

## Return To Eden

Preface: My interpretation of Eden is a permacultured garden built by humans on Earth, where the environment conducive for divine contemplation, revelation, communion with God, and ascension is focused upon. A place where the mention of God is made and His name Glorified. None else except free-will to live in God and to see God in everything that is manifest is welcome in Eden. Many gardens may be spread across Earth's surface, created and maintained as temples to connect us with The Sustainer. One comes to Eden to focus on Revelation and light up the world. In the Garden of Eden the individual experiences *fanaa*.

We are all personally responsible for the state of planet Earth. We all co-create which forces we choose to promulgate and when to take action. Free-will has been bestowed upon humanity, a distinct gift from other carbon-based life forms. What, as a collective, as a group, as an individual do we elect to breathe life into or to draw our attention from? What do we seek to attain through earthly life? Deathbirth or ascension? In Arabic there is a Sufi term called *fanaa*; meaning "to die before one dies". At this time we are being called on to grow immensely, to expand exponentially, to make an opening for the energies passing through. Like a mother giving birth, there are moments when it seems impossible for that much life and power to pass through such a small opening, much like the energies through our individual bodies, yet babies are born everyday.

Raising up the word of God and spreading sacred verses, syllables, and songs abroad, while believing in the capacity of all created things and their potentialities to be in communion with The Most High prepares the soil for Eden. If we prescribe to the truth that like produces like, than in order to nurture Eden we must abstain from practices which eclipse the soul and choose the glorification of God moment by moment. In English we typically greet each other with "hello/hi", Arabic speakers ask for peace to be upon whomever they come in contact with or recognize the other(s) with a phrase translating to "God the All Glorious" or "God is Great"(er than anything you can name). The energy surrounding the Arabic version puts the speaker into a space of recognition of the One from which all emanates and serves as a reminder of the impermanent life on Earth; promoting contemplation on the God within all. The Fire of Eden is kindled by those who refute what is vain and false, those who have no desire in their heart except God's desire. Let us formulate speech so that all we say to ourselves and others becomes a reminder of God; this is to actively participate in the building of Eden.

Walking on the path of service to God through a Sufi vernacular may transport an individual's consciousness to a more receptive and clear state. This is due to the fact that the Arabic language was the avenue for multiple Divine Revelations and the language has remained unchanged over centuries, thus, preserving the potency of the original rhythm and utterances. This connection to an older age allows the seeker to access sound keys of ancient days. "When the qualities of the Ancient Days stood revealed, then the qualities of earthly things did Moses burn away" Rumi The Mathnavi. To know the essences and attributes of God they must be experienced, and through recitation of God's names this may be achieved. When we recite these names we become intermediaries through whom the Truth is recognized, like mirrors: as long as we reflect the Truth, we are a source of spiritual influence; but if we turn away from God, we lose that power. The purification of our hearts, minds, and bodies so that we may act as living mirrors of the Kingdom of God is of utmost importance. Wandering through worries, stresses, and anxieties dilutes our power and is a form of being led astray. It is essential that we purify the mirrors of our hearts so that we may

reflect the truth of God enshrined within. We are all mirrors of Divine attributes, uttering with Pure mind these names of God calls them from the Company on High into our world. It is a birthright to be a channel of the Divine Will.

To become a pure mirror in the service of God may require going within to touch our inner demons and exploring the underworlds of reality (which can be scary). Do not harbor fear, for there is as many paths to God as there are souls on Earth. Dance, or movement, and rhythm, or oscillation between silence and sound in a select pattern may also lead to the attainment of *fanaa*. Rhythmic recitation of names and chanting of religious poetry is known as *hadra*; in English “presence”. This is a facet of *dhikr* (remembrance of God) exemplified by the whirling dervishes. The whirling dervish ceremony begins with praise to The Most Exalted, followed by a free rhythm on a flute representing our separation from God. Next, there is an acknowledgement of the Divine breath which has been breathed into all of us and the whirling begins. The dervishes are representative of the moon spinning on the outside of the Sheikh who represents the sun. Within the dance is representation of the spiritual journey that every believer goes through. The first is representative of recognition of God, the second is recognition of the existence in his unity, the third represents the ecstasy one experiences with total surrender and the fourth, where the Sheikh joins in the dance, is symbolic of peace of the heart due to Divine unity. Symbolic dances of praise, performed in Eden especially, may serve as a vortex of energy lifting up the recognition that there is no God but One.

The return of Divine essences and attributes can be made manifest through our work with Earth and Sky. Unity with our relations on earth and with worlds beyond may help us to exalt Eden. In the building of the Garden of Eden we all look to the sky and earth for guidance and understanding on how to arrange the material things of this world. Working with the earth in her natural cycles to create a pathway for the ascent of the soul from its lowest state of preoccupation with the things of the world, to its highest state where the human qualities are effaced and only the divine attributes are manifest in the individual. In the Garden of Eden bodily stages pass away with the manifestation of the Word of God. Through continual recitation of Divine names in correlation with closeness to the elements of fire, air, water, and earth in and outside of the body; a transformation occurs where bodily things are overthrown and dominion belongs to the things of the spirit. *La ilaha ila Allah*.