

OM ॐ POINT

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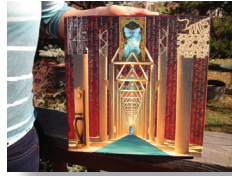
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DROWNING IN LOVE



by Julie Rust

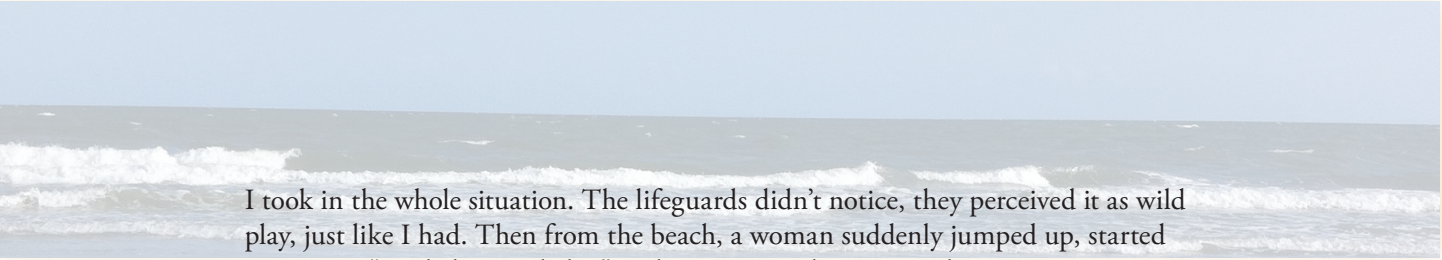
I've never been able to define the word "Love." To me, it's like trying to define "God." Some say that love is the opposite of fear, but I think they're talking about that human kind of love, not the Love of the Divine. That kind of love has no opposite. Maybe by sharing an experience I had with Divine Love, you'll feel its essence. And from that point, I could attempt a definition.

I was in my mid-20's and living in Wisconsin, when I decided to check out a rock quarry that had been converted to a community "pool." I used to swim for exercise while I was in college, and wanted to get back in shape. The quarry was free to residents, so I didn't have to worry about a club membership, and it was only 15 minutes from my house. It was a big quarry, and there were at least seven lifeguards stationed around it. They sectioned off about half of the "mini lake" with a rope, and it was very deep. There were lots of people there that day, so I chose to work out by the rope where I could swim in peace.

I had been swimming for about 20 minutes, when I started to wear out and decided I would do my last lap. Just then, I caught a glimpse of frenetic activity.

A group of kids were playing wildly, somewhat close to the area I was about to swim. I almost turned around, not wanting to get too close to the action, but a voice in my head told me to go on, and finish my last lap. As I swam closer to the commotion, I noticed a few kids tossing a small boy up in the air, back and forth, between each other. Then I heard the yells, and saw the frenzied arms waving toward the lifeguards.

I realized they were trying to keep the boy above water, because he couldn't swim; and they couldn't swim well enough to save him. As I continued swimming,



I took in the whole situation. The lifeguards didn't notice, they perceived it as wild play, just like I had. Then from the beach, a woman suddenly jumped up, started screaming "My baby! My baby!" and spontaneously ran into the water, even though she couldn't swim. Several of the lifeguards ran to her aid, but still didn't understand the reason behind her erratic behavior. She wanted to save her son.

As she ran into the water, I wondered if I would be able to help this child. A split second later, he was tossed in front of me. How they ever got him out as far as I was, I'll never know. It seemed an impossible distance.

He immediately went under, and I quickly asked for inner wisdom. "God, do I leave my goggles on or take them off? Will I be able to see him? What should I do?" Just then, his small hand popped out of the water, and instantly I grabbed it. He had no energy left. Any panic he might have felt previously was completely and utterly drained.

That's when my world stood still. I sunk down into the silence of the water, and realized, "This could be it. I think this is the end."

I wrapped his legs around my waist, his arms about my neck. I proceeded to swim the breast stroke. I kept my head and shoulders high out of the water, so his head wouldn't go under. I never took a life saving class, I had no idea how else to hold him. I swam with an intent focus on the beach. I saw the lifeguards bringing the mother onto the beach and tending to her. I also discovered that not one lifeguard noticed me or the boy. No one was coming to help.

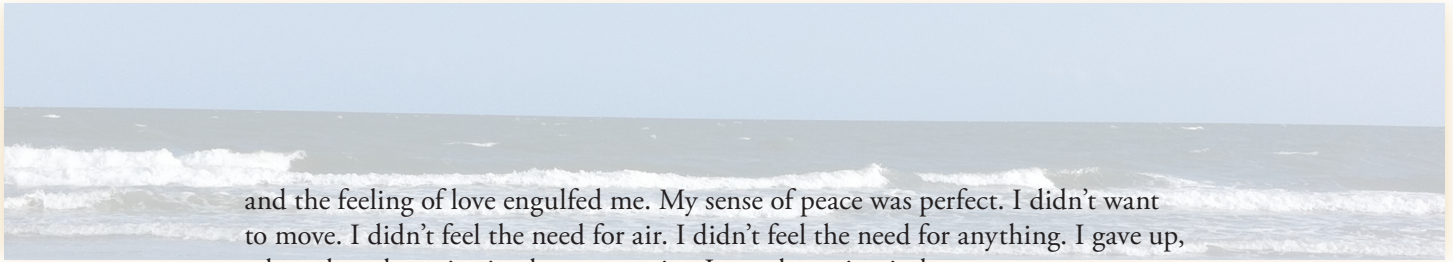
With my body in a strenuous position, and having already done my big workout, I started feeling great fatigue. I wasn't sure if I was going to make it. I got closer and closer to the shore, the goggles still on my face.

Finally, a lifeguard approached, and only walked into the water until it reached his knees. I think the other kids that were trying to save the boy came to shore and got his attention. He yelled to me, "Do you have him?" "Are you okay?" I looked at him, wishing to God that my goggles were off, so he could see the desperation in my eyes. The exhaustion and fatigue were overwhelming. I couldn't even shake my head 'no.' Although I was close, I was still over my head. What could I do? The only thing left was to show him that I needed help. I unwrapped the boy, took his arm and held him above the surface, while I relaxed my body and went under.

That's when my world stood still. I sunk down into the silence of the water, and realized, "This could be it. I think this is the end." A feeling of grace and gratitude washed over me. And something inside me rejoiced. I heard my own thoughts reverberate in my head. "My life is over, but I saved this young boy's life! There was a purpose to my existence. Then I felt joy like never before. Nothing else mattered—none of the pain, none of the sorrow, none of the abuse I experienced as a child—it was all worth it. I was filled with such gratitude that there was a reason for my life. And I finally understood what it was.

A great sense of peace washed over me. I was filled with love. This feeling came from every direction, surrounded me, and touched every cell of my being. There was no separation between me and the love.

Then suddenly, the weight was lifted from my arms, and I realized the lifeguard had taken the child away. My body sunk down further into the water,

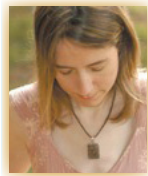


and the feeling of love engulfed me. My sense of peace was perfect. I didn't want to move. I didn't feel the need for air. I didn't feel the need for anything. I gave up, released, and was in timeless suspension. I was drowning in love.

The pure state of bliss was interrupted by a voice within me, that said, "You can go now. You can go to the shore." My first response was, "Maybe I don't want to." Then after a few seconds, I felt a pull in my heart that made me paddle up to the surface, and take some big breaths of air. There, in the sunlight, I knew, my life was changed forever.

So how do I define love? Love is not limited to time or space. It is effortless, abundant and self-sustaining. It can reach us more easily and more powerfully when we are in a state of joy. And when we completely let go of all resistance, and trust in our existence, then we recognize that love is the essence of who we are. And nothing else matters.

The pure state of bliss was interrupted by a voice within me, that said, "You can go now. You can go to the shore." My first response was, "Maybe I don't want to."



Julie Rust is a performing songwriter and inspirational speaker. You can hear the song, "Drowning in Love" and more of Julie's music and Audible Insights on her website: julierust.net.

Watercolor illustration, *Release of the Golden Eagle*, painted by Meganne Forbes, meganneforbes.com.



by Jessi Slavich, April 30, 2012
Portland, Oregon

*Jessi shared this story with us
(about Meher Baba's Public Manifestation):*

I just looked at the washing instructions tag for a new pair of jeans and it says,

DON'T WORRY BE HAPPY

REPRODUCE BY CHINA
98% COTTON 2% ELASTANE
WASH INSIDE OUT
WASH SEPARATELY
ONLY NON-CHLORINE BLEACH
WHEN NEEDED
COLOUR CAN BLEED
AVOID CONTACT WITH
LIGHT COLOURED FURNITURE
GARMENTS ETC.
DON'T WORRY BE HAPPY
40° X [triangle] [square] [square] [square] [P]
WWW.COODWOOD.DK



from the Meherazad family, Meherazad, April 2012

Avatar Meher Baba gathered His dearest Meheru into His loving embrace on April 21st, 2012, at 4:06 p.m. in Meherazad. Meheru went to her Beloved as the result of a stroke; she was 84 years old. The cremation will be at Meherabad on April 22nd, 2012, at 9:30 a.m. Her ashes will be interred on Meherabad Hill by the side of Meher Baba's Samadhi as He directed.

Meheru had the great fortune to be born to two of Meher Baba's very close disciples from His earliest ashram days, Rustom and Freny Irani, Freny being Mehera's sister. From her early childhood, Meheru longed to be a part of Baba's ashram, and as soon as she finished schooling in her mid-teens, Baba accepted her as one of His intimate women Mandali. Immediately she dedicated her life to serving her two Beloveds, Baba and His dearest Mehera.



Meheru's lively, spirited, active nature was combined with a deep sensitivity and grace that served her well as one of Mehera's closest companions, especially after Beloved Baba dropped His body. She was the last remaining of Baba's New Life companions, the last of those with Baba in His 1952 car accident in the West, and also the last of the Meherazad resident women Mandali from Baba's time.

After Mehera rejoined Baba, Meheru continued to care for Baba's Home and His personal things in the way Mehera would wish, both at Meherazad and through her guidance of the Trust's archive team. She also continued to welcome Baba-lovers to Mehera's porch with warmth, treats, witty remarks, games, and most of all, touching memories of a life spent with the God-Man and His Beloved.

Meheru's lifelong courage, sacrifice, unswerving focus and whole-hearted dedication is a tribute to her Beloved and an example to all His lovers now and to come. *We, your Meherazad family, salute you, dearest Meheru, for your life of complete surrender and service to the Avatar of the Age.*

Avatar Meher Baba Ki Jai!



Poem by Meheru

Keep away from all attachments,
Snap the threads that cling,
And open wide your heart
To welcome Meher your King.

He is so infinitely worthy
Of all the love you give,
Think of Him in all you do,
Let His message in you live.

Meher is the One who loves you,
Meher is the One who cares,
He joins you in your laughter,
And in your sorrow, shares.

He is your One true Friend,
So many times He has shown,
He will never fail you,
You will never be alone.

Although He is the King of Kings,
True humility He does teach,
He has bathed and fed the leper,
Nowhere does His Love not reach.

Keep away from all attachments,
Snap the threads that cling,
And open wide your heart
To welcome Meher your King.

From POEMS TO AVATAR MEHER BABA
(Manifestation, Inc., 1985)

the Heart Sutra

When I visited the Dharma Sangha Boulder (Boulder Zen Center) in March 2012, I met Gary Hardin, the leader of that group. He showed me around (the center is associated with the Briar Rose bed and breakfast), and I expressed my interest in their lineage and teaching.

Gary was extremely welcoming and shared his tradition, showing me some of the scriptures and what they chant together in Japanese, etc. I asked for a copy of the chants and scriptures, and he found an extra one.

Most of it is in Japanese, but the "Heart Sutra" (c. 500 ACE) was presented in English.

For more info on the Zen center see www.boulderzen.org

I share that sutra here for the benefit of all. May all beings be happy.
May all beings be free.
Thanks, Laurent



Heart Sutra

500 AD-ish

MAHA PRAJNA PARAMITA HRIDAYA SUTRA

Avalokiteshvara Bodhisattva
When practicing deeply the Prajna Paramita
Perceived that all five skandhas in their own being are empty
And was saved from all suffering.

"O Shariputra, form does not differ from emptiness;
Emptiness does not differ from form.
That which is form is emptiness;
That which is emptiness, form.
The same is true of feelings, perceptions, impulses, consciousness.

O Shariputra, all dharmas are marked with emptiness;
They do not appear nor disappear,
Are not tainted nor pure,
Do not increase nor decrease.

Therefore in emptiness, no form,
No feelings, no perceptions, no impulses, no consciousness;
No eyes, no ears, no nose, no tongue, no body, no mind;
No color, no sound, no smell, no taste, no touch, no object of mind;
No realm of eyes until no realm of mind-consciousness;
No ignorance and also no extinction of it until no old-age-and-death
and also no extinction of it;
No suffering, no origination, no stopping, no path;
No cognition, also no attainment.
With nothing to attain
The Bodhisattva depends on Prajna Paramita
And his mind is no hindrance.
Without any hindrance no fears exist;
Far apart from every perverted view he dwells in Nirvana.

In the three worlds all Buddhas depend on Prajna Paramita
And attain unsurpassed complete perfect Enlightenment.

Therefore know the Prajna Paramita
Is the great transcendent mantra,
Is the great bright mantra,
Is the utmost mantra,
Is the supreme mantra,
Which is able to relieve all suffering
And is true, not false.
So proclaim the Prajna Paramita mantra,
Proclaim the mantra that says:
Gate, gate, paragate, parasamgate! Bodhi! Svaha!"

* * * * *
JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

"On August 19, 2012 we learned from her mother Sheri Copeland Meadows, that Xia passed away on May 14th. May she rest peacefully in the arms of her Beloved Lord."



"THEY SPEAK OF A COSMIC TREE.
IT IS THE EVER-CHANGING TREE OF THE PHENOMENAL WORLD.
ITS ROOTS GO UP AND ITS BRANCHES GO DOWN.
HE WHO KNOWS IT IS A MAN OF KNOWLEDGE."

~ The Bhagavad Gita XV.1-4

KABBALAH IS...

by Xia Neifion-Clark, Las Vegas, Nevada

My first introduction to Kabbalah came at the age of 13. Although my grasp of the material was limited, it was a life changing revelation that, to this day, continues to unfold through my existence. It is a topic I am keen on sharing more of.



MY INITIAL UNDERSTANDING OF
KABBALAH WAS AS A KEY TO
UNLOCK THE MYSTERIOUS PASSAG-
ES AND SYMBOLS OF THE BIBLE.

My initial understanding of Kabbalah was as a key to unlock the mysterious passages and symbols of the Bible. The first material I read started by posing something like this question: "How can you think to understand the Old Testament if you are ignorant of the sacred form on which it has been constructed?"

So, just what is Kabbalah? The short answer is – an esoteric school of thought geared to impart the relationship between the ineffable and the finite. It is a teaching and discipline of Rabbinic Judaism, although there are numerous derivative traditions such as the Hermetic Qabalah and Christian Cabbalah, distinguished by different transliterations of the Hebrew word

'qabal' meaning "to receive." Kabbalah itself means "receiving" – as in an on-going, active process of delivery.

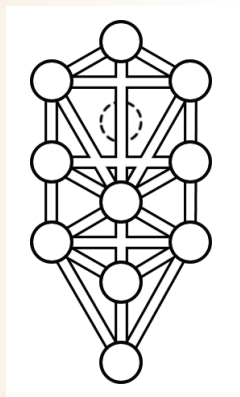
The basic inference here is that the tradition was born from the custom of oral transmission and once upon a time the Knowledge was only received from the mouth of a sage.

Once you explore Kabbalah, however, the implication of the word becomes astoundingly greater; I promise. It becomes a way of receiving your Soul. Actively. In an on-going fashion. In the present tense.

This is by way of the longer answer of what Kabbalah represents; which is the entire actuality of existence within you. Any illusions of being finite are out the window. The material, subtle and mental bodies become garments to be stripped away for the sake of a more intimate knowledge. And that's just for starters.

While Kabbalah is strongly associated to a specific religious tradition, it reaches beyond religion in that it is

A PRIMARY WAY KABBALAH IS ABLE TO ACCOMPLISH THE SEEMINGLY COMPLEX TASK OF INTRICATE TRANSMISSION IN A RATHER SIMPLE WAY IS THROUGH A GLYPH CALLED THE TREE OF LIFE...



...THIS SYMBOLIC TREE OF LIFE DIAGRAM IS COMPOSED OF AN ARRANGEMENT OF NUMBERED EMANATIONS SHOWN AS SPHERES (THE FRUITS OF THE TREE) JOINED BY CONNECTIVE, LETTERED PATHWAYS (THINK BRANCHES).

able to demonstrate how the individual life reflects the universal process; how energy comes into creation, how it functions and how it evolves. As stated by Yehuda Berg, it brings “a new level of awareness to every act, every word that flows out of one’s mouth, and every thought that arises in the mind.”

Truly, everything can be reduced to Kabbalah and all things can be fit into their associate place so as to increase your knowing. Especially your own self-knowing.

Yes; while the study of Kabbalah-related material and a teacher may be necessary, ultimately it is all about the insight you receive. Just a bit of study into the philosophy, mixed with a bit of contemplation, and entire new worlds of understanding open up. Think of it like radio reception; quality and fidelity are increased when you tune-in.

A primary way Kabbalah is able to accomplish the seemingly complex task of intricate transmission in a rather simple way is through a glyph called the Tree of Life. It is a precise and formulary rendition of the World Tree known throughout the world in various times and places.

This symbolic Tree of Life diagram is composed of an arrangement of numbered emanations shown as spheres (the fruits of the Tree) joined by connective, lettered pathways (think branches). These pathways, sometimes called canals, form triads and then larger geometric patterns in their arrangement. The top of the Tree-glyph is rooted in Awareness; it is the number One. The emanation furthest from this most subtle source is the Kingdom of Elements (aka this world of tangible experience) at the bottom. Number Ten. So right away, just by looking at this symbol, we receive sage counsel; if you place this physical experience above all else or your gross material body at the head, your thinking is turned upside-down from what is the true composition of your Life.

Surely the imagery of the Tree was applied to the glyph, in part because of its perfect, natural revelation of the emergence of the many interdependent elements out of the ONE Source. At least that is the essential message underlying the whole array.

The root of the Tree of Life is the fountainhead of All Possibilities. It is the Creation Point; the encircling crown; the Oneness of All. Yet even these statements are limiting. “Because One transcends all descriptions,” Plotinus reminds, “you can form no conception of it.” All other emanations are simply abstract extractions of this One-Thing and limitations to the originating Absolute of consciousness. Thus the fruits of the Tree are described as conceptual jewels that represent a sequential reduction in the quality and clarity of whole-consciousness. Or, more simply, consciousness clothes itself as it comes down (in vibration) and sheds its layers as it goes up. The Tree of Life is mentioned in Ecclesiastes in pretty much these terms.

Each of the nine concept-jewels drawn out from the Oneness of All can then be seen to represent both a creative or productive process and an evolving process. In the creative process, Life is out-breathing or descending from the Most High. In the evolving process there is return. An ascension through greater-wholes of consciousness back into One.



What’s more, each jewel is said to radiate from its originating abstraction across four worlds. I emphasize ‘across’ because I’m not talking up or down, ascending or descending, but spanning the same plane of vibration. So, for example, when I look at one of the spheres I not only see an abstract concept symbolizing a whole mode of consciousness within the totality; I see how the same carries into a construct in the realm of thought, an archetype and energetic principal in the subtle worlds, and a form.

Take Wisdom as an example. Numeral two. Whereas One is the assertion “I AM!” Two asserts, “I am this and I am that.” In the realm of thought it is the whirling of potentials; the Universe and the Universal Mind.



As an archetype, Wisdom is the One and its reflection; the image of perfection; the Heavenly Ideal. Energetically it is the principal of polarity. As a form it is the six-axis of the Zodiac wheel. And in our local system Wisdom's living symbol is the astrological expression of Uranus (from the word ‘Ouranos,’ meaning Heaven), which in mythology is always paired with its polarity, Earth, who receives and reflects the heavenly wisdom within the structure of its forms. Of course this is all from the point of view of the macrocosmic creation.



THE OLIVE TREE—
A SYMBOL OF THE TREE OF LIFE.

From the level of microcosmic Humanity, I think in terms of the evolution and homecoming of the Soul. I look at the jewel, Wisdom, and think of shedding the filtering and constrictions of my lower mind. I think of striving for the Heavenly Ideal and reconciling the opposites of polarity. I think of how to reflect Wisdom in my Life.

I look at the Tree of Life and see a map of creation and the return path upward from the density of base action and desire, into the light of truth and awareness. I see a pattern by which my consciousness can transcend the trappings of the phenomenal world; by which stages of completion can transform my subjective, divided mind. I see that you and I are extensions of the same fundamental One Thing and long for reunion of the whole dispersion.

Here, I have barely glanced the surface of what Kabbalah is. Yet if I had to do my best to contain it with words in this moment, I would have to say that Kabbalah is a wedding reception between yourself and the Divinity even as it is a process-system for moving reality back toward its Absolute.



Xia Neifion-Clark lived in Nevada with her husband, children and other beloveds who live with intention in a spiritual community called Liberty.



She was an astrology consultant, transpersonal coach, author and facilitator of the Pathway to LIFE seminars.



by Michael Da Costa, Norwich, UK, November, 2011

So there I was, on my first pilgrimage to the spiritual centre of the cosmos, being shown around upper Meherabad by dear Mansari. She patiently pointed out all the various places and things with Baba stories connected to them, and especially the rooms which were blessed by His Presence and work. As I was listening She began to mention His ‘moustache room’. My mind immediately took flight: *‘Ah yes, of course; that would explain how Baba’s moustache would look so different in different photos; He must have gone into this room, look around and decide which moustache He would wear that day!’* As my mind came back from this reverie, I heard Mansari continuing to talk in some detail about Baba’s MAST ASHRAM! I swear I heard Baba chuckle.

All Towards the ONE

Poem by Soleil, Santa Fe, May 2012

Faith is my legs, Trust my arms, Gentle
my heart, Wise my mind, Firm and supple
my soul, Committed my spine, Planted my
feet ~> *All Towards the One.*



WHO AM I TO GOD?

by Sofia De Castro, March 2012

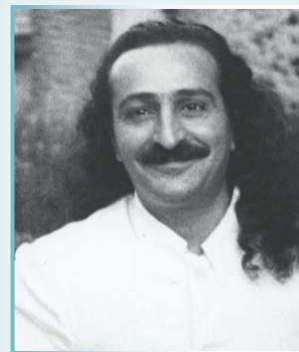
Jane Taub in Athens, Georgia wrote to us about her granddaughter Sofia, age 14, who wrote this required paper at school on, "What it means to be a child of God"...



If I accept Christ into my life its then, that I will find out exactly what it means to be a child of God. I am grateful to know the meaning of being God's child. It means to live eternity in the love and presence of him.

I am a child of God. One of his many brightly shinning stars. I have the freedom to be myself. I trust in his unconditional love for me, for all of my defeats and my successes. He is my father, and because of him I am never alone. He forgives me for my mistakes and sins. I know God has a plan. God had a plan for us even before we were conceived. God knows who we truly are, and what we should grow up to become. God made us what and who we are today. Because I believe this I have the courage and strength to live by God's commandments. I can trust in God to guide me in the right direction when I open my heart to him. I can trust that even when I do not know what his plan is, God does have a plan. When I am happy or kind I can feel God shine through me.

When God loves he is merciful, and he never gives up on me. God is the basis for all I do. God's love never dies, he always looks for my best, and he never looks back, but keeps going forward. Being a child of God I communicate with our heavenly father by prayer, Bible study, and song. Loving God I put into practice what I've learned. I do my best to be kind and listen to and care for others. I respect God so I don't need to fear him. Our heavenly father takes care of our needs. This doesn't mean that we won't get sick or die, but that I will live eternally in him. Our father allows us to have troubles so that we learn to have faith and to trust him.



Do whatever needs to be done, but do it as a spiritual being; as one who knows he is divine by nature and united with the whole of life in essence.

MEHER

Do it as if you are doing it for me or for God. Do it with equal consideration for the interests of all concerned, for God is equally in each.

Do it with utmost concentration, yet with utter detachment from the results of action. Leave the fruit of action to me or to God.

BABA

Do it as if it were the most important thing in the universe, yet let it be destroyed, or ignored, or ridiculed, without concern, or let it be praised without elation. Leave the response to me or to God.

QUOTE

Do it, in short, as if you were not doing it at all, but as if I or God were doing it through you.¹

~ Avatar Meher Baba

Notes:

1. Quote from *The Unstruck Music of Meher Baba*, ed. Maude Kennedy, p208, date and place unknown.

All That Time With Him (A Dream)...

by Mehera Arjani



Watercolor by Aspen Weichberger, July 10, 2012.

Shortly after Beloved Baba dropped His Body I had a long dream (which I shared with Mehera, Mani and the other women Mandali when they visited Bindra House). I dreamed that I was at lower Meherabad with Baba and He was taking me by the hand and leading me up the Hill. As we walked

*...the shrine
was the most
beautiful
garden with
flowers...*

He showed me what Meherabad will become. There was a river flowing down alongside the path to the Samadhi. On either side were people working on various things - pottery, carpentry, food preparation, school, music and drama. Baba pointed to all this and smiled. He then took me up the Hill to His Tomb. There around the shrine was the most beautiful garden with flowers and trees laden with fruit.

Fountains played and there was bird-song. There were people sitting around the Tomb in the gardens. He led me inside and made me first bow down at His feet and then to the Samadhi itself. Outside again, we walked around to the rear of the structure and there were homes and other structures (not sure what they were). It was a very long and very vivid dream. Mehera said, "You are so lucky to have spent all that time with Him." I wrote down the dream and kept for ages, but I seem to have lost the note book I wrote it in. Gaimai (Eruch's mum) and my grandma Banumasi both said that Baba had told them that one day people would have to come to Meherabad by boat, there would be water surrounding it. We wait and wait for this abundance of water, but right now it is in such short supply that it will be a long and dry summer



Redefining Normal

by Greg Selvin, Boulder, Colorado
(Remembering September 11, 2001)

When hope coagulates into the
coarse pulp
Of death certificates and
insurance checks,
Who changes the words in the
dictionary?
Who redefines normal?

Do we still use black ink on a
white page?
Where do we place pictures of
the missing?
Thousands of photos from
birthdays and weddings,
Which now color our
everyday lives.

What enables us to live these lives?
To find former hope & confidence?
How do we find the strength
to forget
The crumbled lives of our friends?

We must now return to our
normal routine,
Bolstering the finances of the
free world.
We must concentrate harder
than ever,
We must fight back the
sorrow and the fear.

Someday we will have raised
the capital
To afford a new-bound
volume of words.
A weighty intellectual compass,
Pointing to a new true-north
of normal.

Saheb-e Zaman

MEHER BABA AS THE “MASTER OF THE AGE”

by H. Talat Halman

[This document contains 3 parts constituting a total of 3,977 words: (1) a 3,308 word article followed by (2) a Postscript (351 words) which repeats, but possibly also introduces, new information and then (3) a note on *Saheb-e Waqt* (391 words).]

When we open *God Speaks* we find that Avatar Meher Baba equates his title and status as “Avatar,” with, in English, “God Man,” and in Sufi terms as *Saheb-e Zaman*. Using this Arabic term also used in Farsi and other Islamicate languages, Meher Baba equates his role as Avatar with that of *Saheb-e Zaman*, meaning literally, “The Master of the Age.” One only need to look at the bottom of the list of terms on the right sidebar that accompanies Chart VIII, “The Ten Principal States of God,” on p. 158 to see that Avatar Meher Baba wanted us to understand that he is *Saheb-e Zaman*.¹ But what does this mean and what *can* it mean to Baba lovers? Ordinarily, in other contexts, this term carries a very Iranian Persian Shi’a resonance: For many Shi’a Muslims this term *Saheb-e Zaman* refers to the return of the 12th Imam.

An illuminating quote appears in the “Glossary” of the *Discourses* (6th ed.):

Saheb-e Zaman – (in GS [*God Speaks*]) Lit., the “Lord of the Age”; especially in Shiite Islam, a title given to the Imam Mahdi, a figure who will appear at the end of time and establish a reign of justice and righteousness in the world. In GS, the term is equated with **Avatar**. *Lang.* – (*fm* [from] Ara[bic]) Per[ian]}-Urdu *s/a>hib*, Hin[di] *s/a>hab* :r.; + (*fr*[om] Ara[bic]) Pers[ian]-Urdu *zama>n*: time, season, an age.²

I think that although we might wish to think of Meher Baba as the *Saheb-e Zaman* in a traditional Shi’a sense, this term carries a more universal meaning. Two reasons prevent any association between the 12th Hidden Imam and Meher Baba. First, the Shi’a assert that the Imam Mahdi (The “Guiding Imam”), al-Qa’im (the “Establisher”), al-Muntzar (the “Awaited”), will be of the Prophet’s lineage. Second, the Hidden Imam is ever present on the earth directing affairs, while in Meher Baba’s vision, there are times when the *Saheb-e Zaman* is not in the world such that at those times the *Qutb-e Irshad* is the spiritual director of the world. To Shi’a Muslims the 12th Imam continues to endure in an earthly – although hidden -- existence and directs the world. We can think of the term conveying a more universalist sense, from no less a source than Qutub-e Irshad Mevlana Jalaluddin Rumi, who says of Moses and Khwaja Khizr:³

¹ In invoking the Avatatic title of *Saheb-e Zaman*, we should also follow the guidance given in the definition of “*Qutub-e Irshad*” in *God Speaks*, p. 295, that informs us: “***Qutub-e Irshad*** (S. [i.e., a Sufi term]): ... The head of the of the five living *Qutubs* who directs the affairs of the universe. **In the Avatatic age this office is filled by the Avatar.**” (Meher Baba, *God Speaks*, p. 295). Boldface added for emphasis.

² “Glossary,” in Meher Baba, *Discourses*. 6th ed. Volume IV (Myrtle Beach: Sheriar Foundation, 2007), p. 203

³ On Khwaja Khizr see Bhau Kalchuri, *Lord Meher*, p. 5011. For al-Khizr’s (anonymous) appearance in the Qur’an (later the Prophet Muhammad identified the man who guided Moses as al-Khizr) see Qur’an 18:60-82. For Meher Baba’s narration of and commentary on this same story (although the characters have been differently identified

Do not make this reproach, do not waylay the Sun (Khiḍr) and the Moon (Moses)
 I [Moses] will fare as far as the “meeting place of the two seas,” that I may be
 accompanied by [*Ṣāḥib uz-Zamān*] the sovereign of the time (Khiḍr).
 I will make Khiḍr a means (*sabāb*) to (the achievement of) my purpose:
 (either) that, or “I will go onward” [Qur’an 18.60] and journey by night a long while.⁴

Mevlānā gives unreserved praise for al-Khiḍr’s station as he designates (through the voice of Moses) that al-Khiḍr is the *Ṣāḥib az-Zamān* (the Master of the Age). Here, Mevlana articulates a neutral, non-Shi’a sense of the otherwise complex and otherwise typically Shi’a term *Saheb-e Zaman*.

And Meher Baba, in his own dictated words, writes of this title, *Saheb-e Zamam* : “In living the life of God, both the *Sadguru* (or *Qutub*) and the Avatar (or the *Saheb-e Zaman*) are equal in having the same experiences.”⁵ Meher Baba later dictated for the editors of *God Speaks* a note explaining the *gnosis* of the *Saheb-e Zaman*: “*Qutub’s gnosis* is ‘I am God and God is Everything,’ whereas *gnosis* of *Saheb-e Zaman* is ‘I am God and I am Everything.’”⁶ About the relationship between Avatar and *Qutub*, in *The Everything and the Nothing*, Meher Baba explains, “But God-Man or Avatar is the Master of Masters (*Qutub-al-Aktab*)...”⁷ In the supplement to *God Speaks*⁸ in section 23 titled “Five Algebraic Definitions,” Dr. ‘Abdel Ghani Munsiff provides this equation: “Saviour = Perfect Man = *Insan-e Kamil* = *Puratan Purush* = Buddha = ***Saheb-e Zaman*** = Avatar = Living Christ...”⁹ And in describing the “Gnosis of the Seventh Plane,” Dr. Ghani contributes the following list:

Saheb-e Zaman (Avatar)
Anal Haqq (simultaneously with
Hama man am – This means “Everything is Me.”
Hama dar man ast – This means “Everything is in Me.”
Hama az man dast – This means “Everything is from Me.”

as a famous “great saint,” i.e. Moses the sixth plane saint, and “the angel,”) see Chakradahar D. Deshmukh, *Sparks of the Truth: From Dissertations of Meher Baba*. (Crescent Beach, SC: Sheriar Press, 1966-1974), pp. 55-57.

⁴ Mevlana Jalaluddin Rumi, *Mathnawī*, III: 1967-69; VI: 1126ff. In Renard, in Renard, John, *All the King’s Falcons* (Albany: S.U.N.Y., 1994).

⁵ Meher Baba, *God Speaks*, p. 149.

⁶ Meher Baba, *God Speaks*, p. 250, ftn, 2 (Meher Baba’s own dictated words)

⁷ Meher Baba, *The Everything and the Nothing*. (Myrtle Beach, SC: Sheriar Foundation, 1995, 2nd printing), p. 21.

⁸ Meher Baba, *God Speaks*, section 23, p. 242. This section is the content of Meher Baba’s footnote 137 in the text.

⁹ Ibid. Boldface added for emphasis.

Hama dar man ast – This means “Everything is in Me.”¹⁰

Finally, in speaking of the ages within the Avatar’s advent, Dr. Ghani writes, “In the last, in the eleventh age of each cycle, the *Avatar* (*Saheb-e Zaman*) is also present.”¹¹

But I’m still very aware of the gravitational pull of the specific Shi’a associations with this term. In Shi’a Islam belief in the ever-living *Saheb-e Zaman* is a point of faith and a condition of salvation. The long standing Shi’a appropriation of this term leads me to contemplate Meher Baba’s 1931 visit to the tomb of the eighth Shi’a Imam ‘Ali Reza (765-818) in Mashhad in Northeastern Iran. As Kendra Crossen has written, “Meher Baba has said that Imam Reza was a Perfect Master.”¹² After sitting for a night in the tomb of the eighth Imam in Mashhad, Iran, Meher Baba said the next day:

“The seed of the tree of My Universal Manifestation is planted in Mashhad, Iran, from where it will spread until it covers the entire earth.”

It also happened that on the first night that he attempted to sit overnight in the tomb, Meher Baba was denied access. But the caretaker that night had seen and heard in a dream that Imam Reza himself instructed him to let Baba sit next to the tomb. And because of this dream, on the next night, he granted Meher Baba access to fulfill his vigil.¹³

So then what do we mean when we invoke this term which is part of the heritage from Meher Baba, the Avatar, title *Saheb-e Zaman* ?

¹⁰ Meher Baba, *God Speaks*, p. 250.

¹¹ Meher Baba, *God Speaks*, p. 254.

¹² Kendra Crossen, accessed May 11, 2012 at: <http://kendrasnotebook.blogspot.com/2009/06/meher-baba-in-iran.html>

¹³ Meher Baba explained part of his activities as saints’ tombs as follows: “By my living presence I clean the tangled atmosphere of the shrines of the dead saints, Sadgurus, and Qutubs. This complicated atmosphere is of the thought world. Thought force is really very strong and powerful. Chaitanya did not go to places of pilgrimage for the sake of pilgrimage, but for cleansing their atmosphere which were full of the sanskaras of thoughts of worldly people. For my work, a pilgrim on the third plane is more helpful than the place of a dead Master of the seventh plane; but a well-known dead saint or Master may have a strong influence due to the multitudes going to his tomb. This is why I thin down the effect of this complicated thought atmosphere by visiting such places.” (quoted in Bhau Kalchuri, *Lord Meher*, p. 2391. Don Stevens explains further: “The Avatar apparently noted that increasing amounts of devotional energy were being fruitlessly expended in religious wars and mistaken spiritual goals set up by quasi-authoritative divines. It appears that to correct this important diversion, *he spent large amounts of time in meditation at key locales involved in order to right the energy patterns*, with only Eruch standing by to watch over him as he did this...” Don E. Stevens, *The Doorbell of Forgiveness* (London: Companion Books, 2011), p. 218. I have added Italics for emphasis.

An esteemed Persian lexicon of the technical expressions of mysticism, by Ja'far Sajjadi, defines *Saheb-e Zaman* as follows:

They also call him [i.e., *S{a>h}eb-e Zama>n*] the master of the moment (*waqt*) and the master of the state (*h/a>l*). He is one who has realized the totality of the primordial *barzakh* [the isthmus between two oceans], and is aware of the realities of things that are beyond the decree of time and the transformations of past and future.¹⁴

While I by no means wish to promote the idea that Avatar *S{a>h}eb-e Zama>n*'s advent is a literal fulfillment of the Shi'a expectation of the return of Imam Mahdi, the Qa'im (the one who will arise, the establisher), I do wish to point out some "family resemblances" between the classical Shi'a vision of the return of the 12th Imam and the ethical and spiritual characteristics of Beloved Meher Baba. For example, this synopsis of the role and regard for the 12th Imam resonates, at least in part, with how we experience Baba:

He is really the ruler of the world and the **Lord of the Hour** (*sahib al-zaman*). He is the pole upon which religion stands (*qa'im*) and the guarantee for the preservation and perpetuation of the tradition. He is also the guide to the spiritual world and appears in person to those possessing the necessary spiritual qualifications to see him. Devout Twelvers [Shi'a Muslims who revere all 12 Imams] pray continuously for a vision of him, and sites where such visions have taken place have often become sanctuaries and sacred precincts to which the faithful make pilgrimage in the same way that they visit the tombs of the other imams.

He will destroy evil, establish the rule of justice according to the divine law, and **reveal the inner unity of religions**. He will prepare the second coming of Christ with which the history of present-day humanity shall come to an end.¹⁵

Shi'a scholar Seyyed Hossein Nasr further explains: "They [the Imams] are the gates (*ba>b/abwa>b*) toward God and His vicegerents (*khulafa' Allah*)."¹⁶ Nasr goes on to explain that the Imams (especially the 12th Imam) possess perfect knowledge of all the divine books in both their inner and outer aspects and of God's greatest name (*al-ism al-'azam*). Of the traditionally celebrated night honoring the event during which the Prophet Muhammad first received revelation, *Laylat al-Qadr*, Nasr explains that *Laylat al-Qadr* is a night during which God reveals to them [the Imams] all that will happen in the course of the year. The Imam is designated clearly (*nass jali*) and possesses spiritual authority (*walaya & wilaya*). In comparison

¹⁴ Personal e-mail sent to me by Carl Ernst, May 13, 2012.

¹⁵ Seyyed Hossein Nasr, "Shiism: Ithna 'Ashari," in Lindsay Jones, ed. *The Encyclopedia of Religions*. (Gale, 2005), p. 8337. Boldface type added for emphasis.

¹⁶ Seyyed Hossein Nasr, "Shiism: Ithna 'Ashariyah" in *The Encyclopedia of Religion* (Gale, 2005), p. 8337.

to this Prophets carry both *nubuwwa* (Prophethood) and *walaya/wilaya* (Saintly authority and Saintly intimacy).

In addition, some Shi'a groups have integrated Sufi and Hindu frameworks. As Seyyed Hossein Nasr describes among the Nizari community in India usually referred to as Khojas:

'Ali is considered as the tenth Avatar (incarnation of the deity), and the imams are identical to him. The Qur'an is described as the last of the Vedas...¹⁷

There are also clues that the return of the Mahdi would come in an internet and media-connected age such as ours. This phenomenon of extensive filming of the Avatar has been a mark of his recent Advent, and this report harmonizes with that dynamic:

I heard Abu 'Abdallah [the Sixth Imam] saying, the believer, in the time of the Qa'im, while in the east, will be able to see his brother in the west, and he who is in the west will be able to see his brother in the east.¹⁸

Let's consider the background of the original story. In 874, the 12th Imam at the age of five led the funeral prayers for his martyred father and then disappeared into what is called an "occultation," (*ghayb*). His name is Muhammad al-Mahdi (Muhammad, the Guide) and his titles include:

Siddiqi Nuru Iman ("Truth of the Light of Faith")
Mazar ad-Dayyan ("Manifestation of Justice")
Saheb-e Zaman ("Master of the Age")
Muhammad Mahdi ("Muhammad the Guide")
'Aali az-Zaman ("Exalted One of the Age")
Nur an-Nabi ("Light of Prophethood")

After his "concealment," in 874, four deputies (*wakil; bab/ abwab*) then represented him until the last one died in 941. The Shi'a tradition narrates that the 12th Imam is still present in the world but hidden -- (perhaps on the 7th plane? or in State 8 -- "Divinely Absorbed" -- among the "Ten Principle States of God?") and that he will remanifest himself in 1,000 years. (When the current Iranian Prime Minister Mahmoud Ahmedinejad assumed office, he had his cabinet members swear in writing in a contract that they acknowledged that they understood that ultimately they work for the 12th Imam.)

The claim to be the return of the Hidden 12th Imam, *Saheb-e Zaman* was attributed to the pre-Baha'i figure of the "Bab" by Baha'u'llah, the founder of the Baha'i Faith. "Bab" means "Gate," and on the evening of May 22, 1844, "the Bab," declared himself the "Gate" to the 12th Imam. Then in July 1848, the "Bab" declared himself to be the 12th Imam directly. Baha'is assert that 1844 conforms exactly to the literal year of the prophecy in which the Hidden Imam would

¹⁷ Sayyed Hossein Nasr, "Shiism: Ithna 'Ashari," in *Encyclopedia of Religion* (Gael, 2005), p. 8334.

¹⁸ Az-Zanjani, 'Aqa'id, p. 255. Quoted in Moojan Momen, *An Introduction to Shi'i Islam* (New Haven: Yale University Press), 1985, p. 166.

appear: 1,000 Islamic (lunar) years after his disappearance in 874. The twelfth Imam went into occultation in 260 A.H. and 1260 A.H. overlaps with the Gregorian year 1844. An American Christian group, the Millerites also identified that year as the date for the second coming of Christ. 1894 is only 50 years later -- and would be closer to a solar calculation of 1,000 years. So Meher Baba came at least *about* 1,000 *solar* years after the 12th Imam's "occultation." (By the way Meher Baba identified the "Bab" as a *Qutub*, so I'm guessing that Baha'u'llah, his disciple and founder of the Baha'i Faith, was at least a "spiritually advanced soul" on the 7th plane. Ruth White might have transmitted knowledge about this question.)

Shi'a and Sufi traditions understand that there is a *Nur-i Muhammad* ("Light of Muhammad") – the cosmic original nature of the Prophet Muhammad, the very first creation within the creation - - as a beam, beacon, and column of primordial light. This Light passed through all the Prophets, and then through the 12 Imams, and was last manifested in the 12th Imam. So the 12th Imam is in at least a symbolic sense also the return of the Prophet Muhammad. And one of the twelfth Imam's titles is *Nur-i Nabi*.

So in the case of Beloved Baba, he is the return of the *Rasul* and is also the *Saheb-e Zaman* in the traditional Shi'i sense. In Mani's *82 Family Letters* there is a wonderful story of an Imam (in this case a prayer leader, not a hereditary Spiritual Leader) in Tehran who dreamed of a house where he understood that the 12th Imam was living. One day he actually saw and recognized the house he had seen in his dream (the house of Afsandiar Vasali) and it turned out to be a house where Meher Baba meetings were convened and the Imam saw *Saheb-e Zaman* Avatar Meher Baba's photo.¹⁹ What is especially important to notice is that Mani draws equivalences between the titles *Saheb-e Zaman*, Avatar, and Imam Mehdi:

The following event happened in Iran. The 'peesh Imam' (Mohammedan priest who leads the prayers) in Tehran, had a dream in which a voice told him that the eagerly awaited *Imam Mehdi* (*the Saheb-e Zaman, or Avatar*) is now on earth, and he would find him in a certain house in Tehran. In his dream he was guided to this house which he saw clearly before him in vivid detail. In the morning the priest went in search of the house, found it and knocked. To the man who opened the door he said 'I have come to see Hazrat Saheb-e Zaman.' He was asked to enter; and when he related his dream to the householder (Asfandiar Vesali) and his wife, tears flowed down their cheeks for they were lovers of [Meher] Baba. Asfandiar Vesali came to see [Meher] Baba at Poona [now Pune] in 1963, and was one of the Meher Ashram boys at Meherabad 34 years ago. His house that the priest was guided to in the dream, serves [as] the Avatar Meher Baba Centre in Tehran where weekly meetings are held in [Meher] Baba's love.²⁰

So join me in celebrating and honoring this expression of praise for Meher Baba's station:

¹⁹ Mani Irani, *82 Family Letters*, (North Myrtle Beach, SC: Sheriar Press), p. 196.

²⁰ Mani S. Irani, *82 Family Letters: To the Western Family and Followers of Meher Baba*. (North Myrtle Beach: Sheriar Press, 1969), p. 196. [Letter written at Guruprasad, Poona, 17th June 1964] Italics are mine.

Jai Saheb-e Zaman Avatar Meher Baba,

H. Talat Halman

II. Postscript:

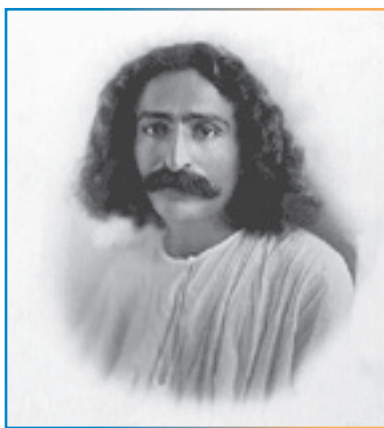
The concept Saheb-e Zaman has a rich history. In Twelver Shi'ism, the term is one of the titles of the 12th Imam, a Messianic figure, who when he returns will abrogate *shari'a* and foreground the unity of world religions. *Sahaba* means friend and *ṣuḥba* means companionship (this term is also used in Sufi teaching and is the root of the term for Meher Baba's gatherings *sahavas*). But *Ṣāḥib*, which can mean friend is also used in Sufism to refer to a spiritual master and while *ṣuḥba* is companionship, it also refers to the non-verbal transmission modality of the *murshid-murīd* relationship. *Ṣuḥba* is also a word used to describe "*satsang*" --- taking *darshan* from the master. The term *shaykh as-ṣuḥba* refers to (synonymously) *shaykh al-tarbiyya*, the training teacher (spiritual guide) as opposed to an academic instructing shaykh (*shaykh al-ta'lim*). But *Ṣāḥib az-Zamān* (the Master of the Age) for Ithna 'Ashari (12-er) Shi'a is a name of the 12th & Hidden Imam (*Imam al-Ghayb*). Belief in *Ṣāḥib az-Zamān* (the Master of the Age) is a tenant of Shi'a faith. In fact Mahmoud Ahmedinejad had his cabinet members sign a declaration that they recognized that ultimately they worked for the 12th Imam. *Ṣāḥib az-Zamān* (the Master of the Age) is a heavily loaded term because it has Messianic implications. In *God Speaks*, the glossary entry refers the reader to "Rasool," -- another clue that this kind of friend is not just a "buddy." Under "Rasool" we find "The Savior, the Christ, the Avatar." In chart VIII titled "The Ten Principle States of God," on p. 158 of "God Speaks," there is a comparative vocabulary list on the right hand that you have to unfold. At the bottom of that chart, in the bottom line, it gives three terms as synonyms: "Avatar, God-Man, *Saheb-e Zaman*." On the bottom of page 149, Meher Baba himself writes, "In living the life of God, both the *Sadguru* (or *Qutub*) and the Avatar (or the *Saheb-e Zaman* are equal in having the same experiences." Then in the "Supplement," Dr. 'Abdel Ghani re-iterates this synonymity on pages 242, 250, and 254.

III. A Note on *Saheb-e Waqt* & *Saheb-Hal*:

Everywhere I turn I see Sufi masters and Sufism scholars attest that *ha>l/ahwa>l* are transitory, and *maqa>m/maqa>ma>t* are, by contrast, fully established in a person's heart/mind/soul. But *S{a>h}ib-e Ha>l*, a *master* of states, would obviously have some capacity to "push the remote," and move from *ha>l* to *hal* at will. Similarly this would apply to the "Master of the Moment,"

Sahib-e Waqt. In "God Speaks," on the chart on p. 130 it shows "*Halat-e Muhammad* = *Vidnyan* = *Lahut* ("Allah-ness). These are God State II Realities. In the chart on p. 158 *vidnyan* = "Highest Divine Consciousness" = *'Alam-e Lahut* = *Ahadiyyat*. On the Diagram of "The States of God," the words "Highest Divine Consciousness" are encircled around State II (God in the "Beyond State: Attributeless Formless) Further *S{a>h}ib-e H{a>l}* would have some *s{a>h}ibiyyat* of those *h{a>l/ah}wa>l*. So for the *S{a>h}ib-e H{a>l}* (i.m.h.o) there is not the same transitoriness and fluctuation that plane-bound people at States (of God) V & VI

experience. In chart V on p. 130, *H{aqi>qat Muh}ammad* seems to be in State II (i.e. , *H{aqi>qat Muh}ammad = Vidnyan Bhumi* = 'Alam-e Hahut ("Realm of 'Hu'-ness"). In Lud Dimpfl's big fold-out chart in the back pocket of "God Speaks," *Muqa>m-e Muh}ammad* = Christhood & *H{a>let-e Muh}ammadi* (note: these are not the ordinary *ah}wa>l*, of everyday plane-bound saints but the *h}a>l* & *ah}wa>l* of Muh}ammad). , " *Muqa>m-e Muh}ammad* = Christhood & *H{a>let-e Muh}ammadi* are aligned with State VIII & State IX persons called variously as: *majzoob-i Ka>mil*, *majzoob-e sa>lik*, *salik majzoob*, (= *Brahmi Bhoots*), *fana>' ma' Baqa>'*, (= *turiya avastha*), *aza>d-e mutlaq* & *sa>lik-e ka>mil*, (these last 2 = *jivanmukta*). With respect to the last two we are referring to souls who embody God at the God State IX. Otherwise I think ordinary *h}a>ls* for ordinary Sufis are transient 1st-to-6th plane phenomena. And over-absorption in *h}a>l/ah}wa>l* is a distraction on the path. (Although merely passing through them without getting trapped by attraction or obsession is acknowledged in Sufi literature as *kashf/muka>shafa* ["unveiling"] and *musha>hada* ["witnessing"] and serve as signposts along the way. The problem of distraction, engrossment, and obsession with these plane states of *h}a>l*, resembles the problem of dropping acid: drugs give only a shadow of *h}a>l*, with no lasting experience, and even worse, no practice in "How to Love God."



Saheb-e Zaman Meher Baba





by Zachariah Ananda Gordon
Colorado, December 2011

I use a pen to paint a picture
Poetry is a sacred scripture
Art is life and mine are words
Nouns adjectives and verbs
With out my pen I lose my soul
with out a soul what is the goal?
My inner self is all that matters
The outer can be bruised and
battered
I've been a prisoner of my own
mind
I promised my self the last time
MY life is good
My life is Grand
I walk this earth cement to sand.



Birthday Message of Meher Baba • 1959

Every second in Eternity every one
of us is the same One indivisible
God who has no second. For Ages I
have been giving in Silence My Silent
Message of Love. You ask Me for a
message from My Silence—but silent
are the words of My Silence. Silent is
Love, and the lover loves My Silence,
and silently adores Me in My Silence.



LAP CAT

by Marla Faith

Your cat's favorite couch
is your lap
while you sit Zazen

Curl up in My lap
like that cat in yours



KHODAA...

from Simin Mohajerani

The word **Khodaa** in
Persian my native language
means God. Let's brake it
down: *Khod* means self,
and *aa* means come...
so, Khodaa = *come to
yourself...*
short and simple :)

Pleader Got His God Realization

A Shtick *

by Etzion Becker, Israel, February 2012

* Shtick is Yiddish word meaning a piece: a gag, a gimmick, a prank. Actually there is no accurate translation in English; the special 'juice' is not there. - Etzion

It seems that the past ten years I write such Baba skits, or Baba shticks, as I call them. Why I have been writing them, I can only guess that I do it in order to entertain my Beloved to lessen His infinite burden. Needles to say that entertaining such a Beloved is the most serious funny game, and making Him laugh is the highest achievement in the Universe; for me, at least, there is nothing else higher than this. Of course, all these stories are fictions, but when they cross my mind, they seem to be quite real. You may sometimes find these stories as funny, ridiculous, annoying, sarcastic, and even cynical; of course, I have never meant to harm the feelings of anyone, and by now, we learn not to get hurt by anything. It is being written in the Nonsense style, a plastic setting with no boundaries where such situations can take form. I trust you will find it entertaining.



Pleader got his God Realization and soared triumphantly to Heavens.

When he woke up, he found himself in a new dimension. It was a spiritual world, of course, nothing to do with the hard physical plane he had just escaped.

Two lustrous Beings welcomed him, emanating Divine Effulgence.

"We were sent to bring you to God," said the angels, as they must be.

Pleader, of course was overjoyed—at last his noble aspirations will be fulfilled!

"Angels! Of course!" He exclaimed with delight, "I am in Heaven! Praise Beloved Baba who kept His promise to me!"

Each angel held gently one arm of Pleader, and up they soared to God's Throne.

[As you well know, when you finally enter the spiritual world, even as God Realized, your wings are still soft and tender, and you should not use them right away—take heed. Also, remember, even as a new God, you are still in the novice state—on planet

earth you reached the top, but here you are at the bottom!]

When Pleader entered God's Court, he was taken aback by surprise. He, of course, expected all Bliss, endless Powers, Dazzling Lights, wonderful Celestial orchestras performing Divine music, dancing angels, etc. etc., but he found himself in a humble shabby office, quite ordinary in earthly terms. Clerks and secretaries were busy typing documents, telephones were ringing non-stop, fax machines spewed endless snakes of papers, people were

running back and forth, heavy folders in their hands—it felt more like a main Postal Office than God’s Court in Heaven. Pleader was stunned.

The angels brought him quickly to a small room, saluted before the Being who was reclining there behind a heavy desk, and exclaimed: “God, Pleader is attending as per your command.”

They bowed with reverence and wafted away.

Now Pleader was at a complete shock: God was dressed with worn-off jeans, and a khaki shirt. On His head was a British beret with the insignia of the 9th Scottish Division; He looked more like a Major in a tank brigade than God! Pleader’s bewilderment was so obvious, that God couldn’t restrain Himself and broke laughing heartily: “Why, what did you expect?!”

“Well! God must to be God! I read intently **God Speaks** and the visions of Prophet Daniel, where are the chariots, the Cherubim and the Seraphim, the Glory and splendor of Heaven?! Baba promised me God Realization, so where am I? You don’t seem to be Baba!”

“I am God”, assured him the God, “You read too much imaginary words. You are in the Court of God. Baba granted you God-Realization, and you were appointed to serve at My Court.”

“But where is Baba?” Pleader was totally confused.

“What was your request from Baba?”

“God Realization”.

“My files say that you have passed all the tests, so Baba granted you your wish.” God took a heavy folder titled: “Pleader”, and leafed through it, humming to Himself. “Even cobras couldn’t

deter you from your goal!”

“No”, muttered Pleader, “But where am I?”

“I am the God of this Universe, and it is your duty to serve this Universe under My command. Now you are also God amongst Gods. But still, the Hierarchy between the Gods continues indefinitely. There is no end for States of Consciousness, and you, my dear, just a beginner”.

Pleader was at a complete loss. This is not what he had expected. He thought that at least he would have his own Universe to run, or a little Solar system, or even one sad moon as a private property, but what is it, he is nobody, a mere green beginner?

The God smiled broadly again. He used to receive such ‘God Realized’ souls who came fresh from the Furnace of the Masters. His duty was to ‘break them’ into the Divine Command.

“Well,” said at last God, “Let’s see,” and He kept on leafing through the

Pleader file, “As you well know, planet Earth is very old and worn off, and we are working very hard to create new planet for the

continuation of the evolutionary process. We need a new DNA chain to be created for new species of rabbits. This is your assignment.”

Pleader was now at such a state that he couldn’t say a word. “DNA chain? What that means?”

God looked now quite puzzled: “I thought you are God Realized, and so say the Book. How come you don’t know such basics?”

“Baba never said a word to us about such things; why should I know and why should I care!?”

“You don’t know what is a DNA chain?!” God was now somewhat bewildered.

“No. What is it?”

“To which kind of school did you attend, and what Baba trained you?”

“Just to obey His Command, nothing else”.

“Baba didn’t teach you the Language?”

“What language? We spoke Marathi, Hindi and English. Some of us spoke Gujarati”.

“These are sounds of the human mind. It has nothing to do with the Language.”

“But what is this Language?”

“It is the Creation Sound.” God paused for a while.

“You know, I received quite a nice amount of God Realized souls during the last Advent, but alas, mostly useless for our work! In the past we would receive one or two God Realized souls during an Advent, but those where well qualified and knowledgeable! Now I have no choice but to send you to beginners’ class; till then, I quite don’t see what service you can render here”.

Pleader didn’t say a word for some time.

“A DNA chain is a condensed thought of a God.” God spoke at last. “He moulds with His Infinite Mind the elements, as you referred to them on Earth, or the building blocks of all things. The form is taking shape in His Mind, and when He is happy with His work, He sends this thought-form to earth, where it takes form in the flesh. Then He has to keep on working on that particular form till it reaches perfection. On Earth you call this process ‘evolution’.”

“And how do you create a DNA of a human being?”

“For this Seven Gods from seven Universes must join together and work as One God. Such an assignment one God cannot perform by Himself.”

Pleader was quiet for a while. “Seven Gods are required in order to create a body for a human being? What

Pleader was at a complete loss from all that he saw till now. At last he said “But where is Baba? When shall I see him?”

is so special with those humans?"

"In spite of the miserable spiritual state of humanity, a human being is the apex of the physical creation. We Gods must work together to create such a being. Actually what happens when we create a human being, is that the seven Gods are being fused as One, and together reach a complete new State, but this you cannot comprehend yet. And, unlike you humans, we work together always with perfect accord, something which you refuse to do."

God was somewhat cynical.

"But why a rabbit? Why not a tree, chicken or a snake?"

The God gave Pleader a very long look. *"Since you came direct from Beloved's Furnace, you were automatically promoted to the mammal section. Most of God Realized persons who come here start working on the mineral section, and those who graduated with top marks start with the vegetable section. You have earned a double score!"*

God hit a bell.

A stunning beautiful figure walked inside, carrying a tray with two cups of chai, cream, brown sugar and baked Moroccan tea biscuits.

"I didn't know that there are such gorgeous damsels in heaven!" Pleader managed to say something at last. God smiled. *"This is a she-angel, but nothing of what you might think of in your Earthly terms. By the way, do you recognize her?"*

Pleader examined the she-angel for a long time. *"No, I cannot recall."*

"This is the cobra which gave you your final test. As a token of appreciation she took now this form."

Pleader was at a complete loss from all that he saw till now. At last he said *"But where is Baba? When shall I see him?"*

God sighed. *"Come out with Me and look."*

He took Pleader by the hand out of His office; they walked to a porch out-

side the Court, and there God pointed upwards.

"Well?" said Pleader, since he didn't see Baba.

"What do you see?"

"I see endless pyramids standing on top of each other. What are these things?"

"These are the Universes".

"But in our schools they spoke about spirals and clusters of suns and planets; no pyramids."

"Yes, the physical universe, as you see it with gross eyes. Now you see the Spiritual Universes. See, I am stationed at the top of our Universe, and you are at the bot-

tom. You will have to keep on advancing till you will reach the post of The God of This Universe, then you will be at the top of our Universe-pyramid. When I'll move forward, I'll be at the bottom of the pyramid above us. This is the design of the Creation."

"But," Pleader was quite desperate, *"Where is Beloved Baba?!"*

The God sighed heavily—*"He is at the top of the first pyramid"*.

"So, how to reach Him?" Pleader was quite desperate. By now he lost all thoughts on God Realization. He regretted his fate.

"You will have to ascend from Universe to Universe, while moving on an endless chain, moving to the top of a pyramid, and then starting on a new one from the bottom, and so on. Actually, there is no such thing as 'first pyramid'—in our Language the word first doesn't exist, since in your language it denotes separation, but I have no way to explain it to you. You will find out on your onward journey."

"But how many of such Universes there are till the top?! When shall I reach the top and see Baba?!"

"There is no end actually to this."

You travel through Infinitude. We will never reach the Top. What is happening actually, is the more we advance the creation, the gap between us and the Divine Beloved is increasing! From Advent to Advent He has been raising the States of Consciousness for all the Gods—you don't think that His Advent is for you humans—it is mainly for us, the Gods; one percent for humanity and ninety nine percent for

us. Actually, during the last Advent, the Highest of the High taught us such lessons that we

all feel like beginners! So don't be so shocked when I tell you that you are a mere beginner; and as you saw the mandali running after Baba on earth, we Gods run after the Divine Beloved, and we will never reach Him!"

"So you never see Him?!"

"Yes, we do. Every Grand Cycle the Head-Gods of each Universe attend Mehera's birthday. With Her own hands she prepares a Celestial Cake for the Gods." And God's eyes were wet with sweet longings.

"I don't understand the deal I made with Baba! There is no sense to it!"

"What did you ask from Baba?"

"God Realization!" shouted Pleader —*"So here you are! I also asked for it, passed all the tests and received this state; I should have asked to be with Him always!"*





RECOGNIZING JESUS

from Cynthia Barrientos

Jai Beloved Meher Baba!

Yesterday we had friends over for the evening. Ten year old Aiden was looking at Baba's picture on the cover of *Meher Baba Calling*, which I keep on the counter for daily reading. "Who's that?" he asked.

Me: "Meher Baba."

A: "Meher Baba? Who's He?"

Me: He lived in India and helped people with their religions. Are you Christian?"

A: "Yes."

Me: "He helped Christians be better Christians and know God."

A: "Oh, He's like a little Jesus!" When I showed him another photo and he noted, "He looks like Jesus."

Me: "Yes. He is Jesus come again. Jesus comes again and again and this is Him."

A: "Cool." ... away he strolls to play chess with Lee.

In Baba's Christ Forms

~ Cynthia



INSCRIPTION for a GARDEN GATE

When he visited South Carolina in 1956, Beloved Baba stopped & read this poem carved in stone at the entrance to the Brookgreen Gardens.



*P*ause, friend, and read before
you enter here.

This vine-clad wall encloses
holy ground.

Herein a mellowed garden dreams
away the years,

Steeped in serene, sweet light
and muted sound.

Herein tranquility and peace abide,

For God walks here at cool of
evening-tide.

Pause, friend, and strip from
out your heart

All vanity, all bitterness, all hate;

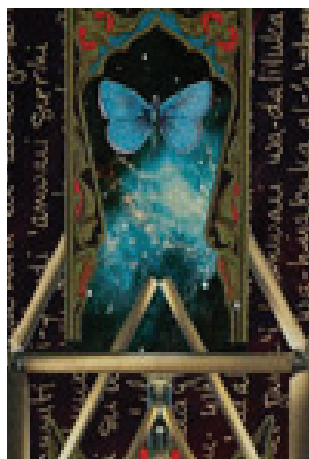
Quench, for this hour, the fever
of your fears.

Then, treading softly, pass
within this gate.

There, where the ancient trees wait,
hushed and dim,

May you find God, and walk
awhile with Him.

~ Pearl Council Hiatt



OM POINT FEATURED ARTIST



ELAINE CARTER resides in magical Boulder, Colorado, where she celebrates nature, music, yoga, art making, snowboarding, and all things inspiring. She currently receives insight and guidance on her spiritual path through studies with the Ascended Masters and Teachers of the Crystalline City (search Crystalline City on Facebook). Presently Elaine is successfully exploring the avenue of commissioned work. In this process, a piece of art is created with the client's keepsake photographs and paper memorabilia. These pieces and parts, combined with various mediums and collected images, are woven together to create the story conveyed through client/artist interview and Elaine's intuitive guidance. Inquiries about Elaine's artwork, commissions, mailing list subscriptions or other matters of the heart may be directed to altaredspace@gmail.com. Stay tuned as her website is currently under construction!





AN INTERVIEW

with ELAINE NAJMA CARTER

by Laurent Weichberger, March 2012, Boulder, Colorado

Laurent Weichberger (LW): I've just taken pictures of you with your beautiful artwork. You've got five pieces with you here today which I've got nice close-ups of, but maybe you can say a few words about each one of your pieces, starting with the two little square ones?



Elaine Najma Carter (ENC): Sure. Well, these two are "Journey Through Water, One and Two." And they came out of this summer's {sighs heavily}... I

would call it an Awakening experience, where I really started to understand the healing properties of water. Water is the source of life, the ultimate expression of love.



LW: Nice. Is that connected to Emoto's work? (For more on Dr. Masaru Emoto see http://en.wikipedia.org/wiki/Masaru_Emoto)

ENC: Yes, I found Emoto's work, I studied that. I was also swimming in a quiet nearby lake every day, and I

was first hand experiencing this very intimate relationship with water. I was going through a lot of necessary healing from some traumatic events that had happened in the winter.

LW: Okay.

ENC: And I was also stepping deeper into my mystical path, so I think all of those things coming together emitted these two pieces here. The one on the left being after the awakening experience. And the one on the right being kind of during the process. And I call it an awakening, because that is exactly what it was {laughs loudly}.

LW: And the "path" being Sufism, or how would you characterize your path?

ENC: Sufism, mixed with my own... universal guidance. But the foundation is Sufism, yeah.

LW: And then there is another one, to the right of that with three birds, can you speak about that one?

ENC: Yeah, that one is called "The Mitote" And its actually also related





to my journey through, or my walking through life, on this mystical path that I am on. This one has to do with the “nafs” or the ego, on the bottom. And the top would be the release from that, so the “fana.” The birds representing freedom, the grid representing the geometric connection (network) that creates the universe (and cosmos) and keeps us all together.

LW: Awesome. We’ve got two more. One looks somewhat whimsical in terms of its composition.



ENC: That one is “Act I, Scene 2” It’s based on the Creation Story, but with its own twist. It’s kind of a play, I don’t want to put too many words on it because it’s supposed to be up to interpretation for the viewer, honestly. It’s a pretty deep piece but I don’t necessarily want to get too far into it. I’d like to leave room for interpretation on this one.

LW: Okay. Then the last one, which happens to be my personal favorite, looks like a young woman at the bot-

tom and there is something going on up above.

ENC: Yeah, this one is about ... again it’s relating to my mystical path and the teachings that I bring from that. It’s about longing. Longing to be in the love. Longing to be... it was originally about a heart-break. But then it turned into a longing for God. A longing for Unity.

So you see that she is under the water, she’s in the nafs, her doubting negative voices. She’s in the “first station” but she contains the gold, inherently she contains the love, and in her heart, you can see it’s bursting open and then there’s above her, in the sky, there’s a falcon. And he is carrying what’s actually a cherry, but it is representative of the heart, representative of the unity.

And then on the top there’s also the patterns that reflect the sacred geometric composition of the universe, the fabric of the cosmos.

LW: So, it seems that sacred geometry is important to you? Like in this second piece here we see some triangles, and we see some pillars, and we see a door at the end, and we see many things including Sufi scripture of some type.

ENC: Yeah, that piece is... it’s about the journey, it’s about the journey to the light, to unification with the divine. Yes I like to talk about sacred geometrics in my work, although I don’t use them specifically as one would like draw them, because I am not very good at it {laughs at herself}. I need to practice more.

I like to find the patterns inherent in other things and use those other things to suggest, versus just hitting you over the head with it. And that piece has a lot of symbolism in it, yeah.

LW: I see the upward triangles and I think of the male, traditionally in the circles I’ve seen upward triangle is male, downward triangle is female. Pillars are obviously male.



ENC: Ummm-hmmm.

LW: Do you intentionally do that type of thing, or does it just sort of come forth?



ENC: Things just fall together often, some of it is intentional and then some of it is magic. I think that art is mostly magic, with some intent included. At least that's how I like to practice art. I like to practice it as a spiritual practice. This piece could be interpreted that way, although that was not my concept when creating it. But ultimately art is an intimate experience between the piece and the viewer. Their personal interpretations are always interesting to me, and most valuable. How it speaks to the viewer and opens their heart is most important.

The shapes at times are intentional but other times they are not. In that piece, it just came together that way, but it has a lot to do with where we are going as a consciousness as humans.

LW: Where are we going as a consciousness as humans?

ENC: Love. Unity. Truth. Going back to truth. At least I'd like to think that, but that's how I feel anyway.

LW: Can you speak more about truth from a Sufi perspective in your path? Isn't it "Al-Haqq"?

ENC: Al-Haqq. Yeah, it's hard to put it into words, I'm not so great at speaking {laughs} about it... I am better at writing about it, or drawing, or painting. It's the knowingness. It's the One. It's the unification with bliss, and the feeling of being at home—in all things, in all moments. {Birds can be heard singing in the background}. It's listening to the birds outside, and sitting in the sunshine.

LW: That's what we are doing right now.

ENC: It's being in the present, and soaking it up, and appreciating... it's appreciation, actually, I learned at one of the last retreats that I was at, that where there is appreciation there is truth. Where there is appreciation there is God.

If you are not appreciating, then you are clearly not in the love.

LW: Can you tell me more about this retreat, where did you go?

ENC: I have a Sufi community that I attend, or am a part of, in Pennsylvania. It's the Shadhiliyya Sufi Center East. It's at the International Farm of Peace, and it's an awesome place. *(For more information see: <http://www.suficentereast.org/>)*

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WHERE THE HELL I'M
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My best friends and family actually run the community sustainable agriculture program there, but then they have the retreat center as well, and people can go on these monthly retreats such as "[The Gardens of Truth](#)"

It's the class that they have every month, three or four days, and then they have "Sufi School" which is a week long event where our teacher comes and there's many-many classes that you can attend, and lots of good food, and beautiful people. And it's fun!

LW: And who is your teacher?

ENC: Sidi. You know I can't say his whole name {laughs loudly at herself}. (Sidi Muhammad Sa'id al-Jamal ar-Rifa'i as-Shadhili)

LW: And did you ever have a conversation with Sidi, or meet him personally one-on-one?

ENC: One time. Just once, I am relatively new to this path, it's only been about three years, and I fought kicking and screaming for the first two {more

laughter}. So, I am just now like actually claiming it as reality, I guess, if you will. So I just met him, in the Fall [of 2011].

LW: And would you be willing to share about—what you shared with me about with him?

ENC: Yeah, at the Khalwah (all night meditation) everyone pulls a number, and you're able to go up and ask him a question, and I wanted to know what my name ["Najma"] meant. And, so, after thinking that I missed my turn because I was out wandering around under the stars, doing my meditation, I finally fell into line and got to speak with him and he said, (her voice changes to mimic his forceful speaking style): "Najma? The Star. You are the light! You bring the light to the Earth. You bring the light to the people."

And, umm, I'm like—okay cool so like how do I do that? {laughing}. Which is hilarious to me because I realize that it's inherent in everything you do, when you get a Sufi name it is that you carry that quality with you—you are in the walking about that. He also said that—you know, the "Guiding Star."

I've always found it really funny that I'm the light and the guiding star when for the last couple of years I've been bumbling around and trying to figure out where the hell I'm going, {laughing at herself} Totally lost!

LW: {Laughing}

ENC: Completely lost, and I'm like—how am I the guiding star if I am completely lost? But that is part of the walking, and I think I am starting to figure that out now. Anyway, he said that I needed to take care of myself, take care of my body and he also told me that I bring the light through "sacrifice."

And I'm still trying to figure out what that means, because I don't think it's sacrifice through money. So, that's a question that I still have, what is that sacrifice?



LW: Okay.

ENC: Sacrifice has such a negative connotation, and I don't necessarily think it needs to. At least I hope not.

LW: In the piece with the falcons...

ENC: The Mitote. It's a Mayan reference, I believe, to the "muck" to the illusion we live in. (*For more on mitote see: www.merriam-webster.com/dictionary/mitote –LW*)

LW: You mentioned "nafs" on the bottom, which I understand to a limited degree (as ego). Can you speak more about "fana" on the top?

ENC: The unification of self with the One, the Source, with the death of the ego.

LW: Okay, so if you would contrast fana on top with the nafs on the bottom, how would you characterize the

struggle with nafs on the bottom?

ENC: {Laughs} Well, if you look really closely at that piece you can see there's a lot of faces in it, there's a lot of imagery, I actually used specific types of newspaper, with specific kinds of imagery, because I think it has an energetic presence, {she crosses her arms in front of her chest as she explains this} so the imagery is kind of dark and... it's about all the voices in your head that keep you from your truth,



that try to keep you down, that tell you—'you're not good enough, you're not smart enough, you're not strong enough, you're not sweet enough, or pretty enough. Or you're never gonna make it, you're never gonna do it, why are you so stupid?'

All those horrible voices that we listen to every day, every moment—that we work to clean so that we don't have to struggle with them any more.

LW: So, what is the positive message that you want to leave for our readers?

ENC: {She is thoughtful and quiet for a bit, then rubbing her mouth with her right hand continues}: Don't give up, keep walking, and learn to see the love in everything.

LW: Thank you, Najma.



REMEMBRANCE:

a JOURNAL ENTRY

by Elaine “Najma” Carter, January 26, 2012, 7:03 a.m.

IT IS SWEET & INNOCENT—WHITE, SOFT, and innocent—white, soft, and quiet in the world outside of my bedroom window. Slowly and carefully the final flakes of the storm make their way to their resting place. They have very limited time to sparkle before melting away in the coming sunlight.

The process... inevitable. Their fate... unavoidable. The time frame is unknown, and always fleeting. Life is so beautiful and simple when considering the Truth. The simple Truth. While it is intriguing to investigate the configuration of the Universe and the energetic shift necessary for individual and planetary healing, it is equally profound and vital to come back to Nature.

To simple Truth. Come back to the reality before us, and God's face in the beauty of Creation. In this space there is pure Joy; it is Love. Love is the essence of all Creation. It is the song inherent in all things, from tiny vibrating atoms to vast mountain ranges. By paying attention to nature we discover peace and trust in the process reflected to us in Gaia's symphony.

In this divine orchestra of existence, each of us is a snowflake. Each of us has a place and purpose in the bigger whole. And we are each unique, yet all the same. Working together we create a blanket of beauty and Love. Community. We have a short time to shine before our imminent evaporation back into the Source of Creation. We are part of the cycle, just like the water on our precious planet. It is humbling to come back to this Truth.

It is necessary. For as we forget our connection and our relationship to the Earth as her children, we separate ourselves from the joy that flows from simply existing, being present and being nature.

It is a dual existence, this human reality. Our evolution as a race hinges upon our ability to find balance between our spiritual essence and our animal form. It is through this dance that we recognize our connection to the One. We move in and out of the moments that define our reality, and in each moment we face a critical decision. We either choose to be present in our hearts with peaceful awareness, or to be victims to the relentless judgments and disruptive opinions of the mind.

In choosing to be present and aware we move into our hearts and release ourselves back into the Truth. Being conscious of this choice is just the beginning. Many people speak of this concept, read the self-help books and wax philosophical about “spirituality.”

While study is part and parcel of the ever-expanding journey of awakening, one must embody this choice, over and over again, through intention and action. This is an agreement between the heart and the mind, to work together instead of separately. We surrender control and attachment for acceptance and gratitude for what is. This shift requires constant practice supported by non-judgment, compassion, and mercy. We are like infants learning to walk. We inherently know how, we just need



practice and encouragement to keep trying.

Our egoic mind is working all the time to separate us from our Truth and inner peace. It can be subtle or it can be very intense. It comes as

an undercurrent of judgment, defeat, comparison, unworthiness, lack and fear in our thoughts. It brings us down by deadening our energy, keeping us trapped in the confining space of negativity and limitation.

The key to diffusing the sabotaging mind is to detach from it. While it may sound like our voice and our thoughts, it is saying things to derail us. These judgments tear us from our hearts, which vibrates with the resonant frequency of Love. Once we are able to witness these thoughts as separate from our true nature, the real secret is finding compassion for ourselves. Have mercy for the poor mind that has no other way to get attention other than to bully us and keep us spinning, like hamsters in a wheel.

Most likely these negative thoughts are tied very closely to a memory that caused us pain and trauma. Even if the event was small, the impact on our heart is huge. The egoic mind acts as a guard, dutifully protecting us from the scary world. We must reassure this guard that all is well because we are supported by the Universe. The guard's job is done now and it is welcome to relax and enjoy the show. We often identify with the egoic mind as our true self. This is a lie. Living this lie was the old way. We are growing

into a state of Trust and Love. This is the New Way. This is the world of possibility and freedom. Finding humor and forgiveness for our negative thoughts is possible once we fully embody Trust in the Universe. Our fear of these thoughts is what feeds them. This awareness will inevitably lead to release from the control of the negative mind.

We must consciously move our minds into our hearts, as this is their proper home. As we engage in this practice, we begin to live from a place of self-acceptance and self-love, gaining freedom from fear and the need to control. We understand the

key is Trust. All things are provided as needed. As we make this shift, a reality of infinite possibility opens up.

Each of us possesses the inherent light that creates and connects all of the Cosmos: Love. Our birthright is the state of Grace, Unity, & Truth. We are born to manifest abundance and play in our lives, just as trees grow delicious fruits, birds enjoy flight and song, and flowers open up to absorb the warm sun. All elements of Earth, including humans, exist to sing praise to this Love. There is no separation between us and Creation. We are water.

We are the oceans. We are the stars, the moon, plants, sunlight and

animals. We belong and are welcome to live in the flow of Nature. We can live with Joy and divine purpose, continually growing and sharing the Love in our hearts with the world. We feel ourselves as part of the whole, a delicately woven diamond in the shimmering fabric of the infinite Universal matrix.

Each of us is an angelic snowflake, a unique mandala of intricate energies made of Love, fitting perfectly into the blanket of snow exactly where we land. This is the Remembrance that will take us Home.



A Home Inside

by Anne Weichberger



A home inside....
Oh, Baba you have shown me the blueprint
As I build
a home in my heart
designed for you
your grace and love
keep open the garden gates
your truth and honesty
allow more and more and still yet more
love seeds to grow and flourish here

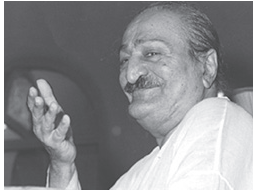
Oh, Baba, you have shown me the blueprint

The garden first, then
compassion, forgiveness, and truth.



by Zachariah Ananda Gordon
Boulder, Colorado, December 2011

The smell of salt is in the air
The ocean gives a mothers care
Waves crash and roll on in
I dive into a wave to cleanse my soul
To be so pure that is the goal
Never have I felt such peace
The ocean calms me and is my teacher
I love its touch I need its features
The tide is high
The tide is low
This is happiness that's why I glow.



“Have hope. I have come to help you in surrendering yourselves to the Cause of God and in accepting His grace of Love and Truth. I have come to help you in winning the one victory of all victories—to win yourself.”

~ Avatar Meher Baba ~



Baba's LIGHT Delivery in a Word Capsule



by Soleil Brigham with Laurent, Flagstaff, Arizona, August 2012

Through a couple of Baba's closest disciples (Don Stevens and Eruch) humanity has been given the knowledge^[1] of Baba's Light delivery in a Word capsule, a gift of the Master's Grace spiritually akin to the impact of an atomic bomb. Baba communicated that he has attached spiritual energy to his words, that when read, are like mushrooming explosions that are “of enormous importance to the spiritual on-going” within the soul of an individual. So perhaps if we were to presuppose that the energy in each “Word-bomb” is Omniscient (all knowing and all wise, the Divine Mind that has supreme intelligence) then we can imagine this Power might have an adaptogenic effect upon the individual receiving and absorbing Baba's Voice. The definition of the word “adaptogenic” (adj) is: generating a substance that balances the body, particularly when the body is under stress, by either stimulating or relaxing^[2]

His words would therefore be uniquely expanding, healing, cleansing or enlightening, adapting with its innate Intelligence to one's specific needs or deficiencies. Baba's spiritual energy might ripple out destroying, replacing, growing with its Light.

When received by an individual the “Light-bombs” would morph themselves through their own natural intelligence finding their place within the spiritual mind-body, the soul and its dimensions, based upon the essential needs of the individual. All of this happens far beyond the finite mind's knowing. We can only conjecture as to what the spiritual energy might be doing but here are some options based on what Baba has said:

- It might bring about the maturation of the individual's spiritual involution.
- It could efface sanskaras and karma.
- It could strengthen the resolve, will and endurance of the aspirant pertaining to spiritual matters.
- Increase the capacity to hold more Light.
- Release fears or tendencies toward negativity and replace with Love.
- Or even increase the intelligence as it relates to spiritual wisdom.

So, in other words, each person would absorb, according to their capacity, some amount of the spiritual energy, as if the total amount of available energy is way beyond what most people could absorb (at one time). This energy will be invaluable to a person's spiritual progress, although the particulars of this spiritual gift may remain a mystery.

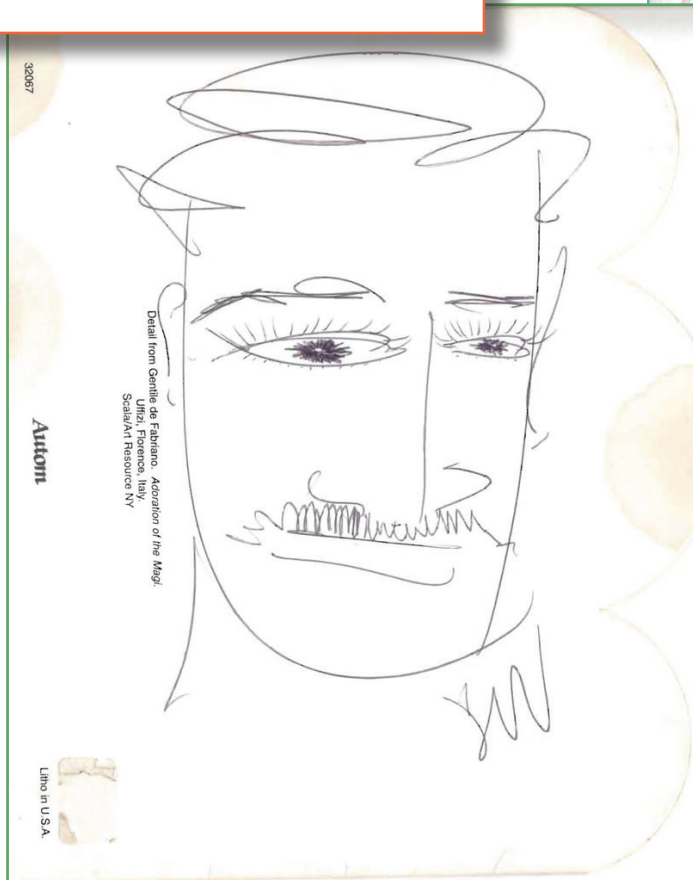
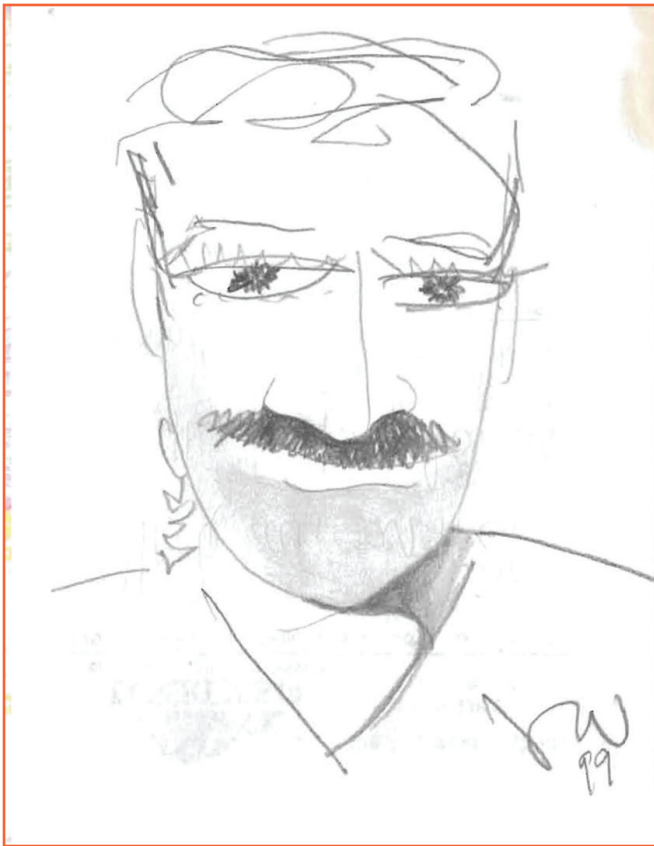
Notes:

1. See Meher Baba's Word and His Three Bridges, by Don E. Stevens with Norah Moore and Laurent Weichberger (London: Companion Books, 2003), electronic PDF p. 79.
2. See www.medical-dictionary.thefreedictionary.com/adaptogenic



Contributing author, Soleil Brigham





OMॐPOINT



Over the years, my dear friend Laurent has sent me many letters. Often on the back, he would include a delightful sketch of his Beloved Baba. Included is a sample of some of these precious drawings.

Jai Baba, Alison