

The Way and the Goal

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Avatar Meher Baba The way and the goal

Vol. 1, No. 11

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November 25, 1970

Holding on to Meher Baba's Damaan – Chicago Talk

by Dr. Harry Kenmore

Dr. Kenmore gave the following talk on Friday night, November 20, at the Holiday Inn on Lakeshore Drive in Chicago, Illinois. A group of young men and women had gathered at the hotel and began asking Harry questions about his favorite topic—Meher Baba. This issue will contain Doctor's answers to the question of one of the young men, a very earnest fellow who was in tears as he asked Doctor Kenmore his initial question.

Q.: I know that it is a great privilege for me to be here, and I know it is easier to touch Meher Baba by touching you. But I suppose what I really want to know is how can I find Baba's damaan and grab hold of it, because that is all that is really worth doing?

Dr. K.: Well, how long have you tried to hold on to that damaan?

A.: I only found out about Meher Baba a few months ago.

Dr. K.: Have you read something about Meher Baba?

A.: Yes.

Dr. K.: What have you read?

A.: I read most of *The Everything and the Nothing* but I didn't understand it.

Dr. K.: And what else did you read? That's it?

A.: That's about all I've read, yes.

Dr. K.: Well, you've certainly made progress in profound research concerning the Avatar. When I hooked onto Baba, just merely heard about Him, I wanted to read everything in sight. Everything that was written about him or written by Him. I wanted to read about Him. I wanted to hear about him, and I couldn't get enough of it. Now, other people they get hopped up on Meher Baba, read about one chapter of a book and three pamphlets, and they want to be hooked onto something. Well, they're not hooked on enough. Now, there's no damaan for you to hold onto, because the only thing you're holding onto is your own damaan right now, not His, because you haven't hooked onto Him deep enough. You know, if somebody came to you with a Bible and said, "here, read it," and all you read was just six paragraphs or three or four chapters, they would look at you and say, "Well then, you've investigated nothing." You haven't held on to anything but yourself. Naturally, you feel very insecure because the little self is not very secure. My advice to you is to get hold of the books, crack



—Meher Baba on Seclusion Hill—

them, get *The God Man*, *Listen Humanity*, *God Speaks*, get through all the *Discourses*, get as many of the individual messages as you can, *Sobs and Throbs*, the whole works—read them. When you get the whole picture, then you'll know a little more about what Meher Baba wants you to hold on to. But you can't hold on to very much with just a few chapters or some nugget discourses which Baba has given. Now, when you've gone through all of Baba's literature, and then you read *The Everything and the Nothing*, *The Everything and the Nothing* is almost sufficient unto itself. I believe *The Everything and the Nothing* is the most thrilling little book I've ever read. Every time I approach it, it's always with a new thrill because of my background in Baba's works. Without the background it has very little value. It's

like you're trying to take a college examination and you haven't even entered the kindergarten. That's what it really amounts to. So I'd really do a lot of research and thinking. If you're going to try to get Meher Baba through lectures, you won't get it that way either. You've got to get it mostly in the solitude of your heart. That's how you're going to find Him. But to guide you and inspire you and give you direction, you must consult the books. Then put the books down and think about it.

Behind those Eyeballs

You close your eyes and see how much you can develop behind those eyeballs of yours. That's where the development must come. You've only been trying to put together for the first generation of your life what you see in front of your eyeballs. Now, you've got to find out what's going to happen to you behind those eyeballs. That's where the real development has to take place. That's the reason for Meher Baba and His Message of Love and Truth. You see, the Love must be discovered inside of you. And the guys that you see physically expressing love around you, that's baloney love. That isn't Love. That's the display of earthy emotion generated by the world that's filled with the lust for sex. That's exhibitionism—always putting on, you know, and trying to show off your personality. It's the dressmaking stuff you see in the department store windows. That's the kind of baloney-love you see around you. It has nothing to do with Baba and Love. This Love for Baba is developed behind your eyeballs. It's something you must discover which is totally asleep within you. It's only a potential, and you have to groom it and develop it with the help of Meher Baba so that it becomes mature and fruitful in your life. But the smooching you see around, the embracing, the kissing—that's nonsense. That isn't Baba Love. That's only the ego expression of people that have read a couple of books about Baba, a few pamphlets. And to me—I call it in New York a subtle sexual satisfaction. That's all it is. Nothing but that. That's not Baba Love. Now, when you're embraced by Baba, he plants a seed of Love potential in you that's going to grow under certain conditions. The conditions are those that He elects to plant with the seed. Now that Love may spring to fruit or flower in this lifetime or in another lifetime. We don't know. But don't ever mistake this animal gregariousness of embracing for Baba Love. That's not love, and all it does is demean Baba. If you want to express love, let it be in helping one another, cooperating with one another. Try to inculcate those qualities of Baba which will put an end to the abuse that you see in the world—hatred, resentment, dissension, non-cooperation, jealousy, talking behind one's back—backbiting, the struggle for little bits of power by power-mad individuals who haven't gotten over the incentive in that direction they find in the schools the way I did. This competition bug is very, very deep and has a deep root in America. I know when I went to school, the competition for leadership was intense. It was fiery. When I went to school I held every important position anyone could have—from president of the political organization to captain of the

different ball teams. I know what it is to struggle for power. I know what competition is. And I want to tell you that when Meher Baba comes into your life, he will put an end to that. Love has nothing to do with competition. When a guy competes to get your interest, he isn't loving. All he's doing is putting the principles of the American business world into action, while he's saying "Baba" out of his mouth. Saying "Baba" sort of takes you off guard.

No Competition in Meherazad

I recall an incident in Meherazad in 1959, when I got there on the first of September, which is Salmabarak Day. That was the Happy New Year's Day on the Parsi calendar, so I was a Salmabarak boy, a Happy New Year's boy coming to Meherazad. Baba wanted me to come in on just that day, September 1, 1959, and he warned that maya would play havoc with all the Mandali, including me, of course. And when a chap wandered in on the seventh of September, Baba again alluded to the fact that maya was at work interfering with Baba's plans. Baba permitted this young man to remain for a couple of hours; Baba heard that this lad recited the Parvardigar Prayer and the Prayer of Repentance every day before going to bed, so Baba asked the young man to recite them. He plunged forward with the prayer, got to the middle of it—and then he stopped dead, he couldn't remember it. You know it isn't easy to stand before Baba and say anything, sing anything, or do anything. There's something about the presence of Baba which stops the mind from working the way it does in the world. The brain doesn't function in the same manner—so he stopped dead, it's understandable. Well, I happen to know the Parvardigar Prayer by heart, and I gave him the next line, you know low and quiet, encouraging him, and he picked it up—then he stopped dead again. I gave him another line, he went forward and stopped again. Well, he was all flustered so Baba said, "Let's see *you* get up and say the prayer," meaning me. So I got up and went through the prayer. Then the young man got up and said, "Well, I can do that too, even better." He rose and attempted to say the prayer, and right in the middle of it he stopped dead again—his mind went blank. He then plunged into the Prayer of Repentance, but in the middle of that prayer he stopped dead. I gave him a line again, he went forward, and stopped dead again. Then he launched into some kind of an arti, though none of the artis we hear today. This was the pre-hippie era you know, coming into flower. Well, he was all flustered and said, "Oh well, I guess Baba can say the prayer better than anyone," but, of course, Baba doesn't speak. Finally, we finished the visit, and when the others left I called him aside and said, "Look, in Meherazad there is no competition, no competition. The Mandali don't compete with each other; we cooperate with one another, see?" One of the other Mandali remarked that he thought I had given good advice.

If you have competition amongst Baba people I don't call them lovers. If you consult the article I wrote for *The Way and the Goal*, you'll understand a

bit more of the nature of a Baba lover.

Dr. K.: Have you read *The Way and the Goal*?

A: No.

Dr. K.: Well, it means that you have a lot of reading to catch up on. There's an article in two parts entitled, "What is a Baba Lover?" It explains what a Baba lover is. So, I wouldn't hasten to call people Baba lovers because they have read a pamphlet or two, or three chapters of a book. I wouldn't call them Baba lovers. But, if you find competition, there's a keynote of aggression, and this feeling about Baba goes right out the window. That type of individual uses the techniques of the American business scene, and while he is saying "Baba," he is just spreading maya. Baba, when you hook onto him, is supposed to eliminate competition. One is supposed to cooperate, buckle down and get some understanding, real understanding, and develop real good feeling between one another. There should be none of the competition, dissension, resentments, petty hostilities and hatreds, that we find in all walks of life.

The Heart of Baba

If Baba is to make an inroad in you, you've got to become immersed in His material and discover the Heart of Baba. You've got to get to the Heart of Baba. You can only get the heart through works like *Sobs and Throbs*—hold on to that and read it thoroughly. If you haven't got a copy, write to the Society for Avatar Meher Baba, and get a copy sent out to you for two and a half bucks, and read it! There, you'll discover the heart of Baba. It will make you weep because, if you think of Baba, and if you think of Love and tears don't come to your eyes, you have nothing to do with loving Baba. You can love yourself, but you don't love Baba. One will have tears in his eyes when he really surrenders to Baba, but until you have honest tears, you know nothing about Baba, nothing at all. You haven't even begun to get an education in Love.

I recall Pukar weeping when I left India in 1959. Baba sent me around to embrace each of the Mandali, and He was going to have the last embrace. He embraced me first and then we went around to embrace the Mandali; then He embraced me again. Then someone said, "Oh, we forgot Kaikobad!" so he was sent forth. We embraced each other and Baba had to be the last one to embrace me again. That was the third time he embraced me on the morning of my leaving. And there was Pukar, he was all in tears. Baba said, "What have you done to Pukar, all in tears?" Pukar turned to me and answered, "Baba has turned me into liquid." And Pukar used to be the commander-in-chief of the Communist Party in the Uttar Pradesh. He used to walk about with two pistols in his belt before he surrendered to Baba back in 1950. Baba had stepped out of the New Life and entered the Old Life for just one day up there in Mahabaleshwar. Pukar was there and he surrendered to Baba. He ripped his clothes off leaving just his undergarment and threw himself headlong before Baba and surrendered his life. He's a big guy, about six foot two or three. We used to call him the big bear. Baba instructed him to keep his money and his clothes, to



put his clothes back on and sit down with the rest of the Mandali. This man has become a very potent force in the Baba world; he is one of the most eloquent speakers in Hindi about Baba you've ever heard. He can get a whole town to turn out, five or six thousand, and he can have the tears flowing. And he'll say, "Why do you have tears in your eyes? I don't have any tears. Why are you crying this way? Because you feel Baba. Baba has come amongst us." And the tears would flow, and these villagers were ready to receive Meher Baba. And these villagers were illiterate. They could neither read nor write, but they could understand speech and they listened and the tears would flow. Pukar did this, who had turned to liquid. So, unless you can weep when you think of Baba, there's no love for Baba. You're not even holding on to any kind of damaan but your own.

Holding on to the Damaan: Can You Take Eternity?

The damaan is only a symbol, but to me personally it's more than a symbol. In 1957 Baba literally picked up His damaan and placed it in my hands. He took the hem of His sadra and had me clasp it; He took both of His hands and clasped them over my hands. He said, "I want you to hold on to that. Hold on to it real tight and never let it free." He said, "*Even if you let it go, I won't let you go.*" So fortunately I am ahead of the pack. *Even if I let go He won't let me go.* * That was in 1957 and was only the result of His Grace. For me, the damaan is not only a symbol; it actually happened. The Master actually gave me the damaan. He clasped my hands over it and said, "Hold on to it." He clasped His hands over my hands and said, "Never let it go. And if you let it go, I'll never

* (In witnessing Doctor Kenmore during the course of his illness, he never cringed in the face of sickness or death, but continually repeated Baba's name until the very end.)

let you go." So, whether I want to or not, I'm in the net, you see. He has got hold of me but others are not so fortunate.

If I were to hand you something, and you're holding something in your fist, you can't possibly take what I have to give you unless you open that fist. So, you've got to let go of the things you're holding onto in life in order to grasp Baba's damaan. You've got to forsake the things you believe and give allegiance to in order to take up His damaan. When he gave me the damaan to hold on to, I had to open my hands in order to take hold of the damaan. Then he clasped His hands right over mine. So, you've got to let go of the things of maya in order to take a hold on the things you really need, what you really want. When Meher Baba asks you to hold on to His damaan, he's asking you to hold on to the completeness of eternity. The completeness of you with a capital "Y". But can you take eternity? The reasoning mind will prevent you from doing this, because the reasoning mind can only take hold of things within its scope, and it's very limited. The subjective mind finds it difficult to grab hold of anything which is eternal, which is complete, all-embracing, all-pervading. So, what does Baba do? He gives you a symbol of a damaan that you can grab. When you grab hold of that, you grab hold of the only thing that is tangible and connected with eternity—Meher Baba. That's how we in the physical, material, or gross world can grab hold of eternity—through the damaan.

Now, the reason I said it's a living experience is because I actually grabbed His damaan. He made me grab His damaan. I held on to it. Now, to you it's still only a symbol unless, in your mind's eye, you can visualize the sadra that Baba wears and then envision yourself grasping the hem of that garment—the damaan—and holding on to it as an actual experience. It can be actual for you because, after all, everything you go through is lived in your imagination. All of your experience, all life takes place in your mind. If it hasn't actually happened to you as a tangible experience, you can make it tangible. Again, just see yourself in your mind's eye picking up the damaan of Baba, grasping it! That's a symbol of taking hold of everything with a capital "E" and claiming it as your own. He's come to give you this Everything if you can take it, if you can hang on to it. To hang on to Everything you've got to give up your nothingness. Nothingness is of the false everything. Giving up the false everything you've got to hang on to Truth, which is His completeness. In order to carry out the precepts and principles which are enunciated in that Truth, you've got to allow Him to awaken a new kind of feeling in you. Now, you can look at a photograph, a film of Baba. It doesn't matter. Select any photograph that will generate a quickening inside of you to look at it. See if this photograph can awaken a feeling in you akin to a real affinity. It's got to be more of a feeling than you would get, let us say, when you think of your best girl. That's a different feeling. There's a connection, a relation to it, but it's not quite that type of feeling. It's a feeling that's devoid of lust or self-satisfaction. It's a feeling that will fill a void. A woman can never fill a void for you inside. Never. Only God can do it. He's your Father and Mother. Your Real Father and Mother. God is the only one who can fill that real emptiness. A woman can only give a mere shadow of that satisfaction, of a deep



sense of belonging. The real security comes only from this contact that you make with God through Meher Baba. He's the only one who can fill that void and create that quickening in your heart. It has a purity that's inexpressible. It's more than just clean—you've got to use the word "pure." What you must give to God is something that a woman could never give to you. It's between you and God.

The Ocean Depths

What happens between you and God is at a deeper level, way down deep. That "depth" is what we call the "highest." You have to go way "down" in order to go way "up." When they talk of the "mountaintops of feeling," it's really the "ocean depths," going down deep inside yourself. "Going down" means "going up." You're rising in consciousness. You're awakening to a new depth and breadth of being that never seemed to have touched you before, when you really go inside to find Meher Baba. It's an experience that happens only between you and God, with the interposition of *no one else*. No third party could ever interpose between you and God. It must become a real personal experience. You can't even talk about it to anyone—it's so deep, so pure, so beautiful. As soon as you talk about it, you've lost it. It's a silent thing and it goes on all the time—whether you're in the midst of the din of a subway, or you hear the roar of an airplane, or the hum of traffic. No matter where you find yourself, this Silence is always there. It has nothing to do with the external sound, because with all that humming and roaring, and the noises going round about you, you still feel deeply this Silence. That's the real communication between that You with a capital "Y" and God. It's your Real Self suddenly getting a little practice at coming into its own; momentarily, you feel a little bit of detachment from the mind. The heart in that feeling has taken over, because you cannot reach this with the intellect. It's done with the heart, and the heart is set in

motion only when the intellect is left behind; the heart begins to take over and plunges you into this Silence. *That's* where you're going to find Meher Baba. This is the real purpose for His Silence—that, from His Silence you will be able to communicate.

We were just privileged to view His form. I like to term it His "Pinpoint of Manifestation" but, in back and around, stretching way out into infinity, is the Real Baba. When I entered the tent that September 1st in 1959, Baba said, "All is Baba. Everything is Baba. Baba and existence are One. Even if you can imagine a non-existence beyond that existence, it is also Baba. There is only Baba, nothing but Baba. Existence, non-existence, all Baba. There is only Baba." Now, coming from Baba Himself—He can only say the Truth since, as God, He is absolute honesty—it rang genuine. Yet, whenever Baba mentioned words of this nature, it didn't penetrate right away. You remember He had said it, and you filed it away in your mind. Then, one day it dawned on you, "Ah, this is what it means." Even if you accept Baba's thought, it has no value unless you can allow the heart to feel the vast reality known as existence, which is beyond the scope of the intellect. Only the heart can project beyond the intellect. If you let it, the heart will grab hold of the *damaan*, and follow where it is pulled. The *damaan* will pull you in the direction it wants you to go. When this happens inside of you, your whole being is inundated with a different kind of feeling. It's something that's not easy to explain but, when you get the experience, you know what it is, and you know it's something the world cannot give you. It's something that another human being can't give you. It can only come from God. Another human being in the gross world cannot vault you into the subtle or mental planes, and certainly cannot give you God-consciousness. So, you can only reach the ultimate in your destiny through God. All we can do is indicate the steps that must be taken, but the steps must be taken inside of you—*inside of you*. You've got to change the entire character of your *sanskaras*, your impressions. The change of heart will come when you change the impressions. Where competition exists, you must substitute cooperation. Where hostility exists, you've got to have tolerance. Where backbiting exists, you've got to see the good points in others. Where you find that dissension exists, you've got to see that tranquility is established. As much as possible, you must cultivate those qualities related to good *sanskaras* instead of the animal *sanskaras* of lust, greed, and anger, and their derivatives. If this isn't done, you're losing the *damaan* of Meher Baba, and holding on to your own. That means holding on to your own ego, and simply with your mouth you're saying "Baba," which is meaningless.

The Meaning of Apostleship

The world of Baba today is in a virtual state of chaos, because anyone can ride herd on Meher Baba—anybody. Meher Baba left His body without leaving any rules for the dissemination of His Message of Love and Truth. There are no rules left. When I was with Him in May of 1962, on a two week trip in Poona,

I said, "Baba, every aggressive individual that's ever had a glance from you, been with you a minute or two, had a single embrace, even witnessed you at a distance—when you leave your body, Baba, they're all going to become self-appointed authorities about what you did, what you said, what your aims are and so on." Baba laughed at that. He dug his elbow into my ribs and said, "See, how he understands Me." This happened eight and a half years ago, May of 1962. Now that Baba has left the body, these things have come to pass. Several times, when I was with Baba in 1968, He told me to remember one thing—that I was His Apostle. "You're my Apostle," He said. The twelve intimate *Mandali* are His Apostles, officially, with a capital "A". *They* are His Apostles—none other are His Apostles. Others can assume apostleship with a small "a", but that's just the ego in them. These apostles with a small "a" are just mongering the statements of Baba or different incidents of His life. They also talk about everything under the sun except Meher Baba—interposing Him with vegetarianism, psychology, diets, yoga practices, occultism. Let me make it clear that these things have nothing to do with Meher Baba. That's adulterating Baba. Yet, when Baba was in the body, He never interfered with that.

During that May, 1962, visit, a group of eighty people had come from a province in India. They announced that they were building a life-size statue of Baba. When I heard this, I groaned aloud in *Guruprasad*. I said, "Baba, that isn't love. What in hell are they doing again? They're imitating the same practices they have in the temple for Krishna. They call it a statue—in a hundred years they'll call it a memorial. In two hundred years, it'll have become another idol. Aren't they satisfied to carry You around in their hearts? Or, if they want a semblance of an idol, they can carry a photograph about, which is very easily available in this era of technology. Thank God for photography. But a life-size statue in stone or metal..." Yet, Baba said that as the Beloved He cannot indicate to them how they are to love. If this is the way they express their devotion, then let them express their devotion. But Baba didn't affirm this way of expressing devotion. Baba wasn't happy with it. Yet, He had to be happy according to the level of devotion of these particular devotees or so-called lovers. If this is the way they knew to express devotion to their Beloved, by erecting another idol, He would have to accept this love. He says, "I am the Ocean of Love. It is not for *Me* to say how you are to love. It is for you the *lover* to love." He is the divine Ocean of Love, and it's up to the lover to love as he ought to love. If all the lovers could do was take the new wine and pour it into the old bottles, the old forms, and then cry out, "Hurry for the new wine," Baba would have to be satisfied with this kind of vintage of the wine of love. But, basically, Baba wasn't too happy with this kind of progress, because they hadn't *learned* anything.

We see competition in this country, throughout the world; we see hostility and backbiting, but it's this terrible competitiveness that's going to grind Baba into the dust. If you want to get the real Baba, you'll have to get it from His Apostles. Yes, they have the exclusive *IN* in Baba. Yes, no matter how much

anyone else tries to shout it down. If they try to shout it down, it's because they don't have that IN. They don't have it. I was the last Mandali to be brought into the fold—the last one. Francis Brabazon was the next to the last one. I was the last one. As the last one into the fold, I was the first to intimately handle Baba's body as His doctor. I arrived there in 1957 on the sixth of November. After the first day's treatment Baba said, "Do you know that you have handled God's body? You handled the body of God." I said, "Well, if I don't know it now, I'll pretty soon find it out, won't I Baba?" That day was only the beginning of treatment. I handled His body intimately many times a day in that one month in 1957. The Mandali that had been with Baba from the beginning were the last to handle His body intimately. During the weeks prior to His leaving the body, they'd be brought in, five at a time, to apply pressure to His upper and lower extremities, in order to quiet the spasms of His body. So, I was the youngest one, the last to be brought in, and the first to handle His body intimately. The Mandali would sometimes feel that He had an accident just to bring me to India, back to the fold.

So, you see, the communication which one receives sitting at the feet of the God Man is something that you can't get by reading books. The intimate Mandali of Baba do have an IN, an exclusive IN not held by anyone except the intimate Mandali. Those who haven't had the blessedness of that opportunity feel the lack. To cover that lack, they say that no one has an exclusive corner on the interpretation of Baba and so on and so forth. Well, the intimate Mandali do have an exclusive corner, because you don't sit at the feet of the God Man without Him imparting to you what you need in your Apostleship of Baba.

When Aloba, one of the Mandali, went into Iran last year on a three month trip, and spoke throughout the country about Baba doing very excellent work for Baba, he went with Baba's glance, with Baba's eye, with Baba's *nazar*. Meher Baba's *nazar* or eye is on every one of the intimate Mandali; wherever they go, Baba goes. Thus, the Mandali know how to prevent an adulteration of the completeness of Baba. Baba doesn't need the introduction of "isms" from anywhere. I've made this statement often. If every book of religion were lost in an ocean today and nothing remained except *God Speaks, the Discourses, The Everything and the Nothing, Sobs and Throbs*, and the like, mankind could rebuild, regenerate and have a vision and the inspiration to mold themselves into a very excellent high type of humanity. Only then would there be no adulteration whatsoever, because His literature is complete. In Baba you find completeness—and that completeness has as its symbol His *damaan*. When you take hold of the *damaan*, you're holding on to completeness. It's this completeness that gives you the security, that gives you the nourishment, that gives you the know-how to cease wandering elsewhere for information about your Real Self. He's given it to you pure and simply in excellent English, in photographs and discourses, for your mind and heart to grasp. Any other questions?

**This talk has been transcribed directly from the tape of the evening with minor editorial changes in an attempt to retain the color and feeling of the original impromptu session.*

Weak Tea with Strong Talk

It's a pleasure to think of Dr. Kenmore sitting there on Saturday night like some sculptured, vital, rock of intelligent feeling. We would place him at the head of a table; behind him was a wall of colored flowers, white curtains, and black and white photographs of Meher Baba. In front of him, and milling about were the kids in all shapes and sizes, in every possible attitude towards Dr. Kenmore's Beloved, Meher Baba. Before the "coffee and cake" sessions were initiated, young people would gather in nearby coffee counters and restaurants for hours before going home, rather than remaining inside at the Society in a safe place. Each member would contribute his share and make it a real home gathering, a fireside chat.

The "coffee and cake" session was a chance for an informal give-and-take about the favorite topic of discussion at the Society, and through anecdotes and jokes, intermingled with miniature discourses, Doctor would make the sessions warm, lively, and instructive. Here also, was the time for discussion about controversial issues like politics and Baba, personal responsibility and Baba, the "hip" or "beat" way of life and Baba. Indeed, many who had come for the first time seemed more interested in Baba's attitude towards a personal like or dislike of theirs than in Who Meher Baba Is. Nevertheless, Doctor Kenmore would answer queries with patience, unfailing good humor, and good sense.

Often individuals would ask Dr. Kenmore for advice. As it happened, Meher Baba had asked Dr. Kenmore for "advice" on three occasions when Dr. Kenmore was living with Baba in India. After the third such instance, Baba said to Dr. Kenmore, "On these three occasions you've given good advice. Always remember in the future, whenever you are given the opportunity to give advice, see to it that you give good advice and advice that is reliable. And I will help you to give good advice." And so those people who found themselves at Dr. Kenmore's side at these "coffee and cake" sessions were recipients of good advice from Dr. Kenmore assisted by Meher Baba.

A query on honesty became a small discourse on Baba and politics; a comment on unkempt appearance became a discussion on Baba and excellence vs. mediocrity. Many times, the answer would overwhelm the questioner: there were golden answers to copper questions. But the good feeling and humor that permeated the sessions left everyone with a sense of well-being.

The Way and the Goal will publish a series of excerpts from these Saturday night after-meeting discussion sessions. These articles will reveal another aspect of how Dr. Kenmore delivered the goods about His Divine Pop, Meher Baba.

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