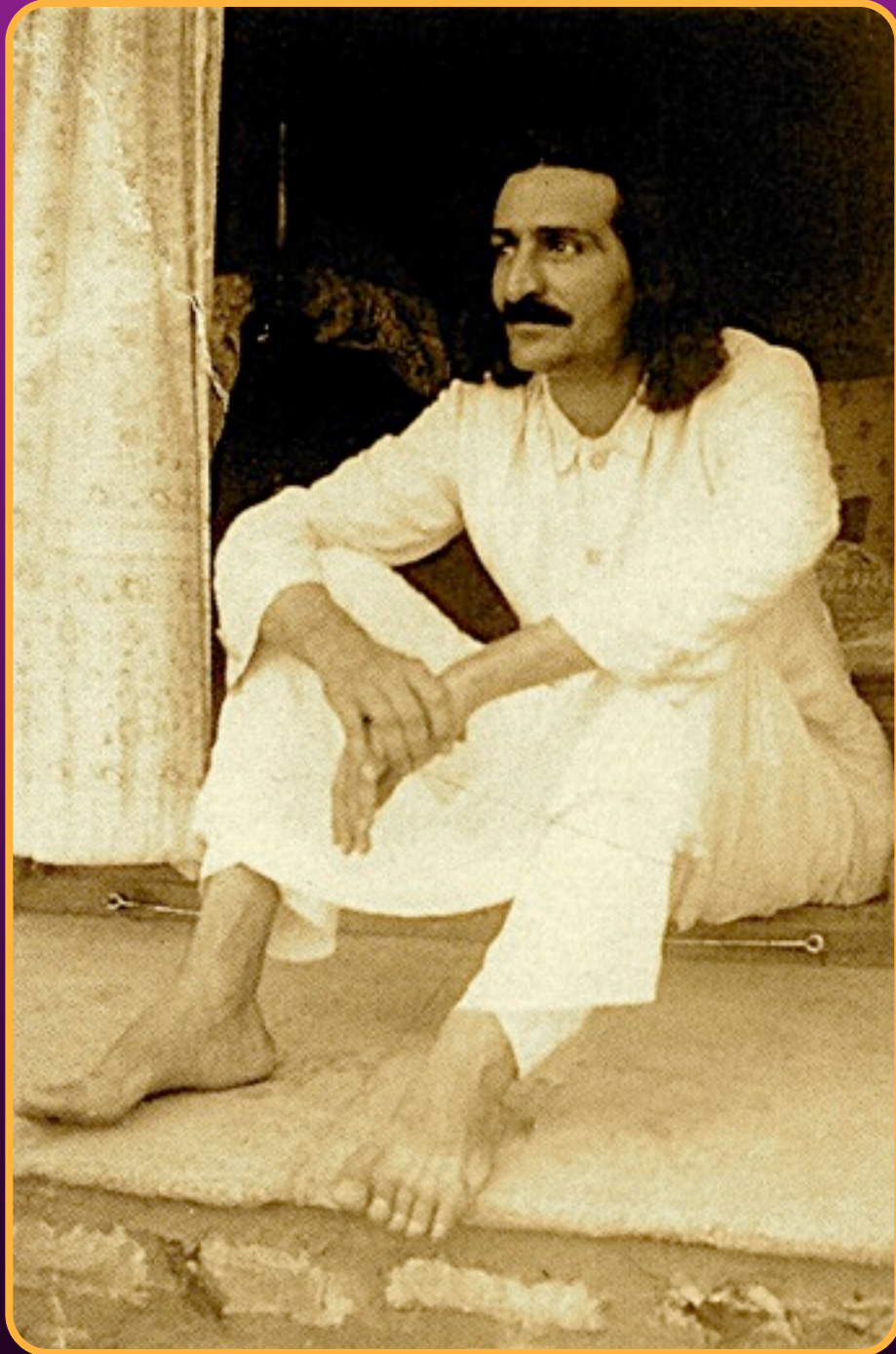


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Special Birthday Issue



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Blissful Peace

by Greg Butler

December 18, 2012

via Facebook

Last night I had a dream in which I saw a river starting to flood, but it was caused by the river very forcibly reversing the direction of its current. The water was rising very fast and I was very alarmed until I realized that it was a sign of Baba's Ocean of Love flooding the rivers and reversing the currents. Then my fear was transformed into a blissful peace.

FWIW.

Here is the quote from Avatar Meher Baba about -- Baba as the Ocean:

"If you take Baba to be perfect and one with God, Baba is then the Ocean — and these different paths, Sufism, Vedantism, Zoroastrianism, Buddhism, Jainism and Christianity are as rivers to the ocean. But now the time has arrived and a period has arrived when these rivers have more or less become dry. Those who follow these different paths do it only in form. More importance is given to ceremonies and practices, but the real purpose is lost sight of. Vedantism, which is based on unity and assertion, finds its goal in the Aham Brahmasmi, 'I am God,' state. Buddhism, which is based on good living, finds its goal in nirvana. Zoroastrianism, which is based on pure thoughts, pure words and pure deeds, has its goal in Ahuramazda. Christianity, which is based especially on Christian mysticism, has its goal in becoming one with the Father. And Sufism, which is based on love, ends in fana and baqa, the annihilation and the becoming. And the different yogas, bhakti yoga, dnyan yoga, karma yoga and raja yoga, have their endings in nirvikalpa samadhi. All these ends mean becoming One with God, and living the life of God — in short, deification. But, as I say, time is such that these rivers have gone dry and so the Ocean itself has to go out and flood these rivers. So it is now time for me to reorient these different 'isms' which end in One God."

In *How a Master Works*, by Ivy O. Duce (Walnut Creek: Sufism Reoriented, 1975), p. 125.

De: Laurent

À: Don E. Stevens <merwan@cote-dazur.com>

Cc: Cynthia G; Kendra Crossen Burroughs; Kenneth Lux; Bruce Milburn; Wayne Smith; Rob Ryder; Renate;

Objet: Divine Will vs. Wish vs. Sanskaras

Date : 15 June 2004 13:13

.....
Dear Companions,

My dear friend Mark Murray in Myrtle Beach sent me this quote from Baba as we discussed the differences between the Divine Will (God's Will), the Wish of the Master, and sanskaras (or what I call self-will)... Don wanted a copy and also the source of the quote, which I just found, so here it is:

"God's existence is infinite. God's dnyan (knowledge) is infinite.

God's power is infinite. God's bliss is endless. God's mercy is unbounded. God's mercy is closely linked with sanskaras. The law of illusion governs sanskaras, and illusion is governed by sanskaras.

"There are no sinners as such. According to the law of illusion, sanskaras give rise to so-called sins. The law of illusion is different from the divine will. Nothing can supersede the law of illusion except divine will.

"The deaths of Abraham Lincoln, Mahatma Gandhi and John Kennedy had been so because of the law of illusion which governs sanskaras, and had nothing to do with divine will. "

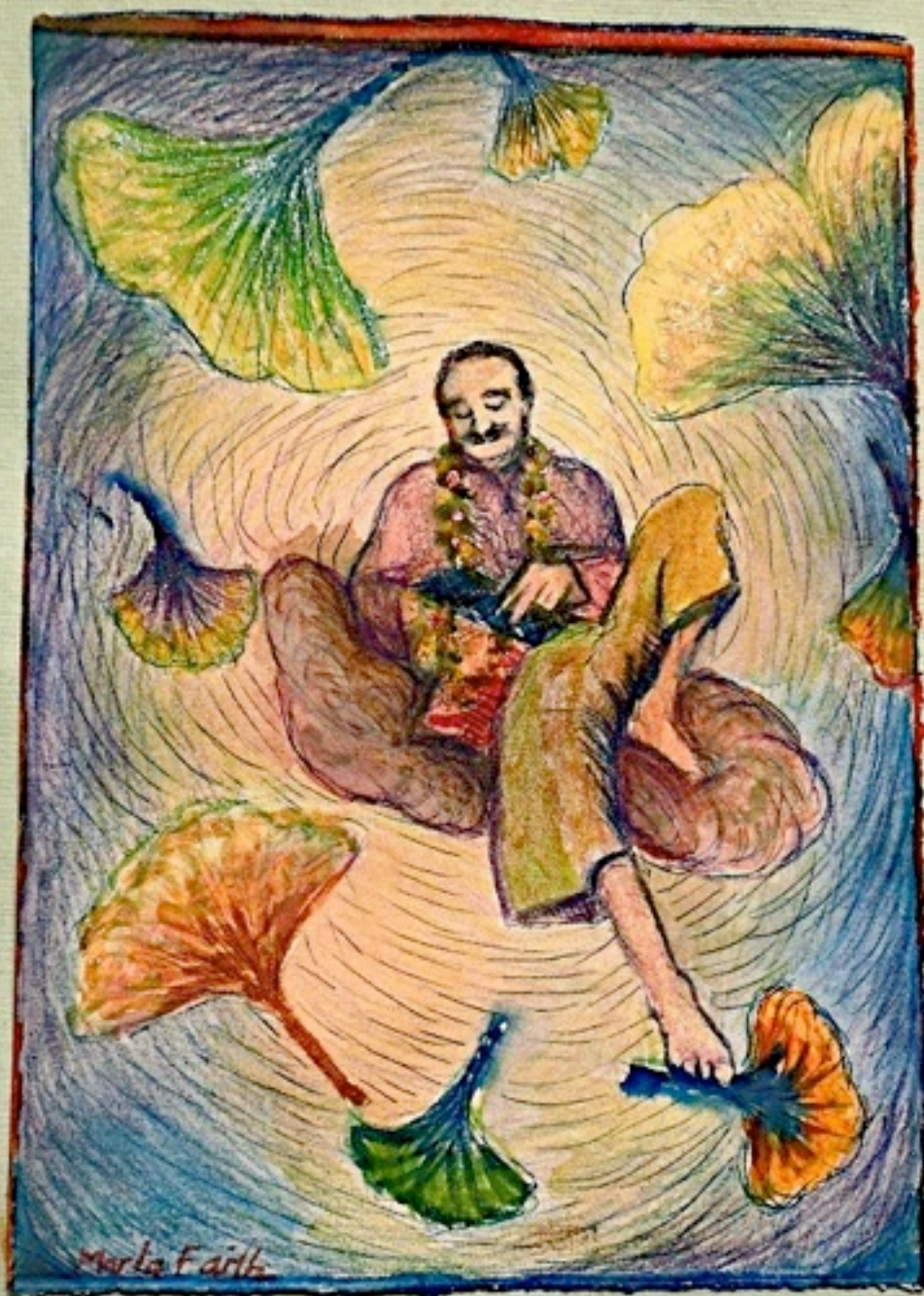
From: *The Ancient One, A Disciple's Memoirs of Meher Baba*
by Eruch Jessawalla, ed. N. Anzar (Beloved Books, 1985), page 172.

I recently had an email from a long time Baba lover who actually said to me, "Isn't every decision I make Baba's Will?"

I couldn't believe it, and I cannot agree with that way of looking at life and our many decisions. What would Baba say?

Baba's love,

Laurent



"Love Of My Life" Marla Faith

Love is Forgiving

By Soleil Brigham and
Laurent Weichberger
Half Moon Bay, CA
February 25, 2013

After having facilitated the seminar, Forgiveness with Meher Baba a number of times, it struck us that the word forgiveness itself is little understood. We have some clichés such as “forgive and forget,” and reminders from Baba, Jesus, and other holy men about the importance of forgiveness, but few really know what the word means, or how to accomplish it. One seminar attendee offered that she had tried to look up the word in an etymological dictionary (showing the roots, and evolution of words) and even the explanation there was confusing to her.

During the seminars it would invariably be brought up, what does “forgive” really mean? It was fascinating to hear what people would say about the fact that “give” was in the word. So, what was being given? And to whom? I remember one person said – we are giving up our sense of being owed something, or giving up the need to punish someone. That was the gist of it.

Finding some Definitions

We looked at an Online Etymological Dictionary[1] and it mentions for forgive:

Old English *forgiefan* “give, grant, allow; forgive,” also “to give up” and “to give in marriage;” from *for-* “completely” + *giefan* “give” (see [give](#)). The modern sense of “to give up desire or power to punish” is from use of the compound as a Germanic loan-translation of Latin *perdonare* (cf. Old Saxon *fargeban*, Dutch *vergeven*, German *vergeben*, Gothic *fragiban*; see [pardon](#)).

After reading this entry, we looked up the word “pardon,” which said: “to give wholeheartedly, to thoroughly give.” If we completely relinquish everything we are holding against another, and completely give, we might find some inner freedom.

An example of this might be if someone owes you money, or even steals money from you, to offer them forgiveness is to mentally-emotionally-spiritually give it to them, thereby potentially karmically unbinding and de-energizing (dissipating) the “charge” of the

impressions. This may alter the internal links between the individuals in the situation.

We recently took a weekend trip down to Santa Cruz to visit a monastery there, and when we pulled into the parking lot we noticed a number of other cars had just arrived and people were headed somewhere. We followed and saw that we were just in time for mass. It was a beautiful seaside chapel, and we arrived just as the service started. The Catholic minister was a delightful Asian man, and he was quite animated and funny. At one point in his monologue, which covered issues about Lent, stories about Moses and Jesus, and what love is for and about, he remarked, “Love is for giving.” In other words, love, is something to be shared and given away. In his state of mind, what Laurent heard was “Love is forgiving.”

Somehow, without even knowing it, a minister whom we had never met shone a bright light on this word and gave it new meaning. Love when coupled with forgiveness, suddenly made total sense. And forgiving without love, seemed to make no sense.

Love is for giving, love is forgiving.

Forgiveness requires us to dig deeper in ourselves – perhaps to give love that we feel we didn't get ourselves. It can require us to lay down our ego, and its desire to be “right” – to walk a heroic path of choosing to love, release, let go, unbind. That is not to say it will be an easy task, hence the reference to the word heroic. This indicates overcoming fear, a willingness to re-experience and release the energy that may be tied up with complex emotions.

Looking to Avatars as Exemplars

Meher Baba explained to Don Stevens that each Avatar gave an Avatic Gift to humanity. He said that Jesus' gift was that of “love” and that Baba's gift was that of “intuition.” This is in keeping with what Jesus showed on the cross about how to forgive ~ “Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.”[2] It is also in keeping with what Mani said to us about Baba's gesture for the word “love” being the same as his gesture for “forgiveness.”[3]

To sum it up: Love = forgiving.

Loving forgiveness is letting go of all grievances, putting love in place of our judgment, releasing our attempts to maintain control. Perhaps it means to give everything completely back over to God, as we are not fit to judge this world. To forgive is a – flow of allowing – it is not holding tight to our opinions and

judgments of how others should act, or what should happen. To forgive the Grand Play (Leela) is to understand that we are in the mental~physical play of the human mind, under the full sway of the directives of unconscious forces.

In our forgiveness seminars we delve into other related areas such as: How has our unconscious mind been directing the course of our reality? We ask how do karma and sanskaras fit into all this? And we use two specific forgiveness prayers that help to clear the subconscious mind.

Needless to say, a whole book could be written about these subjects, however without Baba's guidance and God's grace it all seems like a daunting mountain to climb. Maybe that's why Baba ended his special prayer for us with the words, "help us all to hold fast to Baba's damaan until the very end."

Notes:

1. See Etymology Online here: <http://www.etymonline.com>.
2. See King James Version of *The Bible*, Luke 23:34.
3. See *The Doorbell of Forgiveness*, by Don E. Stevens and his Young People's Group (London: Companion Books, 2011)



Painting by Greg Rosen

Everything is accomplished with ease and grace
To be an empty mirror
reflect people back truthfully
a pathway for their highest self
Releasing all that is impure
become the chalice cup

Do not fear the collapse of the body
it is only your temporary haven

The sweetness I exude will permeate
each corpuscle of your being
The veil of illusion is yours to pierce

Shake the rattle and beat the drum
the dance of love is now beginning
Be naked with me My love
by removing the clothes
of selves you are not

The sanctuary of the your heart is My temple
The mystic path is direct reception of the Beloved

Generosity and compassion pull the carriage
They are the horses and the wheels
through the thickest mud

Oh lotus child
She who hears My name is blessed

The circle of life exists within each of you
creator, sustainer, destroyer
How many more miracles
could you want?

Marla Faith

The Infinite Intelligence Class at Meherana, May 12-20, 2012

By Daniel J. Sanders

For nine days in May 2012, twenty-six students, most (if not all) devotees of Meher Baba, converged at the beautiful 289 acre Meherana spiritual center near Mariposa, California, not far from Yosemite National Park. They gathered to study the words of Meher Baba as presented in the book *Infinite Intelligence*, as well as *God Speaks: The Theme of Creation and Its Purpose*; *In God's Hand* (39 pages of mystical explanations in Meher Baba's own handwriting); the fourth Meditation

discourse
"Assimilation of the Divine Truths"; Meher Baba's notes for the screenplay *How It All Happened* (as presented in the book *Meher Baba's Early Messages to the West*); and even rare treats from Baba's "Tiffin Lectures" (not yet published) and more.

The class was taught by Ward Parks, one of the editors of *Infinite Intelligence* (as well as *In God's Hand* and *Meher Baba's Early Messages to the West*), who was visiting from Meherabad, India,

his home for almost 20 years. Ward, a Harvard graduate, worked for years as a professor of medieval literature before leaving for India in 1993. There, for many years, he has worked as a key part of the Avatar Meher Baba Perpetual Public Trust's Publications Committee to help bring forward Baba's previously unpublished works into the world.

As one of the twenty-six students, I was expected to have already read, at least once, all the material on the reading list. As I learned after my arrival, there were several students who had not read the material before they signed up for the class, but used the class as motivation to finally read and begin to absorb the material in question.

Most of the participants, save those who lived near the Center, spent the entire week camping, only a short distance from the site of the classroom—the as-yet-unfinished Meadow Cottage. In a packed room surrounded by wooden beams, a generator was used for electricity as Ward projected charts and other key information

onto a screen for the class to study and discuss. Prior to arriving at Meherana, each student had been provided study materials, including questions to ponder regarding each topic to be covered. Although many of the students lived either near Meherana or elsewhere in California, there were



attendees from as far away as Australia and India, as well as others scattered around the United States.

For the first days of the class, the content covered introductory material about the publication history of Infinite Intelligence and some of the controversies surrounding the nature of the material. Is it definitely Baba's work? Did Baba even intend for it to be published? Since it also contains an apparently separate text called Sadguru and the Light of Intelligence, should it have been published as one work or two? And is it a copy of Baba's mysterious missing book? (Ward doesn't think so...but others have their arguments that can't be easily dismissed.)

One of the key preliminary topics of discussion had to be the terms Meher Baba used in Infinite Intelligence while approaching his own cosmology—terms with distinctly different meanings from what Baba used in later years in God Speaks and other works. It was necessary to understand the new terms and concepts before wading into Infinite Intelligence, which, though apparently written thirty years prior to God Speaks, was not published until fifty years after God Speaks was.

We then moved on to the content of the work itself. Highlights included Ishwar (God as Creator, Preserver, and Destroyer), and three of the four yogas (Dnyan Yoga—the Yoga of Knowledge, Karma Yoga—the Yoga of Action, and Bhakti Yoga—the Yoga of Love and Devotion). Many charts from the book were used to clarify understanding.

Infinite Intelligence, like God Speaks, has been noted for its repetitive style. As Ward stated, this must have been a deliberate choice by Baba, as

there are so many other works and messages by Baba that are much more concise, and yet powerful.

Ward and the class decided to try an experiment by using a few of the meditations given by Baba for four minutes at the beginning of each two-hour class session. The class focused on the personal form of the Master, on visualizing the infinite within, on the Divine Theme charts, on repeating the Master's name mentally, and more.

In between classes, students relaxed with hikes, conversation, and games of volleyball. Participants helped with the preparation of meals and cleaning up. We were also free to visit Baba's Cabin, which rests near a beautiful creek, for some quiet devotional time. One also had to be alert to the local wildlife—a baby rattlesnake was killed by the kitchen one evening, and participant Cindy Blohm



spotted a bear on a morning hike, which thankfully promptly retreated.

Wednesday morning the class actually wrapped up the discussion of Infinite Intelligence, and that afternoon moved to How It All Happened—the notes for Baba’s 1930s screenplay and the history surrounding the project. Baba’s outline for a film script portrays the Divine Theme (Creation, Evolution, Reincarnation, Involution, and God-realization) in a dramatic context, following the journey of three souls through five lifetimes. Thursday morning the class continued with the Divine Theme in another context: God Speaks. Among the topics covered was “the three passes”—in God Speaks Parts I through X, Baba takes the reader through the Divine Theme three times, but each time in a different fashion. In Parts II through VII, the first pass occurs, with the emphasis on the individual soul and its state of consciousness. In the lengthy Part VIII, the second pass takes place, with the focus as God in the state of an individual soul. Finally, in Part IX, “The Ten States of God,” the third and final pass occurs, with a static, simultaneous quality, perhaps

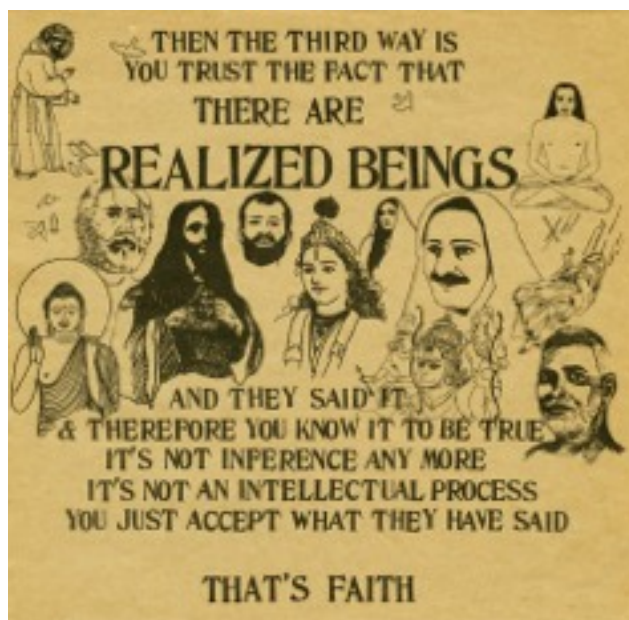
reflecting the still, eternal, changeless nature of God.

Having already covered Infinite Intelligence, the class was able to bring elements of that work into the discussion of God Speaks, relating and interweaving the two. Ward made the argument that studying Baba’s works as a whole will bring one to a more comprehensive, transcendent understanding of Baba’s entire cosmology, taking one deeper than the individual books on their own.

Ward and the class were forced to cover quickly or even entirely skip over a great deal of the aspects of Baba’s literary works. It became clear to me that in the future one will need whole universities devoted to these studies in order to have the opportunity to adequately do it justice. There is simply too much depth to plunge into—years are required, not mere days! And yet, we have to start somewhere, so I was happy to hear that Ward had committed to teach the class once again next May, in 2013.

The question was posed: now that almost all of Meher Baba’s Mandali (disciples) have passed on, and the Meher Baba community finds itself in an emerging new phase, will classes like this be one of the forms of the future? Only time will tell, but when prompted to share some thoughts about their experience of the class, a few of the participants responded with these observations: From Gary Kleiner:

“My experience, of the 9 day study program based around ‘Infinite Intelligence in the Context of Meher Baba’s Writings’, at Meherana, was that it was something very unique and revolutionary in the history of the Meher Baba movement.



Historically, after Meher Baba passed away (or dropped his body), the culture of 'Baba Lovers' was mostly germinated in the greenhouse of Meherazad. When the mandali shared their stories of their life with Meher Baba those stories were open door invitations for the 'young ones' to love and adore the latest Advent of the Avatar. It seemed to me that the mandali were not very interested in talking about Meher Baba's cosmology or his explanations about the journey of the soul from start to finish. They were much more eager to kindle the flame of Love in the hearts of the acolytes. It was their firm conviction that if the youngsters simply hitched their wagon to the Star, (Meher Baba), then their work would be done.

"But the winds of change have shifted. There are no longer any mandali alive at Meherazad. The Garden of Eden has become a museum. Although attempting to Love the Lord is still the principal way in which 'Baba Lovers' try to connect with 'existence, infinite and eternal', something new has organically come to life. The need to become conversant with Meher Baba's core message has fueled individuals and groups to open the books which they hope will open their hearts. There is a hunger and a thirst that these lovers are filling with the words of their Master.

"From the workshop at Meherana emerged a legitimized acceptance and embrace of a knowledge-based path to the Lord (within the Meher Baba world). Perhaps some people will not think that this is a 'big deal'. But in our community, I see it, as paradigm shift of epic proportions. This is a seed that will grow, and I believe it will grow into a path that will be invitational to a wide cross-section of atmas who want to identify less with their bodies and more with the Living Truth within them."

From Lindsay O'Keefe:

"There was something in the week at Meherana that was finding Baba again for the first time. Wrestling with His beautiful and often impenetrable ideas describing Creation and the Journey of the Soul. Discovering new meaning in comparisons of texts. One might imagine all this as work of the mind, but Baba's love and presence was there in great abundance. The experience stands as a present and future platform for me to go deeper into His words as meditation and goal."

From Cindy Blohm:

"It was inspiring for me to see the group so dynamic and engaged with the material that the curiosity sparked during a session often fueled after-class huddles and dinner-table discussions. The material itself enlivened our interest and focus, which was sustained from morning debates through evening God Speaks readings, and from the first day introduction through the final reflective feedback session, when many expressed wonder, interest and plans for what may follow this momentous occasion."



"Avatar" by Laurent Weichberger

Narrow Escape

Some say that
Jesus played dead
to put us off His trail, and
after tipping His hand
of having survived the cross,
letting His disciples know
all was not lost, and
after recuperating from
wounds of spikes and sword,
He skipped town
with the not-so-doubting Thomas,
leaving sorrowing crowds,
hot winds and early deserts
for the lush coast of Goa
in India, to continue the work
He had come for.

This was no magic,
but a higher order of law --
samadhi, it's called in Hindi,
a state of total union with God,
while the body looks dead, forgotten.

Convenient? Sly? Godly attributes?
But don't we already know
God is ruthless and relentless --
He will have His way, and
after countless narrow escapes,
sooner or later we come around
to loving Him.

— Irma Sheppard

Wodin: "Daddy God Bathing Baby Elephants"



"You are..."

Beloved Baba, in your look
I hear your voice say,
"You and I are One."
In your eyes
The words are spoken,
"You and I are One."
Innumerable souls
In countless languages
Hear these words,
"You and I are One."

Yet all the while,
Secure within its citadel of ancient stones,
The watchful mind protects a legacy of falsity.
Walls within walls.

But hear, in the Parvardigar,
Recurring with insistent power
"You are..." "You are..."
"You are..." "You are..."
And like the trumpets
That once did shatter walls,
These words resound
Till gross illusion falls
And from the dust arises
That Real Truth at last
The one divine "I am"

Sarah McNeill

MEHER BABA ON PRAYER

The Masters have sometimes followed external disciplines, including prayers, and have set an example of humility and readiness to learn from others... No teachers have been content with merely external disciplines. Through their teachings as well as example, they have often set forth prayer as the inner approach to God and divinity.

What constitutes the essence of prayer? Many prayers to God are current among the lovers of God, arising as they do from diverse cultural contexts. Some of the prayers invariably contain an element of asking something from God, either material or spiritual. In fact, God is so merciful and bountiful that even without their asking, he always gives much more than his lovers can receive. He knows their real needs more deeply than they do. Therefore the element of asking something from God is superfluous. It often mars the inner love and worship which a prayer tries to express.

The ideal prayer to the Lord is nothing more than spontaneous praise of his being. You praise him, not in the spirit of bargain, but in the spirit of self-forgetful appreciation of what he really is. You praise him because he is praiseworthy. Your praise is a spontaneous appreciative response to his true being as infinite light, infinite power and infinite bliss.

It is futile to attempt a standard prayer, and hold it up as an ideal for all people of all times. The glory of the Almighty transcends all human understanding and defies all verbal descriptions. Eternally fresh and self-renewing in its unlimited amplitude, it never fades. Nor is it ever confined within the limits of the best of hymns. All hymns and prayers reach out towards the eternal truth of Godhead, only to merge those who utter them in silent and unending adoration.

If by ideal prayer to the Lord is meant a set formula, any search for it is a wild goose chase. All prayers ultimately initiate the soul into an ever-deepening silence of sweet adoration. And all formulae are dissolved and assimilated into the integral and direct appreciative perception of divine truth. That which seeks to reach towards the immeasurable, itself becomes incapable of being measured by any set standards. The ritualistic and repetitive expressions of prayer do not and cannot do justice to the innermost essence of prayer, which is adoring love for the eternal beloved. To attempt to standardise prayer is to mar its intrinsic beauty.

If you pray with a motive to do good to someone, your prayer may actually bring about good both to him and to yourself. Some people pray for the spiritual benefit of those who have done them some wrong. There also, they are helping others spiritually. But all prayers with a motive fall short of the ideal prayer, which is without motive. In the entire spiritual panorama of the universe, nothing is more sublime than a spontaneous prayer. It gushes out of the human heart filled with appreciative joy. It is self-expression of the freed spirit, without any actuation of a motive. In its highest form, prayer leaves no room for the illusory diarchy of the lover and the beloved. It is a return to one's own being.

~ Avatar Meher Baba,

In Beams from Meher Baba on the Spiritual Panorama, ed. Ivy Duce p.73-76

THREE POEMS BY GABRIELLA TAL 2012

Surging Buds

today I sit with You
--an unusual profound still --
as the sweeping rain
salaams You
and travels through --
truing my energy body
like tears.

collecting things of the past
selecting in Perfection what I no longer need
Your servant -- the Rain --
carries away all
like soft dust.

I remain beside You
-- a tree without leaves now
and in a timeless horizon,
surging buds begin to emerge.

swapping an old life for a New
correcting the structures and crumbling walls
of the past
allowing for the suppleness
and fortitude
of a tree in motion
(oh Devotion!)
the wind and rain
blow through me -- like a song.

It Could Be Done in an Instant

the clouds turn their heads,
look askance in long gazes,
leaving pieces of thread and color
helter skelter across the sky

in the privacy of their shelter
accepting the modesty of their glance
I find I am naked before you Baba,
cannot find the door...

panic overtakes me
You catch me with a wind of love.
So surprised at your softness,
tears of confusion slip through

Tribute

my love is like a butterfly
struggling in the puddle
of my heart.

the silt captures the dear creature
as it tries to free itself
from the mud.

You open the door wide of my heart
and sing to me
(I feel it is true as you speak.)

"You have become stronger. The more
samskaras I burn away, the more I remove the
impediments. And your natural strength is
now seen."

I felt it like a perfect archway
of a building
rising high into the heavens.
It originated at my heart
and was a tribute to Your Truth.

it could be done in an instant
that is --- I could give myself to You
I could fall into that unknown chasm of light
but instead --

I dance with You, giving small pieces of my
fear
at a time -- while you patiently
move with me in illusion
swaying with my moves,
caressing my tears,
cradling me in sleep
or whenever I allow.

1904

To

have one eye glued on the enchanting pleasures of the flesh, and with the other expect to see a spark of eternal bliss, is not only impossible, but the height of hypocrisy.

“I cannot expect you to understand all at once what I want you to know. It is for me to awaken you from time to time throughout the ages, sowing the seed in your limited minds, which must in due course and with proper heed and care on your part, germinate, flourish, and bear the fruit of that true knowledge which is inherently yours to gain.

“If, on the other hand, led by your ignorance, you persist in going your own way, none can stop you in your choice of progress. For that too is progress, which, however slow and painful, eventually, and after innumerable incarnations, is bound to make you realise that which I want you to know now.

“To save yourself from further entanglement in the maze of delusion and self-created suffering, which owes its magnitude to the extent of your ignorance of the true goal, awake now. Pay heed and strive for freedom by experiencing ignorance in its true perspective. Be honest with yourself and God. One may fool the world and one’s neighbors, but one can never escape from the knowledge of the omniscient – such is the divine law.”

~ Avatar Meher Baba

September 7, 1954 (Dehra Dun, India)

In *The Awakener* periodical (Volume 2: Number 1, p.5)

Awaken

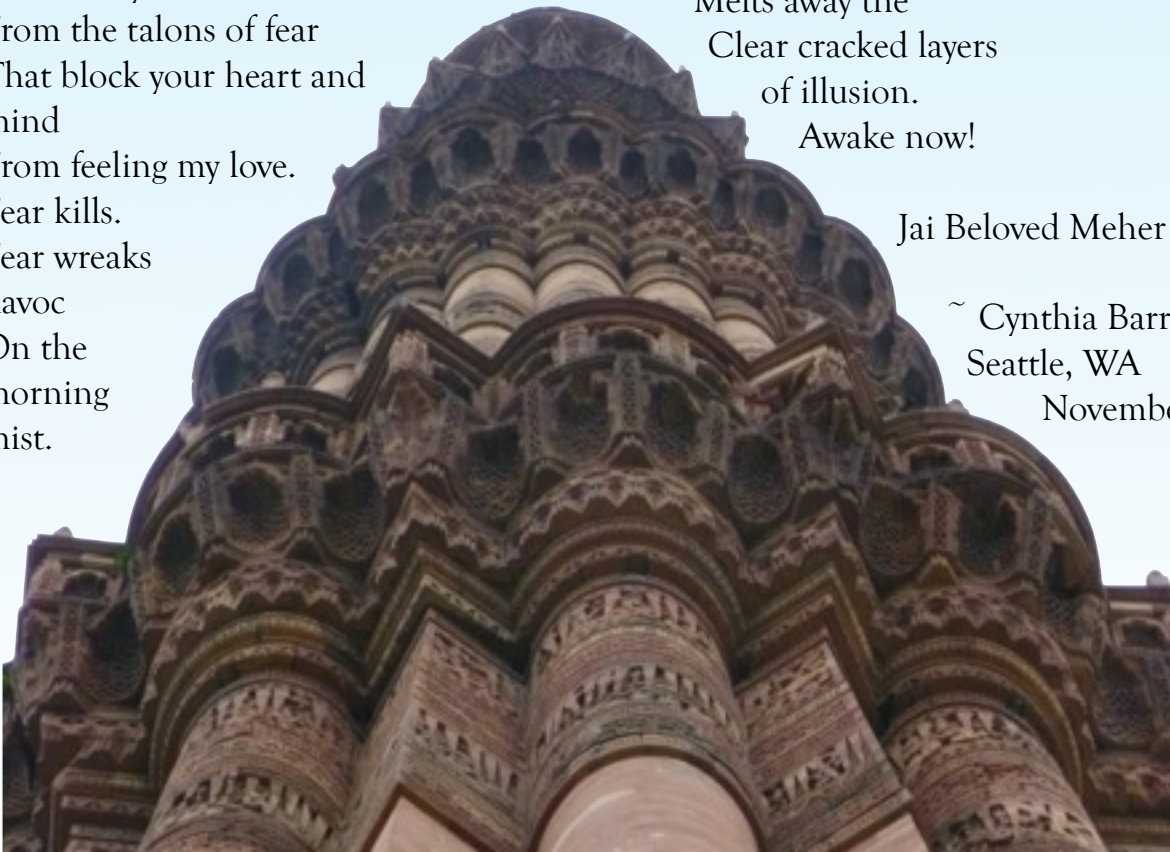
Awaken, dear pilgrim
From your Mayan slumber.
Stretch and open
Your hooded eyes.
Breathe in the morning
Mist of my love
Which I offer
One drop at a time.
Beloved child of mine,
Seek not only to obey
But to find joy
In all things
As all are mine.
I offer to you
Only love,
Only peace,
Only joy.
Find me in
Yourself
Which you find
By offering it to me.
Break away
From glancing at flesh.
Break away
From the talons of fear
That block your heart and
mind
From feeling my love.
Fear kills.
Fear wreaks
havoc
On the
morning
mist.

I am everything.
In everyone.
Love me as I really am.
Joy.
None other.
Please me by
Loving others
Exactly as they are
Without judgment.
Please me by
Spinning webs of joy
Between you and others.
Allow none into your heart
But me
And my divinity.
Scrape away the icy mist
That has hardened
On your heart.
Do this with my
Divine Ice Scraper.
You cannot do this
With your bare hands.
Hardened hearts
Find no peace
Until the love
of my sunlight
Melts away the
Clear cracked layers
of illusion.
Awake now!

Jai Beloved Meher Baba!

~ Cynthia Barrientos
Seattle, WA

November 7, 2012



A RIVER UNDERSTANDS

I used to know my name. Now I don't. I
think a river understands me.

For what does it call itself in that blessed
moment when it starts emptying into the
Infinite Luminous Sea,

And opening every aspect of self wider than
it ever thought possible?

Each drop of itself now running to embrace
and unite with a million new friends.

And you were there, in my union with All,
everyone who will ever see this page.

~A Year With Hafiz
Daniel Ladinsky

UNION INTO NAMELESS FORM

Hafiz,
the river understands
snow flakes
when they become
warm liquid
as I lie naked
in the wilderness
hot springs
and face upward
to witness
the crystal flakes
as they lose their name
upon union
with the surface
of the steaming pool
of stillness.

~Cynthia Barrientos
27 January 2013



On Fire:
Meher Baba at the Udwada Atesh Bahram Temple
(Udvada Atesh Bahram)
by Talat Halman

In 1914 Meher Baba visited the Udwada Temple in Gujarat, the holiest pilgrimage site for India's Parsi and Irani communities. Meher Baba stayed there for three days and participated in the daily prayers, the fire ritual, bai. It is interesting that these temples are called Dar-e Meher, the door or circle of compassion, incidentally using Meher Baba's name. According to his biographer, Meher Baba expressly displayed an exceptional "devotional demeanor" throughout the visit and ate very little, only bread and potatoes. Outside the temple Meher Baba would sing ghazals and the fervor he displayed and the beauty of his voice while he sang, enchanted and captivated his listeners. People gathered around him and asked him to sing ghazal after ghazal, a request with which he complied. Meher Baba sang both well-known ghazals and ghazals he himself had composed or even possibly composed on the spot. One elderly man noted that when Meher Baba sang, there was a "glow" on his face that suggested to him that Meher Baba would become a great man. Through the years Meher Baba also sent his followers to make their own pilgrimage to Udwada Atesh Bahram. Meher Baba sent a woman who suffered from loss of appetite to this holy site where she could be in the presence of Zoroaster's fire. Another example is Mehrjee Karkaria who made his pilgrimage to Udwada on October 16, 1951.

The reality of course is that Meher Baba himself is the ultimate fire, as he explained in a spontaneous poem for Dr. 'Abd al-Ghani:

Baba is fire
When you feel cold
And sit near the fire
It drives out your cold
And makes you perspire.
When you feel hungry
And cook on the fire,
It gives you food
For which you aspire.
But if you, like a fool,
Try to play with ,
It may burn you so badly
That would make hell admire.

According to their website this sacred Temple's fire (Adar / Atesh) of the highest purity has been continuously burning at Udwada Atesh Behram since 721. That means that it has been burning continuously (in the year 2013) for 1,292 years ! But Meher Baba, explained that it is actually a fire that was ignited and sustained by Zoroaster himself and thus the fire is over 7,000 years old ! When Zoroastrians pray five times a day they turn toward a source of light (as, in a sense, we all do in our religions), but Zoroastrians literally face a source of light. The most preferred and most valued of a sources of light for prayer is a fire in a fire vase called an Afarghan. These sacred fires (atesh) are kept pure by using the best and purest woods and fuels. God, Ahuramazda, the "Wise God," is a God of Light -- pure light -- Rayomond ("Rayed in Light") & Khorehmond ("Haloed in Light").

We humans are responsible to choose to fight in Ahuramazda's cosmic war against the forces of darkness and the lie (druj) personified in the Evil deity, Ahriman. (Notice how this sounds like "Star Wars" & the Essene scenario of Children of Light against Children of Darkness.) For Zoroastrians their "weapons" are the three precepts: "Good Thoughts; Good Words; Good Deeds."

Meher Baba personally performed the Navjote ceremony for some of his beloveds six times. But twice in his blessing he pointed out that people should be freed of this focus on the externals of religion, for which he used the word shariat. In one instance the invocation declared was, "O Ahuramazda, Asho (Lord) Zarathustra, Avatar Meher Baba!"

Meher Baba encouraged the recitation of Zoroaster's "101 Names of God." On April 3, 1963, Meher Baba said that if an individual – from any religion – recites these names with love, then that will be all the prayers one needs. In 1946 Meher Baba also translated the opening prayer of Zoroaster's Khorda Avesta, a prayer known as "Korshed Neiyesh." He described it as the essence and summary of Zoroastrianism. Here is how Meher Baba translated the "Korshed Neiyesh:"

I begin my prayer by invoking the name
of Yazed
O the Lord of Creation, Ahuramazda
Thou who art the source of all light
and thou who art all effulgence and all
knowing
You are the Lord of Lords, King of
Kings, the Creator of all creation
The Preserver and Sustainer
O Omnipotent, O the Ancient One and
Eternal
Thou who art the giver of all boons
Thou who art all Mercy and all Wisdom,
and the source of all Purity
O the Lord of Creation Ahuramazda,
I invoke thy Name and ask for thy
blessings.
Let thy will be done and thy justice be
administered
O Lord God, Ahuramazda.

Laurent Weichberger has presented a more concise version of the prayer in his masterful book *Celebrating Divine Presence: Journeys into God*. Although Meher Baba's translation is more authoritative, the version presented by Weichberger [1] serves as a helpful stepping stone to Meher Baba's version.

In the name of God Almighty
I praise and utter Almighty God
Full of Glory – full of radiance
All-Knowing – preserver of all
God of gods – King of Kings
Protector of all
Creator of all things created
Bestower of bounties and giver of food
The Ancient One – forgive us
Bestower of Grace – O Merciful
O omnipotent – O omnipresent
O Lord of all – O nourisher of purity

The Prophet Zoroaster summed up Mazdayasna (worship of Ahuramazda, the path of Zoroaster who taught beauty and the oneness of God) summarized his Path in 6 words, often inscribed over the doorways of Meher:

Good Thoughts, Good Words, and Good Deeds.

I think the realization of these ideals arises from love for God as Meher Baba spelled it out in "How to Love God" & "The Seven Realities" (pp. 1-2 in "The

Discourses.)" The concise messages Meher Baba left in "How to Love God," "My Wish," and the "Seven Realities," are real spiritual compasses to orient us and guide us to think "Good Thoughts," speak "Good Words," and to do good deeds.

This I pray: May the fire of love, symbolized in the Zoroastrian atesh burn in our hearts as we strive to Love God and Love People. And may the love and loving grace and forgiveness of Meher Baba, the Avatar of Zoroaster, Rama, Krishna, Buddha, Jesus Christ, and Muhammad Rasul Allah, the Saheb-e Zaman and Qutub-e Irshad be granted us and recognized., May the love of, and participation in, all those roles of Avatar Meher Baba burn in our hearts like the ever-lasting and eternal fire kept in the fire vase, the Zoroastrian Afarghan whose fire at Udwalla Atesh Behram has burned for 7,000 years. May we learn and yearn to burn like that in our love for God and love for people !

1. Laurent Weichberger, *Celebrating Divine Presence: Journeys into God*. (London: Companion Books, 2008), p. 41.



Do not search for God outside of you.
 God can only be found within you,
 for His only abode is the heart.
 But you have filled the abode with
 millions of strangers and
 He cannot enter,
 for God is shy of strangers.
 So unless you strip your abode
 of the millions of strangers
 you have filled it with,
 you cannot find God.

Meher Baba



HAPPY BIRTHDAY
 MEHER BABA



I have come not to teach
 but to awaken

Meher Baba

Divine love makes us true to ourselves and to others.
 Divine love is the solution to our difficulties and problems.
 It frees us from everykind of binding.
 It makes us speak truly, think truly,
 and act truly. It makes us feel one with the whole universe.
 Divine love purifies our hearts and glorifies our being.

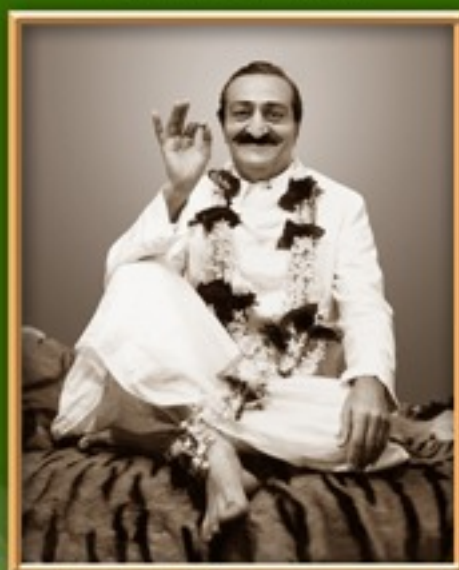
Divine love is qualitatively different from human love.
 Human love is for the many in the one
 and divine love is for the one in the many.
 Human love leads to complications and tangles;
 divine love is integration and freedom.

In divine love,
 the personal and impersonal aspects are balanced;
 but in human love the two aspects are in alternating ascendancy.
 Human love in its personal and impersonal aspects is limited;
 but divine love with its fusion of the personal
 and the impersonal aspects is infinite in being and expression.

Start learning to love God by loving those whom you cannot love.
 The more you remember others with kindness and generosity,
 the more you forget yourself,
 and when you completely forget yourself,
 you find God.

Avatar Meher Baba

HAPPY NEW YEAR



WISH YOU A HAPPY
BIRTHDAY MEHER BABA

*I Love you
Do not worry about your weaknesses
Eventually they will go.
Even if they linger, love will one day
consume them.
Everything disappears in the
ocean of love
Because I Love you, you have
a pool of love within you.
When you feel wretched, when you
fall in your weakness,
have a dip in that pool of Love
Refresh your self in that pool of
My Love within you
It is always there.
Even if you wash your weaknesses
every day in that pool,
it will remain clear.
Don't worry. Baba Loves you
that is what really matters.*

- Avatar Meher Baba.



*LOVE is essentially self-communicative:
those who do not have it catch it from those who have it....*


*No amount of rites,
rituals, ceremonies, worship, meditation, penance
and remembrance can produce
love in themselves.*

None of these is necessarily a sign of love.

*On the contrary,
those who sigh loudly
and weep and wail have yet to experience Love.*

Love sets on fire the one who finds it.

*At the same time it seals his lips
so that no smoke comes out.*

 Meher Baba 



Happy Birthday to you MeherBaba



THE PASSING SHOW

This world exists; but is not your final abode.

Turn your face toward God.

How long will you live in this transient world?

It is a testing ground of virtue and vice
for you to experience.

Slacken not your effort in worshipping God;
look upon every breath as your last.

You know not what will happen tomorrow;
so be prepared today for the future.

Conditions in the world have not changed
but marvelous have been the visitors to this world.

From the garden of this world have departed
millions of beings like nightingales;
hundreds of thousands more will come and go.

Atma, the Soul, is one; varied are the bodies indeed
like the many sons of one Father cherished.

Behold there, on the meadow of love,
many a rider of variegated colors flourishes.

With our adversity there is no rest.

In hardship and sorrow be grateful and at peace.

In distress, always keep content;





Have patience, and at all times be at ease.
Continuously washing your clothes is a waste of time;
instead, purify your heart
with the thought of God divine.
Behold, at the feet of one God in form,
every moment hundreds of souls lie in sacrifice.
Do not take forbidden intoxicants;
better to live a life of honor and esteem.
Learn to live in the unique intoxication
of the early morning love of God.
God is matchless, one in all! See Him in your heart.
See Him also as the God manifest,
the God concealed, the God within you
and the God without.
Man, in your boast you lost the status of an angel,
pride has reduced you to a devil.
Oh Huma, in this world of passing show,
behold, like you, such innumerable players come and go.

Avatar Meher Baba

(Lord Meher, Page : 414)



The Hafiz ghazal translated by Meher Baba and versified at his request by
Francis Brabazon
By Raine Eastman-Gannett, www.NadaOm.com

See Francis Brabazon's version of a Hafiz ghazal below. This ghazal was translated by Meher Baba and given to Poet-Mandali Francis Brabazon to do a versification, and then read out for the gathered pilgrims at the East-West Gathering, November 1962, Pune, (MS) India. Francis had been being given Hafiz couplets, ideas, and poems each day at Meherzad for some time at this point and they would be read out by Aloba (Ali Akbar Shapurzaman) and then translated by Meher Baba for Francis to develop an English Language ghazal form that Baba would be happy with. (Other poets like Rumi and Kabir etc. were also read out and translated too).

In Ross Keating's Book *Francis Brabazon-Poet of the Silent Word – A Modern Hafiz* we find reference to this moment, at the 'East-West Gathering', of a public reading of one such Hafiz ghazal fully translated by Baba.

Ross Keating relates:

"Meher Baba's high regard for Hafiz is evidenced by the fact that in his book *God Speaks* His most important work, he often quotes Hafiz to illustrate a point. He even suggested that Hafiz's poems "Engenders feelings which ultimately lead to illumination".

Apart from listening to Hafiz's ghazals sung by qwaali singers, periodically while at Meherazad, Meher Baba would request another of His Mandali, Aloba, who was fluent in Persian, to read to Him from Hafiz's "Divan" (collected works). During these readings, in which Brabazon and the other Mandali would be present, Meher Baba would give, for Brabazon's benefit, an in-depth English translation which revealed the hidden subtleties within Hafiz's lines while conveying the full flavor of the original. Although nothing was said at the time, on hindsight it seems that during these sessions, Meher Baba began to instill into Brabazon's poetic consciousness something of the spiritual quality of Hafiz's poetry.

A more explicit exercise in Brabazon's tutelage occurred in Pune in November 1962 during the occasion of the "East-West Gathering. At this time, Meher Baba gave a first-draft English translation, which he had made of one of Hafiz's Persian ghazals, to Brabazon to 'versify' into a tighter form. When Brabazon had completed his task, Meher Baba asked him to read out the fruits of his versification to the large group. This was the first time that many of them had heard Hafiz recited in clear meaningful language. Judging from this event, it appeared that Meher Baba wished not only Brabazon but all of the Western followers to have some experience of the ghazal of this Master poet Hafiz.

The versification which Francis Brabazon read is as follows.

Although you have not received love's guerdon,
One day this desert will become a garden ---
so be not grieved.

Do not turn your heart away, or expostulate
Against the Beloved, but bear your present state ---
and be not grieved.

Let this disgusted mind and troubled heart be stilled
One day desire for union will be fulfilled ---
so be not grieved.

Behind the curtain a secret game is being played
That you know not, so don't give up nor be dismayed ---
or grieved.

Once you have set out for the Beloved's abode
Do not let mere stones and thorns turn you from the road ---
or be much grieved.

Maya,[2] will do her best to thwart your labor,
But when you have a captain like Noah you will reach safe harbor ---
so be not grieved.

When this Friend is the same as God don't plague Him with petitions,
But suffer gladly love's rules, trials and conditions ---
and be not grieved."

Notes:

1. Hafiz has several 'Be Not Grieved' ghazals, this is the one Baba chose to translate for Francis to versify.
2. Maya, principle of ignorance



Sacred Jewelry Designs by Soleil

I love working with gemstones and color, and I am now creating a line of jewelry that is focused on the many ways that God manifests, with sacred charms from different spiritual traditions.

The Seven Heavens necklace. This is a hand made, one of a kind, lariat style necklace with extra-soft suede strap, sterling silver, gemstones and Swarovski crystal. The gemstones are apatite, turquoise, fresh water pearl, citrine, jade, amethyst, pink spinel, chalcedony, and rose quartz. It has two sterling silver heart charms, and an Avatar Meher Baba pendant.

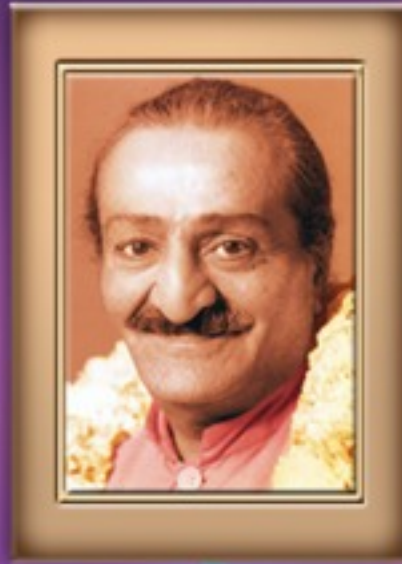
The seven colors in the stones chosen for this necklace reflect the colors of Beloved Baba's flag, and the states of consciousness which he said they represent.

These necklaces can be made to order, with the gemstones of your choice, and charms of your choice (or Baba pendant) in different styles. To place an order for a sacred necklace, email me directly here: jenniferbrigham@yahoo.com

For more of my jewelry see: <http://www.etsy.com/shop/Soleilsjewelrygarden>



Featured Artist
Nagendra Gandhi



BECOME FOOTLESS AND HEADLESS

*There are two kinds of experience:
real and imitation.*

*Just as it is difficult to distinguish an imitation
from a real pearl,*

so it is difficult to distinguish between

an imitation and a real spiritual experience.

*When finally the Real Experience is gained,
worldly things and circumstances cannot affect you.*

*Once gained, the Real Experience is never lost;
it is permanent. To get this Experience Hafiz has said,*

Become footless and headless.

What is meant by becoming footless and headless?

It means implicitly obeying the Perfect Master:

following His orders literally

*and not using your head to analyse their significance;
doing only what He wants you to do your feet moving at*

*His command and your life
being lived in the way of His love.*

AVATAR MEHER BABA

"The Everything and the Nothing" Page : 4

STAGES OF LOVE

*When lust goes love appears;
and out of love comes longing.
In love there can never be satisfaction,
for longing increases till it becomes an agony
which ceases only in union.*

*Nothing but union with the Beloved
can satisfy the lover.*

*The way of love is a continual sacrifice;
and what gets sacrificed are the lover's thoughts of
'I', until at last comes the time when the lover says,
'O Beloved! Will I ever become one with you
and so lose myself forever?*

But let this be only if it is your will.'

This is the stage of love enlightened by obedience.

*Now the lover continuously witnesses
the glory of the Beloved's will;*

and in the witnessing does not even think of union.

*He willingly surrenders his entire being to the Beloved,
and has no thought of self left.*

This is the stage when love is illumined by surrender.

*Out of millions, only one loves God;
and out of millions of lovers, only one succeeds in obeying,
and, finally,*

in surrendering his whole being to God the Beloved.

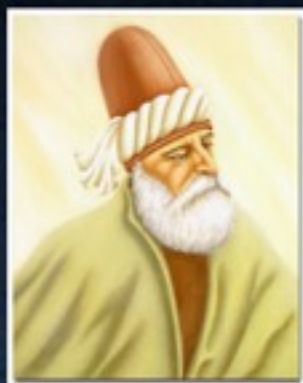
I am God personified.

*You who have the chance of being in my living
presence are fortunate and blessed.*

AVATAR MEHER BABA

"The Everything and the Nothing" Page : 4

Design by Nagendra Gandhi, Artist (c)



CRADLE MY HEART

Last night,
I was lying on the rooftop,
thinking of you.
I saw a special Star,
and summoned her to take you a message.
I prostrated myself to the Star
and asked her to take my prostration
to that Sun of Tabriz.
So that with his light, he can turn
my dark stones into gold.
I opened my chest and showed her my scars,
I told her to bring me news
of my bloodthirsty Lover.
As I waited,
I paced back and forth,
until the child of my heart became quiet.
The child slept, as if I were rocking his cradle.
Oh Beloved, give milk to the infant of the heart,
and don't hold us from our turning.
You have cared for hundreds,
don't let it stop with me now.
At the end, the town of unity is the place for the heart.
Why do you keep this bewildered heart
in the town of dissolution?
I have gone speechless, but to rid myself
of this dry mood,
oh Saaqhi, pass the narcissus of the wine.

Jalal al-Din Rumi

Design by Nagendra Gandhi, Artist (c)



Oh Beloved,
take me.
Liberate my soul.
Fill me with your love and
release me from the two worlds.
If I set my heart on anything but you
let fire burn me from inside.

Oh Beloved,
take away what I want.
Take away what I do.
Take away what I need.
Take away everything
that takes me from you.

Jalal al-Din Rumi

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