Infinite Knowledge, Infinite Power, Infinite Bliss, and simultaneously you're also conscious of, but are completely detached from and unaffected by maya. You enjoy the happiness and the sufferings of maya because of your own will; because, after achieving the Christ or the Perfect Consciousness of Almighty God, you have been selected to return to earth to continue the work of God.

So the way we know that we are detached from something is that we don't miss it. I can give a personal illustration that came to me now. When I went to India for the first time in 1957, Baba had sent His "come" cable for me to come and treat Him as a doctor. When I left my office, when I locked up that clinic, it didn't matter one hoot whether I was ever to return or remain away from it for an indefinite time or forever. That was at a time when my clinic represented virtually everything in life—it was my livelihood and everything that I had strived for. When I arrived in India to work with Baba, it didn't matter one whit when I was going to return. I didn't have the slightest bit of worry or concern, in fact, I never gave it a thought. I didn't know until the second week in India when I was to return. I was sorry to leave, but Baba always makes it easy for one to leave Him, to part with Him. He tells you, "Take Baba with you." "I am always with you." When I returned there was a bus strike, or was it a subway strike, I don't recall, and it didn't matter whether my office was busy or unbusy. I wasn't concerned. Now this is an illustration of detachment. In other words, I came back with the attitude of leaving everything to Baba. Leave everything to Him.

Also remember and never forget this definition that Baba gave of your life in the gross world—that everything that has a beginning has an end. Only in Reality there is beginninglessness and endlessness. But in the material or physical world the misery that you feel had a beginning and will have an end. The happiness that you have, the success that you have, the failure that you have had a beginning and will have an ending. Always be careful that you witness the pranks of maya. Do not allow maya to involve the mind in situations and conditions. The mind which is maya

will seize every opportunity for taking you away from God or the God-Man. Maya's very life is your mind, and the more you try to lessen the intensity with which you give your attention to the objectivity of the world, the more maya will try to pull you back. Maya will offer an all-powerful resistance because if it loses the attention of your mind on its table of niceties and delicacies that it has set before you, it is going to lose your involvement in it and its vagaries. Maya will lose its ability to involve you in success and failure. It cannot raise you to the heights of sublimity or plunge you to the depths of debauchery or depression. It isn't going to have that fun anymore.

What you want to become is not the dunce of maya; you want to become the fool of God. You want to become His fool. You want to become His footstool. You want to become God's football. You want Him to kick you around. You must begin to dedicate yourself to the God-Man seriously and with sincerity in stillness—you don't do it aloud because maya will know what's going on. You image the God-Man and then bring your feeling to bear upon that image so that it becomes all-pervading all through your own being. And remember you are making all-pervading what is all-pervasive through the entire universe. But it is never felt unless you initiate the feeling within yourself. Silently calling out the name of Meher Baba, you will awaken the God-Man to hear this cry. This cry will be heard by the God-Man within you, and He will awaken. He will make this a solid substance, a solid thing, a solid Reality within you.

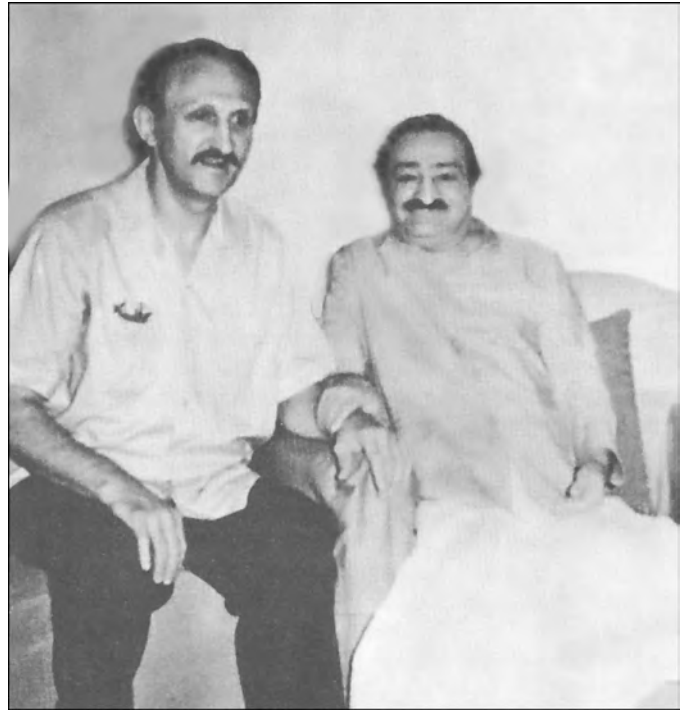
Whenever you experience misery in the outside world or you experience it in the physical body, maya punishes you the most. You can get rid of your pain easily, and get quick relief if you surrender to maya. But if you refuse to surrender to maya and you keep calling out the name of the God-Man—you call Baba, Meher Baba, Meher Baba, Meher Baba—your misery is going to be prolonged. There's where the test is. There's the struggle—between God and maya. And you are caught in the middle. Baba has given an illustration of how maya exerts a pull on one of His arms, and Reality exerts a pull on His other arm, and it almost seems as if His arms are pulled out of the sockets. Well you are going to go through that same experience. You are going to be put to the test. Because when misery comes your way, the test will be in which direction you are going to go—towards the God-Man or to fun and maya. There is where you are going to make your choice. Because selecting the God-Man's life is not an easy one. It's going to be difficult. But if you should conquer it, the yoke will be very easy and the burden will be light. It will become very simple. This is the fight that everybody must meet and overcome. And it's a tough fight. But if you persist, and you exercise guts and gumption, you will win through, and then God knows that He has a real lover.

When this besets you in the physical world, where maya is concerned, you must never give in. Never give in. Never, never, never. You give in only to God. You give up maya, and you give in to God. There's always a giving up and a giving in to God. Until now you've been giving in to maya, and you gave up God. You

gave up Self. It has been lost, and you want to find it again. Actually Baba says that there is nothing to seek. It is already there. But you must seek it within yourself nevertheless. Even though it's there, you've got to look for it there. You must uncover it there. It's covered because you haven't uncovered it. You must seek deeply within yourself and uncover it, and there it is, and the seeking is over because you've found it with the uncovering. And you take possession of it and you never, never let it go. You let go of maya, but never let go of God. That's what the Damaan is. You see, the Damaan is simply another external representation of the personification of the God-Man. The Damaan is what the God-Man wears. You take hold of Him, you grab it. There is a line from a Persian poem which says, "A hundred times I felt that I held your garment firmly in my hands; when I opened my eyes I was amazed to discover it was my own garment I was holding." When you hold on to the God-Man, you're really holding on to your Real Self. The Real Self is still the mystery not yet discovered. But the God-Man is the identical Self that You with a capital "Y" are. That's what you are. That is the Self. The personality of Meher Baba disappears, and you, your very own Self is what remains in its place.

So the fight is on. You take up those cudgels, and you work with it. It requires daily application. If you don't apply yourself, it means that maya has hold of you. Anytime you give yourself up, in toto, to anything in the world of objects, you are denying your Real Self—you are saying, no, to the God-Man. To say, yes, to the God-Man is to say, no, to the world of objects. So start with it five minutes, ten minutes, fifteen minutes a day quietly in stillness. You can do it on a bus. You can do it on a subway with your eyes closed, on a street corner; you can do it in a park or in the quietness of your home. If your home isn't quiet, the last ditch of privacy is the bathroom with a locked door. You close your eyes, and no matter where you are, Baba is there if you bring Him into your consciousness—into your inside to remember. So give time to it. Give your attention to it. The more you give attention to it, the more this Thing on the inside will grow. It'll develop; it'll expand, and then gradually you will become free on the inside because you will have become freed of the world of objects—freed from objectivity on the outside.

The closer you get to God, the more misery you will have to go through. That is the test. Your attachment certainly is not to misery. Your attachment is to God. Maya will cause the misery to persist. You will eventually be freed when God knows that your love for Him is absolute and complete. When it's absolute and complete, suddenly, out of a clear blue sky, it's done. You wake up as though you've been in a dream. You had a violent, terrifying dream, and it's all over. You feel established in God, with God. It's an experience that's totally subjective, and you'll not understand it until you go through it. Maya refuses to let go of its victims. It still wants to have you. There isn't any more choice victim than one who has had a very close personal relationship with the



God-Man when He was in the body. Misery will be at its ultimate. There is the test where I have had to stand off quietly from my mind, detached, and internally just laugh at it. I know that it had a beginning, and it will have an ending. Nothing in the physical world lasts forever. Once it begins it also is done with. All this happens on the inside, and you just let it happen. You know that maya is trying to have its day. But it cannot have its day because the only Supreme Power in the universe is that of God, and maya is only an imitator of God. It's a shadow. If I wanted to surrender to maya, this whole thing would be gone in twenty-four hours—what I am going through. I would be a happy fellow again, but in order to do that, I would have to let go of the Damaan of Baba. In order to give way to maya, I would have to surrender the Damaan of Baba. Well, I'm in a very advantaged position. When Baba in 1957 literally lifted up His own Damaan, closed my hands right over the hem of His sadra and took His hands and clasped them over mine, He said, "Never let this go! Even if you let it go. I won't let you go!" So I am in a very advantaged position. But that's the test. He has given me an easy way out if I am willing to take it. But I am not willing to take it. One who has received a great deal of love from the God-Man as I have received, a great deal is expected of him. To him who has been given much, much is expected from him. The Mandali would see this Love that Baba poured on me, just one little fellow there. They had never seen such continual embraces and kisses. That's why I am being brought to the slaughter. Because, to the one who is given so much, so much is going to be expected of him. They would rather that Baba would flail me and chastise me and beat me up a little. Then much would not be expected of me. They would always look upon me as a lamb being led to slaughter. It's difficult to understand that to give into maya, you have got to release the Damaan of Baba. There can be no release where I am concerned, even though He had given me a loophole.



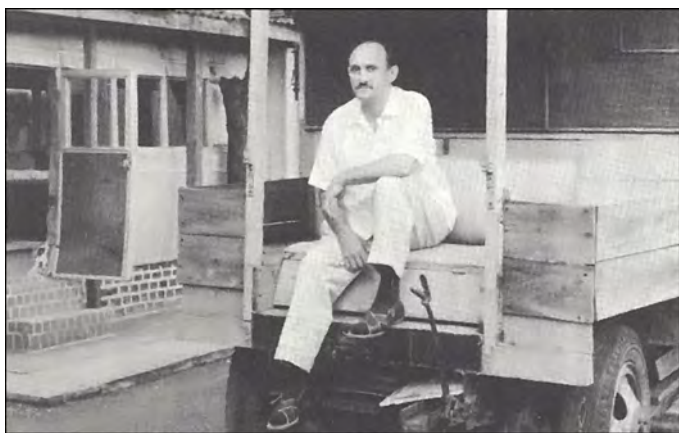
Poems from Baba to Harry

"Harry dear do obey Me
as did Peter as did John.
Keeping in your heart your Daddy
you will go as if not gone.

Leave your heart in dear Meherazad
mind and body in New York.
Spiritually eating Baba,
physically steak and pork.

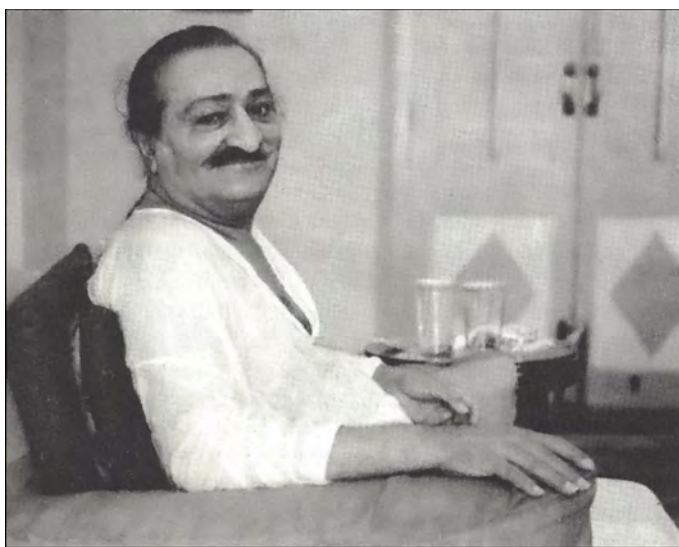
I will miss you
you will miss Me
But one day we will be One.
And, departing
happy, smiling,
Know your task here is done."
—BABA

Meherazad
28th October, 1959



It's the law of love divine
That you must wither, you must pine,
That you must suffer but not whine
Speak no words and write no line
If you long for Valentine.
—BABA

Meherazad
24th October 1959



On Behalf of Harry

May *Thy* will be done O Perfect One,
My will not prevail –
It's of no avail
Where union with Thee is concerned.

I'll toil and I'll strive while I am alive
To love and obey
All night and all day
Till Union with Thee I have earned.
—BABA

Meherazad
4th October, 1959

"Heart in Dear Meherazad Mind and Body in New York"

—Meher Baba—

Dr. Harry L. Kenmore: Meher Saba's Apostle by Bob Ganz

Meher Baba on different occasions called Harry Kenmore one of His most intimate Mandali, His Apostle, His dear son and a chip off the old block. When Dr. Kenmore was in India with Baba he served both in his capacity as a Doctor treating the God-Man's physical body and in his capacity as a Mandali performing special tasks to help Baba in his universal work. When Dr. Kenmore was in New York, before and after Meher Baba's leaving of the body, he served Baba as completely as when he was with Him in Meherazad with the same intimacy and surrender.

First of all Baba called Dr. Kenmore's clinic in New York "Baba's clinic," said that all those who came there to be treated were sent there by Baba, and told Dr. Kenmore that it was none other than Meher Baba whom he was treating in his clinic every day. Dr. Kenmore's commitment to his patients was total and he administered therapy to them as intensively and as lovingly as if he were treating his Beloved Master in India.

Most significantly Dr. Kenmore continuously served those who were in pursuit of the Love, Truth and Beauty of Meher Baba. In doing so he addressed himself to that in an individual which was most alive, most mature and most ready to accept the new dispensation of love and Truth wholeheartedly and without reservation. Dr. Kenmore felt that Meher Baba's message was not so much for humanity as it was for what he termed "youthanity." In fact one day in November 1968 Baba asked Dr. Kenmore how old he was. When Dr. Kenmore told Baba, Baba said he looked to Baba more like he was 25. Now before considering further how Dr. Kenmore fulfilled the task given to him by Baba in serving those pursuers with whom he came into contact, it will help to take a look at the nature of youth which is somewhat paradoxical. On the one hand young people insist upon the actualization of such ideals as love, honesty, freedom and selflessness. On the other hand they often miss the ultimate consequences of upholding such ideals. Dr. Kenmore helped to combine in young people the untamed and unadulterated enthusiasm that comes of learning of the advent of Avatar Meher Baba with the real depth and maturity which are necessary for the possessor of such enthusiasm to be of use to others.

Many are familiar with Meher Baba's capsule discourse, "Love and Devotion" but probably few know of how it came to be given. Once Baba held a Darshan program and had one of His Mandali describe to Dr. Kenmore exactly what was happening throughout the program. This particular Mandali described how those who came for Baba's darshan placed heavy garlands of flowers around Baba's neck and bounced their babies on Baba's feet. Baba had recently suffered an automobile accident in which he had fractured his hip joint. After the program Dr. Kenmore complained to Baba that these were not lovers who added to Baba's physical pain with their display of affection. They could

be called devotees but not lovers. Baba was pleased with Dr. Kenmore's observation and it was then that He spontaneous! gave the discourse, "Love and Devotion":

Love burns the lover.

Devotion burns the Beloved.

Love seeks happiness for the Beloved.

Devotion seeks for blessings from the Beloved.

Love seeks to shoulder the burden of the Beloved.

Devotion throws the burden on the Beloved.

Love gives: Devotion asks.

Love is silent and sublime, devoid of outward expression.

Devotion expresses itself outwardly.

Love does not require the presence of the Beloved in order to love.

Devotion demands the presence of the Beloved to express affection for the Beloved.

It is the ideal that is expressed in this discourse that Dr. Kenmore encouraged in and elicited from those who came into his contact. He blasted any outward display of so-called love for Meher Baba such as an individual's declaration of himself as a Baba lover or young men and women embracing each other in the name of Baba's love. Dr. Kenmore had felt the heat of the fire of Divine Love in Baba's presence and knew that it was not to be taken lightly.

Thus when a person interested in Meher Baba would enter in a conversation with Dr. Kenmore, Dr. Kenmore would take extensive time and make a total effort to relieve that person's misconceptions about Baba so that there would not be a trace of confusion left and the heart could respond more fully to the residence of Meher Baba within. For example Dr. Kenmore heard people say Baba does this through me and Baba does that through me—Baba drives my car through me and Baba does my school work through me. Dr. Kenmore felt that this type of behavior resulted from a superficial reading of a discourse by Baba which encourages the aspirant to shift his attention away from himself by thinking that the Master lives and acts through him. Dr. Kenmore pointed out to individuals who indulged in this type of verbal exchange that Baba was offering to the aspirant a technique to enable the aspirant to begin to surrender to God. Should the aspirant choose to make use of this technique he must do so silently, on the inside. As soon as one spoke openly about Baba wanting such and such or doing such and such it became a joke, an abnegation of responsibility for one's actions comparable to a little kid blaming his bad behavior on an imaginary friend and an insult to the Divine Beloved within. Dr. Kenmore would make such points with great force but also with humor. In this way a person would feel lifted out of himself and

freed of his confusion. Naturally those who preferred to prolong such superficial banter would take offense at Dr. Kenmore's direct and uncompromising approach. Another example of Dr. Kenmore applying himself to set people straight about Baba stems from misunderstanding of Baba's statement, "You and I are not we but One." Dr. Kenmore sensed that many people were avoiding rigorous discrimination between true values and false beliefs and avoiding making the demands of themselves that Baba made of those close to Him when they casually remarked, "You don't have to worry about it we're really all One." In response to such off-handed and ununderstood parroting of Baba's statement, Dr. Kenmore pointed out that when Baba says, "You (the Real Self asleep within) and I (the God-man, the manifest Christ) are not we but One." it is true. But when an individual who has no consciousness of this Real Self says we are all one, nothing could be further from the truth. The individual experiences himself as an individual and does not experience Oneness. Only one who is God-realized has the authority to make the statement, "You and I are not we but One." Dr. Kenmore would also insist that Baba's books were eternal material for our generation and sufficient unto themselves. One should not go to the past and adulterate Baba with Christianity, Hinduism, Mohammedism, yoga, etc. If you mix old wine in with the new wine you no longer have new wine Dr. Kenmore would say.

The natural and spontaneous way in which Dr. Kenmore served Baba in others was most especially felt by those who participate actively in the work at the Society for Avatar Meher Baba. The young people who are currently active at the Society for Avatar Meher Baba began to gather when there was work to be done on the book of Family Letters. When Dr. Kenmore went to see Baba in India in 1968, Baba held the book on his lap, flipped through the pages and expressed his happiness with the book and with the quality manner in which it had been produced. It had been the intention of the Society to produce about twenty books—one for every Baba center. Baba told Dr. Kenmore that there should be enough made for everybody. Dr. Kenmore said, "But Baba we would have to make a thousand." Baba nodded. In order to make one thousand books of the same quality as the one Baba held on His lap with available funds it was necessary for volunteers to come in and collate the books by hand, and transport the collated books to the binders with borrowed cars to be bound. Those who came in to work had more and more frequent contact with Dr. Kenmore and began to know something of the intimacy of Dr. Kenmore's connection with Baba. We found ourselves sitting at meals with Dr. Kenmore and listening to stories of Baba for hours on end. The life and sense of immediacy with which Dr. Kenmore told these stories made one forget the passage of time and one would leave with the feeling of having spent the moments that Dr. Kenmore was talking about in the company of Meher Baba. In connection with the production of the Family Letters we learned from Dr. Kenmore that all work undertaken in Meher Baba's name must be done in a manner befitting the One most dear to One's heart. As Dr. Kenmore would put

it, when you come to the Highest of the High, mediocrity ends there. Whenever we went to Dr. Kenmore for advice, he would never allow anything to go into production if he felt we could still improve upon it. Dr. Kenmore exemplified this attitude in his relationship with Baba. The floor of the Mandali hall at Meherabad is concrete because Dr. Kenmore felt that Baba needed a hard surface to support his posture after the automobile accident. On one trip Dr. Kenmore brought a large expensive chair with him to India for Baba's comfort. Such incidents abound in the love saga of Meher Baba and Harry Kenmore.

The Society for Avatar Meher Baba originally came into being to conduct and to finance the minimum of two public celebrations a year ordered by Meher Baba—one of His Birthday and one of the Anniversary of His Silence. As more young people began to share in the work at the Society it was they who began initiating the programs for the celebrations. Dr. Kenmore became advisor and final judge of the proceeding not to mention chief speaker and chief singer at the actual programs. Meher Baba specified that Dr. Kenmore should be sole judge of the material for the celebrations. During the rehearsals Dr. Kenmore would often saunter in and have the musical director pick up the pace. He said that he never felt mournful or tearful in Baba's presence. He always felt joy and exuberance. He never cared for songs that were sad, slow and beseeching of the Beloved. He would make suggestions and corrections so that the songs for the celebrations would be fast, happy and expressive solely of the praises of the Beloved. During the preparations for the celebrations it would sometimes happen that individuals would become very taken with their own ideas and begin to put together work and hold rehearsals on their own without allowing their efforts to be coordinated through a more structured and effective medium. In this way an individual's artistic inclinations would be subordinated to the entire group's purpose of publicly celebrating the advent of Avatar Meher Baba. Dr. Kenmore, notwithstanding his sightlessness, sensed that this was going on and corrected it very simply by appointing one person to organize all rehearsals, make all phone calls and see to it that all efforts were one-pointed on Baba.

Dr. Kenmore would make even greater demands of himself than he made for others when engaged in Baba work. The talks Dr. Kenmore gave at the Society for Avatar Meher Baba and at other centers in the United States were very powerful when they were given but when they were transcribed from tape they lost much of their force. Dr. Kenmore would sit with us for hours and days rewording every sentence so that the articles for "The Way and the Goal" would take on something of the same life that the original talks had.

In the near future we hope to write a more complete story of Dr. Kenmore's life with Baba both in India and in America. We are very fortunate in that Doctor Kenmore gave to the Society all his tapes pertaining to Meher Baba. Such a story would include details of Dr. Kenmore's visits with Baba in India and details on how Dr. Kenmore worked with us at meetings at the Society for Avatar Meher Baba, on

correspondence to people with questions about Baba and on speaking tours to Myrtle Beach, Baltimore, Boston, Chicago and Minneapolis. Dr. Kenmore encouraged in those who felt inspired to serve a spontaneous commitment to Baba's work. Thus one should feel enthusiastic and internally motivated to do work for Baba and at the same time take on responsibility in an intensive and ongoing way. Whenever anyone touched the subject of love for Baba with Dr. Kenmore, he would be encouraging and even tell of a very cherished incident with Baba or mention something Baba said to him in an especially intimate moment. He would always warn the individual to be silent as Baba was Silent about his feelings for Baba. Dr. Kenmore on several occasions quoted Baba as having said, "Love is a continuous burning in remembrance of the Beloved."

An Account of Dr. Kenmore's Last Few Months

Dear Dr. Harry Kenmore passed into the arms of his beloved Pop on Thursday, May 13, at 10:06 P.M. His death was the culmination of an illness whose symptoms began last September upon his return from India. A steady loss of weight and difficulty in digestion led him to seek medical counsel and, upon examination, his condition was diagnosed as cancer affecting both the liver and the pancreas. After exploratory surgery in January, the surgeon gave him only a few months to live. Undaunted, Doctor sought medical advice from all over the country, and maintained a strong heart and clear mind to the very end. On February 27, the day of the Birthday Celebration, he spent three hours on a doctor's table in intense pain suffering from a thrombosis in the rectum; that night he talked for 32 minutes about his Beloved to an overflow crowd at the Celebration, and sang his two show-stoppers—Swanee (Baba) and Pal of Our Mandali Days. He spoke to us at the Society of how being "pounded into dust" only made him realize more poignantly the Power, Beauty, and Majesty of his Beloved.

Doctor Kenmore kept his good spirits, joking, talking and admonishing, and his battle against the disease was wonderful to behold. Extraordinarily, there was never any foul cancer odor, or the type of cancer pain that accompanies ordinary cancer patients.

His remains will be sent to India, by Meher Baba's order, and the great bulk of his estate will go to the Avatar Meher Baba Trust Fund. The Society for Avatar Meher Baba will continue, as was Meher Baba's wish, in its efforts to spread Meher Baba's Message of Love and Truth, endeavoring to adhere to Dr. Harry Kenmore's very high standards for work done for the Beloved.

**JAI BABA FOR HARRY'S LOVE FOR THE
GOD-MAN !!!!**



Meher Baba with Francis Brabazon, Eruch Jessawala, and Dr. Harry Kenmore

Cable from Eruch to Society for Avatar Meher Baba

Your cable just received. Adi immediately phoned Meherjee and Sarosh. Our very dear Harry now lives forever with his Divine Pop, more blissfully in Baba's Infinite Love and Bliss. Harry's Meherazad family and his benchmate will most certainly miss his jolly company. Harry's firm faith in—and his deep love for—and his dedicated life of service to—Beloved Avatar Meher Baba will ever remain a living example for all lovers of God. Our hearts are deeply touched that dear Annarosa and the rest of you will carry on in Baba's Love until the very end. Love from us all to you and we salute Harry's love for the God-Man.

Eruch

Cable from Meherjee to Annarosa Karrasch

Dearest Harry's departure from our midst has created a vacuum in our hearts and a feeling of irreparable loss. In this hour of loss our hearts go out to you and the young Baba boys and girls of the Society. Our only consolation is that dear Harry is freed from suffering and is now enjoying eternal union with his Beloved Pop. Beloved Baba's Will be done.

Love, Meherjee

Address by Andrew Muir at the Funeral Home

JAI BABA! You may remember the statement by Meher Baba that, "One has to experience being caged if one is to appreciate freedom." There was in the experience of Dr. Kenmore physical limitation beyond the normal parameters. His final illness was a dimension beyond even this. Regardless of the fact that Harry accepted all these burdens without bitterness or complaint, they were burdens of great weight. This weight has been removed, and for this we rejoice. Imagine one who opens the door of that cage and flies to the wrist of his Master with the sight of a falcon.

The quality that impressed me was Doctor's insight to sense falsity and with no delay hammered the ego with whatever force it could survive. But we should perhaps not imitate Doctor in this but only use the hammer to shape our own faults into virtues.

We can remember Doctor as a man who knew how to live. We should try to the limits of our being to surrender, as he did, to Meher Baba. Dr. Harry Kenmore has departed from the cage, but he has not departed from your hearts. JAI BABA!

Address by Henry Kashouty at the Funeral Home

I have known Harry for a long time. He was a person who was direct, strong and very compelling. I remember that there were many things that I would differ with him about, but I also recall that words never seemed to make any difference because something far more real always came through.

I believe that it is true that the ability to become devoted to the Avatar of the Age is a gift from the Avatar. What is done with that gift is dependent upon the one receiving it. I also believe that Harry Kenmore did a great deal with that gift. I recall that he did not like to use the word "love". I feel that this was because the word was so sacred to him, he would not use it lightly. There would, however, be communication of what was indeed a very valuable word to Harry Kenmore when an individual would, in the words of Harry Kenmore's Beloved Master, Meher Baba, let his life itself be Baba's message of Love and Truth to others.

I liked him very much. I have learned a great deal from him. I was drawn to him. If we were more aware, we would realize that this is not a sad occasion because of the magnificent fact that the moment he came into contact with the Supreme Fact of this age, the advent of the Avatar, he did something about it the best way he knew how. Unless one knows everything, one is ignorant. I feel that if an individual is devoted to the highest, his motive is the highest. He devoted himself to Meher Baba in every way he could conceive of. His love should be an inspiration to every individual to live the life more than just speak about the life.

Address by Annarosa Karrasch at the Crematorium

We want to take care of our send off of Doctor as quickly as possible because we want to get Kitty on her flight, and of course the Washington group has left a suitcase behind which they have to return to New York to pick up. I just want to give you my choice morsel about Dr. Kenmore. He was love, he was harmony and Dr. Kenmore was beauty—even until the end. And it was you people who did it. Dr. Kenmore had a heart and where there was love he bared it, and he gave you something. And where Dr. Kenmore felt there was no sincerity, no love, no harmony and no beauty, he locked up that heart, and if you bothered him, he had a sledgehammer—a Meher Baba sledgehammer.

He left us a lighted torch at the Society. Everyone of you who came with your torch and lit yours, remember, it's your turn now to go forth and do the same. When anyone comes to you—remember what I said—when anyone comes to you in the name of Baba, be sure you serve him. Those who are not on the path to Baba have a right to be where they are, and we don't have the right to disturb them. But, by our conduct, Doctor would say, we set the example, and they become curious. That's what Meher Baba did. He always aroused curiosity, and the next thing you know, they were caught in his net.

We at the Society will continue to practice the principles and precepts set down by Meher Baba. The only one who had the courage to enforce them was Dr. Harry L. Kenmore. We are going to continue to be absolutely rigid. You cannot have your cup of tea and at the same time do what you want to do. You come because you want to change. And if you don't want to change, then you have a right to be in the environment you are, to absorb the experience you are absorbing. So, let's not be hypocrites. Those of you that come will follow those two rules of discipline that Dr. Kenmore picked out of the Discourses of Avatar Meher Baba and followed first by his own example long before anyone of us met him and before he even met Meher Baba. Number one, there will be no sex without marriage, and, number two, no drugs. And this is how the rules are going to be enforced. Please help us to make it easy for you because those of you that have dared bare the top of your heads to Harry Kenmore's hammer, you really have been hammered into beauty. Dr. Kenmore was so proud of you. You are a beautiful family. I witnessed it in the months that he was ill. You served him selflessly. Boys that didn't go home to sleep. And now that we can't do it for Dr. Kenmore, we've got to do it for each other and for anyone who comes to you sincerely in the name of Avatar Meher Baba.

And I think if Charles is here now we can start. And sing your hearts. Let's send him back home home to his Father in the way he would have wanted it done. The program we had planned—while Charles is getting to the organ—went all awry. It was not originally planned for you to sing at the Funeral Home before because Dr. Kenmore's relatives were

there who belong on the avenue in their own way reaching their own God. But, I think my boss, as he used to say to me as he was dying, "I am in complete command of the situation. Don't try me or I'll let go." Just as he said that if I dared to take him to the hospital, he would not get in there alive. And he did not. I believe that when Baba promised him perfection in this lifetime—it is me believing that from what I have witnessed—that Dr. Kenmore became perfect. And those of you who have not met Meher Baba and have met Dr. Harry L. Kenmore, you have gotten a real bit of Avatar Meher Baba. JAI BABA!

Letters

Dear Ann and other close ones in Baba,

Our hearts' love is with you who have cared so lovingly for Dr. Harry Kenmore and it is wonderful to know the full meaning of Baba's words when He said, "Harry should come and be with Me forever." From now on he will be in India every January 31st with Baba and more than that, every blessed day until Baba comes again. I feel sure that Baba has taken his wonderful energy and, after a little rest, will have him working for Him again—this time even nearer to Beloved Baba. Flowers are from Baba's Center with special impetus from Neecie, Fred-Ella, Laura, Eli-Kit, Jane. *LOVE*

Elizabeth Patterson
Meher Spiritual Center

20th May 1971

Our dearest Mike and our very dear Baba family at the Society,
LOVING JAI BABA to you all dear ones!

My pen refuses to start and I am completely at a loss for words to begin this letter to you all, but suddenly my eyes fell on Baba card "Don't Worry Be Happy" in the book case opposite me, and surely it conveyed a great meaning. Yes, Harry has left us to be on the side of his most dearest Pop. I am sure he must have already started telling some juicy stories to His Beloved to cheer Him up as usual when he is in His company. We can just imagine how happy our Beloved Baba and Dear Harry must have been at this the one and only REAL union. Harry must have surely clung to His Beloved and must have embraced Him with a tight hug for a very very long time as it was after a long time.

There is a story of a Muni (an all round teacher for material as well as spiritual lessons) who was very strict with his pupils who were mostly from the royal families most pampered and spoiled. He was a great task master and discipline and perfection were demanded from his pupils. No doubt he was thought to be very harsh and cruel but in times to come when these children used to acquire a prestigious post or even become a king they would realize the value of the training of their Muni and would often remember him with greatest respect for the training he had ingrained in them.

Our Harry, to me, is like the same Muni on a special mission to bring all youngsters into Baba's fold and spread the message of His Beloved through them to the world.

Dear Mike, please forgive me for not acknowledging your most encouraging letter of 5th March and the beautiful programme sent with it. In fact the letter and the programme went round from one Baba lover to another for almost two months and are all clamouring as to when Bombay Baba lovers will be able to put up such programmes. All are just waiting for the tape to give them inspiration. Did you know that a few Baba lovers did give a short programme of English Arti and the two songs of yours, BELOVED BABA IS and the AVATAR IS COME at the Birthday programme this year? It was no doubt the best part of the programme although hurriedly prepared.

One can easily gauge how much hard work and labour must have cost you all for making this programme a smash hit, and giving chance to every one to participate in our Beloved's feast of Love. Yes, you will indeed need a big pandal in the years to come to accommodate millions to sing His Glory.

May be it will have to be on a grand scale with a bigger and larger place next year, as dear Harry would be most happy and proud of you all for he has worked hard to bring up the Society young ones to carry on with the task which for years he laboured to make this occasion a bigger success every time. Although I am miles away from you, I strongly feel that to fulfill dear Harry's cherished wish, Beloved Baba's birthday programmes will be on an immense scale with many more young ones joining the Baba family at the Society. Naturally many will be coming to join the Anniversary (Amartithi) programmes at Meherabad and to bow down to their Beloved in their very own hearts which will definitely make our dear Harry so very happy.

Please convey our loving JAIBABA to dear Annarosa and all dear ones at the Society—I can just write a few names here—Bob and Beth, Chris, Chuck (is his voice OK now), Larry, and all those who were here in Bombay—much much love to them from us both, and to you dear Mike.

Yours in Baba,
Jal
Bombay Center

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