

# OMॐPOINT

INTERNATIONAL CIRCULAR • ISSUE 15 • JANUARY 2015





# OM3POINT

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Do not dwell on the distance  
It is imaginary  
Real love knows no distance

I am bathing you in golden light  
with every whisper  
Come to that place where the scent  
of roses never fades

When the Ocean permeates  
every pore of your Being  
there are no individual boats

Seek pleasure in My company  
and all others will find  
pleasure in yours



MARLA FAITH

## LETTER TO THE EDITOR

Dear Mr Weinberger,

My name is Geoff Gunther. I am the decrepit old pensioner who is the librarian of the Francis Brabazon Library at Avatar's Abode, Woombye, Australia.

Like most people around here I share the conviction that the Northern Hemisphere has had the raw prawn, that it will soon implode or explode. We also tend to believe that the end of the electronic age is nigh.

Hence a request. We would love to have paper copies of all the issues of your estimable circular for our climate controlled archives to survive the Armageddon if such it turns out to be. It would seem wonderful and indeed prudent if you could send us a set.

By the way I have some difficulty downloading Issue 4, 8, and 13 from your website.

Cordially yours,

Geoff.

"I have come to sow the seed of love in your hearts so that, in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of oneness, through love, is brought about amongst all the nations, creeds, sects and castes of the world."

"When I speak that WORD, I shall lay the foundation for that which is to take place during the next seven hundred years. When I come again after seven hundred years, the evolution of consciousness will have reached such an apex that materialistic tendencies will be automatically transmuted into spiritual longing, and the feeling of equality in universal brotherhood will prevail. This means that opulence and poverty, literacy and illiteracy, jealousy and hatred, which are in evidence today in their full measure, will then be dissolved through the feeling of oneness of all men. Prosperity and happiness will then be at their zenith."

"The breaking of My Silence and My uttering the One Word of words—it was said in My own 'language' and simultaneously in yours, because when I utter that WORD, it will be an audible word to you. . . 'The destruction of three-fourths of the world'—it was said in My 'language' alone . . . that which is said in My own 'language' is impossible for you to understand, however much you may all try to interpret and grasp the underlying meaning behind My words. Only the fulfilment of events can unfold to you, in due course, the meaning of what I said in My own 'language' . . ."

"When I break My Silence, the world will come to know that I AM THE ONE WHOM THEY WERE WAITING FOR".



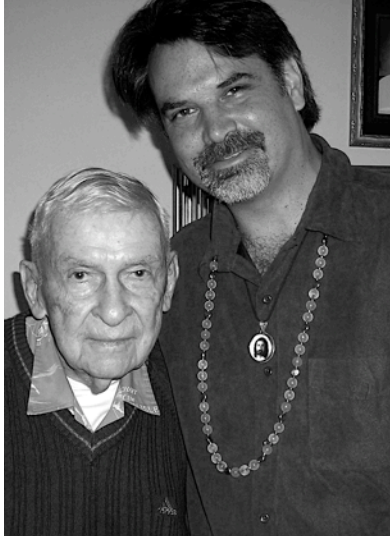
# Don E. Stevens Clarifies Important Points about Sufism Reoriented

By Laurent Weichberger, Ashland Oregon  
December 2014

Avatar Meher Baba Ki Jail

I undertake this article in the spirit of love and oneness, knowing that the issues which are addressed herein are charged for many, and important to some. This article will attempt to provide for the first time in print, the points that Don E. Stevens conveyed directly to me, based on his longstanding relationship with Sufism, and then with Sufism Reoriented under Meher Baba's guidance. The complete history of this will be given in Don's biography, *An Almost Perfect Balance*, as yet unfinished. In the meantime, this article, based on my interviews, recordings, notes and correspondence with Don and Murshida Carol W. Conner with Don, as well as other materials from Don's personal archive will help elucidate some of the points (which can be confusing).

I will start with the handwritten notes Don handed me in London, which I typed up, and which were the basis of what he wanted to communicate to Murshid James MacKie. The meeting with MacKie did not happen, but subsequent communication with Murshida Conner contained some of these same points, so I reference that as well. The main thrust of what Don was trying to achieve with all of these points was to set the record straight on points about Sufism Reoriented that had either been misrepresented, or altered in the course of time, and he was upset that they persisted in a corrupted fashion. In other words, he felt passionately that it was his job to make sure the history was accurately portrayed on these issues, and Don asked me to make sure that this was done properly. I promised I would do that in his biography, however, more recently there have been many conversations and correspondence about Sufism Reoriented and these same points keep coming up, so I felt Don wanted me to write about this in an article right now.



Don Stevens and Laurent Weichberger,  
October 22, 2010 in Rancho Palos  
Verdes, CA. Photo by Mahmoud Ajang.

For the record, I moved to England in April 2003 to live near Don so that I could research his life and work with Avatar Meher Baba for a biography I am writing of Don. I lived near him until the fall of 2004, about a year and a half, during which time we traveled around the world together doing what he called, "Going about my father's business," meaning his work for Meher Baba. We did many seminars and held many meetings with Baba lovers in different countries including India, France, England, Mexico, America and more. We also wrote and published many books together including *Meher Baba's Word and His Three Bridges* (2003), and *Meher Baba's Gift of Intuition* (2006).

Without further ado, please allow me to share what Don shared with me, and I will then share two letters, one from Eruch

Jessawala, and one from Don Stevens to Murshida Conner which speak eloquently and further clarify the points I will give here:

The following is exactly what was written by Don Stevens for a meeting with Murshid James MacKie. Again, this meeting did not take place, but Don gave me the notes for what he wanted to say to MacKie. I give the points unedited here and then provide the clarification as confirmed for me by Don Stevens:

**"I. I will save your students from your mistakes.**

**"II. Abandon Inayat Khan's graded papers.**

**"III. Murshida Martin recanted her vow to Baba and I brought the Sufis back to Baba.**

**"IV. Baba confirmed to me that Rabia Martin was Inayat Khan's spiritual successor and Ivy Duce that of Rabia Martin.**

**"V. Baba promised to bring into the Sufi succession of Murshids, from time to time, an illumined Master."**

Now for the clarification Don provided to me directly about all the issues raised, for publication to the world. Again, the way Don wrote his notes was for himself (as



Hazrat Inayat Khan  
Chishti Order  
of India

reminders for a meeting), so we created another version for public consumption while I was living in England near him. I provide the note first, and then the clarification of that point:

**“I. I will save your students from your mistakes.”**

This is a true statement, and it is what Avatar Meher Baba said to Murshida Ivy Duce. For some reason, she misrepresented this statement when repeating it to others, relating instead that Baba said He would save her from making any mistakes. Obviously there is a major difference in the two versions. Don wanted everyone to know what Baba said to her. In a letter to Murshida Conner, April 14, 2004 Don wrote: “While we are treating such events, a second matter between Baba and Ivy Duce which was later badly garbled and I believe never corrected was the supposed guarantee Baba gave Ivy Duce about ensuring she would not make errors in her handling of the mureeds entrusted to her. Baba had Eruch repeat to me exactly what he had promised Ivy. It was not to save her from errors, but to save her students from her errors.”[1]

**“II. Abandon Inayat Khan's graded papers.”**

This is a true statement. This is what Avatar Meher Baba instructed Murshida Duce to do specifically in regard to the papers that Hazrat Inayat Khan used to teach the mureeds in the Order he founded. However, she did not obey this instruction and continued to use them.

**III. Murshida Martin recanted her vow to Baba and I brought the Sufis back to Baba.**

This is a false statement. This is something that Murshida Duce told people, however, it is not true. Murshida Martin never recanted her vow to Avatar Meher Baba. What did happen apparently is that Murshida Martin was deeply troubled by her communications with Samuel Lewis. Some correspondence between Lewis and Murshida Martin was misinterpreted by Murshida Duce to mean a recanting of Avatar Meher Baba. This is a complex story, and the details were also provided by Don to Murshida Conner in the same letter:

“While I read the [2004] Glow presentation on Sufism Reoriented with considerable interest and appreciation, I noted in your description of early events in its establishment under Baba's spiritual guidance that you speak of Murshida Martin's early knowledge of Meher Baba through Norina, as well as her hope to establish both herself and her Order under Baba's spiritual guidance. Then you continue the story by noting her contracting cancer and passing away without having met Baba physically. The next



Murshida Rabia Martin

major event in the chain as you recount it is Murshida Duce's journey to India in 1948 and placing the order at Baba's feet.

“As you know, I was working in California during all these events and studying from the early 40s with Murshida Martin. I was present in 1945 when she announced to her mureeds that she had found the successor to Inayat Khan in the person of Meher Baba, and that she had spent all the time possible for two years in New York studying with Elizabeth Patterson and Norina Matchabelli, who were now on the Pacific Coast and had accepted Murshida Martin's invitation to speak to her Sufi mureeds at Fairfax the following weekend. This took place at the Sufi School there in the chapel, and was

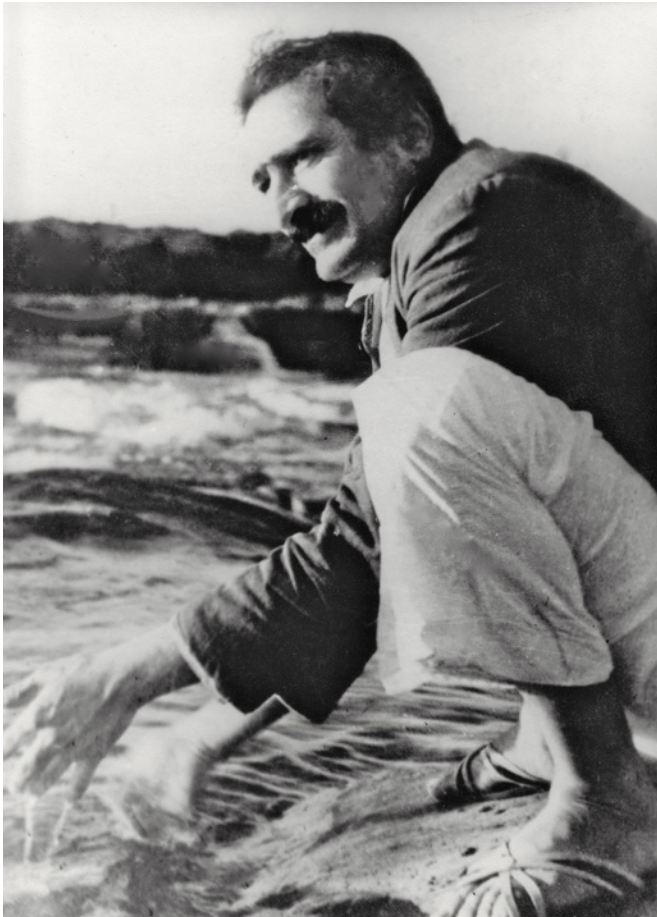
followed by a further private conversation of Murshida Martin with her mureeds *clarifying that she had written previously to Meher Baba asking him to accept her as his spiritual student, which he had accepted to do, and this was followed by her request to him to accept the responsibility also to guide her Order, which similarly he accepted.* Then she told us that she would give all of us two weeks to decide whether to follow her under Meher Baba's guidance, or if not, to ask her to be released from our vows to her as our spiritual teacher.

“I found out some years later that students of Murshida Duce were working in the belief that it had been Murshida Duce who had placed the Order under Meher Baba, so I asked Murshida how they had gotten that idea when it was clear that it had been Murshida Martin who had performed that crucial act. Murshida Duce replied to me that that had been the attempt of Murshida Martin, but that then she had recanted, so Ivy had to do it during her trip. When I explained that I had been in Murshida Martin's classes in San Francisco subsequent to the Fairfax meeting, and she had used Baba's charts from The Divine Theme until she had to abandon classwork due to the cancer, and she had never until her death given any indication of any recanting of her act to Baba, Murshida Duce said she had a letter that Murshida Martin had written to Samuel Lewis recanting her act. I asked to read it, which Murshida allowed me to do.



Samuel Lewis  
Sufi Ahmad Murad

“It never ceases to amaze me how Baba foresees problems and provides for the means of resolving them. When I read the letter *I saw at once that it referred not to the passing of the Sufi Order to Baba, but the further and later act of deeding the Fairfax property to Baba.* My knowledge of this series of events came about curiously through the fact that I had moved to the Sufi School some time before to help with repainting and repairs for the arrival of Baba, promised since he had accepted the Sufi Order from Murshida Martin, but repeatedly postponed.



Avatar Meher Baba

During the time Murshida Martin was bedridden, one day she had her daughter Etta Mehdy telephone to her secretary in Fairfax, asking if she could have the gown Murshida Martin had had prepared for her own funeral, to be sent to her in San Francisco. She asked me if I could take the package to San Francisco and deliver it to Murshida, which I did at once.

“When I gave the package to Etta, she told me that her mother had asked to see me when I arrived. Etta took me to her room and left us alone. Murshida did not look especially weak, and asked me to sit while she talked to me. She then did something completely out of character and began a story at the time of Inayat Khan's departure in 1927 for India and his instructions to Murshida Martin on the manner she should employ to reach him in case of any emergency. This was to use Samuel Lewis, who Inayat Khan told Murshida Martin was quite able to transmit and receive messages psychically. This Murshida Martin had accepted, but soon had the impression that the replies received by Samuel from Inayat Khan, who had of course died shortly after arriving in India, always seemed oddly slanted to Samuel's own tastes and good.

“I will not go into the pitiful description Murshida gave me of the agony this situation caused her over the years. I wrote this in the chapter I devoted to Murshida Martin in my little book 'Some Results,' and I would suggest when you are able, to peruse this sad story. But, in brief, from what I read in the letter from Murshida Martin to Samuel and from what Murshida Martin told me on that final fatal day, for it was her last day of life, it was clear that the deeding of the Fairfax Sufi property to Baba had been a bitter event for Samuel, as he often lived there at that time. He had then produced a message

purportedly from Inayat Khan criticizing her for having deeded Sufi property to the new spiritual head of the Order. This was the act Murshida wrote to Samuel that she regretted and promised to find some means to rescind or soften the effects.

“When I explained this to Murshida Duce, she said that then she had misinterpreted the action, and she would have to correct the matter. But she did not follow her promise and so the confusion has apparently continued through the years, despite my small book's account, and I believe various other public statements and documents. I admit I feel very distressed that this old and important confusion has now been revived again, and I hope there will be some means of quietly withdrawing the misinterpretation and leaving Murshida Martin in the position she rightfully occupies historically.”[2]

**“IV. Baba confirmed to me that Rabia Martin was Inayat Khan's spiritual successor and Ivy Duce that of Rabia Martin.”**

This is a true statement. This is what Don Stevens said to people about the spiritual succession of Murshidas from Murshida Rabia Martin to Murshida Ivy O. Duce.

**“V. Baba promised to bring into the Sufi succession of Murshids, from time to time, an illumined Master.”**

This is a true statement. This is what Don Stevens said to people, and it means a mental conscious Master will be provided by Baba to oversee the Sufism Reoriented organization. My personal interpretation of this point was that such a Master may not publicly fill the role of Murshid at Sufism Reoriented, but still be responsible for spiritually guiding that order. In any case, this statement from Meher Baba had been misinterpreted by Murshida Duce. The version that was shared by Murshida Duce removed the phrase “from time to time” and there is now a notion at Sufism Reoriented that the entire line of publicly seated Murshid(a)s are illumined. We covered this point thoroughly in Don's last book Three Snapshots of Reality, so I won't say more about it here.



Murshida Ivy Duce



Lastly, we are going to reprint here in its entirety the letter from Eruch about the issues around Sufism Reoriented, as he speaks the heart and mind of many Baba lovers around the world. I know that these issues will be debated and spoken about for the next seven hundred years, and my personal wish is that we just continue to move forward with each other in love and harmony. I have many friends at Sufism Reoriented, and I love them dearly. I am sure we can all love each other and get along.

To be fair, after Eruch's letter in November 1980, a response was published by Sufism Reoriented in booklet format, titled: Sufism Speaks Out.[4] A copy of this booklet was given to me by Bea Dimpfl, and I am happy to make a copy of it available to anyone who wishes to read the reply by Sufism to the Eruch letter.

## **I REALIZED INSTANTLY THAT IT IS THE LETTER THAT SPARKED THE HUGE FIRE OF PROBLEMS BETWEEN THE MANDALI IN INDIA AND THE SUFIS OF SUFISM REORIENTED.**

Laurent wrote:

October 18, 2003 7:22 AM, Walnut Creek, CA

I am sitting at Bea Dimpfl's home, in the guest room, Don is in the bathroom getting ready for the Meher Baba's Word and His Three Bridges seminar here today. Bea is still asleep, or has not emerged from her room. Don and I had breakfast. On the bookshelf in my room here I found this letter from Eruch addressed to: "Dear brothers and sisters who love Beloved Avatar Meher Baba," and since that is me, I read the letter. I realized instantly that it is THE LETTER that sparked the huge fire of problems between the Mandali in India and the Sufis of Sufism Reoriented. I retype the seven page (double spaced) letter, here, word by word (duplicating capitalization, format, etc. as much as possible):



Murshid James Mackie

End Notes:

1 From an email, 21 April 2004, subject "Conner final letter" to Laurent from Don E. Stevens [Conner Letter], paragraph 9.

2 Complete email available upon request.

3 Ibid, Conner Letter, paragraphs 2 – 8.

4 Sufism Speaks Out: Sufism Reoriented Replies to Attacks from India, by James Mackie, Allan Cohen, Duncan Knowles, et al (Walnut Creek: Sufism Reoriented, 1981).

Three Snapshots of Reality, by Don E. Stevens and Wayne Smith (London: Companion Books, 2014) available here:

<http://tinyurl.com/ny6uhbe>



Murshida Carol Conner

# Eruch's Letter To All Baba Lovers, 1980

Avatar Meher Baba's Message

On the occasion of

His 75th Birthday - 25th February, 1969.

"TO LOVE ME FOR WHAT I MAY GIVE YOU IS NO LOVING ME AT ALL. TO SACRIFICE ANYTHING IN MY CAUSE TO GAIN SOMETHING FOR YOURSELF IS LIKE A BLIND MAN SACRIFICING HIS EYES FOR SIGHT. I AM THE DIVINE BELOVED WORTHY OF BEING LOVED BECAUSE I AM LOVE. HE WHO LOVES ME BECAUSE OF THIS WILL BE BLESSED WITH UNLIMITED SIGHT AND WILL SEE ME AS I AM."

- MEHER BABA -

Meherazad

25th November, 1980.

Dear brothers and sisters who love Beloved Avatar Meher Baba,

Through the past decade since Beloved Avatar Meher Baba dropped His physical-form on 31st January, 1969, I have heard reports and received many letters from lovers of Avatar Meher Baba concerning the mushrooming of some self-appointed preceptors, guides, yogis, saints and sadgurus, who now act as 'masters' to the followers of Avatar Meher Baba.

In addition, there is an increasing confusion in the minds of Baba lovers over the indispensable need for an aspirant to have a living Perfect Master as revealed by Beloved Baba in the Discourses, as against Beloved Baba's timeless warnings not to approach gurus.

Lest silence from the Mandali of Avatar Meher Baba be misconstrued by Baba lovers as approval for seeking gurus, I find it imperative to speak now, being prompted from deep-down within me to do so. Having spoken, it is left for each heart to heed the warning or act as you would wish, but know well that 'Whosoever has not the eye for the Sultan, cannot go to the Sultan'.

Our love for the God-Man is the response to the greater Love which He has for us. Through lifetimes of striving, longing and seeking comes the rare opportunity for a few to accept the Advent of the God-Man, while millions upon millions are yet unaware that the Expected One has come again as Avatar Meher Baba. What untold fortune is our inheritance that Beloved Meher Baba has drawn us to Him - closer and yet closer into the orbit of His Love!

This circular letter is being issued in response to the written and verbal enquiries of people who wish to love Meher Baba, and who are confused at Avatar Meher Baba's statements regarding the need for a 'living Perfect Master' as contrasted with His repeated injunctions against chasing after gurus. The statements that follow are from what I have gathered from Beloved Baba in my years with Him, and are intended for all.

For those firm in their love for Avatar Meher Baba and whose only wish is to hold fast to His Daaman, the conflict regarding the need for a living Perfect Master does not exist. There is no conflict because for them Meher Baba was, is and remains the Eternal Perfect Master eternally alive in their hearts. These people do not seek spiritual guidance and are not interested in spiritual progress because they have firm faith and trust in Beloved Meher Baba's continuing guidance, and they rely on Him alone. Their only wish is to be completely resigned to His Will and to efface themselves in love for Him.

Beloved Avatar Meher Baba is veritably God in human form, as revealed to us by Him. When He dropped His body on 31st January, 1969, and passed away physically from our midst, the Avatar did not



'die'. He simply dropped His Man-form to continue to remain as God - the Eternal Presence in our midst.

The Avatar, God manifest in human form, makes the inconceivable and unapproachable Reality conceivable and approachable. God makes His Being, His Love, His Compassion, His Charity, etc., more tangible to mankind when He is physically among us as the Avatar of the Age.

When we say that our Beloved Avatar Meher Baba dropped His body, we thereby mean that He withdrew His Man-form and left in the hearts of His lovers the longing for His Reality, by which one may see Him as He really is. God is not 'dead'; rather He is no longer visible in that Man-form so dear to us all. He has not ceased being immanent and active. As Avatar Meher Baba withheld His voice so that we might hear His Silence, He now withholds sight of Him so that we may seek Him within our selves, and by His Grace find Him as the only Beloved.

MeherBaba revealed to us time and again that at the end of each Avataric Advent, His Avataric Impact, Influence, or Force and the fragrance of His Presence continue to remain active for 100 to 200 years, exactly as though He were physically present. If the next Advent is to take place after 700 years, then His Avataric Impact, Influence or Force, and His Divine Presence of the Advent continue to be felt for 100 years and a little more. Similarly, if the Advent occurs after 1400 years, His impact and Divine Presence pervade for 200 years and a little more.

The five Perfect Masters of the time precipitate the Advent of the Avatar in our midst and relinquish their charge to Him during each Avataric period, and then remain 'backstage', as the Avatar shoulders their duties. They remain inactive during the Avataric Advent while He is in Man-form, and for as long as the Avataric Impact, Influence or Force continues pervade. The Divine

influence of the Avatar after He drops His physical body is in no way diminished or different from when He was physically among us.

Blessed is mankind during each Advent, as each Advent is the spring tide of Creation when the God-Man is present among us. And doubly blessed is the man when he becomes aware of the Avatar's Presence and remains under the influence of the Avatar's Love for him. When man learns to love the Avatar and continue to stay in the orbit of the love for the Avatar, it is redundant for him to go in search of a spiritual guide or a Perfect Master! The Avatar is for him the Eternal Perfect Master, even after the Avatar drops His Man-form. So it is absurd for any lover of Avatar Meher Baba to be in search of a Perfect Master as long as he continues to remain in the orbit of the Avatar's love.

When you read in the Discourses by Avatar Meher Baba that it is essential for a spiritual aspirant to have the Grace of the Perfect Master to realize God, remember that Beloved Baba has revealed this as a general guideline for posterity when the Avataric impact begins to fade out and for those who will not have been fortunate enough to have come into the orbit of the Love of the Avatar. Time and again He has revealed to us that He is the Way and the Goal. Whosoever loves and obeys the Avatar and whosoever is blessed by His Grace, what need has he for any spiritual path? The spiritual path then follows such an aspirant, instead of the aspirant following the path! A true lover of Avatar Meher Baba has no concern with advancement on the spiritual path, he is continually concerned with effacement of himself in the love of his Lord. A lover's Goal is to become like dust at the feet of the Beloved Lord !

In spite of Avatar Meher Baba's Last Warning of July 1968, it is surprising to get news from different countries, especially from India and the USA, that quite a number of people who follow Avatar Meher Baba, and some of them who are very close in their love for Him, have fallen prey to some self-appointed saints and sadgurus who operate as immaculate persons, full of modesty, professing to have

been installed overnight by some spiritual hierarchy to act as 'masters' to followers of Avatar Meher Baba.

The astute modus operandi of such masters is the very cause for many innocent hearts and susceptible minds to believe that their love for and obedience to such saints and masters will help them to love Avatar Meher Baba all the more and will get them closer to Him, now that Avatar Meher Baba is no more physically in their midst.

Some of these teachers and preceptors are also vitiating the minds and hearts of the innocent saying that Meher Baba is not their Master but their Master's Master! It sounds so ridiculous and at once so apt. Such is the Divine Leela!

These masters diligently promote the image of one another among themselves and establish a mutual-admiration society or clan. They savour homage, obeisance and admiration of their followers. They begin to imitate Meher Baba's ways and mode of dress, even imitate His Silence and hand and finger movements. Such people are indeed perfect mimics rather than spiritual masters and saints. Beloved Baba would draw our attention to such mimics and call them His spiritual clowns!

They sham an aura of sanctity, allow people to prostrate before them, bless Baba pictures and lockets, bless the people and lead their followers to believe that they are stationed on higher planes of consciousness or are realized 'Perfect Masters' and that obedience to them is imperative. Some of these gurus are going to the extent of telling their followers that as Meher Baba's Tomb is now 'inactive' and as a number of the mandali are dead or gone senile there is no use going to Meherabad and Meherazad. Where Beloved Baba's photos adorned the walls, now pictures of these gurus are seen! 'Sahavas' is now also held by these masters imitating Beloved Meher Baba but taking great care to see that their atmosphere is maintained and not superceded by Meher Baba atmosphere.



Sufism Reoriented, now re-reoriented (in the West) and Vedantism reoriented (in the East) are beginning to raise their heads in direct defiance to Beloved Baba's timeless warnings. Such spiritual jingoism leads me to recall what Beloved Meher Baba had said to one such master who came to Him :

"Of what avail if you were to gain the whole world and lose Me....."

Such masters have gone to the extent of ordering their groups to shun the Last Warning given by Beloved Avatar Meher Baba in July 1968. The printed leaflets have been destroyed by the orders of some of these masters. In the Last Warning Beloved Baba has warned all who love and follow Him and would want to do so as follows:

"It is equally important at this critical period of the Avataric Age to beware at all times of persons who lead others into believing that they are saintly and pious and profess to possess supernatural powers. However pious such persons appear to be, a Baba-lover must never mix such piety with the Divinity of the Avatar! A true Baba-lover must remember the repeated warning given to all Baba-lovers time and again to stay away from persons who feel and assert that they are masters and saints and possess powers to help human beings....."

- MEHER BABA -

I have been witness to these words of Beloved Baba warning all who wish to be helped in loving Him with one-pointed devotion and wanting to get closer to Him, to realize Him as their own self.

Again and again, for our own highest benefit, Beloved Meher Baba cautioned His lovers against running after yogis, gurus and saints or visiting their ashrams or shrines, as there is no longer any need for these pursuits. Avatar Meher Baba was and is the living God. It is He who is the fountainhead of Grace, and He is Eternally the Way and the Goal at one and the same time for His lovers!

Share this letter with all, and let all lovers of Meher Baba know once and for all that it is Beloved Meher Baba who remains responsible for their spiritual welfare for as long as they continue to love and obey Him, and that they should hold fast to His Daaman as He exhorted to us, till the very end. There are no intermediaries required on the path to love Him for He says again and again that He is the Supreme Sadguru and the Divine Beloved. We have His lasting assurance on this when He says :

" I am already yours when you become Mine. "

Yours brotherly,

Signed (and underlined)

( ERUCH )

## HOW REAL LOVERS REMEMBER HIM

by Rustom B. Falahati

Once I was perplexed by a problem which was not resolving easily. I approached Eruch hoping that he would say something that would help me solve this problem which was of a personal nature. When I finished narrating my problem to him and asked him for a solution he said to me, "Remember Baba more and more. Try and do it whenever the problem bothers you. Do it patiently and it will get resolved."



Meher Baba in Rahuri

Thinking that Eruch was trying to avoid getting involved, I said to him, "I am already remembering Baba and taking His name but nothing is happening. I will appreciate if you give me more specific directions regards this particular situation rather than say something ambiguous such as, 'Remember Baba and the problem will be solved.' As I said earlier, I am already doing that."

Eruch said very softly to me, "I have given you the correct solution to your problem but you don't want to follow it." I protested and said to him, "I am already remembering Him. Eruch said to me, "You are not remembering Baba."

At this time I was a little irritated and said to him, "What makes you think that I am not remembering Him?" Eruch sighed, nodded his head and said very slowly, "One who is remembering Baba does not assert in the manner that you did just now. He is always conscious of those moments during the day when he was unable to remember Him. He makes a conscious effort to fill up even the moments with his Beloved's remembrance. The more he does that, the more he begins to feel that he is not doing enough and when the feeling is constant then it can be said that such a one is remembering Him. When you remember Him in this manner all your so called illusory problems will disappear. Try to work towards that."

It was a tall order for someone like me. Now that Eruch explained the meaning of true remembrance, I realized how petty my remembrance of Baba was. In fact, I realized that I had not even begun to play the game of remembrance, the way real lovers of God play it.

Some months later when a particular problem cropped up at Meherazad regarding the day to day working, Eruch happened to comment on the issue, "Oh Baba, when will all this end?"

With the intention of teasing him, I jokingly said to him "When you remember Him in the manner that real lovers of God remember Him." I was throwing Eruch's words back at him, waiting to see what he would say on the subject. What Eruch did was totally unexpected and surprised me no end. He said, "You are right. I am not doing it enough through the day." Then he folded his hands and bowed his head in all humility. "Thank you for reminding me, Baba. Thank you for sending Rustom along"

Seeing Eruch do this touched my heart and made me realize how great and spontaneous his remembrance of His Lord was. How great was his humility, for I know I myself would have taken offence if somebody would have suggested that I was not remembering Baba. But Eruch thanked me. To him it was his Lord who reminded him; it was his Lord who sent me along. Watching this, that day I

wondered if I would ever succeed in managing to remember Baba the way he did and, if I ever did, I wondered how many lifetimes of effort I would have to put in to reach that goal.

**THE REAL TREASURE – IV; Life of a Resident with Avatar Meher Baba's**

Mandali; Pp 41- 43

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# The Face of the Beloved

by Jane Hoskin, England

'Ever since I saw the Beloved's face  
Its impression remains in my heart.  
Separation has broken my very core into pieces,  
That wound remains in the heart.'

Meher Baba

I first heard these lines from a ghazals written by Meher Baba and sung by Katie Irani on the CD 'Songs of Huma'; they captured not only my heart but my imagination.

I immediately felt that these songs would make a great subject to illustrate and publish as a book.

When in India some years ago I mentioned this to Bhau who seemed enthusiastic and encouraging. I also met up with Eric Nadel who had some more ghazals and bhajans written by Baba in the 20's, he gave me a copy of these written in a mixture of Urdu and Gujarati, Persian and so on. He said I should come back to India to get them translated and work on the book.

I have never had the opportunity to spend enough time in Meherabad to translate the ones Eric gave me, but at home in Gloucestershire, UK, I have been slowly building up some paintings to accompany the songs recorded in India, sung by the women mandali and produced by Veranda Studios with English translations beautifully read by Elaine Cox.

My work is influenced by Indian and Persian miniatures; these were often done to accompany poems in book form, so this seemed the perfect medium to illustrate Baba's words.

Writing about the Persian miniature the writer Seyyed Hossein Nasr says that the image in these jewel like paintings 'generally depict not the profane world but an intermediary world of the imagination, the 'alam al-mithral'... which has its correspondence in other traditional cosmologies, including those of ancient Persia and Sufism. This world is also called the world of 'hanging forms' '...an intermediate world that like a good Persian rug or a genuine Persian garden, the miniature served as a reminder of a reality which transcends the mundane surroundings of human life beyond these external worlds and into the soul of man.'

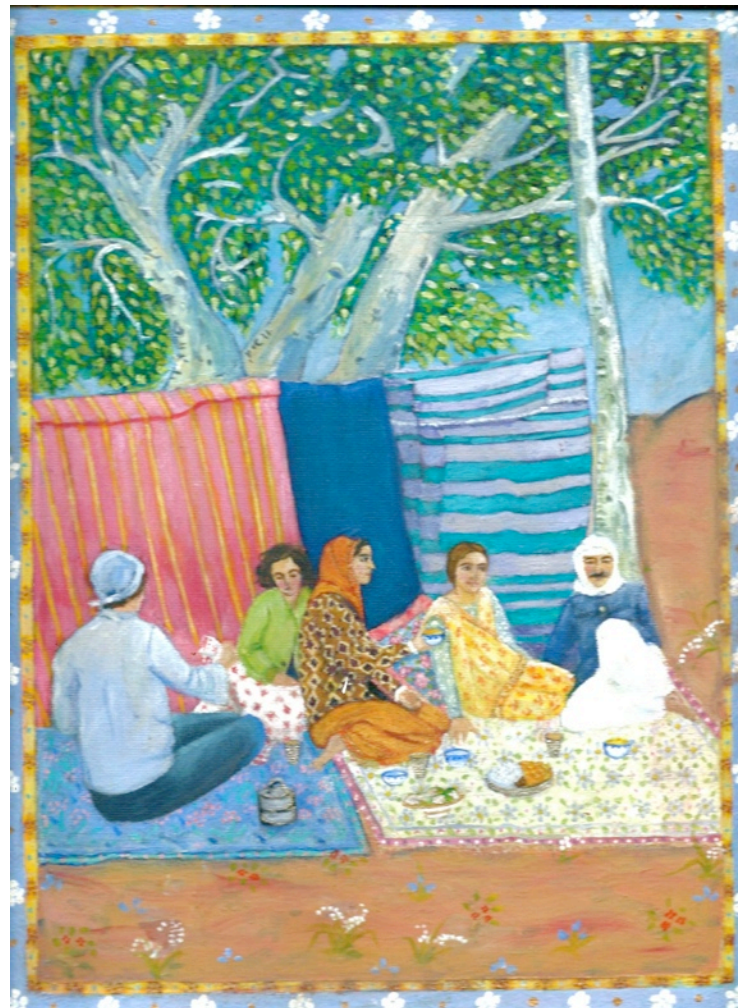
Once when I was in Meherabad, when dear Katie was still around, I asked her about singing these songs that Baba had written, she described to me how he would silently teach them the tunes to her and the other women, He would pat out the rhythm on his legs and get them to sing to this whilst pointing up or down for the notes and letting them know when they got it right.

In Ragamala Paintings, illustrative paintings from medieval India based on various Indian musical modes, Ragas. They depict the moods and seasons and illustrate these, a classical amalgamation of art, poetry and classical music.

So although these paintings of mine no way match the mastery of the Persian or Indian Ragamalas that I aspire to, I hope someday they can be published together with Baba's songs to please the Beloved just a little.

Jane Hoskin

If you are interested in finding out more about my work please contact me on [hoskinjane77@gmail.com](mailto:hoskinjane77@gmail.com)

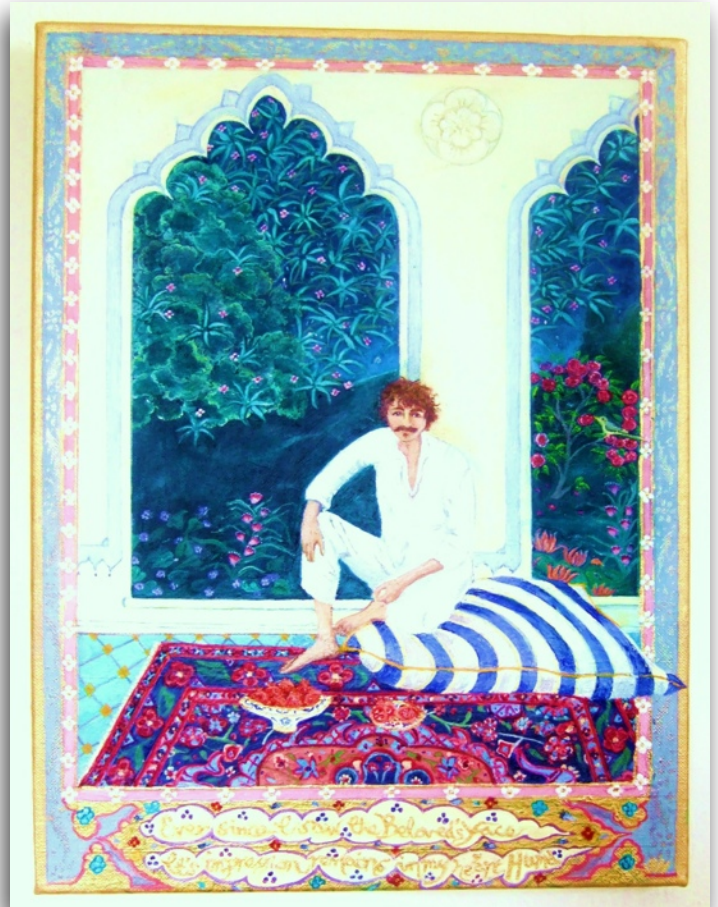


Picnic with Baba, Mehera, Mani, Khorshed and Rano

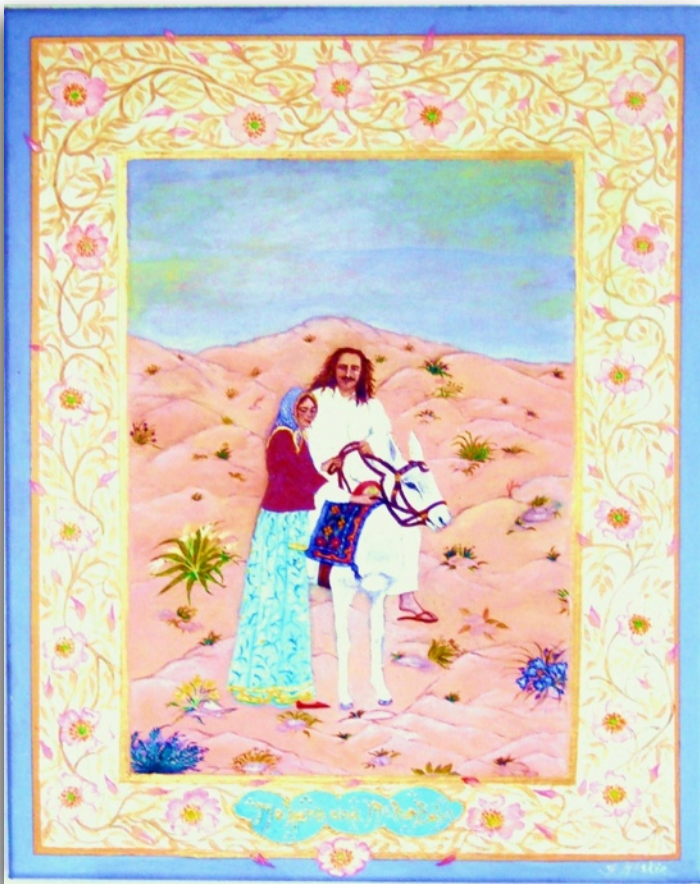




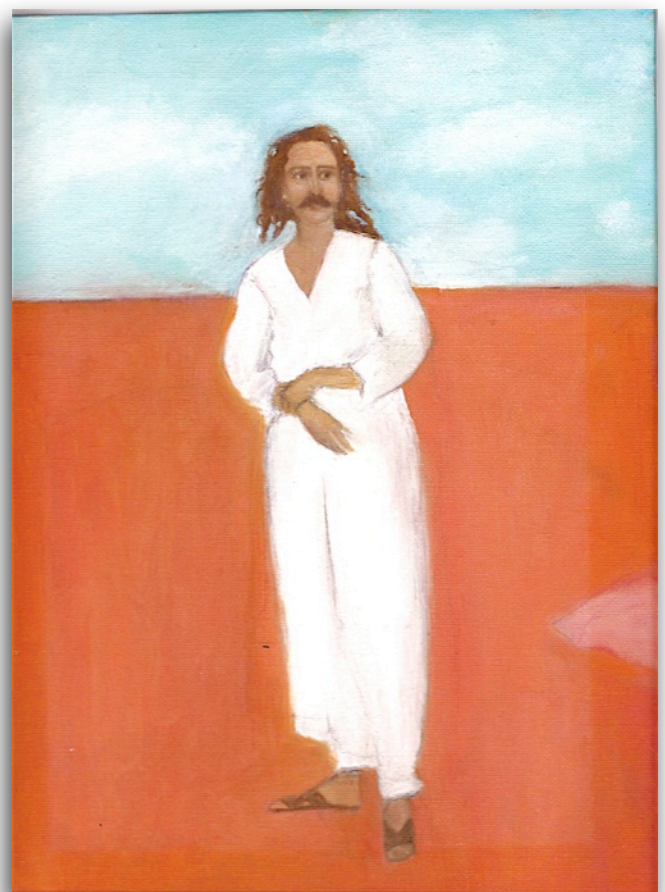
Baba in Black Kamli coat



Baba with Pomegranates

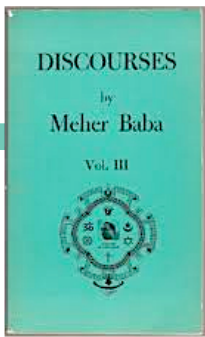


Mehera with Baba on Champas

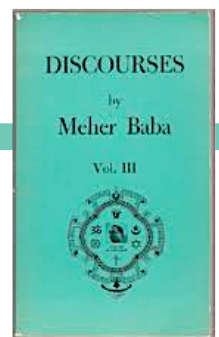


Meher Baba





# At Sixes and Sevens



by **Tian Gunther, Australia**

Since questions were raised some years ago over the validity of the 7<sup>th</sup> revised edition of Meher Baba's *Discourses*, edited after Baba dropped His body and published by Sheriar Press in 1987, various views have been expressed. Recently the issue again came up with the *Discourses* study group at Avatar's Abode as to which edition to use.

This has prompted me to share some personal experience from the point of view of a translator.

When I began translating *Discourses* into Chinese back in 1997, the 7<sup>th</sup> was the only edition in print. It was my first read, and naturally I cherished it and used it as my source text, not suspecting that significant changes had been made apart from the usual legitimate editorial concerns such as grammar and spelling. As a translator, one has to ponder over and try to grasp each concept before rendering it into the target language. And I encountered a number of problems unnoticed in ordinary reading

and later found to be non-problems in the 6<sup>th</sup> edition. To give just a few of the many examples:

1. One of the first problems was the frequent appearance of "individual." The term has a shift of emphasis, suggesting a contrast to "general" or "society," even more so with its Chinese equivalent. I would have interpreted it as "man" or "person" but for professionalism. What a relief to discover a few years later it was indeed "man" in the 6<sup>th</sup> edition!

As explained by the editors in the "Foreword" to the 7<sup>th</sup> edition *Discourses*, adjustments are made to masculine forms for the benefit of "Readers sensitive to current trends in English usage." That is unnecessary because the meaning of those terms is self-evident in the context. Beyond this, the whole issue of gender neutral practice seems to me a compromise since the pronouns are not de-gendered consistently. To take one example among many, in this sentence from "The Avenues to Understanding," the 7<sup>th</sup> edition changes "man" into "an individual" but leaves untouched the masculine pronouns, thus defeating its purpose:

The heart intuitively grasps the values that are progressively realized in the life of **an individual** as **he** goes through the diverse experiences of the world, and as **his** attention is centered on arriving at spiritual understanding. (7<sup>th</sup>ed., p.95. Emphasis mine here and elsewhere.)

2. Another problem has to do with the substitution by the 7<sup>th</sup> edition of the word "mental" for "psychic" in the earlier editions. The following example illustrates the change:

*Psychic energy would be dissipated unless there arose a supremely imperative claim among the many conflicting claims of life. Exclusive concentration upon one Master is therefore usually indispensable for the gathering up of the dispersed psychic energy of the disciple. (6<sup>th</sup> ed., vol.2, pp.54-55.)*

**Mental** energy would be dissipated unless there arose a supremely imperative claim among the many conflicting claims of life. Exclusive concentration upon one Master is therefore usually indispensable for the gathering up of the dispersed **mental** energy of the disciple. (7<sup>th</sup> ed., p.158.)

From the context, one gathers that it requires one's whole being, heart and soul, rather than mental energy alone to focus on following the Master; and the ideal Chinese word for "psychic energy" in this sense is "*jingli*"—vital energy involving the physical, the intellectual and the emotional, which accurately translates the meaning of the 6<sup>th</sup> edition. Although the editors of the 7<sup>th</sup> edition may have felt uneasy about the modern nuance of "psychic" as in the phrase "psychic phenomenon," its usage in the *Discourses* is always made perfectly clear by its context. To change it to the much more restrictive "mental" leads to far too much imprecision. In another example:



Thus **mental** energy would be caught up endlessly in the multitudinous mazes of dual experience and would all be wasted and dissipated if there were no provisional nucleus. (7<sup>th</sup> ed., p.161.)

Again the word “psychic” better expresses the fact that the energy being squandered belongs to the mind-heart complex as a whole and not to the intellect only.

3. The 7<sup>th</sup> edition also changes syntax which obscures the point Baba is making such as in this sentence from the discourse on perfection:

Human beings are unhappy, and they laugh to make themselves and others happy, but even a Perfect Man who is eternally happy is not without a sense of humour. (6<sup>th</sup> ed., vol.1, p.119.)

**When** human beings are unhappy, they laugh to make themselves and others happy. **But** even a Perfect One, who is eternally happy, is not without a sense of humour. (7<sup>th</sup> ed., p.81.)

The change leaves out a rare psychological insight — human beings laugh because they are unhappy; which leads to a major point—even the eternally happy Perfect Man has a sense of humour: one of the most appealing and endearing aspects of our own Beloved. For some reason it is replaced by a statement which makes no sense.

4. In the 7<sup>th</sup> edition, terms like “Master” and “saints and masters” are standardized, so to speak, to “Perfect Master.” While in most cases the result is an unhappy twist in the natural rhythm of expression, in this sentence from the discourse on occultism, the replacement of “saints and masters” by “Perfect Master” distorts the meaning:

For an aspirant to see saints and masters does not yield its full significance except in the context of all the corresponding happiness of the inner planes. (6<sup>th</sup> ed., vol.2, p.95.)

For an aspirant to see **a Perfect Master** does not yield its full significance except in the context of all the corresponding happenings of the inner planes of consciousness. (7<sup>th</sup> ed., p.187.)

The mind may be made steady on the image of sky, ocean or vast emptiness...

The change is misleading, for it is saints and masters stationed on the higher planes who experience and emanate “the corresponding happiness of the inner planes.” Perfect Masters are established in the God-state of unlimited Bliss-Power-Knowledge and radiate Oneness. Personally, the realization that originally Baba said “saints and masters” has to some extent helped me to be tolerant of others’ way of spiritual pursuits, and to not judge people who visit and follow teachers and masters not altogether perfect.

5. And in the following quote on meditation, the change made in the 7<sup>th</sup> edition decisively alters the explicit meaning:

The mind may be made steady on the image of sky, ocean or vast emptiness....Out of these symbols of infinity, complete and unlimited emptiness is difficult to imagine, but it turns out to be the best symbol if one can successfully bring it before one's mind. (6<sup>th</sup> ed., vol.2, p.166.)

The mind may be made steady on **an** image of sky, ocean, or vast emptiness....**From** these symbols of infinity, complete and unlimited emptiness is difficult to imagine; **however, the best symbol is that which one can most successfully bring before one's mind.** (7<sup>th</sup>ed., p.235.)

This edit departs from stating a spiritual fact—the image of vast emptiness as the best symbol for meditation on the infinite and formless aspect of God, and reduces it to a non-committal individual choice. The discrepancy is quite disconcerting when one learns that the symbol of unlimited emptiness is an important technique in traditional meditation such as the Buddhist visualization of the formless Buddha as infinite space, primordially pure.

6. I believe clarity and accuracy are vital for expositions of spiritual truths, especially so for the discourses on meditation that provide practical tools and skilful means. Specific points serve as references and guidelines for practitioners by

way of validating, confirming and consolidating the fruits of their efforts. Yet it is precisely these chapters that suffer the most substantial alteration in the 7<sup>th</sup> edition and in the process various subtle contradictions are created. Compare the following:

The different forms of meditation practised before consciously entering the Path, as well as the different forms of general and special meditation adopted after becoming an aspirant, are preparatory to the attainment of the highest state of *Sahaj Samadhi* or spontaneous meditation, in which the aspirant becomes permanently established when he realises the ultimate goal of life. (6<sup>th</sup> ed., vol.2, p.173.)

The different forms of meditation practised before consciously entering the **spiritual path**, as well as the different forms of general and special meditation adopted after becoming an aspirant, are preparatory to the attainment of the *Nirvikalpa state (the “I am God” state)*. ***Nirvikalpa Samadhi* or divinity in expression, is the experience of Nirvikalpa state** in which the aspirant becomes permanently established **after realizing** the ultimate goal of life. (7<sup>th</sup>ed., p.240.)

Thus begins the heavily edited Parts VII and VIII of *The Types of Meditation*, with key concepts redefined, sentences rewritten, paragraphs rearranged, and titles of these chapters renamed from “Sahaj Samadhi” and “The Ascent To Sahaj Samadhi And Its Nature” to “*Nirvikalpa Samadhi*” and “*Sahaj Samadhi*.”

This was the most confusing part for me during translation. For a start, Part VII is not about *Nirvikalpa Samadhi*, it is about *Sahaj Samadhi* or spontaneous meditation. In the 6<sup>th</sup> edition *Discourses* as well as in the “*Sahaj Dhyani*” given by Meher Baba during the “three incredible weeks” in 1954, the word “*Sahaj*” implies “natural” or “spontaneous.” Part VII eloquently explains and compares the degree and nature of spontaneity between pre-spiritual meditations, meditation of the aspirants, and the *Sahaj Samadhi* of the God-realized. For just as when the pilgrim passes through lesser stages of *fana* on his way to the final *Fana*, there are varying degrees of annihilation of the ego-mind; so there is progressively a sense of spontaneity till the culminating *Sahaj Samadhi* where “There is the infinite spontaneity of unfettered freedom and the unbroken peace and bliss of Truth-realisation.” (6<sup>th</sup> ed., vol.2, p.177.)

And Part VIII is not only about *Sahaj Samadhi* as titled in the 7<sup>th</sup> edition, it mainly deals with the ascent of the soul from life of the body, to life of energy, to life of the mind, to life in eternity when initiated in *Sahaj Samadhi*—aptly summarized by its original title.

It appears that the 7<sup>th</sup> edition replaces “*Sahaj*” by “*Nirvikalpa*” to meet an editorial guideline “to make textual changes only when points conflicted with *God Speaks* or later explanations.” (Foreword, 7<sup>th</sup> ed.) But a closer examination shows that the usage of *Sahaj* in the 6<sup>th</sup> edition *Discourses* does not conflict with but embraces the meaning of *Sahaj* in *God Speaks*.

In the main text of *God Speaks*, *Sahaj Samadhi* appears twice. First,

In *baqa-billah*, the life of God-in-human being established, man as God experiences the *sahaj samadhi*. This means that man as God simultaneously, without the least effort, has continually and automatically the dual experience of God and of man. This is the state of Perfection. ...when the term “Perfection” is used in terms of Divinity, there are three types of Perfection in the state of *sulukiyat* of *baqa-billah*: —



The first type is known as “*Kamil*”—The Perfect One.

The second type is known as “*Akmal*”—The Most Perfect One.

The third type is known as “*Mukammil*”—The Supremely Perfect One. (*God Speaks*, 2<sup>nd</sup> ed., rev. and enl., Dodd, Mead & Company, 1973, p.148.)

However, the Glossary of *God Speaks* defines “*Sabaj Samadhi*” as merely “**The effortless and continual state of Perfection of the Perfect Master and Avatar. Divinity in action.**” (Ibid., p.316.) This definition leaves out the first type of Perfection and may have been based on the second mention of “*sabaj samadhi*” in *God Speaks*:

The very life of this Man-God or Perfect Master is the *sabaj samadhi*. Such a Perfect Master is at one and the same time, simultaneously, in all the universes and in all the worlds, on all the levels and on all the planes, living the life of the “One and the All.” (Ibid., p.151.)

Here “*sabaj samadhi*” is used to describe one attribute of the Man-God, an attribute not exclusive to Perfect Masters but shared by all three types of Perfection. But the misrepresentation of the term in the Glossary of *God Speaks* has become the basis for editing the meditation discourses; this is made clear by the following:

*Sabaj Samadhi* has two forms: (1) *Nirvana* or absorption in divinity, and (2) *Nirvikalpa state* or divinity in expression. (6<sup>th</sup> ed., vol.2, p.187.)

*Sabaj Samadhi, or divinity in action, is experienced by the Sadguru and is preceded by two states: Nirvana, or absorption in divinity; and Nirvikalpa Samadhi, or divinity in expression.* (7<sup>th</sup> ed., p.250.)

As one error leads to another, this eventually creates an internal contradiction with the 7<sup>th</sup> edition *Discourses* in the *Table of General Classification of the Types of Meditation* on page 217. In it “*Nirvana*” is classified **under** “*Sabaj Samadhi*,” instead of **preceding** it as described in the above quote, an error that confuses and conflicts with explanations in the larger body of Meher Baba’s books, including *God Speaks*.

It is true that *Discourses* was not authored in the conventional way and went through many hands, but all editions except the 7<sup>th</sup> were carried with Meher Baba’s knowledge and explicit permission. The 6<sup>th</sup> edition was in fact initiated, overseen and approved by Baba Himself and released during His lifetime. (For detail see *A History of the Discourses*, rev. 6<sup>th</sup> ed., vol.4.) It has an integrity of its own, with textual flow and clarity of meaning. Changes of any kind need to involve a thorough study of the context, let alone changes of key terms like “psychic” and “*Sabaj*,” for there is a considerable risk of incoherence and distortion. This unfortunately did happen to the 7<sup>th</sup> edition. Having carefully compared the 6<sup>th</sup> and 7<sup>th</sup> editions and discovered significant errors and numerous infelicities in the latter, I would not recommend it as the base text for translation.

It is also true that it is the meaning behind the words that matters. But when the meaning is altered and message obscured as a direct result of wording, it is important to be aware of the difference, especially for seekers of Truth who wish for in-depth study of the *Discourses*, one of the foundational texts of Avatar Meher Baba’s teaching. To discriminate and strive for an intellectual understanding is, after all, not the same as making idolatry of the sacred Word.

As for a group of Meher Baba followers who meet regularly to study His *Discourses*, though I would advocate using the 6<sup>th</sup> edition as standard text, I am aware that people have preferences, in which case choice may be left to the individual. Comparing different versions can generate productive discussion, for it alerts readers to points that may otherwise escape attention. When over a period of three months, my husband Geoff and I read the two texts side by side and word by word, we found it helpful and illuminating. At *Discourses* meetings in the United States each participant uses his preferred edition, with “altogether satisfactory” result. There should be no reason for us here to be at sixes and sevens over the 6<sup>th</sup> and the 7<sup>th</sup>.

**Note:** The 6<sup>th</sup> edition *Discourses* first published in 1967 in a 3-volume set is out of print. It was reissued in 2007 by Sheriar Foundation as revised 6<sup>th</sup> edition in a 4-volume set, basically a reprint of the original 3-volume set, plus a 4th volume comprising a comprehensive survey of the textual and publication history of *Discourses*, appendices, glossary and other useful materials. All quotations of the 6<sup>th</sup> edition in this article are taken from the revised 6<sup>th</sup> edition.



# An Interview with Joe DiSabatino at Meherabad, India

by Laurent Weichberger  
December 2014.

Joe DiSabatino is a long time Baba Lover and painter, and now Sufi as well. He shares with us from his home at Meherabad, where he has been living since 2010.

Laurent (LW): Hi Joe. In "Baba at Window" the rich warm colors of Baba's skin and clothes and the light coming from the window are fantastic and lovely. What influences did you have on your painting style, and were you trained as a painter?



Baba At Window

Joe DiSabatino (JDS): I've always loved color more than drawing. I think I have an innate sense of color harmony that has been there since the first time I picked up a brush. My earliest memory is this: I'm in a playpen in the backyard (about 2 years old), my mother is hanging wash on the line, it's a sunny spring day and I remember being fascinated by the vibrant, living colors of the daffodils and tulips in the garden next to me. I can still see those flowers today. The psychologist Alfred Adler said that our earliest memory often contains our life myth in seed form, that there is a reason our subconscious has selected that particular image over others as the foundational memory in this life. The color skills of Raphael, Turner, Monet, van Gogh, Matisse, Mark Rothko and Lyn Ott have all impacted me.

I started painting by "accident" in my junior year of college. I enrolled in what I mistakenly thought was an art appreciation course. I walk into class the first day and was surprised to find students standing behind their easels. I decided to have a go and never looked back. But I'm primarily self-taught — I've only taken two other painting classes. Michael Wilcox's color theory explained in his book *Blue and Yellow Don't Make Green* has been very influential, and also the online school "Virtual Art Academy" was really helpful, taking that course was almost like going to art school (which I wish I had done).

As a teen, I spent a lot of time in the Philadelphia Museum of Art and the Barnes Foundation in Philly which houses a huge collection of impressionist paintings. I was born with *Venus conjunct Neptune in Libra conjunct my Libra ascendant*, which is an astrological way of saying "loves harmonizing beautiful colors."



Joe DiSabatino

LW: So you came in with the artistic nature, and then nurtured it. When I first looked at "Baba in a Purple Robe," I immediately thought of Henri Matisse, and then later I saw you put that in the image title also. Are you an impressionist at heart?



Baba In A Purple Robe (after Matisse)

JDS: I've always felt an affinity with the impressionists, especially Monet and the way he evolved as a painter. One of the most profound artistic aha!-moments I've had came while viewing his gigantic water lily and pond paintings in the Museum Marmottan in Paris. I realized then – and you won't get this from a reproduction – that Monet wasn't just painting surface colors and reflections. Late in his life Monet was seeing into the realm just beyond the gross plane, maybe the semi-subtle world, the world of “pran” (energy) and he was capturing that primal life energy on canvas through the mirror of his pond. I think van Gogh was doing the same thing at the end of his life, as was Rothko (despite his disclaimer).

In the chapter titled “Color” in Lyn Ott's book *The Face of God*, Lyn makes a bold statement that reminds me of how Monet had evolved from impressionist to visionary painter. Lyn says he believes that there is a world of subtle color that is much richer than gross world colors and he thought it was possible to capture subtle world color and energy on a gross-world canvas. It depends on the consciousness and skill of the artist, I suppose.

So, yes, I'm an impressionist at heart, but in my soul I want to paint the way Monet and van Gogh and Lyn Ott did at the end of their lives — capturing the beauty from that realm just on the other side of the gross as it interpenetrates and enlivens the physical world.

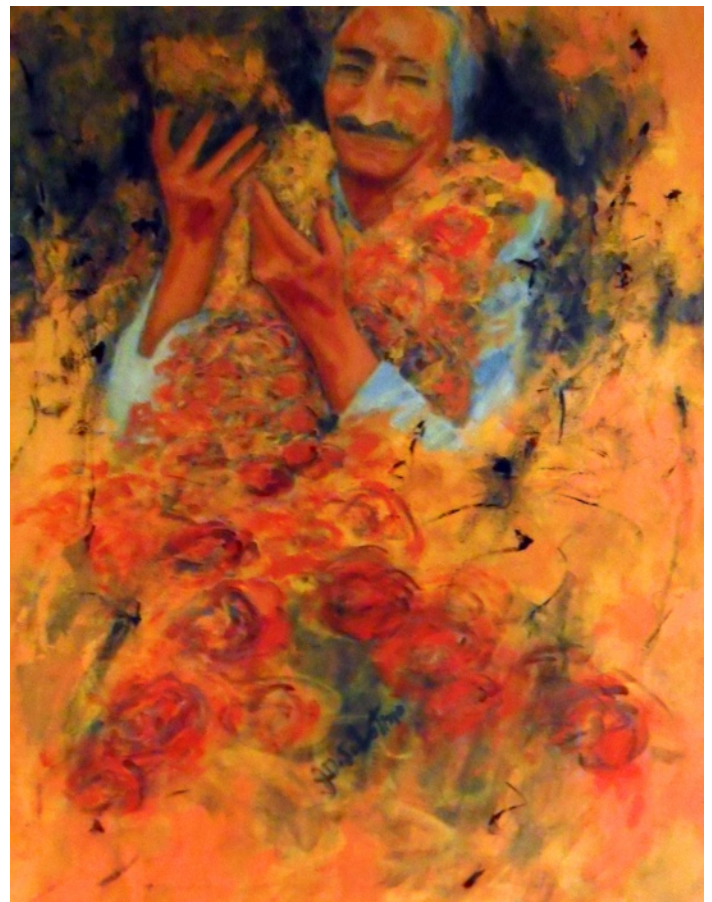


Baba In Blue

LW: Lyn told me that in order to achieve what he really wanted to in painting he actually needed paints that emitted their own light. Your “Baba in Blue” is even more abstract, of course we as Baba lovers recognize Baba, but he is almost fading away as a form. Is Baba as a form in your spiritual life starting to fade? Is something else happening these days?

JDS: I ponder a lot about Baba saying over and over at the end [of his life] “I am not this body,” and what that means, not only spiritually, but for Baba art. Someone told me recently that Francis Brabazon once said, “The real Baba art won't happen until Baba's artists forget His photographs.” We're blessed to have all the photos of the Avatar, and yet, what effect does painting from them have on the development of the artistic imagination? Great art is a combination of talent, skill and imagination. The great artists of the Renaissance didn't have photos of Jesus to work from — yes, they used models but, primarily they relied on their imagination. Michelangelo's “Pieta” is magnificent primarily because he imagined it, he envisioned it. To be great, art has to go through the fire of the imagination.

So one of the artistic questions I have been asking myself for years is: How can I use my imagination to paint/suggest the body-less, formless Baba? Some of the paintings shown here are attempts to answer that question. I've set myself an impossible and crazy task that will keep me busy failing at it



Cornucopia Of Love



until I die—painting into and suggesting Baba's formlessness, His form and formlessness interpenetrating.

LCW: In "Cornucopia of Love" Baba is very present, and His love is strong and overflowing towards us. Is your relationship with Baba based on love? How did your relationship with Meher Baba begin, and where has it taken you?

JDS: A word about that painting. The roses in the foreground and the space behind Baba are intentionally blurred and out of focus. It's like a photo taken with a wide aperture setting. Only Baba's face and hands are in focus. I imagined myself meeting Baba for the first time, I'm teary-eyed, the whole world except for Baba starts to dissolve, loses focus, His heart is reaching out to me, there's a pathway of soft roses that I walk into His arms and into the single rose on His heart. That's how my relationship with Baba began in the summer of 1969. In the first Baba film I saw I met Him for the first time, and there was an explosion of beautiful roses from His garland/heart to

mine. "Divino l'amore." When I was two I wanted to know the secrets of those tulips and daffodils. Since the summer of 1969, I've wanted to know the hidden secrets of Baba's Love-Roses.

LCW: How lovely, Joe, thanks for sharing your romantic journey. Your painting "Fire of Love" has Baba wearing his "kamli coat" and in his famous pose, with hand on hip. However, Baba's eyes and ears are missing. Are there things you have not been wanting to hear or see in your walk with Baba, that maybe now you are seeing and hearing differently?

JDS: I left out most of His face in that painting and just barely suggested His hands. I think a good painting breaks the viewer's normal expectations and challenges their usual way of seeing the world they know. "Fire of Love" was another way I experimented with painting Baba's statement, "I am not this body." He's here but He's not here. The painting harks back to Islam's prohibition against painting images of the Prophet. Divine Love is a fire that has no face, no form. I used the color green around Baba because, according to Sufi tradition, green is the color of the seventh plane. As is the Emerald City in The Wizard of Oz.

Also, we all carry around our own images of Baba's face. I've heard people say that many Baba painters are really painting themselves, not Baba. By leaving His face blank, I am allowing the viewer to project his/her own image of Baba's face into the space rather than my image of Baba. So in a way it's a viewer participation painting. What I've not wanted to "see" so much are my own distorted internal pictures of Baba, and what I would love to see someday is Baba as He really is.

LCW: In your still life painting, "Glow" we see a common still life setting with a Glow magazine on the table next to the flowers. From the art history standpoint we are entering a new era where Meher Baba is slowly becoming more and more ubiquitous in all the arts. Do you see a shift in the way the world sees and feels about Baba, over the years you have been walking with Him?

JDS: I think in all the arts, as in the rest of the world, there have been two expanding trends since Baba dropped the body that I have witnessed — a proliferation of soul-less and heart-less art, and the opposite, more and more art that evokes the life of the spirit and that seems inspired by Baba's presence on earth — even though He is not mentioned directly. The World War II film, "The Thin Red Line (1998)" by Terrence Malick had such a powerful impact on me for that reason — the original way the film portrays the inner life of a poetic soldier as he grapples with the spiritual meaning of the horrors of war he is a reluctant participant in, and as he makes the ultimate self-sacrifice at the end. I don't think a film like that could have been made without the consciousness-shift which Baba brought in. So it's more than just mentioning Baba in a film or a film showing a Baba poster on a wall — it's about the role of art as a powerful heart/soul awakener, as an



Fire Of Love





Glow



I Am Formless

important channel for Baba's manifestation. And I see that happening at an accelerating pace, maybe not so much in the foreground, but it's there for those who look. There's a Baba glow that wasn't there before.

LCW: I totally agree with you, and Baba said similar things to those at the party thrown for him at PickFair in Hollywood in the 1930s. Your painting "I AM FORMLESS" has Baba's hands appearing prominently while the rest of him seems to blend more and more into the abstractions. He points to the word FORMLESS with a finger, and I AM FORM is also present floating elsewhere. Is the dichotomy of Baba's having had a FORM and also being eternally FORMLESS up for you these days?

JDS: That's it in a nutshell. That painting is another experiment at painting Baba's advice that He was/is not the physical form. In that painting I imagined Baba behind the veil of the physical world, putting on green gloves, and creating the Primal Ocean from which all life springs forth. He is disappearing into the abstract Formlessness and He is emerging from it into Form (the body) at one and the same time.



Soul Birds

LCW: "Soul Birds" is a real departure from these more Baba related themes, are you headed in any particular direction with your painting journey, or just having fun and exploring? Like Tolkein wrote, "Not all who wander are lost."

JDS: I also do "abstract" and semi-abstract or non-representational paintings with the general notion of painting or suggesting the inner world of the heart, and the world of the soul. With those in mind, I start laying down paint with no specific plan or preconception, I just let the



painting emerge on its own. When I stood back and looked at “Soul Birds” I saw seven birds (the planes) feeding on a golden disk (the Self). So it’s the same Baba-related theme, just said a little differently.

## LET'S TALK ABOUT SUFISM.

LCW: Awesome. So, let's talk about Sufism. When we ate together at Meherabad recently, you shared with me about your relatively recent adventure with Sufism. In OmPoint #8 our featured artist was Elaine Najma Carter, and she first introduced me to the Sufis at Shadhiliyya Sufi Center in Pennsylvania, and the work they are doing. Then I met with Daniel Stone and found out he is also a practicing Sufi healer in that tradition. It seems a number of Meher Baba followers have become associated with that Sufi group, and their Murshid, whom they affectionately call "Sidi." Can you share with our readers how you went from being a Meher Baba follower to becoming an ordained Sufi in that tradition, and what types of issues that brought up for you, and more importantly how has that helped you spiritually on your path with Baba?

JDS: I've loved Sufism since my early 20s. I started doing some personal work with the Shadhiliyya Sufis in 2003. They are a healing order with roots that trace back to the Prophet Muhammed. They operate a three-year healing school in California called “The University of Sufism and Spiritual Healing” where they teach the basics of Sufism and Sufi spiritual healing. I did one year of the school, although I continued my involvement in Pennsylvania/Maryland for several years. I really like the way most of the Sufis I met are living from their deep heart and I appreciate the help I received from them in being able to do that better myself.

Once I went to one of their gatherings in Pennsylvania where I was really moved by one of the speakers. I spoke to him afterwards and I mentioned Meher Baba. He said, “Oh yes, I know Meher Baba. In fact I corresponded with Him in the late 60s. Well, not directly, but through his secretary, Adi K. Irani. I also corresponded with Murshida Duce for a longer time.”

So I never felt I was leaving Baba, rather I felt I was learning something I needed to learn to love Him more –

deeper. I experienced with their help that I was able to walk through a door inwardly that had been locked up to that point. I did have some Baba-related issues, since the Shadhiliyya Sufis consider Sidi to be their Murshid, to be a God-realized master (Qutub). I would always check inwardly with Baba, and what I got from Him was that it was ok – to learn from them what was helpful, and to disregard anything that didn't feel right.

My creative self-expression reached new levels after my involvement with the Shadhiliyya Sufis. My painting improved, I began writing Baba plays for the first time, more and better poetry. Baba once said, “Of all the isms, Sufism is closest to My heart.” He didn't just mean Sufism Reoriented – I assume He was referring to all the Sufi paths and orders. They specialize in the path of the heart and awakening love for God. The Shadhiliyya Sufis teach the four layers of the heart model – I have led a “Sufi Layers-of-the-Heart” guided mediation for small groups of Baba-lovers at various places, including Meherabad, and it's always been well-received.

LW: As a follow up to that question, do you feel that Sidi is genuinely a spiritually advanced Murshid?

JDS: I've been around Sidi at Sufi school a few times, and, yes, my gut sense is that he's a genuine Murshid. I don't believe he's God-realized – but advanced. I like him. Besides the Mandali, he's the holiest man I ever met.

LCW: Joe, we have known each other for many years now. I think it is relatively recently that you have moved to Meherabad full time. What is it like, after having lived in the West for so long to suddenly be residing in India, at Baba's intergalactic headquarters, and what have you seen shifting in the Meher Baba community since you got the new perspectives that come with such a move?



Sidi Abul Hasan al-Shadhili

JDS: I moved to Meherabad in September, 2010. It's been the best of times – most of the time I've lived a stone's throw from the Samadhi. Literally, a five-minute walk. In a way it feels like I'm eating, sleeping and painting in the Samadhi ... I probably don't fully realize how fortunate I am to have had that much time living so close in this life ... living in India as most people know can be really difficult for a Westerner on a nuts and bolts level – the barking dogs, the village loudspeakers, the horn-honking, the dust and dirt ...

I wrote and directed four plays since I've been here, including the 2012 Birthday play, and that was an amazing opportunity and learning experience and fun! The number of Westerners coming to Meherabad has dropped off every

year since I've come — I wanted to put on more plays, but finding actors has become really difficult, whereas in 2010 it was fairly easy. So that's been a disappointment...

I think the big shift for Baba Lovers everywhere is life with Baba post-Mandali. I see people going more and more inward, trying harder and more sincerely to stay connected to Baba in their hearts at a deeper and deeper level through repeating His name throughout the day, meditating on His image inwardly, etc. The hand-holding and bottle-feeding is over. We're all growing up in His Love, making more effort, taking more responsibility for our spiritual growth. It's really cool to witness that evolution first-hand, all the time, living here. I know that "deepening process" started happening for me more intensely after the year 2000 and — from what I've seen living here — that's been true for many Baba Lovers around the world... I move back to the States in February 2015 — another phase begins! I have a feeling my painting and writing will reach a new level too, when I get back.

LCW: Is there anything more you would like to share with our readers, feel free to touch on anything you feel is important.

JDS: Prints, posters and postcards of some of my paintings can be ordered through Fine Art America at:

<http://tinyurl.com/n4gfl5z>

I will be adding new paintings regularly to this web site.

## Jai Baba!



Still Life With Baba



A Baba Poem for my dearest brother:

Baba guides me through  
Shows me the path  
But not which turn to take  
I've struggled in this world  
Always offering  
Seldom recognizing my own  
value

Yet somehow I always see  
That Baba is there  
He always has been  
And my lessons are mine  
to experience

Karma? Sanskaras?  
Whatever it is  
My heart knows him  
and my love for him  
Is steady and real

By Sarah Weichberger  
Flagstaff Arizona  
Christmas 2014

## Trust over Hope

Senseless,  
trust comes from nothing  
seen, heard, smelled, tasted, touched,  
nothing read, said or thought.

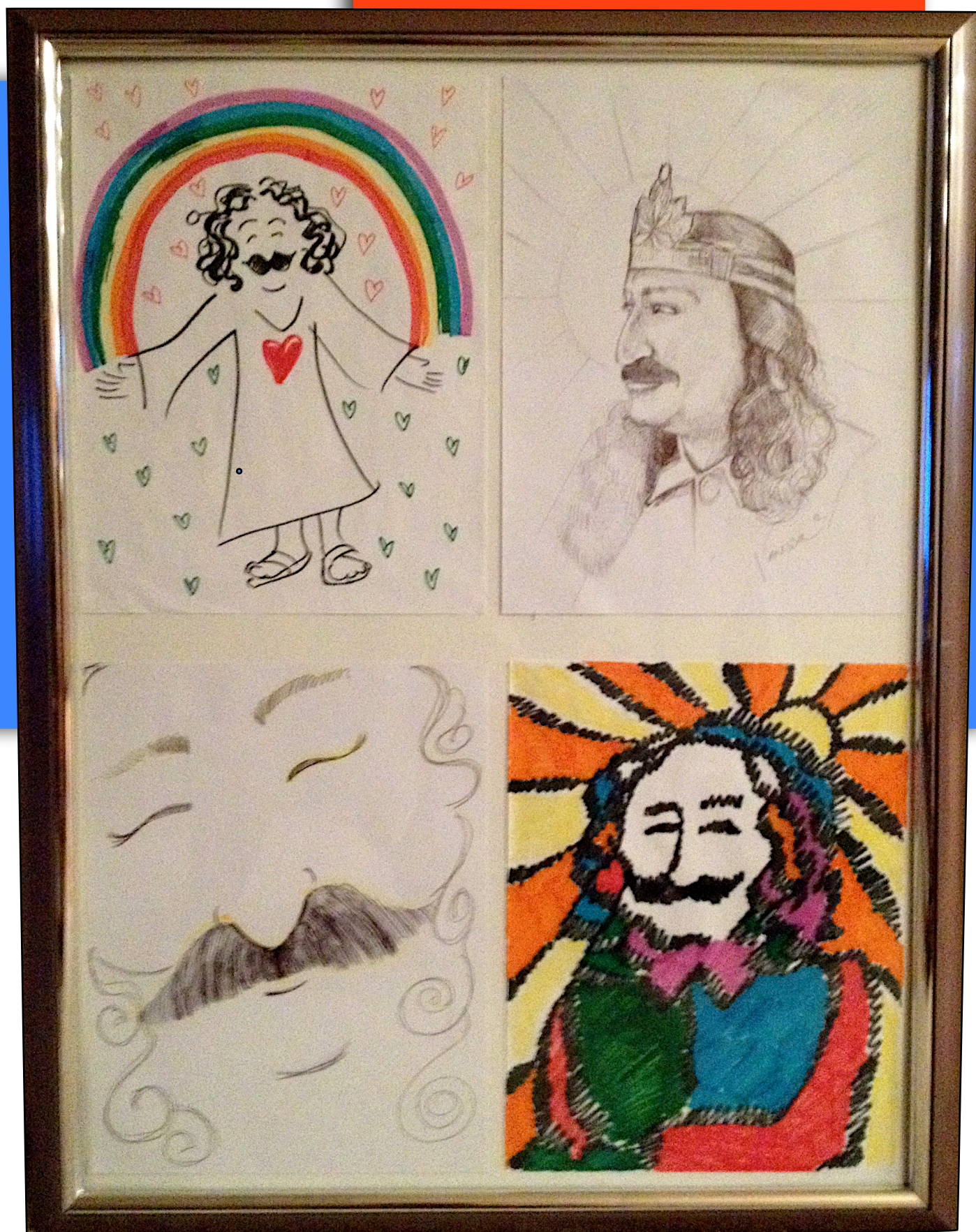
Trust--  
better than one-pointed hope,  
which stems from the ever present I--  
I--capitalized but false nonetheless.

Trust--  
a gift, a grace,  
reaching far  
into Your immeasurable scope.

Irma Sheppard  
Tucson Arizona

*Rieck's  
Studio*







# Come

Come Come back to where the silence stands  
Let the breeze of love blow your hair out of your eyes  
Let the softness of this being  
touch your soul  
Drink deeply the path of love  
For it one day will be all that is left  
of this thing you call your life.

Vanessa Sita





# PILGRIMAGE

By Yvonne Lindemann, Connecticut

When I travel these days, I like to take along art supplies for kids, rather than candy. Kids the world over like to have something of their own, and in poorer parts of the world, they seldom have something they can call their own. For this trip I chose some compact art kits with water colors, colored pencils, an eraser, a paint brush, a small tablet of art paper, and some alphabet letters. I have made a practice of carrying some of these supplies with me each day, in case I find a kid that might be "the one."

Yesterday I discovered a little boy, not more than 4 or 5, who was squatting down by himself picking up tiny rice grains from the cracks in the sidewalk. I squatted down next to him, and in my softest voice, asked him in Spanish, what his name was. I thought it likely that he might speak only Maya, but I was mistaken. Without looking at me, he said: "Izabal." I opened my bag of supplies and pulled out a page of bright alphabet letters of all colors, and handed it to him. He took it and his eyes got larger. Then I asked him if his Mom was around. He pointed across the square to a small figure holding a baby. I got up with him, and we approached her, I asked her if it was ok if I gave Izabal something else. She nodded in the affirmative, after he showed her the alphabet letters he had been given. His Mom could not have been more than sixteen. I opened the art supply package, and asked him to choose his favorite color. He pointed to the green water color, which I proceeded to wet with some water from my water bottle. I picked up the brush, moistened it in the green, and asked him to hold the art book of paper open for me. I made a large flourish with the paint, a kind of spiral. I asked him to choose his next favorite color from the colored pencils. With the red he liked, I shaped a square above the green spiral with some little dots. I handed the red pencil to him, and he began making his own designs on the paper! It was magical. Later, I showed him how to sharpen his pencils. I closed the art notebook, closed the art case, and handed them to him. He clutched them to his chest tightly, and did not let them go. Mom agreed to have a photo of us together, so MF snapped a picture. I said goodbye to Izabal, with a friendly pat on his arm, smiled at his Mom, and walked away waving. She smiled. He did not, he looked very serious. It is serious to be so young and so poor. This is how it is here, so much poverty, so few resources, and so much discrimination about being indigenous. There are at

least 62 different indigenous languages spoken in Mexico, with some that have disappeared.

Today, a trip to an indigenous village, San Juan Chamula. A visit to a sacred space (something like a church without being a church) frequented by the local people. Strangely, it is called La Catedral de San Juan Bautista, but it resembles no church I have ever visited. No pews, no benches.

Thousands of lit candles spread across long wooden tables, and littered across the floor. Candles of all sizes. Families gathered together on the floor in front of some of the candles. Pine boughs and needles spread everywhere, leaving a fragrant aroma in the air. They sit on pine needles because this separates them from the underworld, where they do not yet belong. A healing ceremony involving three women, a bottle of Amber liquid, and a live hen. The patient had her pulse taken for time to time by the healer, who waved the hen over the lit candles, and then moved the

hen in circles across the patient's body. I heard chants being spoken. It was solemn. Quiet all around them. At a certain point the hen's head would be twisted and in the death of the hen, some new energy would be released. Afterwards, some of the amber liquid was applied to the women's faces, and they drank some of it.

A huge urn of incense was carried into the space by a small, Mayan woman, and I became like mist in the cloud of aromatic smoke. Flowers scattered all around on the floors, and in vases. I entered a state of depth, simply breathing, walking slowly, gazing at the lit candles. More candles being arranged and melted onto the floor so that they stood vertically in groupings of dozens, as families gathered around them.

When a foreigner once asked them what they were praying for, they answered simply that they were enacting a rite. Dissatisfied, she went away, learned the local language and returned to ask them again about the nature of their prayers. This time they answered her again, but differently, telling her that their prayers were to the divine. They practice a sort of syncretic form of devotion, with mostly indigenous practices and a tiny bit of Catholicism. The only Catholic rite they practice is baptism. They do not believe in intermediaries such as priests, nor do they believe in the concept of original sin. In this sacred space, there were three "negative" objects represented. One was the baptismal



Mayan Child

font, behind a metal gate; the second was a large Catholic cross leaning against a wall. ( Mayans use crosses but in a distinct way with totally different meanings attached to them). And the third item was a large dark wooden box. These negative items needed to be included in this space, as they represented much of the colonial thrust of forced conversion, punishment, torture, and the deaths of millions of indigenous peoples. The priest is allowed into the space early in the morning only to baptize, and then he is expected to leave the space. No intermediaries needed.

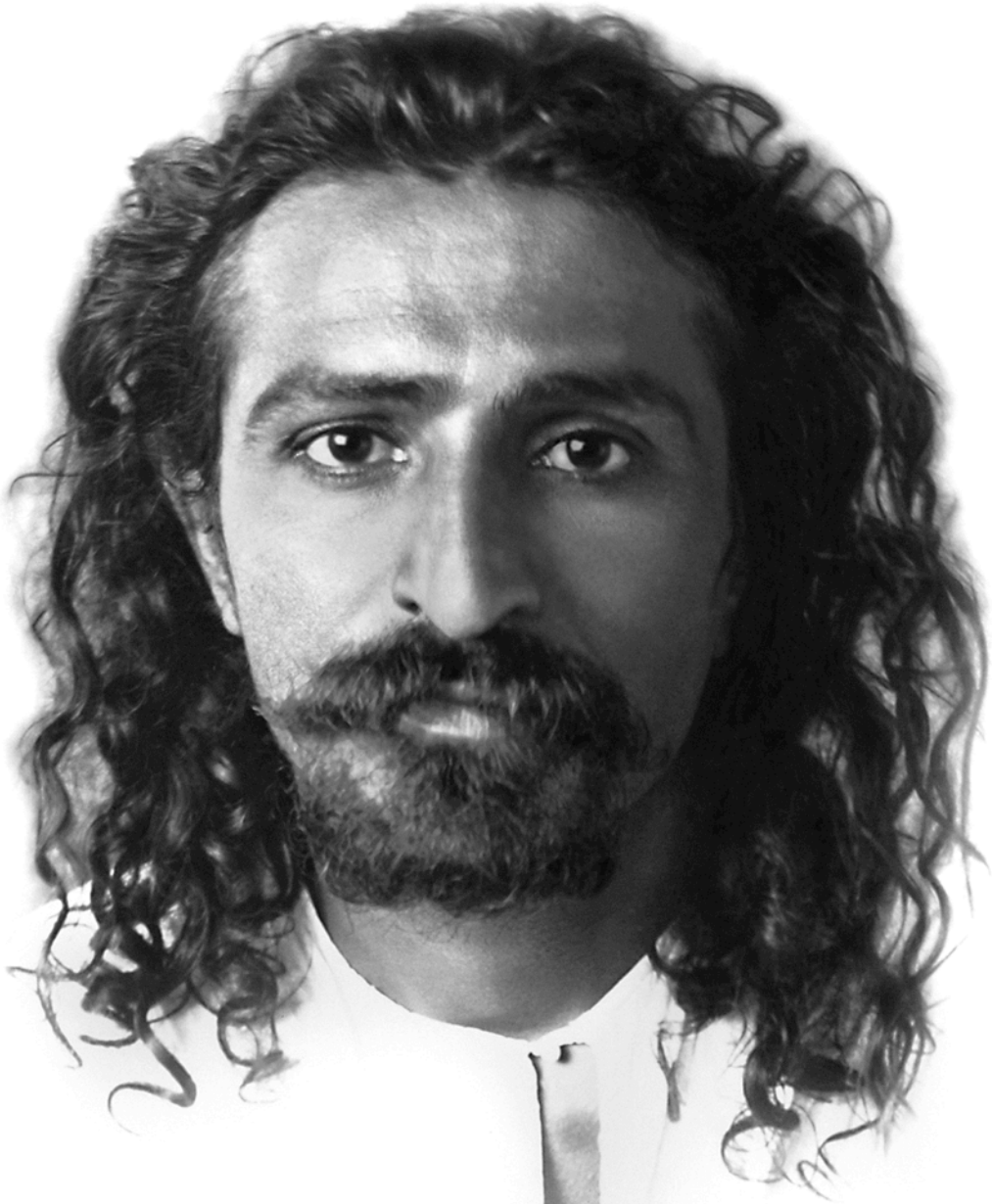
What happened next I cannot exactly explain in words. I entered an altered state, was on my knees, and some energetic force moved through me. Time stopped. I got up at some point and left the space. I found apples and yellow and purple flowers. Our Mayan guide was standing by himself. He looked at me, asked me how I was, I said "bien." I felt tremendously trusting of him, as though he were a guardian figure, a protector of the energies I was carrying. He had half of a bright mandarin orange in his hand. He held it out to me, I took a slice of it, and somehow this exchange helped me to return.

As I walked out of the village, I found myself walking side by side with a tiny Mayan woman, she with bare and calloused feet, half the size of mine, and me in my Mom's fur lined rain boots. We walked slowly, she with her bundle of weavings and market goods, and me with my bright flowers. She pointed to the flowers, smiled at me, and pointed her index finger at the sky. I knew what her message was, with no words required.

So this was the reason for the journey, the pilgrimage. It has taken me some hours to "return," to ground, to arrange the yellow and purple flowers with a photo of Meher Baba in front of them. To be ok with having no explanation for whatever it was that happened in San Juan Chamula. I have a deeply intuitive sense of the "what" with no words to represent it. And this is very fitting.



Mayan Family Encounter in Chiapas with Evie Lindemann (January 2015)



**“I tell you on my divine authority: I am the Ancient One,  
I am the Lord of the Universe.”** – Avatar Meher Baba

## **Chapter TWO of Christ Come Again**

By Ed Flanagan



## Chapter Two

# Christ's Return to Earth in the 20<sup>th</sup> Century

Jesuit priest Karl Rahner [1904-84] was considered one of the most brilliant Catholic theologians of the 20th century, and was a key architect of Pope John XXIII's Vatican II. His views on the God-Man as given in his *Theological Investigations* also resonate deeply with what Meher Baba revealed in his life and teachings as the Ancient One come once again.

Rahner puts forth the notion of *anonymous Christians* – meaning that non-Christians diligently pursuing their own paths from their own religions were recipients of God's grace from “previous” or “post advents” of the earthly Avatar, and not through Jesus' advent alone.

Thus, from the beginning-less beginning, the Messiah-Avatar-Prophet is the only Master who successively takes periodic birth on earth, age after age. He is One and the same; only His name changes. We have Jesus' own words in John 14:6, still frequently quoted by Christians against other religions: ***“I am the way, and the truth, and the life. No one comes to the Father except through me.”*** And that one Christ in *all* religions leads humanity to the Father.

His advents included that of Zoroaster/Abraham, Lords Rama, Krishna, Buddha and Prophet Mohammed. That same Ancient One was now returning for his newest scheduled periodic reappearance in this/our cycle – a new incarnation and a new guise as Jesus of Nazareth. And thus, the first ones to track and find Jesus are from another former religion.

These wise men from China represent His earlier, previous incarnation as Buddha. This was not just a star or a comet in the heavens that they were tracking. They were likely on a far more inside track, drawing on deeper inner perceptions of spiritual cosmology, based on their own wisdom of the universe and beyond. After the Avatar, the five Perfect Masters who bring him down age after age are the most powerful spiritual beings in the creation.

Embodied on earth in every age, when one of these five Perfect Masters drops his or her physical body for all time, another is raised from the 6<sup>th</sup> plane to the 7<sup>th</sup> – the absolute state of God-Realization, and becomes the fifth for that time, thus assuring that the spiritual hierarchy in the creation is always five Perfect Masters – never less, never more.

And they are not so-called “ascended masters,” channeling through some medium or other, but are the “descended” Realized Presence of God, living on earth with the roadmap of inner divine awareness guiding and unfolding all events, spiritual and material on this planet and beyond, throughout the endless universe; think universal spiritual GPS.

They control all social phenomena – wars, revolutions, epidemics and things such as earthquakes and floods – all directed through the release of the forces from the exalted planes on which these Masters are consciously stationed. They also use agents and hidden forces to effect cooperative, coordinated spiritual work. They hold frequent meetings on higher inner planes of consciousness to secure their only goal – humanity's advancement toward divinity.

They act in each age as foundation key-stones of the entire creation. They step into the background only after they have unveiled the Avatar, for it is then his stage for the next hundred to two hundred years, fading until his next advent 700 to 1400 years later. [1]\*

Now, were these wise men real persons or purely symbols of 3 of the 5 Perfect Masters present on earth at the time of Jesus' advent? The Gospels name John the Baptist as the first and primary Master of Jesus who unveiled him at the Jordan River.

The remaining four Masters, not clearly specified in the Gospels, summon the fullness of divine love incarnate, precipitating Christ's coming to earth once again from the Beyond. They bring the Avatar down from the Beyond into human form under a veil,

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\*Numbered reference citations are listed on the last page of this chapter.

without which the balance between reality and illusion would be profoundly disturbed. [2]

The specific roles of each of the five Masters in each Avataric age are to unveil him at the proper time, conferring upon him their three *Infinite* crowns of *Knowledge, Bliss and Power*. More will be learned about Perfect Masters and how they acted in this age to again bring about the Avatar's Advent in 1894, and then unveil him in 1913 at age 19.

### The Man Born Blind

Nature moves in cycles of seasons, complete with birth, growth, fruition and death – spring, summer, fall and winter. Then there is the cycle of day and night. The planets themselves cycle about the sun, and the sun itself revolves around the center of our Milky Way galaxy. We also observe cycles in the process of our own daily lives.

As birth is common to all life on earth, so the whole of existence depends on the law of reincarnation. Buddha describes reincarnation as the inevitable consequence of ignorance:

Ignorance produces desire, which causes rebirth, which causes sorrow. To be rid of sorrow, one must totally escape rebirth. For that, desire must be extinguished. That occurs only when ignorance is destroyed once and for all [in *Nirvan* – the state of false mind destroyed forever]. [3]

Each individual taking birth brings along with him his past mind *sanskaras* [Sanskrit: psychic impressions or *amal*, as termed by Muslims]. The physical body is nothing but the absolutely **perfect** mold of these past mind *sanskaras*. Through the course of reincarnation, these *sanskaras* go on changing.

As they are different for everyone, so each one's face and body differ. This can easily be understood by looking at the human face, each one different from every other. In each birth, one spends only the *sanskaras* from the *previous* life. But in spending them, one *unremittingly* collects new ones which then must be spent in the next life with a new face and a new body. [4]

### Jesus Points at Past-Life Sanskaras

Meher Baba's extraordinary revelations on *sanskaras* never before given to humanity are fully dealt with in Chapters 34-37. Also, in St. John's Gospel 9:1-2 we read of Jesus: "*As he went along, he saw a man blind from birth. His disciples asked him, 'Rabbi, what's going on here? Who sinned, this man or his parents that he's born blind?'*"

Jesus' disciples simply want to know the reason for the man's blindness, and here they suggest only two possibilities. Either he was born blind, due to the sins of his parents, or he was reaping the fruit of his own past sins from a previous life.

In either case, this can only be read as past-life *sanskara* impressions. If we do not exist prior to this birth, and if the man was born blind, then when or where could he commit the sins causing his blindness? His soul must have existed prior to that birth in a corporeal setting with others to commit acts of ignorance – sins with or against these people.

So, the blind man definitively had a previous life. This clearly indicates the soul's pre-existence as understood by Jesus' disciples, contemporary Israelites and early Christians, as historical records clearly show. Otherwise, why ask such an unusual and foolish question?

Jesus doesn't marvel where they got such a strange idea, such a ridiculous concept. As we see in the "blind man" and other scriptures stories, reincarnation was obviously understood, not only by Jesus and his disciples, but undoubtedly by ancient world peoples far beyond lands of Palestine. How on earth did we lose this stellar awareness? Who dumbed us down? We must look to Rome for the answer and the blame – early church fathers, of course.

The New Testament was founded on the reality of the pre-existent soul evolving to perfection over many lifetimes. But matters of faith are often based on temporal politics, such as the Nicean Council in 325, which literally hijacked Christianity away from Jesus.

The Second Council of Constantinople in 533 outlawed and deleted from early gospel manuscripts and Church doctrine Jesus' very own teaching on reincarnation. Early references

to it were burned, destroying a vital aspect of the Jesus' message, forever untraceable. The doctrinally pure earlier church father, Origen (AD 185-254), wrote definitively: "*Every soul existed from the very beginning and comes into this world strengthened by the victories or weakened by the defeats of its previous life, determining its place in the coming world.*" [5]

The Abrahamic religions – Zoroastrians, Jews, Christian and Muslims – citing reincarnation, claim Avatars Zoroaster, Jesus and Mohammed said there is "*only one birth and one death.*"\* Meher Baba sheds critical light on this in his seminal work *God Speaks*:

The discourses of some saints and Perfect Masters may confuse us with contrary statements. For example, it is "said" that Muhammad and Jesus declared there is *no* reincarnation; while it is "said" that Krishna and Buddha declared there *is* reincarnation. Now, who believe? Take my advice; accept *God Speaks* as the final authority. Nothing like this was ever recorded before. [6]

*One birth and one death*" is exactly what [Jesus and Muhammad] said, **but** referring not to our countless bodily births, deaths and rebirths, but to the *one birth-one death* of the *false mind*; for as long as it is not annihilated it will keep on taking countless bodies, life after life.

The real goal of life isn't the death of the ego, but the death of false *mind* which is born from the very beginning – even before the stone form. This birth takes place only once, and once born, continues travelling across the evolution of all forms and countless human reincarnations to its final death [false mind's annihilation in *Manonash*] at the moment of God-Realization. [7]

### **Real Death and Real Birth – Soul, Spirit, Mind and Body**

I am never born, I never die. Yet, at each moment I take birth and undergo death. Countless illusory births and deaths are necessary landmarks in the progression of man's consciousness to Truth – a prelude to the Real Death and Real Birth. Real Death is when one dies to false self, and Real Birth is when dying to self, one is born in God to consciously live forever His eternal life. [8]

**Soul:** is beyond everything, is in the Infinite Self, and so is infinite in its individuality.

**Spirit:** The Soul, experiencing the [illusory] subtle and gross worlds through [false] mind and body, gets illusionary limits, apparently becomes "finite" and is termed "spirit"

**Mind:** is the medium of the Spirit to accommodate the false impressions [residual scars] of its previous past life experiences; to work out expressing these impressions as thoughts and desires.

**Body:** There are three bodies: the mental, subtle [energy] and gross [physical]; these three vehicles are for the experiences of the Spirit through the mind. Totally false mind might be compared to a cup; intellect may be compared to milk in the cup. Intellect has nothing to do with desires, but mind has everything to do with desires. Intellect is thought power experienced by the mind. [9]

### **All dressed up in rags – the Great King in amnesia – knows not Who He Is –elf**

Thus, we say that the first real birth of the soul is in its descent from the Beyond, and the last real death is of the false mind, after its almost endless journey across evolution through pre-human forms, and then an equal number of reincarnations in human form.

This journey includes further involution on the seven inner spiritual planes to reach God Realization at *Manonash*, the final annihilation of limited false mind. Not until the soul sheds its last vestige of false mind does it finally and forever experience its Infinite state.

### **Mind is the Disease**

This is a basic truth that the East, once discovered, has always held. Western

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\* For a full exposition of this point see online *Real Birth and Real Death* [www.lordmeher.org](http://www.lordmeher.org) pp. 4388–89 See also Kevin Williams' excellent treatise on *Reincarnation and the Early Christians*: <http://www.near-death.com/experiences/origen06.htm> and: [www.reincarnation.ws/](http://www.reincarnation.ws/) also, see: [www.reincarnation.ws/reincarnation\\_in\\_early\\_christianity.html](http://www.reincarnation.ws/reincarnation_in_early_christianity.html) For Old Testament reincarnation references see [www.reincarnation.ws/reincarnation\\_in\\_the\\_old\\_testament.html](http://www.reincarnation.ws/reincarnation_in_the_old_testament.html) Also, see this site: <http://en.wikipedia.org/wiki/Gilgul> dealing with reincarnation in the Kabala and Hasidic Judaism.



psychology says mind can either be healthy or ill. But the East says mind *itself is the disease*, divided as it is, and can never be whole. At the most you can make it *normally ill*.

That means we all have the same illusion-illness as everyone else; or abnormally ill, as in neurosis or psychosis. But mind in itself can never be healthy. *Manonash*, used in these pages repeatedly, signifies the blessed end of false mind which must go before God-Realization comes. Even the higher inner planes are still in the realm of mind's illusion.

And so, it is not the mind traversing them which gets Realized. Mind itself never gets to be realized. Mind itself must finally be annihilated. Meher Baba often said this in different ways. But it was always the same theme: *mind must go*. People who know nothing but mind are apt to be alarmed in panic at the very idea of this. But thought and language cannot finally conceive the experience of what is beyond thought and language – beyond mind.

Intellect, though not far away from the threshold of the Beloved is not destined to enjoy the Divine Presence. At the point where intellect gives up its efforts to grasp the transcendental, love must take over. Mind wants to know that which is beyond mind. [10]

To know what is beyond mind, mind must **go** – vanish in *Manonash* [Annihilation or Nirvan], leaving no vestige of itself behind. The humor is that false mind wants to retain itself and yet know Truth which is infinite. This is the position of those who seek Truth through intellect. Few grasp this fact, and so most grope and grapple in vain. [11]

But mind must have itself as the medium for its own disappearing. Now listen up. This is very important to understand. As long as mind exists, false ego exists. “Self,” [Real Ego as opposed to false ego-mind] as it were, does not exist. Only when the mind goes does Self assert itself. That's why it's impossible for the mind to go; like the eye trying to see itself without a mirror . . .

Mind must go, but consciousness must remain. The self should see Self (I am everywhere) but it's impossible. For that, it needs Baba. Imagine that your body is your shell and that your body must be totally consumed by you in the course of the six stages of Gnosis [Knowledge]. [12]

You'll have to do this with your own mouth, piece by piece at each stage. Finally, your own mouth must eat itself! This is *Manonash* – the annihilation of false mind, and why I keep saying it's impossible to realize me without my help . . . For the mind to stop in annihilation is as difficult as carrying the Himalayas on your head! [13]

Sitting at table	–	a six-course meal was served	–	“Eat it all,” God said
The true Hero	–	chomped on maya, plates and all	–	thus losing false mind
After the last bite	–	the plates had to eat themselves	–	then came <i>Manonash</i> !      -elf

When the affliction of the mind goes, then complete renunciation comes. To get rid of this mental curse, try to have the longing for divinity to such an extent that you totally forget yourself. To gain renunciation is to totally lose your false self. You can only lose that self when your every thought, word and deed keeps Beloved God present and your lower self [false desires] absent. [14]

Meanwhile, there are these millions of so called false “births and deaths” which are really neither births nor deaths at all, but simply the “falling asleep in one body only to wake up in another.” Really speaking they are not reincarnations at all. Only the Ancient One – the Avatar – really and truly reincarnates in the strictest sense of the term. Baba continues:

The many deaths during the one whole life from the beginning of the evolution of consciousness to the end of the involution of consciousness are like so many sleeps during one lifetime. Because they perpetuate the false self, as long as sanskaric impressions are there, false mind is there and one remains bound. In a very real sense this is a virulent disease.

It needs treatment, but each needs a different treatment for the identically same disease of the false self. The Avatar, knowing each person's impressions, treats each one as to their individual impressions. His treatment wipes out impressions obstructing realization of God. [15]

Were I to tell you that you are God, you wouldn't believe it, because your ridiculous idea of

God is of some old man with a white beard, watching you from an easy chair in heaven! You say to yourselves, “How can I, a lowly human, be God Himself?” The very idea absolutely petrifies you!

But it’s a fact. Your ignorance of that knowledge – your mind’s false impression that you’re only a man or woman that prevents you experiencing that you are God. Let’s say you’re a millionaire and don’t you carry it all in your pocket. Does it mean you’re penniless and don’t own it? So, know that every one of you is God, but you just don’t know it! You are God, but must *Realize* that. [16] Just believing in God is one thing, but to know through actual experience that you individually are God is quite another. Feeling God is higher than knowing God.

Seeing God is higher than feeling God; and Realizing God is the goal of spiritual life. So, don’t call yourself “God” simply because you’re acquainted with the Avatar’s terminology. [17]

The extraordinary meaning and scope of Christ’s purpose in coming to earth age after age remains unknown to the world at large until about hundred years after he drops his body. Then comes his Universal Manifestation, when the world comes to know of him by the explosion of his divine grace in their hearts, as he pushes forward all kingdoms in creation, moving them closer to blessed human birth and humans closer to their final spiritual destiny.

Once Realization is attained, reincarnation stops. “The exception to this rule is the Avatar himself, who comes again and again to redeem humanity.” He reincarnates repeatedly in his major advents of suffering on earth, or comes unofficially without duty in up to three minor advents between each major one. Minor advents are considered in a later chapter. [18]

Reincarnation is like God giving Himself another chance – throwing the dice again in the game of the Universe. As individual humans we are all subject to this necessary law of rebirth for burning off unwanted, obstructive impressions gathered over our countless lives.

The Lord’s cyclic, periodic rebirth is not of necessity, but purely out of His compassionate love, to take upon himself these obstructive impressions that veil us from experiencing our Divinity. This constitutes his perennial, divinely ordained crucifixion.

### The Blazing Journey from the Atom to Adam – the First Avatar

From the moment of the original *whim* in the Beyond-Beyond state, God began *wanting* by asking the original question, “*Who Am I?*” Then, the very first “drop in the ocean of consciousness,” as the very first soul known as “Adam,” made the complete solo journey of coming down as the original torchbearer into creation: “Adam became Christ when as the First Soul He ended his journey from unconsciousness in the Garden of Eden to Infinite Consciousness in Paradise.” [19]

Thus, Adam travelled down through each of the 7 inner spiritual mental and subtle planes to the gross world – to most rudimentary finite state of being an atom. Then for eons, that atom evolved, gaining more and more atomic and molecular weight and complexity.

It travelled across the 7 kingdoms of evolution as the very first Gas/Stone/Metal, Plant, Insect, Fish, Bird and Animal – a maiden voyage through all 6 pre-human finite mind-life forms with the sole purpose of gaining more consciousness at each stage of the journey.

While at each turn it gained more consciousness, it was still *false* consciousness, as the original want expanded into so many more different, illusory wants. “I want to know myself; I want this and that,” continuously getting more “apparently real,” but really false answers to God’s eternal and original question, “*Who am I?*” As consciousness first evolved minutely into stone, both energy and mind were present, but latent and still undeveloped.

This was Jesus’ true meaning in declaring, “*For I say unto you from these very stones God is able to raise up children unto Abraham.*” [Matthew 3:9] Then after stone form, energy starts developing in plants and mind as sensation starts to develop in worm/insect form. “With the advancing consciousness, sexuality increases. The more consciousness the more the sexual longing; and the less the consciousness the less the sexual longing.” [20]

Consciousness continues to evolve higher into fish, bird and animal, passing through

all 6 lower forms until finally becoming complete in the glorious 7<sup>th</sup> and first human form – the First Man, lovingly celebrated as *Adam* – the *Divine-Human Prototype*.

Adam passed through the entire creation to evolve mind. And though now *infinite* in Adam, mind was still false – veiled and unaware of its infinity – while evolution of illusory wants goes on and on making a longer journey with countless desires, twists and plot points in the Film of Creation. Adam finally passed beyond mind to know himself as God. [21]

Genesis *symbolically* refers to these 7 forms as “7 days.” That 7<sup>th</sup> day – the human form – was the day of God’s resting, with creation finally complete, as only in human form can God truly rest in *knowing* Himself. But wait, there’s more for the same low price . . . .

Adam now had to *re-enter* the inner planes through which his soul had descended in its first *unconscious* journey into gross form as gas/stone/mineral, plant, worm, bird, fish and animal, ascending now with full human consciousness, carrying the Olympian torch of *individualized* infinite consciousness across the 7 inner spiritual planes to his final goal.

Passing the torch in a divine relay, Adam finally comes to the real, final answer to that original Olympic question of *Who Am I*: I AM GOD. I AM WHO AM – *An-al-Haq!* Thus, Adam groped his way through all finite forms to man, and then on to Perfect Man/Godhood.

When the first spiritual journey of the first man, Adam, ending in God-Realization, is seen in the way Meher Baba describes, one can appreciate the extraordinary insights of Pere Chardin SJ, the grandson of the French philosopher-writer, Voltaire. His full name was Abbé Pierre Teilhard de Chardin, a great early 20<sup>th</sup> century French geologist, paleontologist, philosopher, Jesuit priest and theologian whose work brought him to a great intuition.

He intuited Christ as the “*Alpha and Omega* – *A-Ω*,” the beginning and end of creation; Alpha is the soul’s appearance in creation as the 1<sup>st</sup> “*atom*” evolving to become “*Adam*.” Omega is the individual’s state of Christ-consciousness in God-Realization. Adam’s couplet might be: “*I guessed the game from A to Z. The Alpha and Omega is truly Me!*” The Christ Omega state is the *only* Son of God, Lord of Creation.

The universe arises out of Him from its very first atom to final Realization of its highest infinite and divine conscious-state experience. When God as the Son incarnates in human form, He is equally in everyone and in everything – One without a second.

This is the extraordinary meaning of the Divine Incarnation and mystical body of Christ, never before understood, even by the best Christians or theologians. Chardin’s insight into the Alpha and Omega was a milestone expression of 20<sup>th</sup> Century Catholic theology, as was his definition of the human state: “*We are not human beings having a spiritual experience; we are spiritual beings having a human experience.*”

Though living in the time of the Avatar, without being consciously aware of him or his teachings, my own opinion is that Meher Baba was guiding him – inwardly and solidly. Admired in some quarters, Chardin was never fully appreciated by mainstream Catholic theology, much less by the ordinary faithful who today wouldn’t even recognize his name.

His passionate views fired the hearts of poetic and truly mystical theologians during his life, and his views will be seen in the future as groundbreaking and inspired. This chapter began with my couplet: “*He will enlighten the ignorant atom with knowledge of its Divinity, Making it one day drink the wine of its own Immortality.*” Chardin would instantly grasp this.

Realization is the experience that God Alone Exists as Infinite Knowledge, Power and Bliss. Adam’s journey, evolving across 7 forms – again, Genesis’ proverbial 7 days – and then across the 7 inner spiritual planes, happened far more rapidly than in our own case.

Adam was blazing a path with fewer obstructions than in the countless souls in the eons that would follow him down to our present time, when the obstruction, the gridlock of false impressions in gross, subtle and mental worlds is beyond imagination and conception.



## Adam's Happy Fault

The Catholic Easter vigil liturgy is replete with references to the first soul, Adam and his “*happy fault*,” or original sin – the making of two from the Oneness of Truth; buying into the game and biting the apple of false, illusory dual-mind as the necessary vehicle to arrive at God-Realization. We have seen how Adam was the first soul to go through that process, emerging from evolution and involution as the first Avatar and Perfect Master.

He is the only Avatar who manifested and ever to be manifest. Through Him, God completed His first trip to conscious divinity; unconscious man became aware of Himself as conscious God-Man, and thus shouldered the terrible duty/responsibility of governing the entire Creation that followed Him, and the infinite suffering entailed each time He comes.\*

There is only one *God-Man*. Now, switch those words and you get the *Man-God* – a post-Adam God-Realized man. After Adam, comes the God-Realized Perfect Master, the *Man-God*. After attaining God-Realization, he/she remains in that Infinite state while still in the same gross body, making the return journey back down into conscious awareness of the illusory gross world/universe. As stated, there are five Perfect Masters on earth at all times.

As Adam embarked on the original maiden voyage of this incredible journey, he followed the divine plan and whim at every step of the way. When Adam realized himself as God, he was the first human to achieve Realization without the aid of a Perfect Master.

But all souls after Adam need a Perfect Master to become God-Realized – to bridge the infinite chasm between the 6<sup>th</sup> and 7<sup>th</sup> spiritual planes. That's why we celebrate Adam. Being Perfect, Adam subsequently made 5 more humans God-Realized.

Then, he brought those 5 back down again in a further journey in their same bodies returning to “perfect sobriety,” meaning coming back into full gross-conscious awareness of their bodies and the false universe to function as Perfect Masters. They re-assume gross consciousness, while simultaneously retaining awareness of their Infinite state.

When a Perfect Master drops his body at the end of his life, another predestined soul on the 6<sup>th</sup> plane is then God-Realized and installed as a Perfect Master in his/her place. Later counterparts of those 5 were then able to call Adam back down, again and again in each age [700-1400 years] for His recurring role as the original Avataric *God-Man*.

God now directly becomes man without again passing through processes of evolution and involution as the *God-Man*. There are always 5 Perfect Masters, and one is often a woman, bringing the Avatar down to redirect creation back toward its divine source.

Thus, we see the difference between a Perfect Master or *Man-God*, and the *God-Man* and Avatar – the Master of Masters – who goes beyond the former in effecting his boundless power, while taking human birth on earth in each advent, suffering for the sake of love.

To sum up: at the appropriate time, these 5 brought down into Creation the first re-occurring advent of the Avatar as the God-Man, in each age a wearing a different “hat and coat” – whether as Zoroaster, Rama, Krishna, Buddha, Jesus, Mohammed or now his latest appearance as Meher Baba, and in 700 years as yet another recurring Avatar.

A Persian couplet states, “*You were free, but on your own for the sake of the world you got Yourself bound.*” Australian disciple, Francis Brabazon expressed it in this way: [22]

Shortsighted men say that Jesus was the first bringer of love, limited in their doctrine that there was no further need of His descent, sacrifice and example. But God does not admit of a first or a last; is never of more or less. All his bright Messengers were but the same *One Love Incarnate*. [23]

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\* The Avatar is the first master of the first God-realized soul. But in God-realization the full consciousness of the first master became fused with the eternally infinite consciousness of the Avatar. Therefore, with the “coming down” [returning to gross consciousness] of the first God-realized man, the Avatar himself descended and took an incarnation in his body. So, from the point of view of incarnation, the Avatar is the same as the first Master. This first Master had no human Master; all subsequent ones had Masters to give them Realization. [24]

Due to the gridlock of false impressions, Meher Baba says that without the Avatar or a Perfect Master's help each individual soul requires the full 8,400,000 human reincarnations to complete the spiritual journey to eternal consciousness of its Divine Self. Still, the final infinite jump requires a Perfect Master's or the direct help of the Avatar Himself.

In that case, it is He who steps to the front of the line and pays the debt, cutting the journey short for all who truly love and follow Him as the Divine Beloved in *any* of His past incarnations. But even without consciously following Him, the individual soul will still manage to eventually complete the journey; it just takes an infinitely longer time – countless eons – until the last, almost infinite jump between the 6<sup>th</sup> and 7<sup>th</sup> plane is bestowed.

From His first advent in the endless past, the Avatar eternally became responsible for each soul in the Creation to eventually realize Oneness with God, coming down on earth in human form age after age to give every soul in each and every kingdom of Creation from stone to man the most needed spiritual push towards its own ultimate Truth. He can never be free of His responsibility and duty. And so, as the Ancient One, this is His eternal suffering.

### When the Wick of Righteousness Burns Low

The *Bhagavad Gita* proclaims, “*When the flame of righteousness burns low, God descends as the Avatar.*” About every 700-1400 years, the gridlock of humanity's negative impressions on earth curtails the 5 Perfect Masters' abilities to keep humanity spiritually afloat. At that point, the ship is literally going down.

In their infinite compassion and unbounded love for humanity these 5 Perfect Ones – not always known or physically seen in the eyes of the world – act in a special way to precipitate the Advent of the original God-Man back down again into human form on earth.

This is not just for a single appearance, but for His countless re-appearances down through the ages. Only the garment He wears changes for each of His earthly sojourns – whether the garment of Krishna, Buddha, Jesus, of this Avatar or that one.

Many people in different traditions cannot understand or accept this, as by their nature these traditions have crystallized in the past – frozen in a kind of time capsule that cannot admit the reality of the changing landscape of such periodic cycles. Just look at how the sun, a symbolic figure of the Avatar, rises and sets – repeatedly. Francis Brabazon said:

“The last Avatar supersedes his previous advent, else it were idle for that One to come again; His first coming would have been sufficient to the end of time . . . . Imagine anyone taking the trouble of making a world and then visiting it only once!”

The last is the same as the first; meaning if you worship one of His previous forms, you receive His grace *in His most recent form*. So, if I pray with all my heart to Krishna, Buddha or Jesus – whatever I may receive accrues directly from his latest, most recent appearance on earth as the God-Man, whether I knew or was aware of Him in that form or not. The avatar returns every 700-1400 years as the needs of humanity change by yugas. [25]

- 1) Satya Yuga is the golden age of Truth; the ages of Zoroaster and Rama;
- 2) The Dwapara Yuga – one of a little less Truth; the ages of Krishna and Buddha;
- 3) The Treta Yuga – where ignorance plays a main role in everyone's life, dominating and controlling them, though ultimately it cannot succeed – the ages of Jesus and Mohammed;
- 4) The Kali Yuga – [ours] the worst and mercifully the shortest cycle in which there is no honesty, truth or love; where false intellect plays the main role in everyone and the devil of false mind has its day. In our current Kali Yuga, Meher Baba appears as the Avatar.

### How the Five Perfect Masters Bring the Avatar to Earth

The 20 and 21<sup>st</sup> centuries saw the climax of the Kali Yuga's outer progress of consciousness, but no inner. God is mostly forgotten, while Illusion and the mayavic dream-

universe take on major importance and proportions – chaotic misery abounding everywhere:

Ages have made the mind so dirty that it is quite hard for it to be pure and honest. It is the mind's nature to doubt, to reason, to be happy, to be sick, to be sore and so forth. Had it not been its nature, there would have been no need for births after births. Imagination has created all this, and the world is so ensnared in it, it's as if bogged down in mire, and extrication from the morass becomes impossible. There's only one remedy for it: honest love for God and help from a Perfect Master. [26]

It is then out of infinite love that God as the Avatar, Christ, Messiah, Buddha and the Prophet comes from the Beyond to revisit his blue-green jewel planet. Once again he takes on humanity's suffering. The five Perfect Masters make the formless, Infinite One enformed and finite as Man, as they carefully arrange the circumstances of his birth.

Deciding where he is born, they carefully choose his parents, watching the embryo being molded in his mother's womb. In affecting his descent, they carefully safeguard his birth and growth under a veil of ordinary consciousness, so he appears even to himself to be as an ordinary person acquiring normal life experiences. Only then do they remove the veil. Recall the scene of John the Baptist unveiling Jesus at the River Jordan.

The time is ripe when his humanity and instincts are mature at the age of 18 or 19. He's then ready to shoulder and begin his divinely ordained work. At the moment they lift the veil, the Avatar experiences his eternal existence as God, losing earth consciousness.

What happens next is the most critical period in his awakening. Working in concert, the five Perfect Masters now train the Avatar to balance his state of *unlimited* God-Realization with the *limited* consciousness of the material gross world which is but a dim 7<sup>th</sup> shadow of God's Infinite Existence with no substance of its own.

They then hand over to him the reins, as he takes charge of the world and the entire creation with all its kingdoms and universes. Thus, on first entering his Infinite state, he loses consciousness of the false illusory universe – the very medium in which he must do his Universal work for creation. And so, the five Masters must then train the Avatar.

And thus he maintains his state of total enlightenment, his God-Realization [*Nirvikalpa Samadhi*], while existing simultaneously in a dark world of shadows without dissolving them into light. This is a spontaneous state of natural *Sahaj Samadhi*.

This delicate balance, termed his “down-coming,” is agonizingly painful for the Avatar to achieve. In Meher Baba's case it took seven years to become fully re-established and grounded in gross consciousness. But it was essential, for it afforded him the ability to effect changes in the structure and destiny of the world and in the entire fabric of creation. He achieves this in all he does, as his every act is grounded in his limitless existence as God.

### **The Avatar's Declaration**

*The entire creation comes out of Me. I am in everything and still separate from the Universe. from everything. I am the Producer of the whole creation; I direct and control the mental, subtle and gross planes, heavens and space. Infinite suns, moons and stars are My shadow imagination. [27]*

*I experience both infinite bliss and infinite suffering simultaneously, and once I drop the body, there is only bliss and bliss because nothing exists except bliss. From ages past I have been coming, so how old I must be! Think of yourselves. You too are coming from ages past, and you are the same in spite of it. In reality, no one comes or goes; no one is born or dies. To experience that, we must free ourselves from bondage [of illusion]. [28]*

### **The Avatar's Physical Features and the Signs of a New Advent**

Meher Baba said each time the Avatar comes he has certain features in common – a characteristic long length and arch of the eyebrow, slim legs, an aquiline [prominent] nose and moderately short height, and according to Baba, he always has the same face and long hair.





*Each time my Friend bears a different name, manifests different signs, and yet through all times the same Face assumes different forms of beauty and grandeur.\* [29]*

The Avatar is always perfect in all respects, spiritually, materially and in particular, physically [Buddha especially so, Baba said]. The Avatar always has a charming personality, a beautiful, symmetrical face and body; while Perfect Masters on the contrary are generally of odd size and shape, with certain defects sometimes so abhorrent that one doesn't even want to look at them.

Zarathustra, Ram, Krishna, Buddha, Jesus and Muhammad were Avatars and hence had charming personalities. So is mine. Upasni Maharaj, Narayan Maharaj and such present Perfect Masters [1920s to early 1940s] have one personal defect or another. Upasni Maharaj's stature is too big – like a giant. Narayan Maharaj is too short – like a dwarf. But physical differences between the Avatar and Sadgurus makes no real difference in their spiritual status which is always Divine. [30]

Each time he comes, the Avatar makes one “big mistake” as part of being human. Baba said his mistake as Buddha was not to reveal the state of Realization immediately after the black, empty void of *nirvana* – the passing away of false mind; not mentioning the state of *Nirvikalpa Samadhi* – the Realized state of Infinite Radiant Light.

This omission was later misinterpreted in Buddhism as “there is no God – only consciousness.” Buddha should have told of the *I Am God* state. He also said he was a mere man, not a god – perhaps foreseeing later attempts to worship him. He corrected it in His next incarnation as Jesus, truly claiming His divinity: “*I and the Father are One.*” In 1953, Meher Baba explained about his other Avatic weaknesses in this last 5000 year cycle: [31]

All Avatars have one weakness. Perfection includes imperfection. Avatar Zarathustra [Zoroaster] was stabbed in the back by his enemy while praying. Just before he died, he flung his rosary at his assassin, who it is said caught on fire and instantly burst into flames. This was weakness on the part of Zarathustra – the instinct for self-preservation is so strong. Ram denounced his beloved.

Even though his wife Sita had been pure in heart and mind and proved herself so after her return from captivity in Sri Lanka. Thus, Ram bowed to his subjects' opinions and thereby kept his throne. This he should never have done. Arjuna was always an intimate friend of Krishna.

In the battle of Mahabharata he declined to fight his relatives, despite Avatar Krishna's order who then unveiled to Arjuna his *Virat Swaruup* [Universal Body with all his forms and Arjuna's relatives whom he hadn't wanted to kill] to make Arjuna obey. Krishna should never have done this.

Buddha explained to his lovers the goal of life was Nirvan; but he did not reveal and explain to his lovers the three states beyond Nirvan – [Majzoobiyyat, Sulukiyyat and Qutubiyat], which follow Nirvan. This was Buddha's weakness. He should have told the people of the “I Am God” state.

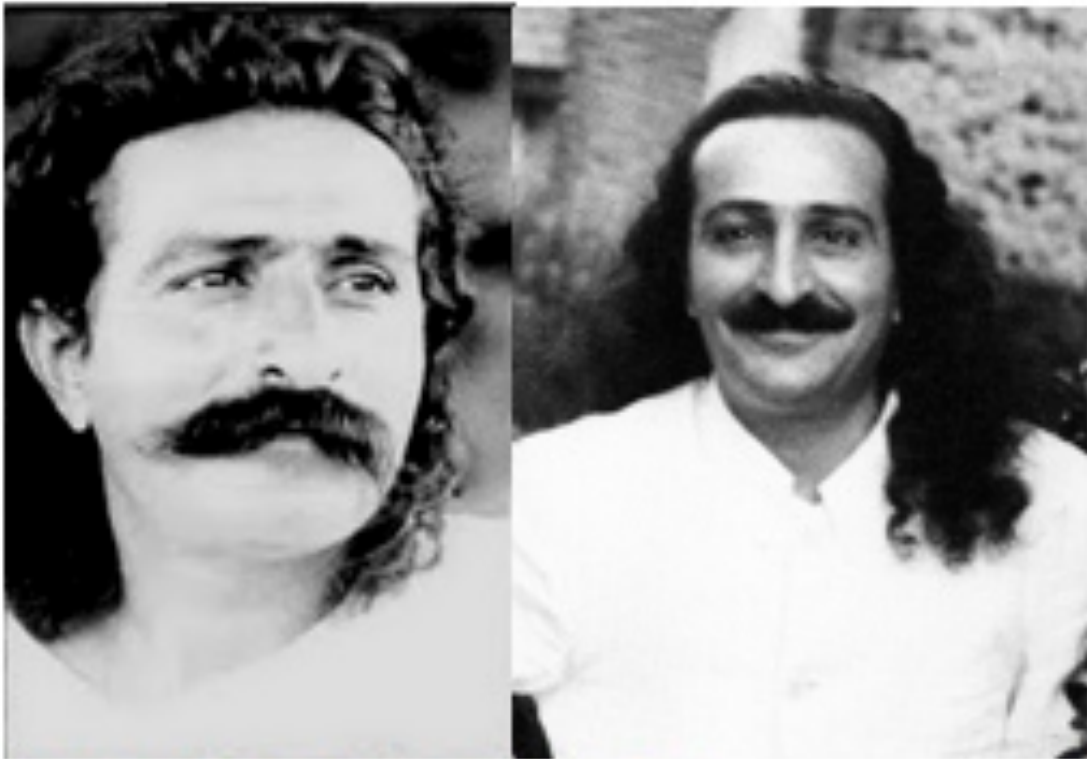
Jesus knew he'd be crucified and felt it. He was all bliss. His suffering was universal, but alongside it, he was on all seven planes! That's the state of Perfect Divine Consciousness. So, Jesus felt the crucifixion on a lower state of consciousness. He was waiting for it and had warned his disciples of it. And when he was finally crucified, suffering in his lowest state of conscious, Jesus cried out: “*Father, even You have given me up! Why have You forsaken me?*”

With all power, knowledge and bliss at his command, he should not have cried out in pain when crucified. Lastly, Muhammad never revealed that he was God in human form, professing to be only a “Prophet” or the Messenger of God, and received the Koran from the angel Gabriel, thus establishing separateness from God, when he knew undoubtedly he was God in human form.

He should have declared that he was the *God-Man*, at least just before his death . . . . Undoubtedly, I am the Avatar. Undoubtedly, I too have weaknesses – two of them. First, I'm innocent and guileless, allowing my lovers to say whatever they like. The second weakness I'll tell you when I come again after 700 years in my next advent. When we're all together again, I'll tell of the Avatars' various weaknesses, then add: “Oh and by the way, Meher Baba had this weakness . . . .” [32]

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\*Master Nanlana Niaz Ahmed, quoted by Irene Conybeare's *Notes from a Diary*. [33]





Said with tongue-in-cheek seriousness, Baba's words gave everyone a good laugh. But he was indicating that compared to the unconscious *Ahuramazda* [formless God], Zoroaster is definitely greater, as He was not only God in human form but the Avatar.

Working in creation, He had to come down as man among illiterate, fanatical, hot-tempered humanity. Like Mohammed, if Zoroaster told them to worship him, they'd have thought Him an enormous egotist and absolutely crazy, denounced, harassed and murdered Him. So He taught them to pray to formless God. But in reality, by worshiping formless God, they were worshiping *Him*; and so they gained the impression that *Ahuramazda* was greater than Zoroaster.\* [34]

### The Birth of a New Culture

Meanwhile, if you're not on an insider's track, the outer sign of Christ's new advent can be seen in the sudden explosive birth of a new culture on earth. This precipitates an enormous healing crisis, as dregs and dormant evils in the global collective unconscious boil over, worsening the evils and misery already present as part of that particular Yuga or Age.

In the 1970s, I watched Manhattan's East river being dredged, its waters clear and flowing. But as the huge dredge-bucket dug deep into the riverbed, it came up dripping with all sorts of muck and forgotten, buried stinking garbage, totally fouling the river and air.

The mind retains similar bindings for millions of years. God's compassion allows these age-old impressions in the mind's hard drive to be dredged up to the surface, be expressed, neutralized and skimmed off by his Universal work in this advent. [35]

In a healing crisis, things get worse before getting better. Then comes a polar shift – an explosion and dynamic spiritual push forward in all aspects of life. This gives birth to a new culture. Life is quickened, as all kingdoms in creation get pushed up to the next level.

The 20<sup>th</sup> century gave birth to the atomic bomb, but also to an atomic-like explosion in civilization, with advances in technology, communications, travel, medicine and various forms of mass media – radio, landline, cell phones, film, television, the computer, satellites, space travel, the Internet and robots – mimicking privileges only great yogis enjoyed in the past. Now anyone at any age can enjoy learning. You don't have to go back to school.

You don't have to take a correspondence course; you simply have to be savvy with Internet search engines. Is this not one of God's gifts to mankind in the 21<sup>st</sup> century? We can barely keep up with the advances granted to humanity with their one purpose to unify human consciousness across time/space and increase the speed of consensus – unified agreement among humans. Is not our knowledge of the universe expanding daily?

Here is what kids, 5<sup>th</sup> graders from 1995, perfectly predicted how the Internet would be in 20 years.\* They said: "Hey, why should I be on the internet? Because the internet will be our television, telephone, shopping center and workplace. In less than an hour you can visit Jupiter or the moon, take a tour of the Sistine Chapel in Rome.

"We can do research on the Brazilian rainforest; get soccer scores for a team in Italy, and download a recipe for cat-food cupcakes! Yes, it is as much a part of our teachers as we are . . . . Are we going to raid the Internet? YES!" was their resounding reply. Well, they certainly knew their p's and q's and were right on, as history has clearly proven.

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\*In the Hadith, Muhammad states, "*Man ra'ani faqad ra'alHaq.*" "**Seeing Me you have seen God**" [al Haq = Truth = God]. This Hadith saying is in the canons of al-Bukhari vol. 4 p. 135, Muslim vol. 7, p. 54, etc., and is equal to Jesus' words, "**Anyone who sees me has seen the Father**" (John 14:9). Likewise the Parsis falsely believed *Ahuramazda* was greater than Zarathustra, just as Mohammed's followers got the wrong impression that *Allah* was greater than the Prophet, who Himself was very God incarnate.

\*<http://www.rots.com/video/7448/fifth-graders-from-1995-perfectly-predicted-what-the-internet-would-be-like>

The internet is in fact creating what some call “an intelligent planet,” that is, the skin of planet earth is becoming an intelligent network by which people communicate with each other as just the first step. Perhaps the next step is not coming from the internet, but actually from the human brain itself – “*Brain-net*.”

We’re at the point now where we can connect computers to the living mind. Could this led to creating videos of one’s actual thoughts? Perhaps not completely accurate, but with electrodes or EEG sensors in a helmet connected to our brain, it’s likely that one day we’ll be able to have such “brain-to-brain-communication” to communicate feelings and emotions as part of the fabric of our thoughts.

Some predict the internet could one day become “sentiently human,” such that it takes over the mind. There’s no way that this could happen, as the internet can never have true Self-Awareness. That is unreservedly dedicated to the original human consciousness. However falsely it replicates before Realization, even with the finest and latest developments in artificial intelligence, computers may “simulate,” but will never be truly *Self-Aware*.

Still, the planet’s speed of consensus – personal, scientific, medical or geo-physical – has increased exponentially in the last 100 years more than in the last 5000 years put together. Just think of that. The remarkable worldwide surge in the 20<sup>th</sup> century has resulted in an unprecedented global transformation of material life that has only just begun.

Economists have estimated that more goods and services were produced in the last century than in the entire prior history of man on this planet taken all together. Absorb this fact: until the mid-1800s, the primary sources of power were muscle and fire. In just a century we went from the steam engine to splitting the atom and traveling into outer space.

These are just some of the outer visible signs of Avataric inner workings. The Avatar also brings with him advanced intelligent souls from other planets incarnating into earthly form. Their intellectual/scientific gifts help give a push to world culture – the Einsteins and Carl Jungs, Teslas, Marconis and such scientific geniuses in each age. [36]

At the same time there is an inward movement within global societies, a cleansing spiritual chelation which breaks down the entrenched, ancient prejudices, hatreds and caste systems. Powerful, non-religious spiritual forces are now working to remove such negative obstructions to finally cleanse the planet’s auric field and unify the human spirit.

This inner movement is preparing us for a total global awakening with the gift of *Intuition* which Meher Baba promised to usher in for humanity – hearts connected to one another and God, without words, rituals or the ceremonies of religion, blindly clung to today.

Humanity will then experience itself as One Body, One Spirit, in what Meher Baba christened the New Humanity, and one of my teachers, metaphysician Oscar Ichazo, later termed the Metasociety. The Jewish tradition calls it *Tikkun Olam*, “to heal, repair, and transform the world.” In other words, the long-awaited Messiah is absolutely an inside job.

The New Humanity will be oriented with “new ears for music,” this new music of “love God and each other as oneself,” and an end of the illusory separateness of “mine and the world.” And thus will be the beginning of the New World. [37]

This new world-culture will emerge from integral vision, automatically bringing about a cultural synthesis. The vision inspiring it will be comprehensive. It will not negate the values of diverse traditions, nor have merely patronizing tolerance for them. It shall express itself through active appreciation of the essentials of diverse religions and cultures.

The vast vision of Truth cannot be limited by any creeds, dogmas or sects. But they can help men to transcend these limitations; not by blind, total denial of the existing creeds, dogmas and sects, but by discovering, unfolding and developing previously hidden facets of their real Truth. [38]

In 1800, it took weeks to get a letter across the country. Now, in milliseconds we

transmit voice, pictures or massive documents anywhere across the entire globe. Mankind's giant leap in 1969, a few months after Meher Baba finished his work on earth and dropped his body, was not simply the technical know-how to put *a walking-man* on the moon.

Undoubtedly more so was the unprecedented event of *global unity* witnessing that event. Even if were "staged" as some claim, for the first time in known history, billions of people all over the world stood in singular unity, suspended in awe before TVs and radios, or simply gathered together in town squares worldwide – in big cities and small villages.

They watched in breathless anticipation, focusing their hearts and minds as one-heart, one-mind, sending waves of love, support and God-speed to our astronaut brothers who appeared to be breaking the bonds of earth's gravity to open up a New Age.

In that moment, there was no Muslim, Jew or Christian, but one heart, one mind focused in wonder on our mutual destiny as humanity. There was one voice crying out, "*We did it!*" meaning not the Americans, but humanity had physically transcended gravity to go beyond the earth. Each time it's shown one might say, "Oh that tired old film-clip again."

But what it really signifies isn't what may have happened on the moon, but on *earth* that day – the unprecedented global unity of all hearts beholding it. For sure it was a transient moment, but a spiritual allegory for the deeper unity that humanity will share in the coming age, or its remnants should long predicted catastrophic events come down upon us by or before 2069. Where did this newly discovered unity come from?

Clearly, an enormous evolutionary impulse has visited the planet, catalyzing entire processes of civilization. Who could give such an unprecedented push? The answer is in plain sight. Yet in the face of it humanity will remain totally unaware of it until the latter third of the 21<sup>st</sup> century. By then, Meher Baba's Manifestation as the Avatar will be a fact.

Everyone will know it, not by TV, but direct inner *experience*. Meanwhile, humanity is distracted with the sheer volume of utter and deliberately bogus news put daily on its plate by carefully controlled mass media.

When astronauts turned cameras around to photograph earth that first time from our moon, humanity forever changed the way it looked upon the blue-green jewel we call home. The Chinese proverb, "*A picture is worth 10,000 words*" was never truer than on that day.

That one photo was more instrumental in seeing our place in the universe and how fragile life is than any other discovery made at any time in recent centuries. Still, here's how even this glorious but "bogus news" of the outer illusory world was spun by Meher Baba:

However far man may fling himself into outer space, even if he were to succeed in reaching the furthestmost object in the universe, man will not change. Wherever he goes, he will remain what he is. It is when man travels *within* himself that he experiences a metamorphosis of his self.

The universe has come out of me, and has to come unto me. It is this inward journeying that matters. For the infinite treasure – God – is within man and not found anywhere else outside himself. When mind soars in pursuit of things conceived in space, it pursues emptiness. But when man dives deep within, he experiences the fullness of existence. [39]

Meher Baba said, "We should know him truly rich who owning nothing possesses the priceless treasure of love for God. His poverty kings could envy, making even the king of kings his slave." Despite quantum physics pointing us to spiritual truths, we've not kept up with revelations of the inner world given to us by present spiritual Masters. Great discoveries in spiritual realities previously unknown in humanity's past have now been unveiled.

One Infinite Intelligence manifests as Love Incarnate, *repeatedly* as the God-Man in human form, fully unveiled as the Messiah, while fully veiled *in and as you*. Now, how do we grasp the meaning of "*in and as you*?" Meher Baba has put it this way:

"When you see me behaving as an ordinary man, I am an ordinary man. Finding me



angry, I am angry. Expressing ignorance, I am ignorant. I am whatever I say I am, and whatever you see and feel I am. There's no need for me to keep up appearances. When I come here, I become everything in the entire material universe. As you see me as a man, so an ant simultaneously sees me as an ant." [40]

When God incarnates as the Avatar, He literally *becomes* each of these things, conscious of Himself not only as a Divine-human being, but experiences Himself *in and as* everyone and everything. This is not poetry. Baba terms this his Universal Consciousness:

The Avatar is God, and God becomes man for all mankind; and simultaneously God also becomes a sparrow for all sparrows in Creation, an ant for all ants, a pig for all pigs, a particle of dust for all dust in the Creation, a particle of air for all airs, etc., for each and every thing in the Creation.

The five Perfect Masters effect the presentation of Divinity into Illusion. Divinity pervades and presents Itself in innumerable forms – gross, subtle and mental. Thus, God mingles with mankind as man and with the world of ants as an ant, etc. But unable to perceive this, man simply says, "God becomes man" remaining satisfied with this understanding in his own world of mankind. [41]

But something far deeper and pervasive is going on. To make sure humanity grasped this, in the early 1960s Baba dictated to his night watchman, Bhau Kalchuri, a special prayer entitled *You Alone Exist*. Its 56 couplets is the only prayer describing the all-pervading nature of God in creation. Baba said one day this prayer will be recited in households the world over. This book's end Supplement contains this full prayer; here are just a few couplets:

*There is no one without You! You are manifest and unmanifest, as you alone exist. You are man. You are birds. You are fish and animals, for You alone exist. You are the moon and the stars, the dawn and the night, the sun and the light. For you alone exist.*

It is time for humanity to understand the secret working of God's repeated incarnate presence on earth. For ultimately, this is *your* story and the only reason you as a single "drop" in the ocean of consciousness took birth in the first place; or perhaps we should say *in first place*, since the Avatar declared, "*Everyone is first and no one is second.*" [42]

The name "*Meher Baba*" means "Merciful [Compassionate] Father." The remaining 65 chapters of this book on his life and teachings comprise but a small record of his legacy of unbounded mercy and compassion for humanity during his most recent life on earth.

He was silent, not speaking after July 10<sup>th</sup> 1925 until his passing on January 31<sup>st</sup> 1969. How could it have been otherwise? His message to humanity could not be in words, but only expressed in his voluminous Silence. Let us consider what Meher Baba revealed about God's "predicament" – God's 3 conditions of consciousness, necessitating His taking repeated human forms; perhaps God's "original sin" in letting Himself be so led astray:

When God achieved full consciousness in the state of man [Adam], He let Himself be led astray by the false awareness thus gained to identify Himself not with His unlimited, infinite "Self," but his most perfect image in the shape of a human being, while continuing His false, vacant dream.

Although it appears as the most fantastic imagination, yet it is a fact that the very life of man is the very veil that shrouds his ultimate reality as the eternal existence of God Himself. It is the irony of divine fate that God gets lost in man only to find Himself. And the instant that man gets lost in God, God realizes His Reality as infinite and eternal Existence. [43]

### **His Original State – Helplessness – All-powerfulness**

His Original State: In this state, God, unconscious of His Infinite Power, Bliss and Existence, is perfectly at peace comparable to the deepest [dreamless] sound sleep state of a person.

Helplessness: In this state God is also unconscious of His being Infinite, and experiences helplessness in human form. He is constantly worried about something and finds no peace. Due to innumerable anxieties and problems, He constantly tries to seek His original state by inducing

forgetfulness through intoxications. He wants to forget everything.

In His state of helplessness, His first experience of forgetfulness has so great an effect on Him that He desires above all to return again to the oblivion that He has experienced. He tries to retain this state through sleep. Thus, sleep becomes a dire necessity. But since in sleep He is unconscious, He is unable to bring His experience of forgetfulness back into His waking state. And so He finds no solution to His helplessness. His helplessness increases daily.

All-powerfulness: When it becomes unlimited, it ends in the state of All-powerfulness, where God consciously forgets ever having had a limited individuality, and knows Himself as Infinite Existence, Bliss and All-power. [44]

All of you here are very old – Ancient ones. All are God. God is within each one and God is not bound by time. He is eternal. You are all eternal. But now you are bound. You feel you're bound and continue to get bound; but a time will come when every individual gets freed, gets liberated. Then that individual realizes that all his bindings were just in a dream – experiencing a dream . . . . You are bound for ages, but when you get liberated, it is instantaneous – it comes in a flash! [45]

One day Meher Baba spoke about prayer: “In praying, why do people tend looking up? There's nothing *up there*. God resides in your heart. So pray to Him from within; *clean* your heart. There's nothing up in the sky!” He added people need only one firm resolve.

And that was to attain and realize God, but not by crying out with some selfish motive. One day, when Baba asked someone to pray, the devotee began: “*O God, grant me health, give me long life so that I may serve Thee . . . .*” Baba interrupted and corrected him: “This isn't prayer. It's a list of your *wants*! The real prayer to God is praise for Him through love and nothing else! When you know you're in illusion, why ask for more of it?” [46]

“Oh God give me a wife, give me a son, give me wealth, let honors flow to me!” Such devotion is insipid – totally empty and dry. Devotion should be offered with *intense* desire to see and become one with God. This one-pointed devotion should completely absorb the mind . . . no thought of one's surroundings, relatives or the world at all, and it doesn't consist of reading books all day long or chanting God's name for hours on end. That's not devotion; it's sheer deceit – a side-show.

Heart must be linked with God – even for *five* minutes . . .with no thought but concentrating only on God – that's it . . . . This gradually creates a thirst to love God and finally results in the ocean of love divine. The deeper you concentrate, the more intense your devotion and speedier the result. Remember any name of God, bring his image before you in any form and it becomes so easy.

How can you concentrate just “thinking” about God? You need a suitable image of one of the Avatars. With a wandering mind, even if you go on repeating “Ram, Ram, Ram,” like a parrot for twelve years it has absolutely no value. But having His image before you is best. But even with Him physically present you don't see me as I really am. This body is not really me. My real self is far more beautiful. I am Infinite Truth, Infinite Love, Infinite Power. I am Life Eternal. [47]

Prayer made mechanically or ostentatiously in a spirit of show or ceremony is a total farce. God hears only the prayer of the heart, the raising of the heart, that suffering and giving from the heart in total longing. This is what Jesus meant when he said, “*When you pray, close the door, pray in secret.*” Pray from the heart, even if in the midst of thousands. [48]

In the material world, every cent counts. In the subtle world, every ounce of energy counts. In the mental world, the force of every thought counts. In the Beyond state, only God counts, and in the realm of the God-Man, everything counts as *nothing* and nothing counts as *everything*.

God doesn't listen to the language of the tongue, with its repetitions, mantras and devotional songs. Neither does he listen to the language of the mind, which constitutes meditation, concentration and thoughts about God. He listens only to the language of the heart, which constitutes love. So, love God and become free in this very lifetime. [49]

When the tongue is silent, the mind speaks; when the mind is silent, the heart sings;

When the heart stops singing, Soul begins to experience its original Self.

In deep sleep tongue, mind and heart are silent and one is unconscious.

If one can go into deep sleep and remain awake One has it and becomes

As far as God listening, Meher Baba explains that if one remembers God sincerely and wholeheartedly, from however long a distance, one's cry is instantly heard – the connection is instantly made. There's no question of distance, as he's the center, not only of this gross-world universe, but of subtle and mental worlds with various levels and planes.

But how is it that the prayers and calls of millions of persons are heard at one and the same time, bringing immediate connection with the Avatar or the Perfect Master? As the ruler of infinite and unlimited powers, to him there's no question of one or twenty-one, a thousand, or even a hundred thousand or millions and billions. Everyone is equally present in his eyes. But the call must be from the innermost depths of one's heart.

Only this can reach his ears, regardless of distance or traffic on the line. "All prayers and sounds are a mere show if not originating from the heart. If not, then such prayers, however loud and long, are quite meaningless. But compared to this, offering hired prayers through priests is much worse – nothing short of sheer hypocrisy." [51]

The life of an ordinary human without spiritual awareness is as Macbeth put it ". . . *a tale told by an idiot, full of sound and fury, signifying nothing.*" Meher Baba's July 10<sup>th</sup> 1958 *Universal Message*, given on the 33<sup>rd</sup> anniversary of his lifelong Silence following his final trip to the West, explains the reason for his coming to earth age after age. This message together with another entitled, *Word of Words*, are heads and tails of a most rare divine coin:

### **The 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 practicing the compassion He taught, man wages 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 am observing 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 almost impossible unless you 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, myself from man by his curtain of ignorance and manifest my Glory to a few. My present Avataric Form is the last Incarnation in this cycle of time. Hence my Manifestation will be the greatest. When I break my Silence, the impact of my Love will be universal; all life in creation will know, feel and receive of it, helping every individual to break himself free of his own bondage in his own way.

I am the Divine Beloved who loves you more than you can ever love yourself. Breaking 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. [52]

### **The Word of Words**

When I say my Manifestation is connected with breaking my silence, people should not expect an outpouring of verbosity. I will utter the Word of words that will irresistibly impart to those who are ready, the "I-am-God state" [*An-el Haq* or *Aham Brahmasmi* state]. If you try to speak with your mouth completely closed, the sound "Om" is without exception uttered in unfailing uniformity.

This 7<sup>th</sup> shadow of the Word of Truth will pierce the world's mind and go to its very heart, conveying the simple Truth in its utter, indefinable simplicity. It will mark the moment of fulfillment of Divine Life by throwing open new gates to eternity, giving new hope to despairing humanity.



But for the fulfillment of the Divinely Ordained Plan, it is necessary that humanity should throw away all its accumulated impediments and surrender unconditionally to the abiding love for God – the unfailing and supremely Universal Beloved. God is to be accepted in all simplicity and not by laboriously proved intellectual conclusions. The crushing and re-crushing of grapes gives wine its intoxicating capacity to take away one's understanding. Close and repeated feeling of love for God also brings intoxication, but this takes you toward true understanding not gained through intellect.

Remaining separated from God and try to understand him, He cannot be understood. You and God are not separate. Lover and Beloved are one. You yourself are the Way. *You are God*. The Word I will speak will go to the world as from God, not from a philosopher. With the dawning realization of all life in Unity, hatred and dissention will end. Unfaltering love and unfailing understanding will unite men in inviolable brotherhood based on realized Oneness with God. [53]

The ultimate purpose of human consciousness is to *hear* the Word. But that Word is not heard until the sound of gross, subtle and mental creation vanishes. Annihilating sanskaras produces the annihilation of all sound, and only with that, achieved in the state of Nirvan, is the Word really heard as it is. That infinite Word can only be heard in a state of infinite silence. Nirvan is the vacuum state where all sound disappears in the "I am God" state. [54]

I have infinite power, knowledge and bliss at my disposal, but I do not use my power. Otherwise, how could I feel helpless as did Jesus during the carrying of the cross? And how could I suffer were I to use my bliss? When I break my silence, the Almighty Divine Power will be let loose to revolutionize world conditions. I will have to break my silence and this will have to happen. [55]

When that Word strikes the universe, such a great upheaval will occur in the form of material destruction. But above all, there will occur a tremendous spiritual upliftment. [56]

*In the beginning was the Word, and the Word was with God, and the Word was God.. All things were made by him and without him nothing was made. In him is life and this life is the Light of men. Though this Light shined in the darkness, the darkness did not comprehend it. (John 1:1-5)*

How can you understand through the darkness of mind what is beyond mind? Can you smell a flower through your ear? It's not equipped to do it. Mind cannot begin to grasp things beyond it; so when you ask questions, I have to give answers in a way you can understand. [57]

One can never understand God "who surpasses all understanding." Lower mind's duality of knower/known, lover/beloved is but the charm of love generated between lover and the beloved. It is so great that God cannot resist taking human form, rolling the dice and playing the game Himself time and again, uncovering treasure already there with every individual human being's divine consciousness as His ultimate goal and grand prize.

### **Where Religion Ends, Love Begins**

When more and more rules are created, there's more efficiency, and soon religion becomes an organization, and free-flowing Love begins to disappear. The dryness of the organization begins to creep in as religion is governed more and more by regulations [dogmas and rules of rituals], rather than the love which prevailed in the beginning. This is the beginning of religion, where do's and don'ts eventually govern the place where love once reigned. This is how it happens every time. [58]

When love between two people reaches the zenith, the "I" and all desire are destroyed. Nothing is left but the lover and God, so they unite in Perfect Union. You don't know what love is. Emotional feeling, sex appeal, is nothing. When you want to possess, this is low love. [59]

Worldly love is possessive; with some selfish motive. Real love means giving up everything and wanting nothing in return. I want to give, to make him/her happy, pleased, even at the cost of my own suffering, my own pleasures. I just want to give; make that one pleased and happy. That's called love. The lover is prepared to sacrifice his own life for the Beloved. Sublime love wants nothing. [60]

Love gives and never asks. What leads to this Love? Grace. What leads to this Grace is not cheaply bought. It is gained by being always ready to serve and reluctant to be served. Many points led to this Grace: wishing well for others at the cost of one's self; never backbiting; tolerance supreme; trying not to worry – ha, that's almost impossible – so try! Think more of the good points in others and less of their bad points. What leads to this Grace? Doing all of the above.

If even one of them is done perfectly, the rest must follow. . . .When Christ said, "*Love your*

*neighbor,*” he didn’t mean *fall in love* with your neighbor. When you love, you give; when you fall in love, you want. Love me in any way you like, but love me. [61]

### **Quotation Citations**

Numbers in **bold** refer to the online *Lord Meher* pages found at [www.lordmeher.org](http://www.lordmeher.org) with the page number typed into the left column for search.

- 1 Discourses 7<sup>th</sup> edition p.192
- 2 Beams from Meher Baba on the Spiritual Panorama p.37
- 3 Lord Buddha’s Explanation of the Universe p.3
- 4 The Spiritual Training Program, by Bhau Kalchuri p.7
- 5 The Mystic Christ, by Ethan Walker p.173
- 6 **4610–11**
- 7 The Path of Love, ed. Filis Frederick p.49
- 8 **3477**
- 9 Love Alone Prevails, by Kitty Davy p.87
- 10 God Speaks by Meher Baba 1973 (2<sup>ND</sup>Edition) p.214
- 11 The Everything and the Nothing, by Meher Baba p.47
- 12 Love Alone Prevails, by Kitty Davy p.157
- 13 **4202**
- 14 **1041**
- 15 The Spiritual Training Program, by Bhau Kalchuri p.7
- 16 **649–50**
- 17 Meher Message Magazine 1929 vol. 1, no. 12
- 18 **3686**
- 19 The Nothing and The Everything, by Bhau Kalchuri p.138
- 20 508
- 21 The Everything and the Nothing, by Meher Baba p.105–08
- 22 God Speaks by Meher Baba 1973 (2<sup>ND</sup>Edition) p.249
- 23 Stay With God, by Francis Brabazon p.19
- 24 Beams from Meher Baba on the Spiritual Panorama p.28
- 25 Stay With God, by Francis Brabazon p.22
- 26 **3350**
- 27 The Nothing and The Everything, by Bhau Kalchuri p.3
- 28 **3739–40**
- 29 **630**
- 30 **1225–26**
- 31 **3502**
- 32 **4943**
- 33 The Awakener Magazine vol.1, no.4, p.27
- 34 662
- 35 Lord Buddha’s Explanation of the Universe p.27–28
- 36 Growing Up With God, by David Fenster p.176
- 37 **4562**
- 38 **5430**
- 39 **5042**
- 40 Listen Humanity, by Meher Baba, ed. Don Stevens p.4
- 41 God Speaks by Meher Baba 1973 (2<sup>ND</sup>Edition) p.252
- 42 Discourses 7<sup>th</sup> edition p.121
- 43 The Secret of Sleep, by Meher Baba p.61
- 44 The Everything and the Nothing, by Meher Baba p.95
- 45 **4031**

46 **4998**  
47 **1040–41**  
48 The Awakener Magazine vol.4, no.2, p.15  
49 **3444–45**  
50 The Awakener Magazine vol.6, no.4, p.3  
51 **1043**  
52 **4447-48**  
53 **3518–19**  
54 Avatar of the Age Meher Baba Manifesting, by Bhau Kalchuri p.9  
55 **4962**  
56 **4678**  
57 Mehera-Meher by David Fenster Vol. 2: p.110  
58 The Real Treasure, Volumes IV, by Rustom Falahati p.200  
59 The Awakener Magazine vol.3, no.1, p.8  
60 Practical Spirituality, by John Grant p.36  
61 **1844**



Ed Flanagan



On November 28, 2014 in the morning (California time), Laurent Weichberger and Jan Michael Meade had a whimsical Facebook private chat conversation, which started when...

Laurent wrote simply: Om  
Jan Michael Meade (JMM) responded: Shanti

Laurent Weichberger (LW): Jai  
JMM: Guru

LW: Praise be to...  
JMM: Allah!

LW: I am one with...  
JMM: You.

LW: Don't worry be...  
JMM: aww that's easy  
HAPPY!!!!

LW: Love the Lord thy God with...  
JMM: all thy might  
"I am one with The Lord"

LW: Beware of...  
JMM: pickpockets and loose women?

LW: haha. Self-realization means...  
JMM: living without a story

LW: There is only One Reality, never two, and that Reality is...  
JMM: Brahman.

LW: The mind can never reach the source of Truth, Brahman. It can only be reached by...  
JMM: Atman, individual soul. Or, one could say, only Brahman can reach Brahman.

LW: Once Self-realization is attained...  
JMM: ... peanut butter tastes even more delicious  
LW: hahahahaha  
JMM: hehe. True work can be done.

LW: To attain the highest state of Self-realization...  
JMM: ... love god only, see god in all, and speak only the truth

LW: Along the path, before realization, some powers (sidhis) may arise in the aspirant but...  
JMM: they are not worthy of any special attention, and may diverge or distract from the real goal, which is union with the divine.

LW: Indeed. Every age has an Avatar and every moment there are Masters of Wisdom are present, though they are very few genuine ones, and...

# FACEBOOK AT ITS BEST

## A PRIVATE CHAT

**LAURENT WEICHBERGER  
AND JAN MICHAEL MEADE**

JMM: ... if our intentions are genuine and sincere, we will come into contact with the teacher that is right for us, and for that period of our life.

LW: Indeed. Before becoming a Master of others...  
JMM: ONE MUST BECOME A MASTER OF ONESELF.

LW: Indeed. The goal of life is to...  
JMM: ... realize that there is no goal other than what lies within the present moment, where all of everything is, including the heavens, God, past, future, you name it.

LW: When one has the good fortune to come into a direct relationship with a Self-realized Master, the Master requires strict obedience and...  
JMM: ... Unwavering faith. Self control. Quiet reverence. Servitude. Your Love.

LW: Ultimately, on the path of return to Oneness with Truth, the only thing that really matters is...  
JMM: ... the constant discipline of the remembrance of God.

\* \* \*

Jan Michael is currently swimming in the spiritual waters of India, instructing students in the art of meditation, teaching as he learns, learning as he teaches. His favorite hobbies are the joy of conversation, and the bliss of inner silence. May we share both. He can be reached at:  
[aumomohm@gmail.com](mailto:aumomohm@gmail.com)



Laurent Weichberger is currently living in Ashland, Oregon with his son Cyprus and loves to work and play with Meher Baba. He can be reached at: [laurent@ompoint.com](mailto:laurent@ompoint.com)

# *Lynn Ott*

and

## *Meher Baba's Manifestation*

By Laurent Weichberger  
Ashland Oregon, January 21, 2015

I have never shared this Baba story in print, but I feel compelled to share it tonight for some reason. Maybe it was a comment by Alison or just a sense that things are getting "worse" before they get "worse" ...

It was in the late 1980s or early 1990s in Myrtle Beach, South Carolina, and I was at Lyn Ott's home, at the edge of the Meher Spiritual Center. At that time I was somewhat obsessed with what Meher Baba said about His Silence, the Breaking of His Silence, and his Manifestation. Baba had said so many things about this that I had actually helped collect quotes for a book about this subject.

Lyn had met Meher Baba in India at Meherazad in the 1960s, so he had not only personal contact but knew a lot more than me. At that point I had only been with Baba about 4 or 5 years. So, I asked Lyn, who was a close friend, if he knew anything that Baba had said about His Manifestation. In a typical dramatic voice that was characteristic of Lyn, he said, "Yes, Baba said it would be like the French Revolution everywhere in the world at once!"  
Painting notes below [1]

I was stunned.

Later I had dreams about Meher Baba's Manifestation, including one where Baba spoke to me about it directly, at Meherabad, with other men present. But that's another story.

Notes:

About Meher Baba and His Manifestation: <http://www.meherbabamanifesting.com>

About Lyn: [http://en.wikipedia.org/wiki/Lyn\\_Ott](http://en.wikipedia.org/wiki/Lyn_Ott)

About the spiritual center: <http://www.meherspiritualcenter.org>

1. Jean Duplessis-Bertaux - L'Histoire par l'image, digital version produced by Agence photographique de la Réunion des musées nationaux. Depiction of the storming of the Tuileries Palace on 10 august 1792.

