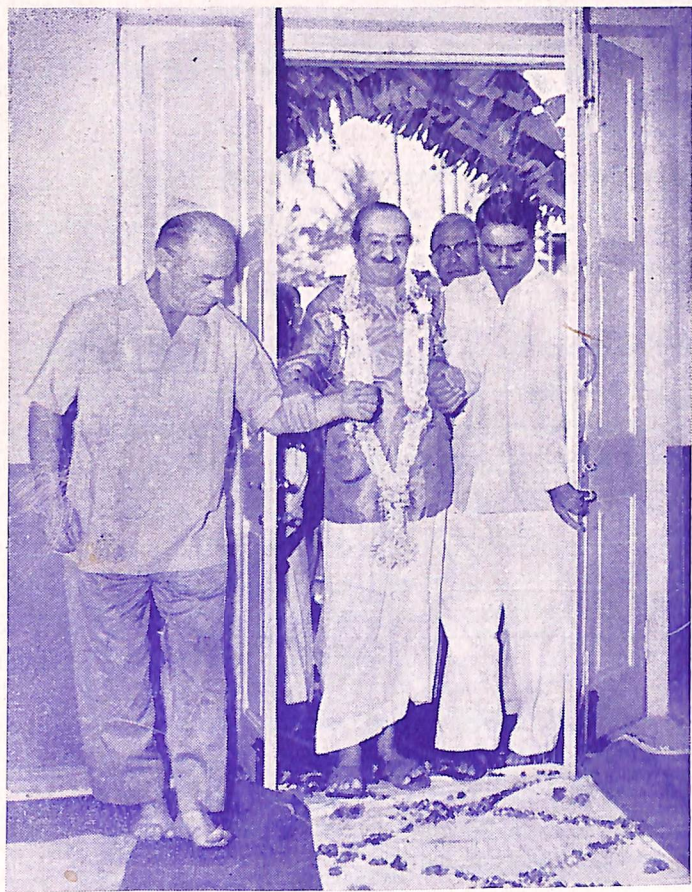


# A JOURNEY ENDS



**FRANCIS JOINS THE BELOVED**

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**MEHER ERA PUBLICATION, POONA**

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In Memory of One whose life was a song of  
Love & Service to  
Avatar Meher Baba,  
The Father of All in Creation.



*Front cover*

Meher Baba entering Avatar Meher Baba Hall holding the  
hands of Francis on right and Eruch on left on 1 May 1964.

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# A JOURNEY ENDS

The Aim of life is to love God

The Goal of life is to become one with God

—Meher Baba

If God-Realization is the goal of all life meeting the Avatar of God (God-Man) is the end of man's journey. He surrenders himself to him unconditionally, unreservedly and then live in obedience to his wish. Befitting a fortunate slave he carries out his every command. This is the significance of the life of Francis Brabazon, the Australian poet, who died at 8 A.M. on Sunday, the 24 June 1984 in his cottage at AVATAR'S ABODE, Wombye, QLD., Australia.

All men die, because death is common to all forms of life that take birth on this earth. To those who are awakened to the true spiritual values of life, birth and death are gateways in the stream of life as it advances from one type of existence to another and are necessary landmarks in the progression of man's consciousness to Truth—a prelude to the Real Death of the lower self and Real Birth in God to live forever His Eternal Life consciously. Fortunate are those who live for the love of God and service for the cause of God. Francis

Brabazon lived for Meher Baba, the God-Man and died in his service in obedience to his will.

Francis Brabazon appears to have met Meher Baba, the Avatar of our time in 1952 for the first time at Myrtle Beach along with Murshida Ivy O. Duce and her daughter Charmian. At this first meeting Meher Baba said :

"I've seen you before but you don't remember it, do you ?" Francis admitted he did not remember. He perched on the edge of his chair until Baba put him at ease by saying, "Sit back, be comfortable, you must know that I am within you, and so if you feel like coughing, cough, for it means that I want to cough !"

In the course of the talk on Sufism that followed Baba asked Ivy Duce to turn over her work in Australia to Brabazon, declaring that they both would have to become *Murshids* and "wear the robe," and emphasized that God loves truth and honesty, and if they were to work for God (Baba) they must be honest to God, to Baba, to others and to themselves.

"That means," said Baba, "unless we experience what we preach and teach, we are not honest, not only of Sufism but of life itself. To be an atheist, not to believe in God, to be bad even, is better than to be a hypocrite. So we must work on that basis.

"Truth is hidden; unless one has attained *fana* (Nirvana or Annihilation of the mind (self) or Mano-

nash) and acquired *baqa* (The "I am God" state of the Perfect one in Nirvikalpa Samadhi) one cannot lead others to perfection, so when we ourselves do not experience that state, and when we ask others to follow us, it means we are insulting Sufism, and all over the East and West it is being done, and by God's will I intend to change the whole affair, overhaul the whole thing, because I love Sufism with all my heart...

"Listen very carefully, because for the first time, I am taking personal interest in Sufism. I am very serious about the reoriented Sufism, and we must be so honest as to have its result appearing all over the world. There are three things that always hinder Truth. First is temptation - very, very few persons can overcome temptation; temptation of money, fame, power, lust, leadership, are disastrous, very binding and very few escape it. Second, vagueness about things, and third, dishonesty".\*

Hundreds and thousands of people in different parts of the world have met Meher Baba or have been drawn into the orbit of his love and recognised him as the Avatar of this cycle of time. But what impact that meeting and that recognition has made in the life of the individual? The impact made in the life of Francis Brabazon can be a gauge to measure the depth of that impact made in the life of each Baba lover.

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\* From 'How A Master Works' by Ivy O. Duce.

Ivy O. Duce writes in her book, 'How A Master Works,' (Sufism Reoriented, Inc. Walnut Creek, CA 1975) during his interview with Brabazon, he told Francis that he would have to go right back to Australia as Baba wanted him to be there on July 10, "when his (Baba's) full Free Life begins." This was a great blow to Francis but he later wrote to her that had he not gone at once after his several interviews with Baba, he could not have caught the only ship leaving America which would get him to Australia on that date. Francis had brought a new green sport coat and yellow shirt to symbolize his joy at meeting the Master, but when he left he ruefully decided he would never wear the coat again because the Master's arms had embraced it.

Referring to this meeting Meher Baba at Myrtle Beach, S. C., U. S. A. he wrote in his book, 'Journey with God,' p. 5 :

This meeting was the culmination of ten years of spiritual study and search for that ideal Guide in whom I could unreservedly place my confidence; that man who, I felt, had mastered every difficulty and obstacle which still confronted me. During the previous ten years, I had studied the methods and practices of the great Sufi schools and had read fairly widely in Vedanta, Buddhism and other systems, including Taoism, and confucianism. In Meher Baba I found that person who not merely knew these things, but was the living embodiment of all these systems and knowledges. In

other words, he was a man who had reached the summit of Truth; in religious terms, was God-Realized.

Of course, I knew that Baba, as everyone affectionately calls him, had been saying for many years that he was God-Realized, was in fact, an incarnation of Godhead, a God-man (in the same meaning as Christ is believed to be by the Christians, Mohammed by the Mohammedans, Buddha by the Buddhists, etc.); and I knew that the Sufis and thousands of people everywhere had recognized this claim, but as with Thomas,\* I had to see for myself.

Well, I had seen; and the cry of the deepest parts of my consciousness had been answered. I was satisfied that if ever it was possible to "see" God on this earth, I had seen Him. And as time went on, the proof that this had not been merely some emotional conversion was shown by the simple fact that a true creativity began in me a few days after this meeting and has continued ever since.

On 19 February 1954 when my eyes were first blessed by the sight of the beauty of god's human form on No. 2 Platform of Poona Railway Station, Francis was with Baba on his Andhra tour. His book JOURNEY WITH GOD was the outcome of his journey with Meher Baba in Andhra Pradesh published in 1954. On page 8 he wrote :

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\* Thomas was one of those who did not believe in Jesus Christ in the beginning.

Passage to more than India - Passage

To the very heart-fibres of my own soul;

To the Soul of my soul, the Eye of the sun

Who turns the earth and awakens each teeming day;

Whose sweet Name parches my throat, and  
heaps fire

Upon my already burning skull of iron of  
head,

Couldron of rivers of sweet cooling tears

WHOM

I now met again, seated on the platform

Of Poona railway station, radiant and garlanded,

Receiving the teared-bright devotion of his devotees,

I too, by some strange fortune, his sweet embrace.

On page 18 of the same book Francis wrote :

In the foregoing I have attempted to record something of my experience of Baba. The following is a



selection of Baba's own words from messages he gave out. The September message (**THE HIGHEST OF THE HIGH**, issued on 7 September 1953, at Dehra Dun) contains the very basic challenge that Baba is or is not the God-man – a challenge which, I feel few thinking men and women who are concerned about the world picture today, and their personal position in it, can afford to disdain completely.

For behind our irritation and sense of despair, at the continued breakdown of our local and international conferences, committees, sub-committees, or what you will, whether we are artists, or artisans, labourers or executives – proletarians in the true sense of the word, or parasites in the inclusive sense of dishonest workers as well as those who rob the community by obtaining their subsistence without contributing labour in some form, there is as yet rather unformulated question growing at the root of our betrayal by pseudo science\* and sham material promise – the question which organized religion has attempted so naively to contain in statements such as “Why not turn to God?” or “Why not let God do something about it?” But it is not a question at all of letting God do something about it,

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\* Pseudo-science – activity conducted in the name of science, but which is based on national selfishness and prejudice, or harnessed to personal profit, and so is productive of greater misery instead of ameliorating it, which was its avowed first principle.

*but whether He has manifested in that form in which He can do something about it.\*\**

In the Preface to his book **STAY WITH GOD** published in Australia in the year 1959 Francis wrote :

The quest for beauty, what it is, and its relation to truth, has been my religion. Every seeker longs to meet one who has found ; and my longing led me eventually into the presence of one whom I recognized as the very personification of Truth and the very embodiment of Beauty ; that Ideal or Perfect Man, whose occurrence on the earth is recorded by history and literature, in whom the existence of an absolute Truth and an absolute Beauty is proved and through whom they proclaim themselves.

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**\*\* If it was not for the tradition that Jesus was the one and only and last Christ ( or Mohammed or Buddha, etc.) it would not be necessary to here point out that it is just as impossible for God to work on this earth without an adequate form – a human form – as it is impossible for electricity to give light without wires and a bulb. To make a house, God manifests in the form of a carpenter; to change a wholesale drift in human affairs, He becomes Avatar, or Christ..**

## THE ONE MANY SEEK FEW FIND

'The Everything And The Nothing' by Meher Baba is a Meher House Publication, Australia. It contains discourses given by Meher Baba during the period following the dropping the use of the alphabet board for communication - 7 October 1954. Introducing this book Francis wrote in 1963 :

These Discourses were given over the last two or three years to his disciples by one who needs no introduction because he is the Self of every self and has his home in every heart ; but because we have forgotten this he has re-introduced himself to men as the Ancient One who is before all things were and will be after all things have ceased to exist.

In earlier times he was known as Jesus the Christ and Gotama the Buddha and Krishna the Lover and Ram the King. This time he is called Meher Baba. Later, after he has dropped his mortal body, men will probably add 'The Awakener' after his name, for he has said, I have come not to teach but to awaken.

Meher Baba asserts that he is God. Truth Absolute, and says he has taken form solely because of his compassion for suffering humanity. Man's suffering is great. Despite the propaganda programmes of 'things were never better' man's suffering is so great that he has devised the means of self-annihilation, to extinguish himself and his seed utterly. The question

that now occupies the minds of all thinking men is how this destruction may be averted – for the power for this destruction is in the hands of men who are not morally equipped to be the custodians of such power.

This thinking is not in clear streams, but is rather as the cross-currents of an agitated sea seeking a channelled flow toward *Something* that can guarantee continued existence. With religionists this *Something* tends to take the form of *Someone*, the world Saviour which all religions promise.

Meher Baba says he is 'this *Something* or *Someone*. 'I am the One whom so many seek and so few find.'

Naturally many will not accept this assertion. Indeed, while all men are praying for *Someone* or *Something* to save the world, some will be praying that this Man be saved from the gigantic deception of believing he is God!

But Truth has never waited for us to accept It, but, as the Wind listeth where It will, proclaims Itself according to Its own sweet will and whim. It is as natural for God-Man to assert, I am God, as it is for us to assert, I am man. And it would be as laughable for God-Man to say, I am not God, as it would be for us to say, I am not man. Our ignorance of divine Truths is colossal and our ideas about God are so elementary.


It takes some courage to accept God as God-Man,

for acceptance means surrender of one's individual ego-life. However, since our cherished lives are no longer ours but are in the hands of the first one who will give an order for buttons to be pressed, surrender is not so difficult !

But more courageous than those who surrender themselves to God-Man would seem to be those, who, expecting a *Someone* or a *Something*, remain true to their expectation by denying the occurrence of the Advent of God-Man *because they cannot prove he is not what he proclaims he is.*

And perhaps more courageous than these are those who continue to follow the westerling false lights of material progress while the beautiful silent Person of God has already lit the east-sky with the Dawn of a New Humanity. Presently the Sun of his Word will break across the world, and his Glory will be manifest to all.

Meanwhile the Discourses in this book - dictated in silence by Meher Baba through hand-signs - may be said to be indications of the One Word of Truth that he will utter when he breaks his Silence and manifests his Godhood to men. *The Everything and The Nothing* constitutes a preparation of mind and heart to receive that One Word of Truth when he speaks it.



## **THE EAST-WEST GATHERING : THE GREATEST MIRACLE**

During his first world tour Meher Baba said in 1932, while in England :

“It will be one of my greatest miracles to bring together and blend the realistic West with the idealistic East ; the West at the zenith of its material and intellectual attainment and the East at the height of its spiritual manifestation in the shape of a Perfect Master will meet without shaming or looking down upon each other.” Thirty years later, in November 1962 we have witnessed the East and West at his feet in Guruprasad, Poona as the children of the One Father of all in creation in the House of that Father. Regarding this great event Francis Brabazon wrote a book - “The East-West Gathering”, and dedicated it to Meher Baba, who knowing everything of the East & West & North & South brought together the East and the West in his love. In the Preface to that book he wrote :

This is the song-story of an event unique in history; yet it is an event for which men have long prayed and worked - the coming together of people from many parts of the world in the Name of Love and Truth.

The countless international political and cultural and scientific conferences and conventions have been the expression of nothing but the earnest desire of men to overcome differences and separations - to promote

understanding among peoples (an elementary form of Love), and to work together in research and discovery and to establish in constructive use the knowledge gained (believing such knowledge to be towards Truth).

But since none of the delegates has experienced Love and Truth, their desire for unity has necessarily expressed itself as bargaining, and their research and discovery has been into, and of, the forms of living and the mechanics of matter – and so, for the most part, the millions of words delivered on these occasions have been water turning turbines unconnected to generators; and the delegates have usually returned to their countries more perplexed than when they set out.

Periodically, pure, infinite Being, touched by the infinite muddle men get their affairs in, directly incarnates, and as a Man expresses All-love, All-knowledge and All-power in the world of men; and by such expression 'redeems' men, i.e. gathers them from the labyrinthine ways they have wandered into and sets their faces again towards their true goal which is Perfection.

Every action of this God-Man (Whole-God-Perfect-Man), stemming as it does from All-love, All-knowledge and All-power, is an act of this gathering and turning. Whether as Jesus he feeds five thousand people with a few loaves and fishes, or as Meher Baba brings five thousand people to enjoy his company for a few days, the effect of those associations will be felt at some time by the whole world.

After the East-West Gathering, the time will come when men will not go to conference-tables and convention-platforms to bargain, or exchange futile views on the problems of poetry of idle ideas on the shortest route to the stars – for Meher Baba has told us that all things, including the stars, are within us – but they will gather for Love's sake only; and from such association return to their daily tasks enriched and strengthened for the main item on the 'agenda' will have been Song stories on the Life of God-Man.

On page 14 of the East-West Gathering we read :

Well has love been pictured as an Eye, an Arrow, and a departing Laugh. But better are the stories of the mischievous Child who steals from his mother's kitchen, and when she would punish him, shows her it is not butter that he has in his mouth, but the entire universe; and when he grows up, maddens all the girls of the district with his beauty and charm and his flute playing.

But best of all figures for the Person of love is that of the debonair Tavern keeper who fills every heart-cup held out to him along with a small coin of devotion. Such was Meher Baba during the four days of the Gathering; – the Vintner filling the cups to the brim so that they ran over in heart-tunes of praise.



## INDIA THE HOPE OF HUMANITY

*(Francis Brabazon to the Poona Press on the occasion of a Press Conference held on 28 January 1959 at The Poona Coffee House, Deccan Gymkhana, Poona)*

As a Westerner who has visited your country several times, I am impressed by what I find is a general attitude of Indians to the West. It is an attitude born of entirely false information regarding Western "Standard of living." You imagine that we are prosperous and happy, and are progressing to some sort of ultimate perfection of humanity.

This is quite untrue. There can be no perfection of humanity without God; and I use the word God in its real Vedantic sense of ONE without a second, and He who is the Creator, Sustainer and Dissolver of the universe—and as such, is the only Instigator and supporter of any and all 'humanist' activity.

The West has long forgotten or discarded such a God. It thinks it can and will build an ideal community of Man out of its mere "Industrial progress."

A "Progress" presumes a *direction*. The West has no direction. Real progress can only be in the harmony of heart and mind in function and relation to Truth (God). Real economic progress can only take place when material things subserve spiritual aspira-

tion. The West is directionless because it, in the first place divorced this ; and then entirely neglected the spiritual side.

Hence in the West we still have physical poverty and large slum living areas. Even amongst the more fortunate majority who have regular employment, cost of living always exceeds income, with the result that everyone finds themselves living in a perpetual *insecurity*. This breeds fear. Fear in its turn breeds its chain of psychological illness ; which in its turn reacts on the physical health. Continuously we enlarge and build new hospitals – but our health, physical, mental and moral does not improve but deteriorates. Marriage is postponed to years later than its normal time which breeds an absurd and preposterous sex interest and a high divorce rate in marriages when this do occur. The churches are only filled on occasions of some intense revivalist propaganda, and for the rest of the time fulfil only a “social” purpose.

Real progress, real harmony of heart and mind *can only be brought about by real people* living in a real relation to a real God. That real God is knowable, not through the mere altruism of Social Services, but through services to real men of God, and by abiding by their directions.

India has always been rich in such real men, men who have known and *become* God ; but now at this time is she exceptionally rich and blessed in that she

has in her midst the Avatar of the Age, Meher Baba. India will reach her real prosperity and achieve her real place among the nations of the world and realize her age-long aspirations, not by following in the direction of the even materially unsuccessful West, but by turning to this Man, Who in this age, is what Rama and Krishna were in theirs—the only ones validly capable of re-trueing the course of the affairs of Man and giving men that spiritual “push” necessary in order that they shall achieve their real New Humanity.

## ON NON-VIOLENCE

In a small booklet ‘Meher Baba On Non-Violence’ published by Avatar Meher Baba Poona Centre in 1965 Francis wrote in his introduction :

With the making of the Atom Bomb by yet another Power – which means, another Power with the dream of world domination has issued his challenge to the rest of the world, but as it is euphemistically called, “has joined the Nuclear *Club*” – the real workability of the Gandhian concept of Non-violence is again being questioned. History has proved that this concept was a right one for the particular set of circumstances for which it was conceived—the overcoming and throwing out a foreign power which had already seized the

country and had established its system of tribute. But does it apply with another Power that would seize the country?

Yet strangely, any debate on Non-violence no longer has any meaning at all, for what is being debated is not non-violence but the degree of *permissible violence*—whether a country, attacked with atom-bombs should retaliate with atom-bombs, or only with “conventional arms?” But “conventional arms” only means a certain level of proficiency in instruments of mass-destruction at a given time. Once it was clubs, then it became bows and arrows, then guns. When the majority of peoples in the world have atom-bombs *they* will be conventional arms. Admittedly, that will be a more frightful conventionality than the previous one, just as that one was to the one before it. But this only means that we, humanity, are becoming a more frightful species (or with the same frightfulness, but becoming cleverer at it) and frightened at this frightfulness, desiring our own destruction.

But all this is by the way, mere conversational preamble to the matter in hand : the Discourse on Violence and Non-violence by Meher Baba. This is the *only clear and thorough exposition* of this subject that has been done, and it makes such fine distinctions as: Non-violence Pure and Simple ; Non-violence of the Brave ; Non-violent Violence ; Selfless Violence ; Non-violence of the Coward ; Selfish Violence. Perfect non

violence is shown to be perfect love ; and since perfect love is attainable only by very few at any time, our problem is not one of *violence or non-violence*, but of *motive in violence*. Compared with perfect non-violence all one's actions are violent. It is up to us to face and admit the motives of them. By constantly doing this we will at least arrive at honesty in action – even though it will still be violence.

And honesty in action will eventually bring upon us the Grace of the Perfect Master which, while destroying Ignorance completely is completely non-violent, and which alone can establish us in real Non-violence.

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## VICTORY FOR INDIA

In a booklet 'Meher Baba On War' published by the Poona Centre in 1963 Francis wrote in his introduction :

The agitation in the minds of people over the Chinese invasion of India was voiced by a reporter of the Maharashtra Times to Meher Baba at 'Guru-Prasad', Poona, on 4th November 1962 during the Gathering of his lovers from all parts of the world.

The reporter asked : What will be the out-come of the India-China dispute ; who will be victorious ?

And Baba replied : As the Avatar of the age I have taken birth in India, so victory will be eventually for India.

When one is agitated it is not the time to enquire into the deeper issue of causes. But now that the wave of invasion has receded, a study of a Discourse by Meher Baba on 'The Origin and Effects of War' should be highly profitable – for war is a constant occurrence in the affairs of men, and since men must fight, it is well that we should at least know why we fight.



### **WHY MEHER BABA IS SILENT.**

Introducing the booklet 'Why Meher Baba Is Silent' published by Poona Centre in July 1963, Francis wrote :

For thirty-eight years now Meher Baba has been observing silence. And during this period he has many times fixed a date on which he would break his silence and speak again the original Word that was the cause of Creation, and in which alone will be the healing of the present world and the inspiration of a New Humanity. For in that Word will be not only the All-power of God, but the revelation that God-Man is the ever recurring adorable Form of God, and not a myth or a self-deluded assertion.

Many of the lovers of Meher Baba – according to their ethic-conditioned minds, their desire for an allotted place in an earthly paradise or their pleasure in him as they know him – have been dismayed, disappointed and delighted that instead of breaking, his silence he has broken his promise each time. And of course, each promised time unfulfilled has nourished the sceptics, giving them a passing strength so that they could assume postures of righteousness against this one who promised so much and performed so little.

So that all honest seekers of Truth and all sincere lovers of God may acquaint themselves afresh with Meher Baba's own saying on his Silence, or read them for the first time, Shri K. K. Ramakrishnan has compiled this booklet from all available printed sources.



## ON BIRTH AND DEATH

Introducing yet another booklet 'Be Free From The Fear of Death' published by Poona Centre in 1964. Francis wrote :

This booklet, a reprint of part II, Chapter I of *Listen, Humanity* is to commemorate the 70th Birthday of Avatar Meher Baba.

At first thought one wonders why a discourse on



Death to commemorate God-Man's birth? Then one remembers that death is not a negation of birth, but a rest from, and a sorting out of, the experiences of life; and a preparation for another birth. Birth; death; birth; until final death and the Real Birth from which there is no more death.

So it is well that after the love-intoxication of the Celebration on 25th February, we give this Discourse some sober study. For when Avatar Meher Baba breaks His silence with the word of words there will be quite a deal of return tickets for Here-There-Here handed out. And knowledge now is better than ignorance then. Amen. Amen.



## LET US THE PEOPLE SING

*Through His Song of Creation,*

*God came to know Himself*

*And by singing His praise,*

*Men come to know who He is—*

*Whole-God-Perfect-Man,*

*Let us, the people, sing.*

In the preface to this book of songs Francis wrote in 1962 :



The business of real art has always been to entertain God with praise of God as Man and with tales of the love-relationships of men to God. The absorption of the artist with Man as Man is a recent aberration.

As the Goal of every man and woman is to realize God as Self, Man unrelated to God is as meaningless as life unrelated to breath.

The composition of these songs began as an instruction in true relationship for children, and then was widened in scope to a general entertainment. Having no models in contemporary English to work from, no body of work from which to draw inspiration, it being several hundred years since we have made songs directly in God's praise, they are necessarily raw : beginnings always are – but they *are* beginnings.

Some of the children who hear and sing these songs will, when they grow up, make better ones – and so on for seven hundred years when God-Man will again visit us, and there will be Master-singers among us who will entertain Him and so ease for a moment the burden He bears. After His conversations with His saints there is nothing God loves more than good entertainment.....

## MORNING SONG

Awake! Arise! Arise! and open wide your door :

The night is gone; the dawn goes marching up the sky.

Meher Baba, God-Man, our King and Friend for  
evermore

In whiteness comes – do not let Him pass by.

He is the infinite, eternal living one,

He is the very Sun behind the soon-rising sun :

Awake! Arise! Arise! and open wide your door :

The morning streams – Love's banner floating high.

He is the Precious One for whom you have been weeping

And have searched your heart & a thousand other eyes.

Awake ! His Day is here! too long you have been  
sleeping :

The Night and Sleep have had their due : arise.

He is the infinite, eternal living One,

He is the very Sun behind this rising sun.

He is the Precious One for whom you have been  
weeping :

The morning streams – the time of glad surprise.

Arise ! He is your own true Self in all its glory :  
Throw wide your door and let His Sun into your soul.  
In His two eyes are writ the whole Creation's story—  
Your own Beginning, Journeying, and Goal.

He is the infinite, eternal, living One,  
He is the very Sun behind this rising sun.

Arise ! He is your own true Self in all its glory :  
The morning streams – the banner of your Soul.

Awake! Arise! Arise! and open wide your door :  
Both night and dawn have fled the sun is risen high.  
Meher Baba, the King of love, our Friend for evermore  
Is here in Brightness—let Him not pass by.

He is the infinite, eternal, living One,  
He is the very Sun behind this risen Sun :  
Come forth, come forth—and behind you throw shut  
the door :  
The morning streams—His Banner fills the sky.

*Francis Byabazon*

## IN DUST I SING

His book of ghazals he dedicated to Avatar Meher Baba, the Pulse of whose Poetry is the expanding universe and the Melodies of it are the yearnings of all hearts.

In the Preface to this book Francis wrote :

The Eternal Beloved, Avatar Meher Baba, over the years I was with him at Meherazad gave me the shape and content of these poems.

The form is based on the Persian *ghazal*, perfected by Hafiz 600 years ago and carried down in the Urdu language to the present day. The content is the relationship between the Lover and the Beloved – a relationship that is never wholly fulfilled until the Lover ceases to exist in himself and passes away in the Beloved.

This relationship has its root in the very nature of God, which is love. As Baba has explained it : God is Love. And Love must love. And to love there must be a Beloved. But since God is Existence infinite and eternal there is no one for Him to love but Himself. And in order to love Himself He must imagine Himself as the Beloved whom He as the Lover imagines He loves.

But besides making the ghazal, which was some 200 years old then, the ideal form for love poetry, Hafiz also used it as a vehicle for philosophy, teaching and

general comment – for these are also part of the divine love game.

The ghazals of Hafiz and his successors were the only poetry that Meher Baba really enjoyed. Although occasionally he would quote a verse of Tukaram or Kabir, with the ghazal writers he was the Wine Master filling our cups with the various types and vintages. Similarly, although he sometimes listened to Indian devotional songs and classical music and to Western popular songs and spirituals, he only really enjoyed ghazal singing and its more popular form, qwaali, (He listened to the others to please those who got pleasure from them because their love pleased him.)\* But when there was a really good ghazal singer – one whose heart was tuned to the cry of love and its courtesies of complaint and whose throat was a threshold to the Beloved's presence – Baba would sit up all night listening, commenting, revealing the hidden treasure in the verses, until the dawn stole the Beloved's rose garland and flung it across the sky as a sign that another day in the Beloved's service was beginning.

After some time I conceived the idea of an English ghazal. I wrote a few, and waiting a suitable time, told Baba about them. He had me fetch and read them to him. He seemed pleased and told me to continue

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\* I have witnessed many a time Baba making Sadashiv Govind Shelke Patil recite Tukaram's Abhang at Guruprasad, Poona – RK.

writing in this new form and to read them to him in batches of four as they were done. Each reading brought the blessing of his embrace, and every embrace contained the seeds of the next pieces. In the years that followed Baba had them all re-read to him many times.

Why Meher Baba put the idea of an English ghazal into my head can only be explained in terms of *whim* – that he had a whim for a new kind of poetry for his entertainment and time-pass, a poetry with its root in the perfection of Hafiz but contemporary in language and image, and which would be the ideal vehicle for the new dialogue of the Lover and the Beloved which will be the New Humanity.

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## THE WORD AT WORLDS' END

In the Preface to his book 'The Word At World's End' published in 1971 Francis wrote :

With today's preoccupation with mere sound-relations of words in poetry, my work has drawn the criticism that it lacks craft. Yet I do not think there are many writers who work harder at the craft of poetry than I do. In fact, most writers – whether avant-garde or pop – only have to satisfy a public which has been carefully conditioned by every gimmick the genius of publicity can invent; but for years now I have had



to satisfy God. And not the God who is dead or who changes his face according to the theological expediency and political necessity, but the God who is God-Man – the beautiful Person who is the Beloved of all who do not live for bread alone; who is so alive that all other persons are shadows emerging from the limbo of consciousness for the moment of a gesture or cry.

But I have always considered that the real craftsmanship is in the shaping of the initial idea, not in the mere sounds of the words used. So I have infinitely crafted my ideas before beginning to write; and in my best work the idea forged its own form of expression. In *Stay With God* the opening line came to me twelve years before I wrote that book. And it was not an odd line jotted down and forgotten; I carried it with me, noting its possibilities and acquiring the material it would need.

*The Word At World's End* began with a short poem written and published in *The London Magazine* in 1954. The possibilities of its development and extension were apparent, and six years later I began making notes on it – some 200 pages of them including some fifty formal sonnets as a preparation for 'After the Flood.' When I began the actual book it went very quickly. The 'Elegy,' for instance, was finished in two sittings.

The concept that the *idea* is the main thing, the reason for a poem, is as old as poetry itself and it has

always been the basis of the greatest work. The *sound-theory* is a recent one — a natural rationalization of the state into which poetry has fallen. Poets on the whole, not having the firm ground of a knowledge of the divine truth of creation upon which to stand and serve with their art, must necessarily occupy themselves exploring sound combinations.

Yet, I feel that *The Word At World's End* does provide interesting sound-patterns; and I have paid considerable attention to structural variety. These things have their importance. They give charm to the truth of the idea; they beguile the mind into accepting what the heart knows: they make entertainment.

And to entertain the Beloved is the only valid reason for a poem. But he is never entertained unless the original idea is shaped in his Shape:

### THIS CHRISTMAS MORN

Dear Christ upon this Christmas morn,  
 Let all men weep that you were born,  
 Upon this earth that's thought so fair  
 That's but the Cross which you must bear.

The beauty of the budding rose,  
 The lovely diamonds of the dew,  
 Proclaim naught but the pain you chose  
 That we might live one day as you.



All lover's speech, all infant's cry,

All sick-bed sweat and dying groan,

Is you in us that we may die

To us and live as you alone.

Let us then, brothers, lift our hands

And pledge our souls in holy hands

To labor for Him through the lands

Till earth itself in Christhood stands.

—Francis Brabazon

As a poet Francis had written many books some of which we know and have in our library are :

The Early Poems

Seven Satars To Morning

Proletarians - Transition

Cantos Of Wandering

The Quest

Singing Threshold

Journey With God

Stay With God

The East-West Gathering

Let Us The People Sing

In The Dust I Sing

The Word At World's end

The Wind of The Word

Four And Twenty Black  
Birds

The Golden Book Of Praise

From The Source :

Meher Baba Song Book

Besides the above, 'The Three Talks' he gave at the Great Darshan at Guruprasad, Poona, India in the Summer 1969 after Beloved Baba dropped his body ; and 'The Silent Word' published in 1978 appears to be the beginning of his attempt to write the Life, Time and Function of the Avatar in prose.

All his writings aimed at helping the world to know the advent of God as Man in our time in the name and form of MEHER BABA and the spiritual panorama he unrolled before the sight of mankind. The Truth he unfolded through his Divine Theme in his great book 'God Speaks' gives the greater blow to Ignorance (Avidya) in our time and makes man see with his fleshy eyes the formless form of God in everything and in everyone and this sight and knowledge of God's indivisible oneness with all things and beings makes it imperative for man to love all and serve all if man seeks to live a meaningful life of real freedom and happiness on this earth.

Francis had a poetical perception of the mechanic of the Avataric Advent and his function on earth. This he depicted through his writings. His 'True Teacher' is a picture of his concept of a Real Master and his conviction in the Avatarhood of Meher Baba made him dedicate his life to him the moment he met him. That was the end of his journey, he said. Francis can be truly counted as the One in the thousands who truly recognized the Avatar and lived that recognition till the end of his sojourn on this earth.

Besides his writings and a life of total dedication to the cause of the Avatar, he was instrumental for Australia being blessed by God in our time, with his physical presence. Meher Baba visited Australia on the 9th of August 1956 for the first time. On this first visit Francis wrote in *Awakener*, Vol. IV, No. 1 :

On the 9th of August this year (1956), for the first time in known history, the Avatar, Who is the One Ancient One, God, came to Australia. This Event, which a few of us had longed for consciously, and all people and things unconsciously ; which the land itself, the plains and mountains, the deserts and fertile areas, the forest and streams and rivers, and the unique kookaburra and kangaru and platypus had dreamed of and hoped for, occurred.

Baba said at that time that he visited Australia to sow the seed of his Love in that country ; to visit and stay in the house his lovers had built for him and to gather those who loved him a little and had done a little work for him into his Love.

Later on Francis obtained a beautiful property about 75 miles north of Brisbane, the capital of Queensland - a pineapple farm of 80 acres on Kiel Mountain, with glorious panoramic views of patterned farmlands, distant mountains, winding rivers and the Pacific Ocean. Francis, with helpers from other parts of Australia, worked hard to have this site made ready in time to welcome Beloved Baba and his mandali for

the Sahavas in 1958. This place is now known as 'The Avatar's Abode'. This is Francis' greatest contribution to his country for its people to perpetually draw the love of God-Man. Of this Centre he wrote in a beautiful folder :

AVATARS ABODE IS A STOPPING PLACE ON THE ROAD TO THE BELOVED, FOR HE STOPPED HERE ON THE ROAD TO OUR HEARTS AND TOOK OVER THE LIVES OF THOSE WHO CAME AND GAVE THEMSELVES TO HIM. THE PLACE WAS ACQUIRED AT HIS REQUEST AND HE GAVE IT THE NAME IT BEARS.

NO STOPPING-PLACE CAN BE A DESTINATION EXCEPT THAT PLACE WHERE MIND STOPS FOREVER AND ONE KNOWS THAT ONE IS GOD. YOUR DESTINATION IS YOUR OWN HEART IN WHICH THE ETERNAL ANCIENT ONE ETERNALLY LIVES, BUT BECAUSE AVATAR MEHER BABA THE ALL-LOVING ONE STAYED HERE, THE PERFUME OF HIS LOVE MAY REFRESH AND STRENGTHEN YOU ON YOUR WAY TO HIS FEET.

— JAI BABA



I had the privilege of observing the life of Francis Brabazon very close when he lived with me in my house at Range Hills Estate, Kirkee, Poona for over five months in 1959, when Beloved Baba was residing at Guruprasad during the Summer months. Absorbed as he was in thoughts of Baba and how best he could make the world know the great event of God's coming amongst us as Man, he might have appeared to many like a reserved and dry type of man. But he had a very loving heart, which had a special place for those who loved and served Meher Baba truly. **K. K. Ramakrishnan**

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### UNIVERSAL MESSAGE

I have come not to teach but to awaken. Understand therefore that I lay down no precepts.

Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practising the compassion, He taught, man has waged crusades in His name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence.

Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form I observe Silence. You have asked for and been given enough words - it is now time to live them. To get nearer and nearer to God you have to get further and further away from "I",

"My", "Me" and "Mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by my Grace. I have come to release that Grace.

I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living precept. The words I had not spoken will come to life in them.

I veil Myself from man by his own curtain of ignorance, and manifest my Glory to a few. My present Avataric Form is the last incarnation of this cycle of time, hence my Manifestation will be the greatest. When I break my Silence, the impact of my Love will be universal and all life in creation will know, feel and receive of it. It will help every individul to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my Silence will help you to help yourself in knowing your real Self.

All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come, and I have come. I am the Ancient One.

**THE best of his books STAY WITH GOD Francis  
dedicated**

To Meher Baba, my Lord and Friend,  
Lord and Friend of the worlds, here is the book  
On the theme you set me, and which I took  
Into my heart and pondered to the end  
That your dear Name be known to men, and send  
Perhaps one to your Feet. Look  
Indulgent on it, or else forsaken  
Am I ; yet, Lord, correct my wit and mend  
My heart in love, for love is my story ;  
And in this book have I laboured to tell  
Something of your most marvellous labour.  
When of myself I wrote, nought of your savour  
Was in it ; but when I wrote of love I wrote well —  
Even showing forth some fraction of your glory.

**To penetrate into the essence of all being and significance and to release the fragrance of that inner attainment for the guidance and benefit of others, by expressing in the world of forms, truth, love, purity and beauty – this is the sole game which has any intrinsic worth.**

**All other, happenings, incidents and attainments can, in themselves, have no lasting importance.**

**—MEHER BABA**