



Reminiscences
from
The North Sea

BY RESIDENTS OF ADWAITHA HERMITAGE

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Adwaitha Hermitage
Bellevue, WA

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Credits

FAMILY: Sathya Sai Baba, Bharadwaja, Isa (Jesus), Abraham, Moses, Elijah, Jeremiah, Paul, Jerome, Francis, Clare, Mary, Jerome, Douglas MacArthur and Francesca Graham, Kevin Sven Berg and Dianne Onstad, Bill Paddock, Lori Hall and Mackie, Paul Tillich, Teilhard de Chardin, Douglas MacArthur, Lucie Benveniste Kavesh, Robert and Janice Hedin, Lucius H. Biglow.

ANCESTORS: Pythagoras, Euclid, Archimedes, Augustine, Benedict, Moses Ben Maimon, Dominic, Ignatius, Xavier, Theresa, John Huss, Calvin, Luther, Paracelsus, Zinzendorf, Johnathan Edwards, Longfellow, Tesla, Glenn Gould, Kandinsky, Karl Richter, O'Keeffe, von Karajan, Blake Edwards, Peter Sellers, Niebuhr, Heschel, Bonhoeffer, Cage, Lee, Thomas Jonathan Jackson, Cartier-Bresson, de Santis, Secretariat.

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Acharya's Hermitage
November 13, 1993

The Great Ones Take Birth in Unusual Circumstances

PICTURE 109: JESUS IN SWADDLING CLOTHES

The Great Ones come alone and go alone.

Both their coming and their going are accompanied by extraordinary natural phenomena. The Universe pays homage!

Almost always, Great Ones take birth in circumstances that are unpretentious compared to ordinary notions of how these things should happen. 'Scandalous' would not be an inappropriate description



Jesus is one of the Great Ones.

His parents were traveling. They had gotten shelter for the night when the pangs of birth commenced. Joseph went out into the road to get help. But then he heard the child's cry.

At his birth and for many years thereafter, neither Joseph, Mary nor Jesus was aware of Jesus' nature and destiny. To himself and to others, Jesus was an ordinary mortal.

Do you ever hope that everything will go right, for a change? ... that what is supposed to get done gets done? ... that people will make good decisions that everybody likes because they are good? Have you ever experienced things going right, getting well done? Have you ever felt the exhilaration of hearing good decisions that are universally admired because they are good?

Well, this is how the Universe feels when Great Personages take birth:

At last!
The Truth will be told
and will out!

The good will be protected
and the wicked punished.

Truth, Righteousness, Peace and Love
will be established upon the earth!

The birth of Great Ones makes the Universe supremely happy, fairly leaping with joy and singing, Glory to God in the Highest!

Each of us takes birth in order to undergo two or three significant experiences. Just so, the Universe hosts four or five significant events in an epoch of many thousand years. These are the Careers of Great Personages and, *par excellence*, of Avatars.

Great Personages are spiritual aspirants of high evolution Who are sent on specific salvic missions. For example: Moses, Buddha, Jesus, Mohammed, Thyagaraja, Nanak. Avatars are Incarnations of the Godhead. For example: Rama, Parasurama, Krishna, Balarama, Sai Baba of Shirdi and Sathya Sai Baba.

Incarnations of the Godhead occur only in Bharat (India), the spiritual center of our planet.

History is the lives of Saints and Sages.

Acharya's Hermitage
April 1992

Water Cleans, but the Hand of a Living Master is Primary

PICTURE 110: JESUS IS BAPTIZED

The rite of Baptism occurs in several religions, not just in Christianity. Always, it means the same thing.

What does it mean? It means rebirth, being born again, taking birth another time, in another context.

Baptism occurs with water. The significance is that life comes from the sea, from the element Water. Liquid is the womb of existence.

Baptism means that life is starting again 'but in a new context. Natural birth is not enough: spiritual birth is necessary in order for life to reach its Goal.



Like natural birth, spiritual birth occurs in the medium of water, the sea. But unlike natural birth, spiritual birth is mediated by a preceptor, a living master of spiritual discipline. Spiritual birth is more auspicious than natural birth, which is itself auspicious.

Often, persons say that baptism is a washing clean from sin and that the pouring of water symbolizes this cleansing. This is not true.

The candidate for baptism is cleansed from sin by the Preceptor as a condition of baptism, not as an effect of it. Baptism cannot occur until the candidate's sins are purged.

God is Purity that impurity cannot approach.

The purging is accomplished as a *coup d'oeil* by the Preceptor's Grace. Immediately the candidate enters the Preceptor's Presence, their sins are forgiven, those of the past, the present and the future. This is an effect of the Preceptor's nature upon all beings who venture into his or her Presence. It is the condition of baptism, not an effect of it.

Baptism is rebirth in sinlessness via liquid, the ocean, the primal matrix of life.

Jesus underwent baptism as initiation in spiritual pilgrimage. It occurred early in His Career, not late. He did not undergo it in order to purge sins.

John the Baptist was a familiar figure of Semitic monasticism. He appears in the lineage of Elijah, Amos and Jeremiah. This is the same lineage which produced Moses, Paul and Jerome.

Abraitha Hermitage
April 1992

Jesus is Safe Company, She is the Consort

PICTURE 111: MARY MAGDALENE ADORES JESUS

Here is a man in whose presence honest women feel safe. Here is a woman in whose presence honest men feel safe.

Honest people are guileless. They expect people to be honest and guileless. Their experience, however, is that few people are honest and guileless. And because they are guileless, they feel unsafe in the presence of most people, most of whom are deceitful, because they feel they can be blind-sided by these people, as indeed they can be.

Guileless persons feel safe in the presence of guileless persons, and since there are few such living, guileless persons treasure those they meet. A person in whose presence one feels safe is Divine Presence.



Deceitful persons cannot feel safe in any presence.

The relationship between Jesus and Mary Magdalene is treasured by humanity because it illustrates the rare condition of absolute safety, the condition even deceitful persons wish they could have.

The company of the Blessed cannot be purchased. Like peace itself, safe company is earned. It cannot be gifted. Those who have it have 'inherited the earth.'

Safe company is a result of countless careers of *sadhana* (spiritual discipline). Those who have it -- adepts -- have been diligently earning that good fortune for millennia.

Safe company is recognized by such adepts, only. Most individuals cannot recognize safe company even when they are standing next to it. This astonishing phenomenon is observed by persons who are themselves safe company.

How many people actually recognized Jesus for Who He was? How many Mary Magdalene? In each case, a mere handful. Of course, such numbers Divinity accounts sufficient.

Until a personality is seasoned by countless careers of *sadhana*, it cannot get the Bliss of safe company.

Mary Magdalene is the Queen of Heaven, the Consort of the Male Principle. Mary Magdalene is the Divine Mother in Christian religion.

Mary Jesus' mother is Queen of Heaven and Mother in the clerical tradition, but she was not either of these in the event. Mary Magdalene was.

Clergy foist on lay people as religiosity incubitical and succubitical fetishes to which they are prone. Infatuation in the clerical tradition with Mary Jesus' mother is such a thing. Homosexual qualities and persons abet the activity.

Many writers have heaped up a mess which is called Tradition but which is really clerical tradition. Often, clerical tradition has the quality of tendention. Fabrications of both speech and event are common, and frequently, these contemn facts and principles. For example:

Jesus as the Second Person of the Trinity,
'the priestly discourses of Christ' (Fourth Gospel),
and modernly, eisegesis masked as 'advanced
understanding.'

Incarnations of the Divine Personality occur with different intensities, ranging from partial to full. The Incarnation of Christ or Jesus is in the middle of the scale, of middling intensity.

However, all Incarnations occur with the Inseparable Other, the Female Principle, attending. She is in the story, often leading it, sometimes Herself having taken multiple form. The Incarnation which is Jesus, the Christ, has Mary Magdalene as the Divine Energy (Feminine Principle).

Really, the Incarnation is both Personalities together, Each Consort to the Other. God is One.

The relationship between Consorts that are an Incarnation varies by time and circumstance. Abraham and Sarah were husband and wife. Benedict and Scholastica were brother and sister. Monica and Augustine were mother and son. Jerome and Paula were adult acquaintances. Francis and Clare were transpersonal lovers. Teresa and John were co-workers. St. Paul was married.

Sometimes both Consorts incarnate with just one Form. God is not bound by precedents. As Poet and Artist, He establishes precedents that others (copyists) must observe while He Himself is beholden to none.

The Male and Female Principles incarnate simultaneously. She is illusion He puts on in order to enact the Eternal Duet.

Incarnations of God are the ultimate safe company. But most individuals who experience Them do not experience Them as safe company. The experience they get is terror and rage. This is a profound irony that only adepts and, of course, Incarnations can fathom.

Mary Magdalene is the Incarnation of the Feminine Aspect of Divinity. She is Hosea's wife. She is 'Jerusalem the Bride of *YHWH*.' She was Jesus' Consort and He Hers.

Chastity is a mental thing, not a physical one. Celibacy is a spiritual phenomenon, not a physical one.

Chastity is single-pointed attention bound to the Consort or spouse. Celibacy is faithfulness (mono-gamy) to the Consort or spouse.

Sage and Consort, husband and wife may have children by what appear to be ordinary means and maintain celibacy. Of course, with such persons, nothing is ordinary.

The principle is that between certain persons, even ordinary activities are subsumed in prevailing Holiness.

Virginity, too, is kept and even retrieved by such persons.

Adwaita Hermitage
April 1992

Many Arms for Many Children

PICTURE 112: JESUS BLESSES THE CHILDREN

Why does God have many Arms?

Because there are many children
for Him to hug.

Mother has an Arm for every child.

God is the Embodiment of Love.

**Jesus is an aspect of Shiva, Who
is shown with four Arms.**



The picture is drawn so as to include Christians
in world/universal iconography.

**Children can see the Arms and know
there's room for them in Jesus' Lap.**

They read Him as safe company.

Saravitha Cermitage
April 1992

Jesus is Master of the Elements, Especially Water (Hunger)

PICTURE 113: JESUS WALKS ON WATER

Along with the story of His resurrection from death, the story of Jesus' walking on water is the least believed of all the stories about him. A search far and wide for someone who believes this story on its face almost always will be fruitless. Almost no one believes it.

In fact, the story of Jesus' walking on water is almost universally taken for a primal representation of all in religious tales that is allegedly pious but actually untrue. And the question is: why should we take as pious what is not true?



Walking on water, yet! Why indeed?!

Think back to all the dissembling sermons you have heard -- embarrassed, patronizing clerics trying to excuse the credulity of our forebears: honored but petulant children. Contemptuous pundits is the reality, of course.

Again, think of all the C. S. Lewis-type, arrogant, sweet reasonableness you have heard -- arguing that the essential preposterousness of the scene masks a true rationality which is its essence. The arguer doesn't believe a word of it, of course. Their intent is to impress with their cleverness.

Walking on water, yet!

Think back to all the orators you have heard -- demanding fanatical belief in the story, on its face, as evidence of induction into the company of the elect. Of course, both orators and auditors are just putting on a performance. They don't believe it either. Their interest is in foreplay, a respectable come-on.

Walking on water, yet!

The story strikes a chord. It pulls a resonating string in the human soul. Occasion for dissembling, remonstrating and posturing, the story is most often taken for nonsense having some hidden but unimportant meaning.

Now, probably you expect me to lean forward at this point and say with an earnest smile, 'But it's true.'

Well, think about it. It is true.

Water is the fourth of five Elemental Principles: Ether, Air, Fire, Water, Earth. Accurate anthropology begins with understanding these Principles and seeing their order of emanation.

An aspirant once asked, 'Is creation just illusion?' The answer was, 'No. Taking it as creation is the illusion.'

The Absolute cannot be described because it has no qualities by means of which it can be described. When the Absolute in this sense is meant, It is called Brahman. When the Absolute is described, It is described as 'One without a second.' When the Absolute in this sense is meant, It is called *Atma*.

God is *Atma* enveloped in qualities.

A perturbation of ego in the Nameless, Formless, Quality-less Absolute produced qualities. These qualities aggregated as a Person, the Cosmic Person.

From a perturbation of ego in the Nameless, Formless, Quality-less Absolute, the Cosmic Person (God) is 'born,' Self-made from Self for Self, to Self.

God said, 'I am One. I will to be many.'

From *Atma* emanates the Inner Principle of Duality: Male and Female, Cosmos and Effort, Structure and Power, Positive and Negative. This is an inner principle -- a latency, not a patency -- and it is singular, not plural. Plurality is always illusion.

Next, the Elemental Principle Ether emanates from the Inner Principle of Duality. Then that of Air from Ether, Fire from Air, Water from Fire and Earth from Water.

The structure is integral as a system of emanations.

In addition, there are three logical types:

- 1. *Atma***
- 2. Inner Principle of Duality**
- 3. Elemental Principles**

And this: these logical types are the primal qualities,

1. **Non-Dualism (Calm),**
2. **Qualified Non-Dualism (Activity)**
3. **Dualism (Inertia).**

And this: Ether is an Elemental Principle, of the logical type, Dualism, not Spirit, of the logical type, Non-Dualism. This sentence is a reprimand to 'New Age'-ers, Self-Realization-Fellowship-ers, Theosophists, Transcendentalists, Freemasons, Chinese, Platonists, witches and most Alchemists.

The five Elemental Principles are responsible for the five subtleties (Sound, Touch, Sight, Taste, Smell) and for the five senses of action (Hearing, Feeling, Seeing, Tasting, Smelling). Ether is responsible for Sound and Hearing. Air is responsible for Touch and Feeling. Fire is responsible for Sight and Seeing. Water is responsible for Taste and Tasting. Earth is responsible for Smell and Smelling.

The simplicity of the system (actual anthropology) may be grasped from an examination of its order of subtleties. Subtlety is a measure of the number of qualities a thing has. A thing which has few qualities is subtle. A thing which has many qualities is gross. Subtlety is not a measure of weight. It is a measure of the number of qualities.

So let us examine the system by examining its order of subtleties.

Ether is the most subtle Elemental Principle. It has the least number of qualities, for, it is heard but not felt, seen, tasted or smelled.

Air is the next most subtle Elemental. It is heard and felt but not seen, tasted or smelled.

Fire is next. It is heard, felt and seen but not tasted or smelled.

Then Water, which is heard, felt, seen and tasted but not smelled.

Finally, Earth is the least subtle, the most gross Elemental Principle. It has the most number of qualities, for, it is heard, felt, seen, tasted and smelled.

All five Elementals are patent in Earth, making it the most gross. Four Elementals are patent in Water. Three are patent in Fire. Two are patent in Air. And only one Elemental is patent in Ether, namely, Itself. Ether, therefore, is the most subtle Elemental Principle. It contains all the others latently, but only Itself patently.

For this reason, Ether is highly regarded in spiritual discipline. It is the *Pranava, OM*. But Ether is always an Elemental, from the realm of Dualism. It is not a non-dualistic

principle, and so the reprimand, above, is necessary for and should be accepted by those whose foot it fits.

The Universe is combinations and permutations of the five Elemental Principles. These define atomic particles. (Isn't 'atomic particles' an amusing redundancy?)

The phenomenon responsible for the Universe's etymology is that called emanation. Pythagoreans, Neo-Platonists, German Idealists and Paul Tillich are correct regarding this particular.

The phenomenon responsible for the Universe's operation is that called polymerization. Pierre Teilhard de Chardin and, by implication, R. Buckminster Fuller are correct regarding this particular.

Jesus possessed certain powers that are associated with Divinity. He had these (1) as reward for *yogic* attainment during previous births (*yoga* means 'unity') and (2) as equipment assigned for use during the Career on which He was sent -- the present birth.

Walking on water is not necessarily an extraordinary phenomenon. An ant may be awed by a bird's flight and a fish's swim, but will this be realistic? Should the ant call the bird a miracle-worker or the fish a wonderment? Certainly not. These evaluations would result from parochial perspective. They do not reflect the truth.

Bird and fish are at home in their contexts as ant is in its. The contexts are incomparable. To evaluate one by the perspective of another is not a sensible thing to do. In fact, it is foolish.

Just so, ordinary humanity cannot evaluate Divine powers because it has no standard of reference for doing so. Should its own perspective be accounted worthy of the task? Who would say so?

A point of view is useful and, if integritous, praise-worthy within its own terms. Beyond its own terms, a point of view is surd. This is why there should be no insistence on a point of view.

Is there a point of view which encompasses integrally all others? Yes, there is, and it should be sought because it is the *Pearl of Great Price*, the *Philosopher's Stone*, the one thing which, when known, all else is known. But even the overview is not insisted upon by those who have it, or better, are it.

Could Jesus walk on water? Who's to say? Did Jesus walk on water? Did He not?

Jesus had powers that are associated with Divinity.

Is anything impossible for God? Did Jesus have the quality of omnipotence? Can a person have powers associated with Divinity but not have the quality of omnipotence?

Jesus had powers that are associated with Divinity. He had these (1) as reward for *yogic* attainment during previous births (*yoga* means 'unity') and (2) as equipment assigned for use during the Career on which He was sent -- the present birth.

Jesus possessed certain powers that are associated with Divinity. He had command of the Elemental, Water, of the subtlety, Taste, and of the sense of action, Tasting. He was not jerked about by His palate. He had control of His appetite. He did not worship His belly. He was Lord of the basis of Life, which is, Food.

Jesus took birth at Beth-Lehem, which means, House of Bread, or, Place of Food. Food is Grace. In Sanskrit, the word for Grace is a compound, *Annugraha*, which means Home-maker (*graha*) by virtue of gifting Food (*anna*). *Annugraha* means Bethlehem. Jesus is Grace.

Graham means Home-maker. Celtic is derived from Sanskrit.

Jesus commanded Grace. What He desired had to occur because He was free of attachment to the belly. His impartiality was the power He possessed that enabled Him to call worlds into being. His lack of tendention was the force that drew people to Him and convinced them that He was Divine. He was not a slave nor even an acolyte of appetite.

Jesus conquered want. He was Lord of Food, Lord of Life. He controlled the floodgates of Grace, the distribution of Food. His power was in a not having. He did not have attachment to the pangs of hunger. He was not burned by the fire of appetite. He conquered want.

All of His life, Jesus was very poor.

This is the inner meaning of Jesus' coming to His followers over water. His action meant:

'I am Grace.

I am Food.

I am Who you need.

I control your Destiny.

I am able to help you

Trust me ...

Abraham Lincoln
April 1862

...

...

...

...

...

Discussion of Jesus as Ruler, not Priest

PICTURE 114: JESUS CLEANS UP THE TEMPLE

When there is a disturbance, a police officer is sent to calm it. When there is a demonstration, a police captain is required. A riot has to be handled by a Chief of Police. But when there is a mutiny, the Inspector General will come in person to restore order.

The severity of the disorder is matched by a plenitude of authority sufficient to eliminate it. Peace is the condition of life, not its goal.

First Century Mediterranean society was a riot. It required the presence of a Chief of Police. The Chief of Police Who was sent in was named Isa. The Latinized version of his name is *Jesus*.



Our situation today is much worse than that of First Century Mediterranean society. More than a riot, a mutiny is afoot. The Inspector General, Himself, is needed on the scene. The strongest possible medicine is indicated.

The Inspector General is the Avatar of the Lord, the Plenary (*Parousia*) Incarnation of the Godhead. (*Avatar* means, 'He Who comes,' 'He Who descends.')

He has come before, notably as the Rama and Krishna *Avatars*. This time, the Inspector General has resolved upon a series of three Incarnations, the *Sai Avatars*, Whose Careers span the 19th, 20th and 21st Centuries.

The first of the series, Sai Baba of Shirdi, was Siva alone. The second of the series, Sathya Sai Baba, is Siva and Parvathi, the Consort, together. The third of the series, Prema Sai Baba, will be Parvathi, the Consort, alone.

Great Ones, such as Isa (*Jesus*), and *Avatars* take birth in the *Kshatriya* caste, the caste comprising persons deputed to operate the civil authority. *Kshatriyas* are rulers. They are entitled to make, administer and enforce laws. They have authority to decide upon and engage in penal activity.

Police officers, captains, Chiefs and Inspectors General are members of the *Kshatriya* caste. They are rulers. Isa was a member of the caste comprising persons deputed to operate the civil authority. He was a ruler. He was a Chief of Police of the civil authority.

The authority to make and administer laws and to deliver punishment for their breach belongs to *Kshatriyas*, alone. Others -- Teachers and Priests, Businesspersons and Farmers and Laborers -- do not have this authority, and claiming that they do have it or trying to exercise it is for these persons a heinous sin. In fact, it is mutiny.

The foremost responsibility of rulers is to foster Sages in their hermitages. Why is this? Sages are impartial. They give correct advice. Further, they discover the principles of conduct, the practice of which ensures a happy, prosperous society.

Sages can come from any caste and do. The castes indicate the activities that are necessary for the smooth running of society. They do not indicate a hierarchy of attainment, spiritual or otherwise.

There are four castes:

- 1- *Teacher (Brahmin)*
- 2- *Ruler (Kshatriya)*
- 3- *Producer (Vaishya)*
- 4- *Laborer (Sudra)*

The castes are universal and immutable, the basic categories of every society. The caste in which one takes birth is established in India by the caste of one's parents and in the rest of the world by one's inner necessity. Really, Providence determines the caste in which one takes birth and, therefore, the duties one must discharge in this life. Providence is gracious: always, caste is matched with inner necessity and comprises the most soteriologically auspicious condition for a person's sojourn on earth.

When everyone is engaged in their own inner necessity (caste), all appear equally important and prosperity prevails. Providence, not government, allots the tasks, and that inwardly. Human wisdom cannot see, much less organize, universal harmony. Divine Wisdom does.

Sages are the first line of education. Education is the foundation of success. So, the fostering of Sages is the first concern of rulers.

After this, rulers have overall responsibility for the welfare of citizens -- each and all of them -- and this is, firstly, responsibility for their spiritual welfare. For, citizens' spiritual welfare is the *quid pro quo* of their welfare in all other realms, such as the social, economic and political realms.

This means that rulers are responsible for building and maintaining religious institutions and programs in their jurisdictions. After the welfare of Sages, religious institutions and programs are rulers' next most important responsibility.

In this Iron Age (*Kali Yuga*), religious institutions and programs suffer from chronic debilitation. This occurs by two means, usually operating in concert:

1. clergy (teachers) loose faith in the power of *Dharma* (Proper Conduct) to prevail, and
2. rulers allow non-clergy to wrest and usurp the *Magisterium* (authority to teach) from clergy and to convince the people -- even rulers -- that they are the genuine article.

Isa's entrance into the Sanctuary with scourge and condemnation was part of His duty as a Chief of Police, a ruler. Affairs at the Sanctuary were in apostate or the wrong hands. A riot was on and Isa went to quell it.

Rulers are responsible for correcting such situations. To do so is their *Dharma*, their duty. In this incident we observe Isa fulfilling a duty of rulers.

Now, viewing Isa's cleansing of the Sanctuary as the action of a priest will not be correct. It was the action of a ruler. This is important to understand.

Isa was not a priest. He was not clergy. He was a ruler. I have pointed out elsewhere that texts (some *Psalms*, *Peter*, *Hebrews*) which link Isa with a priesthood are spurious. Isa was a ruler.

He cleaned the Sanctuary -- even destroyed it stone-by-stone -- because clergy would not keep it upright and rulers employed it in nefarious schemes, such as fleecing citizens. The purpose of the Sanctuary was replaced by improper conduct. Truth had been driven out of the city and into the wilderness.

Isa reversed the standing. He brought truth back from out of the wilderness and drove anti-truth thither. In this, He discharged the civil authority He had by virtue of birth as a *Kshatriya*, a ruler.

One more doubt may arise. Priests are a society's most visible teachers. But they are not its only ones. One way or another, every person teaches, or should. This is shown in the fact that Sages, who are the world's first-line teachers, come from every caste. In fact, like Great Ones and *Avatars*, Sages are beyond distinctions of caste.

Saying that Isa (*Jesus*) did not have authority to teach because He was a ruler would not be correct. Clergy are a society's most visible teachers. But they are not its only ones.

Adwaita's Hermitage
April 1992

Story of a Donkey, Details of the Crown

PICTURE 115: JESUS IS BEATEN

Accusation of an innocent is a heinous crime. Prosecution of the same causes one's own destruction. *Dharma* (Righteousness) is accustomed to being traduced. But It cannot be beaten. Those who support *Dharma* are supported by *Dharma*. *Dharma* is invincible.

However, *Dharma* sometimes swoons before the all-defying violence of vicious pride.

Seesha, or, *Adiseesha*, is the name of the Primal Serpent (Cobra) Who is the Embodiment of *Dharma* and upon Whose Thousand-hooded Head the world is supported.



Whenever the *Avatar* takes Human Birth, *Seesha* accompanies Him. During the Rama *Avatar*, *Seesha* (pronounced *Sheesha*) took Birth as Lakshmana, Rama's Brother. During the Krishna *Avatar*, He held His Hood over the Infant Krishna to shield Him from rain. *Seesha* was discovered under the bed of the Infant Sathya Sai Baba.

Like the cow and the monkey, the cobra is a sacred animal. Each of these is propitiated for a special reason. The cow is honored as the Mother. The monkey (*Hanuman Monkey*) is honored as God. The cobra is *Dharma*.

Seesha (Dharma) swoons during the Passion of Christ.

The recoil of the crucifixion of Jesus was the Army of Titus, which took down the Temple of Jerusalem (*Jeru* -- my god is -- *Salem* -- the sun) stone by stone and salted the earth where it had stood.

Dharma is invincible. The center of anti-*Dharma* is religious institutions.

Jesus was severely beaten. Recently, two young adults and a juvenile tortured to death an aged donkey who lived at a city park. They did it for the pleasure they got from inflicting pain and seeing the donkey try to evade their blows. The donkey's suffering, itself, was the thing they sought because they knew it would give them happiness.

Today, many people are like this. They are happy only when others are unhappy and unhappy only when others are happy. The human thing, of course, is to be happy when others are happy and unhappy when they are unhappy. Compassion is the human quality. Incompassion is a *dæmonic* trait.

A *dæmonic* trait is a quality of animal nature which resides vestigially in a human being. Traits which are proper in animals because they are an animal's best nature are improper in humans because they are not a human's best nature. Fear, anger, hatred, lust, greed, envy and pride are *dæmonic* traits. These words and the execrable qualities they indicate do not refer to animal nature. Nor do they refer to human nature. They refer to the condition in which animal nature resides vestigially in a human being.

Animal nature has no execrable qualities. Nor does human nature. But frequently, human nature is adulterated with what is to it the dross of animal nature, and this vestige is execrable.

It is important to understand these subtleties.

Animals do not cause suffering. They follow their *Dharma* implicitly and never stray beyond their nature. Humans (so-called) veer away from their nature and engage in *anti-Dharma*. Suffering is unknown in the Universe excepting as humans (so-called) produce it by traducing their nature -- by acting *dæmonically*, as if they are animals!

Now, what happened to the donkey happened to Jesus. He was given to *dæmonic* individuals, such as derive pleasure from making others suffer. The more suffering such individuals cause, the happier they become.

Jesus' Body was cracked and broken, covered with huge clots of dried blood, before He carried the cross to the hill. For their own amusement, sadistic individuals compelled Jesus to undergo torture.

The term 'crown of thorns' is misleading. It brings to mind thorny twigs woven into a wreath and placed on the head to cause pain and to make blood run. Actually, the device was considerably more than this. It was a studied instrument, akin to a helmet.

Picture a cloth sack that fits over the head and comes down to the eye brows in front and to the mid-neck in back after covering the ears. Now think of a heavy metal chain sewn into the hem, all around. The chain stands just above the eyes, just below the ears and about mid-neck in back of the head.

The purpose of the chain is to weight the sack. Perhaps 5 to 10 pounds of downward pressure is put on the top of the head by this means.

Now, inside the sack, affixed to its top and sides, are many thorns either actual or made of metal.

You can see what happens. The chain pulls the thorns down into the flesh of the head and even into the skull itself, causing itching, pain and effusion of blood.

The *helmet of thorns* was an instrument of torture.

Crucifixion is referred to as a method of execution. But it was not that. It was a method of torture. It produced death as a consequence, not as an aim. Its purpose was pleasure derived from inflicting pain. It was liked because it delayed death and prolonged this pleasure.

The cause of death from crucifixion was *aprana*, asphyxiation: lungs collapsed under the drag of other organs and head bent over under the weight of the *helmet*. Death did not occur, usually, until several hours after hanging.

Sometimes, death was hastened because the subject would get exhausted and go unconscious. Then they weren't much fun. Might as well do them in and get a bite to eat.

The scene is a primal horror, from beginning to end. It has no redemptive value except as an inducement to remove all animal traits from the heart, mind and body. Even so, it induces only those whose spiritual hunger has been ignited by the Hand of a Living Master. For many, it is a paradigm of how the innocent should be treated.

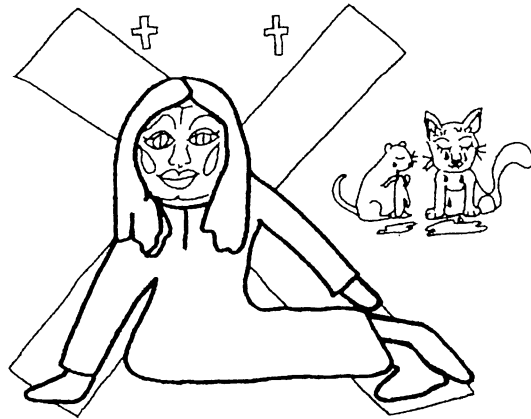
Archaia Hermitage
May 1992

The Sixth Gospel, and, Jesus not Himself a Sacrifice

PICTURE 116: JESUS FALLS UNDER THE WEIGHT OF THE CROSS

Jesus fell under the weight of the cross because it was heavy and He was exhausted from hunger, thirst, loss of blood, lack of sleep and the shock of torture.

Actually, this incident is a literary invention. Neither the Synoptics (Matthew, Mark, Luke) nor the Fourth Gospel (John) contains this incident. Where does it come from? It comes from the Sixth Gospel, the movie *Ben Hur*. The Fifth Gospel is *The Passion According to St. Matthew*, by J. S. Bach.



Not only so, but the narrations of the scene do not agree as between the Synoptics on the one hand and the Fourth Gospel one the other. In the Synoptics, Jesus does not carry the cross. Soldiers compel Simon of Cyrene to carry it. In the Fourth Gospel, Jesus carries the cross, and there is no mention of Simon of Cyrene.

The Johannine account, related to John by Jesus in India after His resurrection, is accurate. The Synoptic account is a fabrication.

The Synoptics, based on a Marcionite canon (*Luke*), aim to avoid depicting Jesus in weakness. The Christ of the Synoptics is a Docetic apparition,

Incorruptible,
having the appearance,
but not the reality,
of human form,
which is corruptible.

Interestingly, the account of the Sixth Gospel (*Ben Hur*) conflates the account of the Synoptics and that of the Fourth Gospel together with its own literary invention: Jesus

carries the cross, He falls under its weight and the soldiers mercifully (for Jesus) or realistically (He being exhausted) compel Simon to shoulder its burden.

Jesus' falling under the weight of the cross is a literary invention that is believable because the context in which it is presented is known to be such as would make it likely. Neither the Synoptics nor the Fourth Gospel compels us to disbelieve the invention, which is so probably a fact that it should be taken as one.

A Jewish studio accurately portrayed the corruptible coil that Jesus wore, just as we do: a human body. The studio did not start, as the Synoptics do, from an allergic reaction (Marcionism/Docetism) to the facts.

Figure on thousands of ingenious and ingenuous writers flavoring the pot and millions of opportunity for scribal emendation and you can appreciate what a mess the so-called Christian canon truly is.

There is a long-standing habit of taking this scene as a generic for 'bearing your cross, as Jesus did.' In the alleged canon itself are words to this effect. One may hear the line: 'We all have our cross (or crosses) to bear.' This habit is a corruption of an aspect of Pietist piety.

The Pietist movement, 17th and 18th Centuries in Europe and North America, emphasized, in part, the Passion of Jesus as caused by the sins of believers. The agony of contrition, such as full-time believers must endure, was focused on oneself having caused Jesus' suffering. The intense bitterness of this realization was the foundation for sanctification (reconstruction).

This great spiritual discipline of the Pietist movement is corrupted by ego and becomes self-pity, thus: from taking my sins as causing Jesus' suffering, I begin to see myself suffering as Jesus did. My sins disappear and in their place I see pitiable, undeserved suffering -- MY OWN! Jesus understands me because He, too, was dealt undeserved grief. He understands me and wants to comfort me in my unhappiness.

The gist of this perversity is ego concretized as self-pity, the cardinal sin of playing God, or, vaunt. Our grief is deserved. Jesus' pain was not. Comparing our sorrows with His suffering is a colossal conceit!

The facts are these: Jesus was bound and powerless. At this point, He could not shape events but was swept along by the inner logic of His Career, which included the response of others.

Earlier, He had considered avoiding this fate, but He decided against doing so. Now, His aim was to get it over with.

Jesus did not respond to Pilate because He was aware that nothing would come of anything He said. He was condemned. There was nothing to do but get on with it.

Jesus sacrificed His ego. He did not allow the little 'I' to obstruct the Mission on which He had come, a Mission He understood included crucifixion.

Jesus was not Himself a sacrifice for anything. He was not atoning for His sins or those of anyone else. His Passion had nothing to do with atonement.

Jesus' ego was voluntarily sacrificed by Himself as a paradigm of spiritual practice. Spiritual practice is crucifixion of the ego. Christian religion is specifically this practice, illustrated by Jesus.

When the *I*-sense is crossed out, what one really is (Self) emerges. Self is what remains after the occlusive called 'ego' is removed through crucifixion. Self is the true *I*, the only *entity* entitled to use that word. This is the same Self that resides in every heart.

Self has no second.

**Salvation is effected not by
getting and holding but
by losing and loosing.**

**The ego-less are God's source.
They have the Bliss of participating
in His Mission.**

Achavatha Hermitage
April 1992

Spiritual Morphology in *Un Document Historique*

PICTURE 117: JESUS DIES ON THE CROSS

Information is a difference that
makes a difference.

Gregory Bateson

1 Today and anciently, developed societies mark transitions between stages of life with ceremonies anthropologists call rites of passage. We are familiar with these transitions:

from gestation to birth,
from childhood to adolescence,
from adulthood to marriage,
from senility to death, etc.

There are also transitions between the callings of life and between stages within those callings:

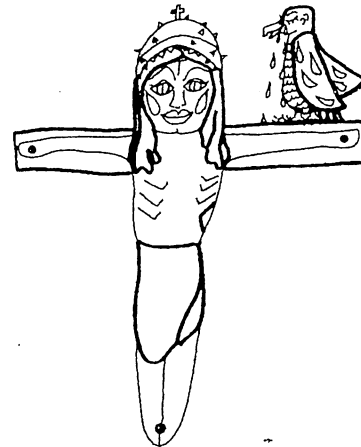
from student to ruler,
from journeyman to master, etc.

All of these passages apply to the career of the body, which is an inanimate thing entirely depending on the Spirit for vivification.

St. Francis referred to his body as my Brother the Ass.

Rites of passage are imposed on a person from outside themselves. Some person or group of persons decides that at such and such a time some type of person will undergo such and such a rite of passage. The timing of the rite and the passage it marks reflect community will, not the opinion of the subject.

Again, rites of passage are anachronistically applied. The person may or may not be undergoing the passage the rite aims to mark. Plenty of Bar and Bat Mitzvah's are imposed on persons not yet undergoing adolescence-adulthood, and, some are imposed



on persons who entered adolescence-adulthood long before the Bar or Bat Mitzvah occurs.

And finally, rites of passage may not reflect the individual condition of the person upon whom they are being imposed. Persons are certified capable of this or that activity when they are not, or, for some, when they are capable of doing more than the certification recognizes.

Rites of passage, as usually meant, are superficial ceremonies relating to what is just a corpse, a bag of urine and feces, the body. They are imposed from without, regardless of whether their subject deserves them.

The significant passages are those involving the Spirit, that aspect of the personality that is truly alive, because of its being self-animate, or, independent.

Crucifixion is a passage necessarily undergone by the Spirit.

The passages undergone by the Spirit are defined by experience and have no other source. They are deserved. They cannot be imposed from without. They occur when they occur, according to the destiny of the person undergoing them.

Destiny = deservedness + Grace.

Passages of the Spirit almost never have rites associated with them. They are so internal and their timing is so undetectable and ineluctable that, besides their subject, only the greatest Sages, and of course, *Avathars* of the Lord, can know when they are occurring and what rites are appropriate at the moment they occur. Any rite of passage for the Spirit would be a rare event, indeed. In this realm, the passage, not the rite, is important.

The phrase, rite of passage, was developed by anthropologists to indicate ceremonies associated with the career of the body, which is what anthropologists take a person for. Since our subject is passages of the Spirit, we shall have regard to experience, which is the domain of Spirit, and mean by this that persons are experience, or, Spirit.

2 There are three primal experiences which the Spirit undergoes. Each is a transition (passage) from one condition to another. The conditions are epistemological sets, manners of seeing.

The *first primal experience* (passage) of the Spirit is *Turning Godward*.

The *second primal experience* (passage) of the Spirit is *Crucifixion* of the ego, or, destruction of self-centeredness.

The *third primal experience* (passage) of the Spirit is *Emergence in the Absolute*.

Now, before we discuss these three primal experiences, we need to conduct some preliminary investigations. We need to establish a few *lemmas*.

3 Just before the third passage, there remain in the person,

experientially
(existentially),

one or two minuscule vestiges of the sense of distinction. The word Spirit indicates, ultimately, just this condition, which is a purity nearly but not absolutely perfect. The word Spirit, juxtaposed as it usually is against the words body and mind, implies a faint presence of the sense of distinction, or, separation. Purity is freedom from this presence, this sense of separation. It is indistinguish-ability (distinctionlessness). When we use the word Spirit, we imply a taint of impurity, a slightest attenuation of this freedom.

During the passage from Spirit to Absolute, Spirit loses all taint of impurity and stands forth as what It really is, namely, the *Atma*, the Absolute, the One-Without-A-Second.

Spirit, really speaking, is *Atma*. Not until this final passage has occurred does Spirit stand forth as such. Prior to undergoing this passage, Spirit, although It is the principle of non-duality (*Atma*), yet,

experientially
(existentially),

It bears a faint taint of the sense of distinction. This is why we call It Spirit. When no taint is present, we call It *Atma*.

How often we fob off our name as Mark or John or Betty or April when our real name is *Atma*!

4 The word life refers not to the life of the body but to the Life of the Spirit. The Spirit is that component of the personality (body, mind, Spirit) which survives the body's death and the mind's demise and gets wrapped in successive body-minds, or, births.

The mind's demise takes longer than the body's death but ends, equally, in extinction or non-being.

The Life of the Spirit comprises many lives in the ordinary sense of 'life of the body.'

This phrase, 'life of the body,' is an oxymoron. The body is a corpse.

The baby has a new body, but its Spirit is very old and its mind may be aged also, although, like the body, it may be new.

When we speak of Life, therefore, we should specify which life we speak of. The body's life is not self-sustaining. The mind's life is not so temporary as the body's life is, but it has a *terminus ad quo* and a *terminus ad quem*, and it is not self-sustaining. The Spirit's Life, on the other hand, is beginningless and endless and is self-sustaining.

Properly, the word Life refers to the Life of the Spirit. This Life is One and continuous, whereas the lives of bodies and minds are, at least seemingly, many and desultory.

The Johannine phrase, Eternal Life, indicates the Life of the Spirit and especially so after the Spirit has undergone the second of the three primal experiences (passages) mentioned above and discussed below.

5 Now, what is important to understand is this: usually, these primal experiences (passages) occur over a period that includes the careers of more than one body or mind. Usually, these primal experiences (passages) are spread out over the careers of many bodies and not a few minds. This phenomenon should be grasped. The discussion that follows has to be taken in this sense.

6 Not all buds blossom. Some fall off. Some are picked off. Some wither when the branch that sustains them is injured or broken.

Again, not all blossoms bloom. Some are eaten. Some are picked for decoration, others for medicinal or cosmetic uses. Some are killed by weather.

Again, not all blooms fruit. Some are not pollinated. Some fall off. Some are injured.

And finally, not all fruits ripen into delicious, life-giving food. And, not all ripe fruits get enjoyed.

Between the bud and imbibing the sweet essence (nectarine juice) of the fruit, many things can happen, and do. There is a myriad of steps between a seed and its fulfillment, a seed-bearing fruit taken for nourishment. At any point, fate can disrupt or cancel the teleology of the seed.

The wonder is that animate nature, life exists at all. So much there is that can overwhelm it. What real chance did the first virus have in the volcanic-electrical maelstrom that was its earthly abode?

Years ago, devotees were hoping that Sathya Sai Baba would do a materialization (miracle) for their entertainment and vanity (so they could preen themselves: 'I saw Swami materialize ...'). Baba turned on the party in a hot fury: 'Miracle! Miracle! You want miracle! *You* are My miracle!'

The odds never favor life, not its beginning nor its sustaining, only its ending. Life is the only game that beats the house. The reason, as Teilhard demonstrates, is the interior nature of the house.

But, no gamer chances upon interiorities, imperceptibles. Only the house does that -- because they control them. And this is why gamblers are fools: they don't face facts.

Notice, please, that fruit has two components, purposes: nourishment for others (pulp and, especially, juice) and perpetuation for self (seed). These components are equally important, and they are integral. Together they comprise a metaphor of Life:

external aspect
sustain others with love (food);

internal aspect
propagate self with construction (self-satisfaction).

External and internal aspects are of One Life (Fruit).

7 The three primal experiences (passages) undergone by the Spirit rarely occur during the career of one body. It is possible that they could but not ordinary that they do. Usually, these primal experiences occur over the course of a set of earthly, bodily careers numbering into the thousands or even millions. We are looking, therefore, at spans of time that include many, many years. *Æons* is an appropriate word.

Ordinarily, spiritual progress is a very long, step-by-step procedure. Contact with the good or great shortens the term considerably. Contact with an *Avathar* shortens it immeasurably. Around such personages, people feel [their] *karma* speeding up. This is why adepts seek the company of Saints, Sages and especially *Avathars* more fervently than they seek anything else in life. And conversely, this explains why a person who takes a charlatan for a guru -- and most seekers today are doing this -- is committing suicide.

8 We are looking at earthly careers that are not all in human form. Most are in sub-human form, including rock. 'Organic' and 'inorganic' 'matter' differ in concentration, not in nature. They are the same *ontos*.

We are not necessarily looking at careers of continuous evolutionary progress, rock to plant to fish to animal to human. The teleology of events (in other words, Providence) is not so tidy as 'Science' presumes. Very great persons take birth next as a cow or a fish or some other or any other form and with no disapprobation or loss of stature. The standards and actions of Providence are not those of ordinary humanity. Ordinary humanity can no more understand Providence than ants can the Ocean. The reason: Providence sees the past, the present and the future, entire, at once; ordinary humanity sees none of these things, not together, not ever.

9 The order of causality should be understood. Body is controlled by mind. Mind is controlled by intellect (*Buddhi*) immediately and by Spirit ultimately. Spirit is uncontrolled, being, for purposes of our discussion, uncaused.

Remember, please, that it is *Atma* which is uncaused. *Atma* is Spirit *sans* any vestige of qualities. *Atma* is a grammatical Klein Bottle.

10 We may ask: if Spirit is uncaused, how can it undergo the three primal experiences we are going to discuss; if it is uncaused, is it not also unaffected?

Indeed, it is so. Spirit as *Atma*, that is to say, Spirit after the third primal experience (passage) we are going to discuss, does not undergo experience, either ordinary or primal, and is not affected by the same.

But, prior to that third primal experience (passage), which we are going to discuss and after which it is proper to say that Spirit is *Atma*, Spirit seems to undergo experience, both ordinary and primal, and seems to be affected by the same.

This seeming appears both to the subject of an [any] experience and to observers of it. It goes on for æons in countless earthly careers. The seeming seems, appears to be real. It is not, of course, but until very late, mature stages of spiritual discipline (or, formation in the fine, old monastic/Pietistical phrase), it has to be treated as real.

11 An example. There is a large wall that is by nature pure white in color. (Meaning, it is a perfect balance of all colors.) People have thrown some things at the wall. From a distance, we cannot see where the wall has been discolored by contact with these thrown objects. The wall appears as its native white.

Closer in, however, the spots are visible and the wall's natural color appears adulterated, impure.

Standing very close to the wall and using a magnifying glass, we see the wall as very disfigured, its color severely adulterated. Huge blotches mar its color.

The closer we get, the more serious the adulterations appear, the more these blot out the purity of the wall altogether.

12 This phenomenon is instructive.

Each birth is a fired crucible. Its purpose is to burn off the dross of downward-dragging tendencies so that the effulgence of pure gold, which the person really is, shines forth.

The more pure a person becomes, through the fired crucibles of successive births, the more any residual impurity in them seems like a serious flaw. Or in other words, one faint taint in an adept appears to be far more deplorable than a thousand black crimes in a novice.

The reason for this seeming irony is in our perspective. A novice is examined from afar and looks good. An adept is examined at point-blank range with a powerful magnifying glass that makes any taint horrifying. This is as it should be.

13 Spirit undergoes more experiences in the early than in the later stages of spiritual discipline, formation. This is because early on it bears the quality of torpor from animal and sub-human, dæmonic careers and has to be shaken awake by the goad and spur of life, 'the slings and arrows of outrageous fortune.'

Outrageous indeed! Deserved.

Later on, Spirit bears the subtle quality of calm, gained through many careers of intense *sadhana* (spiritual discipline) in the crucible of life, and this quality tends towards being quality-less, that is, towards revealing *Atma* (Self-to-Self). In this condition of calm, Spirit requires very little experience because it is properly served by body, mind and intellect, which are obedient, strong and vigilant, respectively.

14 So, Spirit does not undergo experience of any kind but must be treated, almost to the end, as if It does. Nearer the end, which is the third primal experience (passage) we are going to discuss, the truth is more and more told and seen:

Spirit is Atma,
uncaused, unaffected,
unknowable,
and,
Atma is Self.

15 A parallel phenomenon is in the difference between the practice of surrender and the practice of resignation. Novices are advised to 'surrender to God,' 'subordinate your will to God's Will,' and such things as this. Eventually, when they get some understanding, the person asks, 'How can I surrender to God what is His all along? Surrender to Him Who is omnipotent and All-In-All? What an absurdity!'

At this point, the person is told that they should practice not surrender, which is an absurdity, but resignation (also an absurdity, but less of one), which will serve well for the next stages of the adventure.

16 Adepts will have recollected another parallel. The absurdity of prayer: petition the Omniscient, All-Merciful One-Without-A-Second about matters that cannot lie outside the jurisdiction of Its Omnipotence?!?

What insolence is this?!?

Of course, prayer is an acceptable insolence, at least for a while. Don't presume it to be so indefinitely, however! Or if you do, don't decry the bed of grief your own deliberate and cherished vaunt will have made for you. You'll have to sleep in it until you drown in your own puke.

If prayer has to be engaged in, it should be addressed to God rather than to a mere mortal or to any congeries of mere mortals.

17 The three primal experiences (passages) which the Spirit undergoes during many births are transitions between conditions that may be taken for epistemological sets or manners of seeing. Instead of epistemological sets, if desired, one may understand epistemological states or logical types.

Epistemology is the foundation of philosophy, and, because of topological congruence between philosophy and Life, it is appropriate to say that epistemological sets are the

foundation of Life in its several stages. The plenitude of this assertion should be grasped.

18 The old saying runs, 'You are what you eat.' The more subtle and accurate version is, 'You are what you see.'

Life is a Seeing. Its Goal is a Vision.

Adepts may recall the title Teilhard gave the first chapter of *The Phenomenon of Man*.

The instrument for achieving this Vision is the human birth. Angels envy humans because, having this priceless instrument, humans have a chance they do not. Angels can see, but they do not have the equipment, human birth, required for having that Vision. They do not have the chance of reaching the Goal.

Before reaching the Goal, a Spirit [remember, please, the highly conditional nature of that phraseology] must pass through several ways of seeing, several epistemological sets or states, several types of logical condition. This means that a Spirit must envelop Itself in several personalities. Let us examine these.

19 Psychologists and psychiatrists aver that there are many possible personalities, most of them aberrant. There are three, each a species of insanity, but the second less so than the first and the third less so than the second. Indeed, the third personality, which is the culmination of *sadhana* (spiritual discipline), is referred to as 'humanity's least harmful insanity.' We see it illustrated by legends about St. Francis and St. Clare, singly and together.

20 The first epistemological set (personality, insanity) is the one in which seeing is of multiplicity. One thing appears distinct from another. Seer, seen and sight are taken as different entities.

A type of systematic philosophy arises from the base that is this epistemological set (personality, insanity). It is called Dualism. It ramifies into many varieties, all being versions of the same type: Dualism. It is continuously efflorescing, spawning fresh varieties of itself.

A Spirit spends most of its embodiments, earthly careers in varieties of this first type of epistemological set (personality, insanity). Seeing is multiple. Multiplicity, indeed, is the overwhelming experience. Many persons we meet with are operating by this way of seeing. This way of seeing is characterized by enervation and sloth.

Seeing multiplicity causes one to fight, to take sides, to have enemies, to engage in conflict, to espouse and condemn, to mourn loss, to lord it over others, to wallow in luxury. Unchecked by sweetness, unsoftened by compassion, multiple seeing becomes fanatics: hard-edged contraction. This epistemological set (personality, insanity) is most present in our world, which is characterized by fraction and faction.

21 The second epistemological set (personality, insanity) is the one in which seeing is of verity in variety, mending in mendacity, mutuality in mutiny.

White magic and black magic are the same thing and there is a step beyond them both.

One thing and another appear to have a mutual source and a mutual end, even when they announce themselves as incompatibles, or, sworn enemies. Seer, seen and sight are taken as inseparable relatives.

A type of systematic philosophy arises from the base that is this epistemological set (personality, insanity). It is called Qualified Non-Dualism. Few varieties of the type are extant. Being a middling sort of thing, it does not readily effloresce. Nor, generally, does it last long. It tends to be a weak and brief accomplishment that is followed by recidivism into Dualism or a strong but soon-obsolete [for being unsatisfactory] step on the way to the third epistemological set (personality, insanity): Non-Dualism.

A Spirit spends often many and sometimes not so many embodiments (earthly careers) in varieties of this second type of epistemological set (personality, insanity). Seeing is communal. Instead of *I* (Dualism), the overwhelming experience is *You* (Qualified Non-Dualism). This way of seeing is characterized by zest for action.

We are likely to meet with a few people in our daily lives who are operating by this way of seeing. They are the ones we call 'very loving people.' They are gentle, always smiling, never loading their problems on others, always sympathetic to other's plight, wanting to assuage fear and grief, finding at least one nice thing to say about any person, silent and efficient performers of their duties, never calling attention to themselves, cheerful yet reticent, interested yet private. Such people give honest souls a feeling of genuine safety when they are in their presence.

Seeing communality causes one to be helpful, to serve, where needed, to foster togetherness and understanding. Luxury is shunned as enervating, which it is. Amicable resolution of conflict with no trace of injustice is the goal. Genuine happiness derived from real self-satisfaction is wanted for one and all and resolute steps are taken to bring it about. Action is relished for its own sake, not for what it produces. Enjoyment is taken in the doing, itself, not in the fruits of the doing.

Duty is ours. Consequences are God's.

Cadet Thomas Jonathan Jackson

The words are from a Spirit aflame with Love, an undangerous insanity.

22 The third epistemological set (personality, insanity) is the one in which seeing is not directly describable. The appearance of multiplicity is seen but not accepted, taken in but not taken. Seeming is not taken for real. Using the filter of discrimination, one imbibes the eternal and leaves the ephemeral. Seeing is accomplished by the intuition, not by the eyes and nervous system. Seer, seen and sight are taken for one and the same. What ordinary vision takes for multiplicity, intuition takes for vibrant, delectable illustratings or luminescents of a One-Without-A-Second.

A type of systematic philosophy arises from the base that is this epistemological set (personality, insanity). It is called Non-Dualism (Adwaita). Although symbols used to discuss it vary, there is really only one variety of this philosophy. It is called:

Vedantha in India,

Quietism in France,

Poverty in Italy,

Exaltation or Delectation in Spain,

and

Mysticism in Germany.

A Spirit spends a number or, sometimes, only a few embodiments, earthly careers in this third type of epistemological set (personality, insanity). Seeing is interior, in the heart, by means of intuition. Instead of *I* (Dualism) or *You* (Qualified Non-Dualism), the commanding experience is *We* (Non-Dualism).

When this experience has become stabilized through affectedless exposure to all of life's tricks and traps, we have, at last, a mature personality, the ripe, savoury fruit of the Eternal Duet enacted by Father God and Mother Universe. This way of seeing is characterized by relaxation. See Bernini's statue of Theresa, Arrow and Angel.

We are unlikely to meet with any people in our daily life who are operating by this way of seeing. This does not mean there are not any around. It means that we do not recognize them, because we do not deserve to recognize them.

But there are other reasons we are unlikely to meet such people. They are few and reclusive. They operate behind masks that discourage recognition. A reason: many respond to them with tempests of murderous jealousy.

Yes, in this Iron Age, the good and great are reviled and slaughtered more than they are revered and imitated. This is the nature of the times, of the Age. It is not a fault of the Universe. In the following Age, several thousand years hence, conditions will be reversed and the good will be cherished. But for now, and until then, the often murderous reception accorded the pure in heart is one factor which induces them to be reclusive, to live eremitically.

Even during this Iron Age, however, there are periods of respite in which the pure in heart may safely go among their brethren, shedding the cool rays of love and cheerfulness. The Sixth Century BCE was such a period. So was the Thirteenth Century CE. The First Century CE, however, was not. The periods of safety are few, but they do come around now and again.

Today, we are living in such a moment and must make the most of it because the good and great are now more accessible than usual. We must seize the chance. The reason for this interlude: the Sai *Avathars*, Who are protecting Their playmates, the good and great, the pure in heart, much to the relief and gratitude of those worthies.

This third epistemological set (personality, insanity) is the culmination of *sadhana* (spiritual discipline), although it is not the Goal of Life. It is called 'humanity's least harmful insanity.' Its practitioners include:

Zinzendorf, Rama-Krishna, Lao Tzu
Gauthama, Isa (Jesus), Mohammed
Pythagoras, Francis, Ignatius
Clare, Theresa, Madam Guyon
Edwards, Schweitzer, Graham
Longfellow, Lee, MacArthur
Moses, Paul, Jerome

23 Now, our subject is the three primal experiences (passages) a Spirit undergoes when moving between [remember, please, the highly conditional nature of that phraseology] these epistemological sets (personalities, insanities). For a Spirit, these are the defining moments of Life. They are the real passages because they are the real moments of movement forward and upward.

On the far side of these transitions exists a new person, and on their near side what did exist, before the transition occurred, is quite emphatically not there and never will be

again. In the middle, that is, during these transitions, there are movements of extreme interiority that are, for the most part, unique to the person having or in them.

A prefatory disquisition is required. We need to establish a few more *lemmas*.

24 *Sadhana* (spiritual discipline), which is the hard labor that compels a person to transit the three epistemological sets (personalities, insanities), is not engaged in by all individuals. We cannot even say that it is engaged in by most individuals. However, it would not be accurate to say that it is engaged in by only a few individuals. The numbers are modest but not minuscule. Sometimes, Divine Arithmetic occupies Itself on the verandah of abundance. Usually, however, It prefers the stoop of parsimony.

Sadhana (spiritual discipline), the Royal Road of Life, is engaged in by those who have spiritual thirst. But, spiritual thirst does not afflict everyone, and furthermore, it will not afflict anyone until it has been awakened. One is not born with it, ordinarily, although some are. One cannot decide to have spiritual thirst or to engage in spiritual discipline any more than one can 'decide for Christ.'

25 Spiritual thirst has to be awakened, or ignited, and there is only one way this can be done: by contact with the Hand of a Living Master. The Royal Road of Life is set out upon after one's spiritual thirst has been ignited by contact with a living, sacred personality.

No one starts Godward unless they are called. The journey is not even considered until the End is in view. There is a sense in which the spiritual pilgrimage begins at the point of its consummation. Beginning and ending are the same place and even, in a sense, the same time, although we will not discuss the aspect of simultaneity of time-fields here.

The point is: the Hand of a Living Master is both the start and the end, Alpha and Omega. The journey cannot start without that Hand, and it really goes nowhere except to that Hand.

Start out where you want to end up. That is the ideal. Really, it is the fact. The need, type and term of travel is thereby minimized.

26 Those who do not have spiritual thirst are aware that they do not. They are aware that they must have spiritual thirst before they can start towards the Goal of Life. They feel that they should have this thirst. But, knowing that they cannot decide to have it, they suffer excruciating feeling of powerlessness or incapacity. They despair because they are aware that they never will have spiritual thirst, and therefore, never will be able to start Godward and reach Life's Goal. In other words, they feel the full force of reprobation, eternal damnation, separation from the Goal of Life.

The reality and nature of this feeling, which is widely borne, are little appreciated and less gauged. Yet, this feeling is the motivation for what is commonly regarded as correct behavior: gregariousness, partying, fun-loving, frivolity, happy, etc.

27 Of course, the awareness of those who feel that they never will have spiritual thirst is not absolutely true. It is true only so far as their awareness goes. A Living Master [Fate] can intervene at any time and, eventually, will do so. But, such a person does not believe that this is the case. Rather, their own feeling that they are reprobate, unable to have spiritual thirst, compels them to take it as true that they are so.

28 Those who feel they never will have spiritual thirst also feel an unbridgeable chasm between themselves and those who have this thirst. They are murderously jealous and engage in violent calumny against persons journeying Godward. Of course, the harm they cause is to themselves, not to their targets.

The calumny of the reprobate cannot affect the career of the elect, a fact that is not always self-evident, even for the elect! This is another aspect we will not discuss here.

29 Once spiritual thirst has been brought into being, *sadhana* (spiritual discipline) continues forwardly and upwardly, driven by the spiritual thirst itself. This is an important thing to understand.

The motivation of Life is internal. The source of energy is indigenous to the personality. Tyranny is libel and fanaticism is betrayal of a person's actuality.

Internal motivation is the only kind that is self-sustaining. It draws upon the deep well-springs of Being. It is in the fullest sense, reliable. Even God has to get out of the way of His disciple.

30 A spiritual preceptor is a guide, not a director, an aid, not a leader. Ultimately, a spiritual preceptor has to retire to a subordinate position and let the seeker carry on by their own light, which is eminently sufficient to the task.

Sadhana (spiritual discipline) has its own dynamic and its own logic. It also has its own timing. Only Sages and *Avathars* can be Spiritual Preceptors, and in the Presence of *Avathars*, even Sages have to retire. A spiritual seeker is to a Sage as a candle is to the Sun. A Sage is to an *Avathar* as a Sun is to the Big Bang. The proportionality should be appreciated.

31 Before a Living Master has selected one for onward movement, one tracks about restlessly in the trackless desert of sensory pleasure. Self-confidence is at zero. Self-satisfaction never arrives. Self-sacrifice is an impossibility.

Once the Master taps, however, spiritual thirst, the internal motivator, is ignited and the road to Peace is set out upon.

32 Struggle between conflicting impulses is now the hallmark of life: struggle to see the right, and then, struggle to do the right. Combat fierce and mortal alternates with periods of exhaustion. Battles are won. Battles are lost. Rival demands appear equally matched, at best, and frequently, downward and backward impulses appear to have the advantage over upward and forward ones, bad over good. Every victory is followed by a defeat and every defeat by a victory.

The sense of true progress is lost, finally, amid despair-inducing doubt regarding the supremacy of good or evil, right or wrong.

33 At this point, the first primal experience (passage) occurs. Or, it can occur. It will occur eventually, but the when is a matter of destiny, which, for ordinary mortals, is inscrutable.

Now, before we discuss this first passage, which is called Turning Godward, some opposites are needed, some more *lemmas*.

34 First, a summary. The teleology of a Spirit may be represented as:

Restless Wandering
Ignition Of Spiritual Thirst
Seeing Multiplicity (Dualism)
TURNING GODWARD
Seeing Communality (Qualified Non-Dualism)
CRUCIFIXION
Seeing By Intuition (Non-Dualism)
EMERGENCE IN THE ABSOLUTE

The Goal

35 Next, we should try to appreciate the typological and topological difference between conversion and repentance, on the one hand, and Turning Godward, on the other.

36 The ignition of spiritual thirst by the Hand of a Living Master has two effects, one latent and immediate, the other patent and proximate.

The latent and immediate effect is an experience that is called conversion. Full in the flood of sensory gratification -- *concupiscence* (appetites) is St. Augustine's word -- a person experiences a reversal of their life's course, a reversal (*con versus*) impelled by the [what is for them] novel phenomenon of interior motivation, namely, spiritual thirst. The person has been arrested by Providence.

Ordinary people do not recognize conversion because it is latent. What they see is its companion, the patent and proximate effect of the ignition of spiritual thirst, namely, repentance. Repentance is conversion placed into practice. It is a visible, remarkable turning away from the former way of living and a facing in exactly the opposite direction. Repentance is the placing into deeds of the experience called conversion.

Indeed, repentance is the sign that conversion has occurred. If repentance does not occur, if the manner of living is not exactly reversed, it is because conversion did not occur. In other words, spiritual thirst was not ignited. The Hand of a Living Master was not present to begin with. So the conversion was spurious and conversion did not occur.

'By their fruits' 'The proof of the pudding'

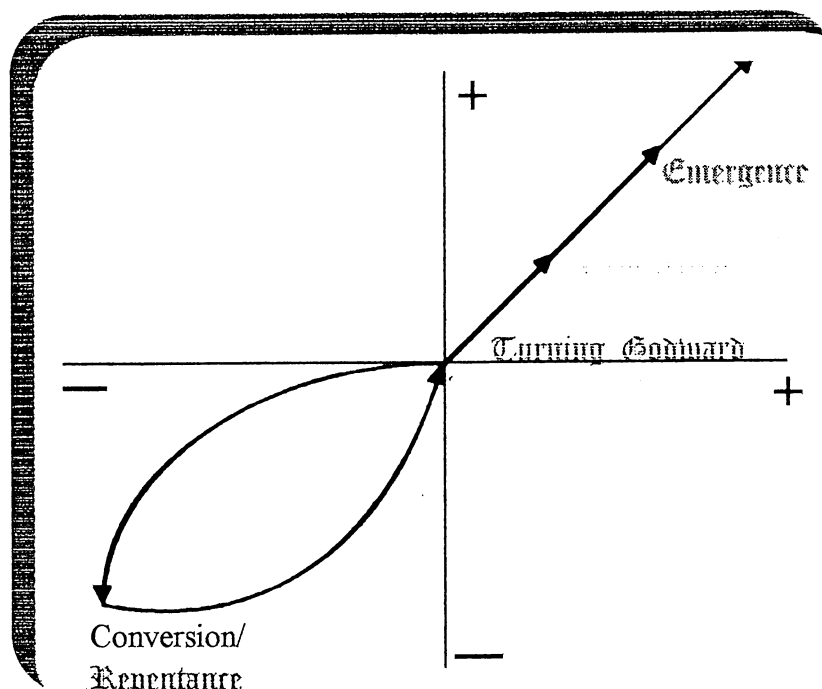
37 Conversion and repentance are the very pre-school of *sadhana* (spiritual discipline). They are associated with the initial phenomenon of spiritual life: contact with the Hand of a Living Master. Conversion occurs immediately on that contact and repentance follows shortly thereafter.

Conversion is the moment of interior turning from sensory entanglements towards Peace, or even, towards the Self. It is a retrograde movement, away from the direction of current travel, which is towards dissipation, concupiscence, and back towards the point of departure, innocence, which one never should have left. Repentance is the doing of what conversion implies and promises: the actual retracing of steps.

The purpose of conversion and repentance is not to gain ground but only to regain ground that has been lost through the deliberate foolishness of concupiscent living.

Conversion and repentance do not put us into positives. They only bring us back from a long slide into negatives. They bring us back to zero, to innocence.

38 The significance of these assertions should be grasped. Too much is claimed for conversion and repentance. They are necessary, but they are a pre-school only. They are not even the primary school of *sadhana* (spiritual discipline).



While conversion and repentance are happy events, they are not commendable ones. There is always the feeling, which is justified, that they should not have been necessary, that the slide into negatives is not essential teleology of human nature and need not have occurred.

39 Our expectation is that when an individual experiences conversion, they either expand as they started or they recidivate, lapse. In the best of cases we expect to see an identifiably continuous line of development running from conversion to dissolution, death. And we expect that the life building around this line will expand as a single cone does from its apex and axis: without typological or topological discontinuity.

We are prepared to observe variation and, perhaps, mutation, but we do not expect transformation to occur during *sadhana* (spiritual discipline) once conversion has. Conversion is all the transformation an individual needs -- so we think.

In other words, we expect that the morphology of a converted life will be continuous, not discontinuous.

40 The fact, however, is that each of the three primal experiences we are to discuss comprises typological and topological transformation of the aspirant. Transformations far beyond conversion(/repentance) are unavoidable and necessary if a person is to keep progressing Godward, Goal-ward.

41 A person's first primal experience, the first time they feel discontinuity, transformation, is when they are compelled to a [what is for them] fundamentally new epistemological set, during the primal passage that is called Turning Godward. This is the first move forward that a Spirit undergoes.

Conversion and repentance are not primal experiences because they are not a move forward into a fundamentally new epistemological set. They are not typologically and topologically discontinuous with previous experience. They send one back through familiar territory, back in the direction one just needlessly and naughtily came. They are retrograde movement, not forward movement.

The standard is zero. The outcome is innocence. The lowest common denominator is what one should be. The minimum acceptable condition is purity of heart.

42 The ignition of spiritual thirst, in the form of conversion and repentance, can appear to be a move forward because it is a move towards positives, but it is not a move within positives and so, really speaking, it is not a move forward. It is not experienced as a passage, a primal transformation, and so it is not treated as such.

Conversion(/repentance) and Turning Godward are not synonyms. They are different moments altogether. Turning Godward is the first passage experienced as such in a life of *sadhana* (spiritual discipline).

This fact should be strongly and clearly understood. If it is not, divers weak-minded premises arrive, promote doubt and cause confusion, which stifles vision and, *ipso facto*, spiritual progress. Be warned.

43 Turning Godward is not a given of conversion. An individual who recoups from negatives does not necessarily gain in positives. Conversion sets one in a positive direction but not in positives *per se*. Turning Godward, alone, does that -- and then, only for a period.

44 To the right of zero is a whole new field of operations: positives. Entrance upon this field is awarded to those who have passed the admissions test, which is, completion of the first primal experience (passage), Turning Godward.

45 Before a person can Turn Godward, they have to repent fully, retrace their steps and regain what was lost: their innocence. They must get back to zero. God does not accept damaged goods.

All who set out towards zero get there. All who are touched by the Hand of a Living Master convert and repent their way back to innocence. This is a fact.

But, of those who get back to zero, few Turn Godward. Most recidivate. Apostatize is the technical term. Their minds are too weak to undergo the sublime [and, from the outside, terrifying] experience of Turning Godward. So they turn away and head back into negatives. Today, most clergy of all religions are in this condition. They are apostates. Apostasy is treason in the spiritual realm. It is the most vile crime available to human capacity.

46 There is no muddling through in *sadhana* (spiritual discipline). One goes forward or backward, and from zero, backward is apostasy.

47 Some whom weakness prevents from onward movement try to content themselves by declaring that zero is the Goal and that they are there or near there.

They know better. Zero is three fundamental transformations short of the Goal. Declaring zero to be the Goal, and oneself to be there or near there is an arrogance that can be manufactured from one or more of several disingenuities:

For example, there are these common disingenuities:

'WE ARE ALL ONE.'

This is the capitol epistemological mischief called superficial Vedantha or false unity (pantheism).

'SURELY YOU DON'T EXPECT ME'

This is plain cowardice.

'WHO ARE YOU TO SAY-KNOW-JUDGE ABOUT ME?'

This is banal contumely.

48 These disingenuities, or, epistemological howlers, are persistent travel-mates of the human species. They are always very old and always very young. They are cognitive off-routes caused by epistemological error: taking the world for the world, or, in Bateson's ribald diction, 'eating the menu instead of the meal.'

False Unity, Superficial *Vedantha*. In Christian experience, this off-route is illustrated, anciently, by the heresy of Catharism, and, modernly, by the New Age movement.

Cowardice. In Christian experience, this off-route is illustrated, anciently, by the heresies of Manicheanism and Docetism, and, modernly, by the Fundamentalist movement (Manicheanism), on the one hand, and the mainline denominations (Docetism), on the other.

Contumely. In Christian experience, this off-route is illustrated, anciently, by the heresy of Albigensianism, which is a species of the heresy of Catharism, and, modernly, by the Evangelical and Pentecostal movements inside the mainline denominations.

49 An adept is able to read a person's condition of Grace. For example, a person caught in the glittering whirlpool of sensory pleasure can be there for one of four reasons:

- 1. they have never been touched by the Hand of a Living Master and are traveling head-long negatively;**
- 2. they have been touched by the Hand and are traveling backwards, towards zero, but their journey is not complete and some old habits still inhere;**
- 3. although they claim to be converted and repenting, heading towards zero, they are neither converted nor repenting and are heading towards deeper negatives; or,**
- 4. they have been touched by the Hand, they have converted and repented, they have reached zero, they have declined onward movement (*Turning Godward*) and now they are apostatizing into negatives, public relations (psychological warfare) statements by them notwithstanding!**

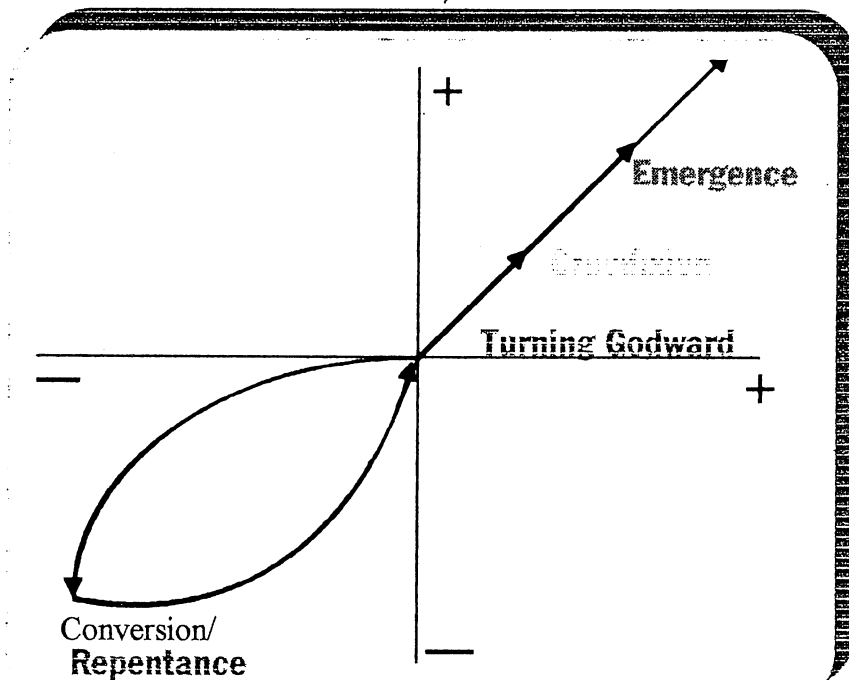
50 Obviously, the true nature of a person's condition of Grace is the key to how they should be treated. It is also the key to what to expect from them. A repentant heading towards zero and an apostate who has been at zero and recoiled may appear to exhibit

similar behavior. But their behavior cannot be similar because its genius is different. One is constructive. One is viciously destructive.

This phenomenon invites the depiction of Anti-Christ clothed in the dignity of spiritual office. As the saying goes, a vestment does not make a bishop and ordination does not make a priest. Nor does baptism make a believer. You who can hear, hear and be vigilant.

51 An adept is able to read, appreciate and react appropriately to the genius of behavior. It is this genius and not the behavior itself that determines the outcome of behavior. The genius, therefore, is the important factor. The ability to read interiorities, geniuses, is the bulwark of human welfare.

52 While the Five-Dimensional Phenomenality that is Life cannot be described by a two-dimensional semantics, it can be usefully indicated:



53 The first primal experience (passage) is called Turning Godward. It is a significant moment for a life. It happens once. It is induced, usually, by a sharp physical blow, often to the head, specifically. The subject is made to understand that the blow was just shy of mortal, on no other account than Divine Will, and that a mortal blow was deserved.

The stories of Saints are replete with examples:

54 A young desert anchorite named Hieronymus (St. Jerome, San Geronimo) lay dying of fever. He heard the brethren digging his grave. A Voice, not ordinary, asked if he was a Christian. He answered affirmatively. But the Voice denied it: 'No!' It said, 'You are a Ciceronian!'

Whereupon, Hieronymus received a thrashing, administered by no human hand, that bruised and bled his body and caused shrieking pain. And this only minutes before an ordinary fever would have killed him anyway!! His body already at the portal of oblivion, his Spirit was now pulverized. In terror and unable to avoid the heavy blows, Hieronymus promised to put away Cicero and other pagan writers and concentrate on Sacred Scripture, alone. *Sola Scriptural*

The beating stopped. The fever was gone.

The brethren, astonished by his condition attesting a rain of blows, yet mindful of his recovery, called it a miracle. Slowly and steadily, Jerome regained strength. He ignored pagan authors and began to collate and codify the Sacred Scriptures, which was to be his life's work. He had Turned Godward.

Soon, a Lion came out of the desert and remained at Jerome's door until the Latin Vulgate Text was completed. Then It returned

55 One day, a novice entered reverie during Evening Prayer. He rose from his seat and went out the door towards the woods, apparently in Bliss. St. Benedict watched developments and recognized the symptoms. As the boy was entering the woods, the Saint picked up a large rock and smacked it sharply on his head. The lad shrieked in pain and then in terror as he recognized his surroundings and Companionship. He thanked the Sage for waking him up and setting him Godward. He recognized that he had been in the thrall of the most pernicious idol, the Church.

56 Both Francis of Assisi and Ignatius of Loyola were faced Godward by mortal illness following defeat in battle. Both had set out upon a soldier's life as response to what they sincerely felt was their spiritual calling, namely, to destroy wickedness. Both took defeat as signal evidence of Divine Displeasure with their grasp of life's purpose, with their sense of vocation and with their very persons. Despair dark and dismal, the awareness of utter failure, exacerbated their mortal bodily wounds. What to do?

Turn Godward.

57 Turning Godward appears to be a facile, known and common thing. However, we do not grasp its meaning and do not really understand it. Our books, clergy and other teachers trivialize it by speaking as if about it when really they are doing nothing of the kind.

Those entitled to be heard on the subject are those who have experience of it.

58 There is an image, popularized by exegetes of Shultz's *Peanuts*, of the *Hound of Heaven* ripping by and relieving one of everything held dear and essential so that life must in a really felt way be restarted, or dissipate forlornly.

The experience so indicated is common enough that reference to it is not lost on a critical mass of the population.

Just where in the teleology of human nature does this experience occur? We might think to identify it with the Hand of a Living Master, with the commencement of *sadhana* (spiritual discipline). That moment, however, involves a subtle presence, a gentle hand, an impression interiorly and sublimely produced, as a thief in the night, or a snake in the grass. While, the *Hound of Heaven* is an image of external ravage, more than a little threatening, brazenly ripping away the accouterments of custom and comfort, not subtle at all, more a plenary enemy than a fostering friend.

59 The *Hound of Heaven* is an image of the first primal experience (passage) that a Spirit undergoes: Turning Godward. Other descriptions of this experience are possible, but this one is a good one in the sense that it indicates key aspects of the fact.

Turning Godward is anything but a voluntary act. It is not a choice. It is not a strategy examined and selected from among a range of options.

In a very distant sense, it is a right but not one that is exercise-able by volition. Turning Godward is a right the right to exercise which has to be earned by the undergoing of itself!

The prerequisite for undergoing this passage is undergoing it. The genesis of its genesis is a tautology. In other words, initiation of this passage, Turning Godward, is passive for who and what we think we are this side of it. It happens to us, or so it seems.

We do not and cannot choose to Turn Godward. He decides. We are hooked or not, as pleases Him.

60 The entire universe is feminine in nature. God is the only male principle. She is Illusion in which He envelops Himself to enact the Eternal Duet.

61 There are several feelings one has while Turning Godward. One is the ineluctability of it. Another is the lack of coercion or violation of one's will and wishes. Another is that to everyone and everything gone before, one is quite effectively dead and an obituary would be appropriate. And finally, one feels not at all the same person one was before, and one is aware that one's destiny has been transformed fundamentally -- one unknown to another -- and that one is literally 'in the lap of the gods (God).'

62 Each of these feelings is experienced interiorly. Examination of them requires sight of the interior realms, where they are. Intuition is the vision required. It alone scans, sieves, plumbs and prioritizes the meta-causal phenomena, the interior realms, which are the loci of these feelings and the wellsprings of Life.

The existence of these feelings is not believed by individuals who deny the existence of intuition or discount its capacity as an instrument of cognition.

63 would like to highlight the first two feelings mentioned: ineluctability and lack of coercion. Obviously, we have here a formulation of one of the classical antinomies (paradoxes): Divine Omnipotence and human capacity in functional (ontological) and structural (cosmological) proximity.

Some discussion is indicated.

64 Ordinarily, we formulate this antinomy as, Immutable Divine Prerogative meets incontrovertible human freedom, immovable object meets irresistible force. The postulates, suppositions, and conclusions of this formulation are so well known that recounting them is unnecessary.

No one is ever happy with the outcome of this ordinary formulation of the antinomy, and many regard as fool, knave or worse any who dares present it as the considered result of sapiential inquiry.

The point is: the ordinary formulation of this antinomy, paradox, is ham-handed, and no wonder its exegetes are taken for bores or boors!

65 Ham-handed formulations are unsatisfactory formulations. They are composed by individuals who lack experience of their subject or literary skill requisite to its

exposition, or both. Today, most exegetes of this antinomy are of the last type. A few have experience but insufficient skill. An example is Reinhold Niebuhr, who is a great man even when not in favor at fickle *academe* and *ecclesia*.

It was Niebuhr who wrote: 'Man's capacity for good makes democracy possible. Man's capacity for evil makes democracy necessary.'

There is never a conflict between Divine Will and human will. Really, there is not a distinction here.

66 In the gross aspect, human beings have the same freedom of volition, will, that a staked animal does: they can operate in a circle whose radius is the length of the tether. Animals have the same type of freedom of volition, will, that human beings have. The difference is that the tether on human beings is longer than the one on animals. Both are tethered.

Also, the tether is of Divine manufacture, as is the area of operation. So, the freedom of volition, will, a human being or animal has is merely a sub-set of Divine Will.

67 Really, use of the word freedom in connection with the subject of human volition is a *non sequitur*. The sense of the word cannot be produced from the facts of the case.

Divine Will -- a term that, in its own right, and for another reason, is a *non sequitur* -- has no second. Whatever freedom man has has been parceled out by Divine Prerogative and should be taken taxonomically as aspect of Divine Omnipotence.

68 The uniqueness of human beings vis-a-vis the biosphere is their capacity for self-consciousness, or, what Teilhard terms *reflexion*. Freedom of will does not distinguish humans. Fleas have that, less of it than humans do, but they have it. However, only the human phylum examines itself.

Reflexion is a capacity that yields promise, in evidence of which we have culture, and danger, to prevent which we have philosophy and religion.

Other-than-human individuals of the biosphere do not need philosophy and religion because they do not stray from their nature. Only human beings traduce themselves. On the other hand, humanity is the element of the biosphere that emerges in a *noosphere*.

69 Now, the operation of Divine Omnipotence does not, cannot violate human nature, including volition. Divine Omnipotence has no second to violate. This fact is experienced by persons who are Turning Godward. It is more deeply felt by them as

time goes on and especially so after they undergo the second primal experience (passage), which is called Crucifixion.

The Arrow plunging repeatedly into Theresa's heart was not felt by her as a violation of her being. Exactly the opposite was true: 'Sometimes -- Oh! Forgive me for saying this! -- I feel that His Majesty and I are the same!'

The 'Oh! Forgive me ...!' had in view the tribunal of the Inquisition, which approved Theresa, not adepts, who understand this language (i.e., '... His Majesty and I are the same!').

Later, when she hit her stride, Theresa, a poor nun in Renaissance/Inquisitional Spain, rebuked a Lords Bishop for 'trying to obstruct the Holy Spirit' in the form of a foundation of Discalced (*shoeless*, meaning, *poor*) Carmelites.

Theresa accused the bishop of apostasy. Denouncing her mission was denouncing God and the Faith, which is the definition of apostasy. The courage required to deliver such rebukes is appreciated only by those capable of doing likewise.

70 Divine Omnipotence does not, cannot violate human nature, including volition.

This fact is hardly visible from outside the experience of Turning Godward. Its invisibility accounts for the presence in popular and professional philosophy of the antinomy comprising Divine omnipotence and human capacity.

71 An antinomy is a conclusion of an attenuated inquiry. Attenuation of inquiry is caused by an unrecognized [because of laziness] lack of experience or by a deliberately induced [through laziness] want of literary skill.

An antinomy (paradox) should not be arrived at. In the present case, we should not posit a distinction between Divine Will and human will, or, Divine Omnipotence and human capacity. We should not posit either a functional (ontological) or a structural (cosmological) disharmony between God and man. We should not do this even as a moot case, which is what all antinomies really are.

72 God is a magnet. Man is iron filings. Between these apparent two there is most tendentious affinity, covering both the ontological (Feminine, operations) and the cosmological (Masculine, control) aspects. Divine Omnipotence and human freedom are facets of the same thing.

Salvation is never an intrusion. It is a coming home. Turning Godward is not a violation of Self. It is the first substantial fulfillment of Self.

This phenomenon, fact, cannot be measured or understood from a point of view outside itself.

73 Now, if our tone sounds increasingly negative as we go along, please understand that it has to be so.

An explanation: as the Goal is approached, as one travels through positives, undergoing three primal experiences (passages) and emerging through the last of them into the nameless beyond, the less can one say what things are and the more must one say what they are not.

This phenomenon is a species of philosophical inquiry. It is, also, a literary form. It is the highest, best and most accurate epistemology. Called *via negativa* in Europe and *neti* in India, its source in Europe is the great Sephardic Rabbi, Moses ben Maimon, 1135 - 1204.

74 Maimonides is a founder of 13th Century European spirituality. He drove the Christian as well as the Sephardic Renaissance. He established the spiritual excellence of Spain, and, through his co-religionist Spinoza and certain German scholars, he revitalized the cultural bond between Europe, North Africa, the Near East, Persia and India. European and Semitic culture is a species of Vedic spirituality.

75 The *via negativa* is necessary both as a tool of inquiry and as a literary form because Truth is beyond the reach of both thought and grammar, which is thought in hard-copy. Words roughly indicate, they cannot define and can only bleakly describe, Reality. This unavoidable and intransigent fact makes the *via negativa* necessary both as a tool of inquiry and as a literary form.

We cannot say what Truth or Reality is.
We can say only what It is not.

Or, we can say only that *it is not only*

76 When approaching Truth, we have to be careful with syntax. Semantics is a concern but not the main one. The validity, which really means usefulness, of a statement is determined by the subtlety of its syntax. The more subtle the syntax is, the better.

The reason for this is:

1. the syntax that is used is going to obscure the intent of the communication it bears; this is unavoidable;
2. but the more subtle the syntax is, the less obscuring it does;
3. therefore, the aim should be to obscure the intent of a communication as little as possible, rather than any other option, by using the most subtle syntax available.

A valid statement is one that is useful in the sense that it obscures the thing it aims at as little as possible. An invalid statement is one that is not useful in the sense that, to some extent, it needlessly obscures the thing it aims at, or, it is not made with care sufficient to wring it as much as is possible of obscurantist tendencies.

The most subtle syntax available is Maimonides' *via negativa*, the *Vedanthic neti*.

77

Instead of saying,

' _____ is not _____ .'

we say,

' _____ is not only _____ but also _____ ,
and not only that but also _____ , etc.'

In other words, the *via negativa* gets us to be inclusive by being negative about attenuated cognition.

78 We tend to be lazy and say,

' _____ is not _____ ,'

implying impassable boundaries around both

_____ and _____ .

First, we attenuate our own cognition, through laziness. Then, we posit as truth the results of our attenuated inquiry. Mere thoughts we take as necessary conclusions. These act as [artificial] boundaries against both semantical and syntactical operations. Then, as boundaries, our thoughts, now taken for truth, invest both the desire and the capacity for further inquiry, thus confirming inertia.

These boundaries, indirect results of our own attenuated inquiry and articles of our own manufacture, act as veils that occlude our vision. They prevent the intuition from seeing and the intellect from discriminating. They are to the human cognitive apparatus as viruses are to a computer, imported, except that we are both the hacker and the computer: we make them and give them to ourselves.

79 These veils are not on the Truth. They are on our intuition. They do not obstruct the Truth. They occlude our vision.

So now we're in an epistemological pickle, and there's no getting out, except by shaking off laziness, waking up and continuing with inquiry.

80 Inquiry, if it is not attenuated, gradually reveals the Truth. It does this by stripping away these veils, veils we made and put in place, that hide the Truth from our intuition. As the veils are stripped off, as the grip on error taken for truth relaxes, inner vision, intuition, begins to operate again and Truth comes into view, in and for itself, revealed by the penetrating purity of unencumbered intuition.

81 This is important. Truth is not wrestled out of a box it petulantly inhabits against our efforts to pry it loose. Truth is closer to us than our own skin is. It is Kin, alone is Kin.

Truth is revealed
not by a gaining
but by a losing,

not by instilling enlightenment
but by removing endarkenment,

not by acquisition of good qualities
but by renunciation of downward-dragging tendencies.

The Goal is reached not by accumulation of positives

but by dispersal of negatives.

Again, the *via negativa*.

**Revelation is Truth presented in and for Itself
by the penetrating purity of Sages.**

82 Inquiry at any point gets to the Truth, the only Truth. Truth has no second. The field of moral, spiritual and intellectual adventure is equally sweet in all directions. Some people prefer sugar in a ball, others in a waffle, others in a cube. Personal taste is accommodated. But that is the only difference. Sugar is uniformly sweet, no matter what shape it is given. Truth is uniformly delectable, no matter by which means one chooses to imbibe It. Truth takes many forms, forms past counting, but It is always the same Truth.

83 What is the difference between the great writers, speakers and artists and the mass of individuals who hold the public in thrall for name, fame and fortune by scribbling, squawking and scrawling?

Talent? Luck? Connections?

No.

The difference is that the former do not attenuate inquiry and the latter do. And that is why one is here tomorrow and the other isn't.

84 Truth is inclusive, not exclusive (please note the syntax). Better: Truth is not only inclusive, it is also much more than that. Truth exceeds and transcends any capacity to enumerate or specify.

Now we are heading in the right direction:

L A W O F E X P A N S I O N

Instead of saying,

'Truth is One,'

(Monism)

we say,

'Truth is not two.'

(Non-Dualism)

Neither formulation indicates Truth absolutely, with utter accuracy, but the second, negative formulation freights less inaccuracy than the first, positive one does. It hides the Truth less.

85 The *via negativa* is not only an option, it is also a necessity, and more So, as our discussion inclines more and more to negative formulations, please understand that we are forced to that by the nature of our subject.

We should be grateful for the tool. If we did not have it, we could not approach The Goal because our condition of Grace would be no more auspicious than that of animals. The *via negativa* is evidence of the capacity that distinguishes human nature, namely, the capacity called *reflexion*.

86 Now, we need to mention two phenomena that characterize life after a person has Turned Godward.

The first is, there is no going back. Once forward movement towards The Goal has started, once Turning Godward begins, the way forward cannot be forsaken. Apostasy cannot occur. Not does not, cannot.

Apostasy is possible at any point before one has Turned Godward. The most common profile of an apostate is a person who has repented their way back to a condition of innocence (zero, as we say here) but is afraid to move forwardly towards The Goal. Such a person glimpses what they will lose if they Turn Godward, and the thought of living without those things terrifies them so much as to induce apostasy as an option preferable to renunciation, which is the proper course.

Renunciation is the foundation of life. But who can alter the dictates of Fate?!

Once God calls, or, what is the same thing, once one agrees to Turn Godward, God does not permit recidivism. The agreement cannot be undone. Once the journey is undertaken, the trip has to be stayed.

Jerome told the monks at Bethlehem, 'It is yours to say, "Yes" [to monastic vows]. It is not yours to say, "No," once you have said, "Yes." God is jealous. Neither He nor I will let you go.'

87 The rate of travel and the kind of travel that occur between the primal experience called Turning Godward and the reaching of The Goal vary among the individuals who are in the way. Indeed, these things are absolutely unpredictable. But, reaching The Goal is certain once Turning Godward has begun.

88 The second phenomenon we need to mention is this: human agency cannot anticipate, understand or control the life of one who has Turned Godward.

A forward-moving person is entirely in God's Hands. And These are Jealous Hands! The person is His source. The nearer a person gets to God, the more they feel that they are He: not He *per se* but, first, not different from He and, later, the same as He.

Please observe the syntax.

A forward-moving person has entered the realm of Divinity. They do not grasp the fact and its significance as strongly early on as they do later. But they grasp it from the beginning, from the very first procession Godward.

The significance of entering the realm of Divinity is much and everlasting. I will not detail it. But note this: operation in the realm of Divinity cannot be anticipated, understood or controlled by human agency.

89 Parents, teachers, siblings, civil authorities, clergy, spouse, children -- none of these [provisionally] regular and appropriate attachments can lay claim to a person who has turned towards The Goal of Life. The person belongs to God. No ordinary agency can have them. The attachments such a person has are extra-ordinary, of another kind altogether. The person's attention is fixed more and more steadily on the supra-mundane and so, therefore, are their attachments. 'Where the heart is ...'

Carrots or sticks cannot induce a Godward-moving person to forsake their Goal. Threats, suits and abuse are of no avail. The pull of God is stronger than the pulls of the world. The sweetness of Divinity is more satisfying than the sensibility of society. The Savior of Life is more appealing than the savor of life.

90 To find out whether a person who seems to be moving forward, Turned Godward, really is, present that person with a carrot or a stick, with praise or blame, with a promise or a threat. If they respond to either, they are not moving forward. They are a charlatan. If they do not respond to either, they are moving forward. They are genuine. This procedure tests for the presence of Divinity, Sweetness, in a person.

Of course, the one who conducts such a test will be rewarded for their efforts, which comprise entrapment and blasphemy.

91 Life in Divine Hands is unpredictable. Consider the career of Martin Luther. Romans condemn Luther as an apostate. An apostate is one who denounces the allegiance, Faith, they once swore.

Luther took monastic vows. He gave his word to God: to not own property, to be chaste and to obey officers of the Order of St. Augustine. Romans charge that Luther left the Order after he was fully professed, sworn to God, and that by this act he broke his word. Breaking one's word in the spiritual realm may be compared to treason in the civil realm. It is called apostasy and is the most heinous crime that there is.

92 The Roman indictment of Luther includes the charge that he broke his vow of celibacy [Chastity] by marrying. Luther married a nun. This act and the life that followed it, a happy one for Brother Martin, are an especial occasion for Roman scorn.

Jerome said, a millennium earlier, 'God will not let you go.'

Now, the point Jerome was making is correct and essential. No one can fault the Sage for any reason, whatsoever, although many want to and try hard.

93 Please pay attention: two misunderstandings warp the Christian intellect as it accounts for the phenomena of marriage and celibacy. Each misunderstanding is embedded in Roman and most other Christian dogma.

The first misunderstanding is that monasticism involves physical celibacy. The second is that marriage is a spiritual estate lower than monasticism. The postulate informing both ideas is that marriage compels activity that involves a person in harmful attachments.

Because of these misunderstandings, Roman and most other Christian dogma asserts that when a religious marries, not only do they apostatize, they also devolve.

This dogma, however, does not reflect digestion of all the facts.

94 The truth is:

- 1. monasticism involves one kind of physical celibacy when it is the career of a single person and another kind of physical celibacy when it is the career of a married man and woman who are or intend to be biologically productive, and,**

2. single-person monasticism and married-person [biologically productive] monasticism are of equal value for the pursuit of *sadhana* (spiritual discipline), and,
3. the attachments occasioned by marriage are not more numerous or dangerous than those occasioned by any other activity that is appropriate for human capacity.

95 Some exposition is in order.

The four estates of personal culture -- Student, Householder, Recluse, Mendicant -- are equally auspicious. The Goal can be reached from any one of them. Talk of higher or lower is ignorant and unwarranted.

In addition, the activities associated with marriage do not inherently preclude admittance to advanced stages of *sadhana* (spiritual discipline). They no more necessarily occasion harm than any other regular and natural [Providential and Godly] human activity does. Every God-approved human activity is dangerous. Vigilance and detachment prevent harm. The activities associated with marriage occasion harm, including unchastity, not more than the activities associated with single-person celibacy do.

The teaching of Christian dogmatic tradition has been very wrong on this subject. Suffering has resulted.

96 Ignoramuses blame St. Jerome. They retail calumny instigated against this Sage, who is Moses and Paul come again, in the Fourth Century. But, Jerome's monitions about fidelity to monastic vows and Divine Jealousy regarding professed monastics are not to this erroneous aspect of Christian dogmatic tradition. They are correct and essential on their face and to their purpose.

On the relative value of [biologically productive] marriage and single-person celibacy for spiritual progress, Jerome declared the experience of Sages: they are of equal value.

Eusebius Sophronius Hieronymus (St. Jerome) cannot be cited *contra* Martin Luther.

97 The estate of personal culture that an individual occupies, or better, is at a given moment is not apparent to ordinary vision. Some who appear to be householders are recluses. Some are mendicants! The inner tendention, not the outer appearance, indicates the nature of a life. And that changes through time

We should be cautious about claiming to know the estate of personal culture of an individual, including that of ourselves. A tight rein on the tongue, an individual's only enemy, prevents perjury.

98 Luther did not break his monastic vows. He did not renege on a commitment once sworn. He did not become unchaste. And he did not quit. He clarified the purpose of monastic vows by revealing their inner meaning.

The inner meaning of Poverty is: not having attachment to property. Sathya Sai Baba often says, 'Properties are not proper ties.' The inner meaning of Chastity, Celibacy is: the mind immersed in the thought of God. The inner meaning of Obedience is: the consciousness bound to Truth.

Luther rediscovered a forgotten aspect of monastic culture: the Sage with Consort and Children. He expanded monastic culture to include, potentially, one and all.

99 Monastic vows are constants of spiritual culture. They canalize the ubiquitousities of life for Christians, Moslems, Jews, Hindus, etc. They are in force for all aspirants: single, married, cloistered, uncloistered, male, female, young, old, etc.

100 Life is sets, contexts [Number] that are unique from moment to moment. For taxonomic purposes, these contexts are aggregated under the word history and collectively referred to by that name. The contexts that comprise history cannot be anticipated, understood or controlled by human agency. Humanity subsists as, by, in and for the prepotent whim of Divine Artifice. That Agency, alone, creates, sustains and consumes the contexts that are life and the institutions that are appropriate for those contexts.

101 We should not parade our puny pride:

'I choose ...'
'I create ...'
'I manage ...'
'I decide ...'
'I know ...'
'I own ...'
'I do ...'
'I am ...'

Jesus (Army of Nebuchadnezzar, 586 BCE, Army of Titus, 70 CE) tore down the Temple of Solomon/Herod because the real Temple is the heart of a believer, wherein He, or a believer's preferred representation of God, is installed.

Wise policy is to expect novelty and difference in the names, forms, places and activities over, under, around and through which God is present to His friends. This means you should not tyrannize those friends, contemn or condemn them unless you want trouble

Unwise policy is to try or want to try to wrest another's property

102 A person who has Turned Godward is God's property. They are answerable to their Owner and are never forsworn. They cannot be controlled by human agency. They do not abide by laws. They are the Law.

By means of His friends' sojourns to Him, God reveals His Own Glory. The Careers of Saints, Sages and *Avathars* are redolent monitions.

God is selflessness.

Self is Godlessness.

103 The second primal experience (passage) is called Crucifixion. It is a poignant moment for a life. It happens once. It is induced, usually, by a set of external circumstances, life-contexts, *sitzen-im-leben* that gradually and inexorably close around a personality and force a thorough crisis of its stochastic structure, cognitive, moral and physical.

104 Stories of this experience are not numerous. The reason is, the experience is not easily related and cannot be understood, except by Sages and *Avathars*. Since it is a thorough crisis of the stochastic structure of a personality, comprising every aspect of its being, its phenomenology is too vast to be recounted in the syntax of grammatical statements, even poetical ones. In other words, words are inadequate.

The experience is of a kind vastly different from anything most readers are aware of as existing, much less have experienced. There is the matter of not singing in tones an audience is unprepared to regard as music. There is also a question of safety.

105 Persons who have undergone the primal experience (passage) called Crucifixion are reticent about it. They do not desire to discuss it. They will not discuss it excepting with persons who are prepared to be sympathetic, or, learning. If they speak about it for public hearing they will use phraseology meant to induce foreboding or horror. This is a strategy for keeping away the curious. It is kin to Pythagorean strategies for misleading or fobbing off inanities on the frivolous.

106 God does not induce experience beyond what a person can endure. Crucifixion is undergone by the strong, not by the weak. Weak individuals cannot Turn Godward. How can they undergo this advanced course-work?

107 Like Turning Godward, Crucifixion is not undergone voluntarily. It is kin to the phenomenon that is called predestination: it happens to you before you happen ... and ... have happy day.

On the other hand, Crucifixion is not forced upon a person, as Turning Godward is not, either. It does not violate their desires. A person sees it coming and welcomes it as expansion, progress, forward movement.

108 Crucifixion is the gateway to the realm of non-duality, Adwaita. A person cannot access that realm until they have undergone a complete stochastic crisis and restructuring called Crucifixion.

Crucifixion is turning self-ward, where self and God commingle and are finally recognized as not distinct. What Theologians at Nicæa wanted to describe as the nature of Christ as that relates to God is, in fact, the nature of the self as that relates to Truth. Mystics have always understood the Creed as an autobiography of every being. So it is.

109 Of course, the Nicene Creed is semantically at cross-purposes with its intent: it says [qualified non-dualism] other than what it means [non-dualism].

This fact gloating Arians gleefully indicated.

Clerical tradition promotes the saying, not the meaning. So, confusion is rampant and people disregard the Creed, saying and meaning, both.

There is wisdom in disregarding the Creed, but also, loss.

And this is not our subject

110 Non-dualism, which is erroneously described as monism or unity, is entered upon by means of this experience called Crucifixion. There is no other way to it.

This does not mean only Christians, who employ the word, can move towards The Goal. Clearly, practitioners of any religion can do that.

Crucifixion is a generic that means, cancellation of the operational capacity of the ego *qua* ego, or, crashing the sense of difference, distinction or uniqueness by cutting the ego clean across.

Christianity has supplied humanity with a potent icon for referencing this universal necessity of spiritual culture. That the icon is potent does not imply that the religion is the only one valid. The icon is universal, the property of humanity, just as the religion is.

The icon, Crucifixion, references humanity, not one of humanity's religions. It references an aspect of spiritual discipline (*sadhana*) that is fostered, under various names, by all the great religions, such as, Hinduism, Judaism, Buddhism, Taoism, Christianity, etc.

111 The great religions all reflect the Glory of God, the only God. They all teach Love, the only Love. Really, there is no distinction between these religions. The religion one is born into is the religion one should practice.

God is not restricted by names, groups, places or times. He does not have to obey laws or conform to orders of logic [proof] or other devices of mundane manufacture.

He resides in the heart of every being, equally. He does not regard the distinctions some beings take for essential. He is all Love, pure Love, unconditional Love, non-obstructable Love.

Frequently, He is unrequited Love He feels the pain of separation, the hole in the heart, even more keenly than we do. Truly, as Heschel said, 'God is in search of man.'

112 Crucifixion is the *sine qua non* for entry into the realm of God meeting man, or, non-dualism. Intimacy with the Source is possible after ego is subdued, not before. Turning Godward starts one towards the Presence. Crucifixion lets one through the door It is the ticket to Bliss, deep, satisfying and permanent.

113 From an external point of view, from outside itself, Crucifixion appears as a major diminishment (Teilhard). From an internal point of view, from inside itself, it is not a diminishment but the opposite, an expansion, even though some pain may be experienced.

The old nurse at Good Shepherd talked about how people either fought death or were relaxed, and how it made such a difference in caring for them. Those who were relaxed were obviously much more saintly than those who fought.

There's ultimately no fighting it anyway. It's going to win. And people who understood that died in a manner that was pleasing, pleasing to those around them and monitory and helpful and instructive and comforting. They showed that this experience could be undergone in such a way as to be not internally painful.

It might look like a diminishment from the outside, but from the inside it was not at all. It was simply a transition.

114 There's much loose talk about crucifixion, including even in the Bible, with anachronistic statements such as, 'Take up your cross and follow Me.'

And then many people talk about crucifixion here and there, not having any experience of it, but talking about it and making all sorts of assumptions about what the experience really is.

There's a tendency to equate crucifixion with hardship or pain, and this is a very superficial view of it. We could list the various diminishments with which people equate crucifixion: pain, unpleasantness, hardship, defeat, persecution, psychological problems (psychoses, neuroses), even self-pity is regarded as crucifixion by some people. Death itself is regarded as a crucifixion. But it's just a diminishment.

You want it all, but when you get it, you won't want it all. When you get it, you won't want it. You say that you want it all. But you won't when you get it. At least half of all is what you positively won't want. But you won't know that until you get it. And then it'll be too late. Because you said you want it all, you're going to get it.

115 To get close to the good and great, you must be good and great. God is calm. To get close to God, you must be calm.

116 Crucifixion includes the phenomenon of losing more attachments to the world than were already lost during Turning Godward. More and deeper. The process of losing attachments also accelerates in speed.

There is, however, a typological difference between Crucifixion and Turning Godward. Crucifixion is to Turning Godward as Turning Godward is to Repentance, in the sense that, it has to be done.

Turning Godward doesn't amount to anything unless it moves through Crucifixion. It's not complete.

Instead of saying that Turning Godward is followed by Crucifixion, say that Turning Godward proceeds through Crucifixion. So you would say that Turning Godward is not complete until it moves through Crucifixion.

The fact that Crucifixion is necessary for a spiritual aspirant indicates that Turning Godward is insufficiently powerful to remove all attachments. It is insufficiently powerful to get one to The Goal. And, it is not of the proper logical type to get to The Goal.

117 The great lesson of the experience called Crucifixion is that all life is one. And one does not understand or feel or have that realization or feel that experience that all life is one until one has undergone Crucifixion. One can say it in words, but that doesn't mean that one experiences it.

One can experience the principle that all life is one, the fact that all life is one, only after the ego has undergone Crucifixion. The reason is that otherwise the ego is always saying that all life is many, namely, itself and others.

118 Crucifixion is necessary because Turning Godward does not eliminate the ego. Crucifixion does that.

Between the experience called Turning Godward and the experience called Crucifixion, the ego takes much buffeting, softening, getting softened up, but it is never forced to relinquish absolutely its claim to be the self. So, Crucifixion is necessary to get the ego under control, to bring it under control. And the only way to do that is to cut it clean across. Literally, cut it from its supply line. Cross it out. The ego has to be crossed out, so that it is no longer a potent phenomenon in operations.

Ego is never made not to exist, but through the experience called Crucifixion, the potency of the ego is permanently crossed out, eliminated, removed as a factor in general operations of the personality.

119 Crucifixion makes the individual a useful tool for the Divine Will.

A potent ego always and in every case makes a person, unuseful for God, not a source of God. When ego is an operational factor in the personality, the personality cannot be a source for God. Such an individual is useless, worthless, to themselves and to society. The ego has to be eliminated in order for a personality to be useful, worthwhile, to themselves and to society.

This seems like a very strict condition. And it is. And it's also an actual one.

120 It is during the experience called Crucifixion that one realizes that the connection between actions and results has been broken, is snapped, or has been crossed out, has been eliminated, and that there is no hope, ever, of reestablishing that

bond. So that one's life is totally, now, 'in the Hands of God.' One has moved Godward to the point that one is not much more than a basket-case in God's Hands.

And one is aware of that. In other words, one has a feeling of real impotence about the former ways of feeling that one could control the world and make a life and do this and that.

121 On the other hand, one has a feeling of potence, of power, as one feels acting on behalf of Dharma. So there is a kind of a trade-off there. One feels the powerlessness of the self and the power of God. One feels it, you can experience it and you can see how it takes effect.

It's not so much 'relying on the Power of God,' as you're told to, as just understanding that there isn't really anything else to rely on. You've got a choice of one, and it's not even a choice. You have to do it.

It's really a pleasurable sort of restriction to have, to be living in, but it's a restriction only from one point of view. Again, you've got the phenomenon of the two points of view, from within and from without. From within, it's not restrictive at all. It's liberating. From without, it's restrictive.

A main theme of this section on Crucifixion seems to be, The Point of View. Point of view is determinative.

An old name for the *sadhana* (spiritual discipline) of Crucifixion was, mortification of the flesh. *Flesh* is a word for *ego* or *desire* or the assertion of *I*, the sense of *I*-ness, or, *I-Me-Mine*.

122 The essence of the experience called Crucifixion is the awareness that all life is one. Crucifixion is undergone so the personality may be aware and learn that all life is one. That is the reason for that experience. That is the goal of that experience. It's the goal of experiencing the oneness of life.

And correlatively, the oneness of life cannot be experienced until Crucifixion has been undergone. As long as ego is in there saying, *I, I, I*, the oneness of life cannot be experienced at all. When the ego is crossed out, then the experience of oneness, which is Truth, and is therefore natural to a person, comes forth and is relished.

123 Again, it's a *via negativa*. You don't add the experience of oneness to the personality. You take away what is in the personality that prevents the experience of oneness from being had.

Spiritual life is not a matter of adding something to the personality. It's a matter of getting rid of the garbage, what doesn't belong there. It's a getting rid of something foreign, of foreign matter, or at least, of effluent.

Spiritual life is not an adding of something new.

124 If you wanted to be very discriminating, you could say that foreign matter, the effluent, the garbage, is produced by the process of *sadhana* (spiritual discipline), itself, just as any manufacturing process produces effluent. But also, garbage is simply taken in and acquired from outside sources, as one goes along.

So, there are two types of garbage a personality has to slough: the type acquired from outside sources and the type that is generated naturally during the process of *sadhana* (spiritual discipline).

125 *Sadhana* (spiritual discipline) is always a cleansing operation. You should remember that point.

There are several kinds of *sadhana* (spiritual discipline). They have different effects, and they're used for different cleansing operations. One is wiping off or rubbing off, one is burning away, and then there is the one of Crucifixion, which is an actual crossing out.

Crucifixion is akin to a flat-out denial of the existence of something that insists it exists. But it's not really a denial of that thing's existence. It's a denial of its claim of nature. Ego claims to be of one nature but really it is something else, not what it claims to be. Crucifixion crosses out ego's claim of nature and this has the effect of crossing out ego, itself.

Ego claims to be Truth. That claim is false. It has to be denied in the sense of crossed out, refused acceptance as truth. Crucifixion does not make ego not exist. It mutes ego's operational capacity, it's capacity to delude, rendering ego harmless.

126 It's an interesting phenomenon. It's not the same as wiping away something or burning away something. It's an actual denying of something, denying the assertion of nature that a thing makes, denying its stochastic structure.

And really, ego is the only aspect that requires this particular cleansing *sadhana* (spiritual discipline) of Crucifixion. The other aspects, which are aspects of ego, require the burning and the washing and the wiping away and the throwing out of garbage. But this ego one is one that requires Crucifixion.

In other words, Crucifixion is the only way to accomplish what needs to be accomplished concerning that aspect, ego. With other things, which are themselves aspects of ego -- less fundamental things -- like anger, fear, hatred and whatnot -- these things can be dealt with by other means, including the burning and the washing and wiping -- and not by Crucifixion.

The ego has to be crucified.

127 Eternal Life is life after Crucifixion, without a hole in the heart. It is life without a loose-cannon ego.

Eternal Life is life:

based on self-confidence,

which is produced by Turning Godward,

composed of ever-increasing self-satisfaction,

which is produced by Crucifixion,

and looking forward to self-sacrifice,

which is produced by Emergence in the Absolute.

What a person experiences after they have undergone Crucifixion of the ego Johannine literature calls Eternal Life.

Heaven and Hell are something else again. Both are here on earth and not our subject

128 Self-satisfaction is possible, it is what is, after ego has been cut clean cross. It is not possible before that occurrence.

129

Conversion/Repentance results in allegiance to the principle,

Sola Scriptura.

Turning Godward results in allegiance to the principle,

Sola Cordia.

Crucifixion results in allegiance to the principle,

Solum Silentium.

Emergence in the Absolute results in embodiment of the principle,

Solus Lux.

130 The foregoing indications refer to operations occurring simultaneously in five dimensions. Anyone who understands that ... **Salute!**

131 There are five questions:

Who?
Why?
What?
Where?
When?

Scientists ask:

What?
Where?
When?

Sola Scriptura

Philosophers ask:

Why?
What?

Sola Cordia

Sages ask:

Who?

Solum Silentium

Avathars do not ask.

Solus Lux

132 Turning Godward and Crucifixion are externally induced and internally produced. Emerging in the Absolute is internally induced and externally produced.

The internal that induces Emergence in the Absolute is the finished actions of Turning Godward and Crucifixion. The first two primal experiences (passages) induce the third.

133 For a person who is at the point of beginning the experience called Emergence in the Absolute, the distinction between internal and external is almost non-existent. But it is not absolutely so. The person is not absolutely clean, as they must be.

The reason for the third primal experience (passage) [the reason beside the real one, which is that God needs ways to pass His 'time] is: the last vestige of the sense of distinction between internal and external has to be eliminated. The third primal passage is necessary because a trace of ignorance inheres in the personality.

This trace of ignorance is what permits one to say that there is an element of external production in the [otherwise operationally non-dualistic] phenomenon called Emergence in the Absolute. If that trace of ignorance was not in the personality, in effect, polluting the purity of non-dualistic experience, we could not say that there is an element of external production in the phenomenon called Emergence in the Absolute. Nor would the primal experience (passage) of that name be necessary.

But, the experience of Sages is that even at the deepest levels of non-dualistic experience there is a trace of the sense of distinction, a whiff of ignorance. So, the third primal experience (passage), Emergence in the Absolute, is required in order for The Goal to be reached.

The third passage eliminates the last vestige of ignorance. After it is undergone, a person is entirely clean.

134 The third primal experience (passage) is called Emergence in the Absolute. It is an indescribable moment for a life. It happens once. It is internally induced by the inherent power of purity, itself, and externally produced by God.

There are few references to this experience. Stories of St. Francis' Vision on Alverno, during which he received the Stigmata, indicate but do not describe it. The experience is incomparable and indescribable.

The writer is qualified to speak about this experience only such things as he has heard from a reliable source. He cannot speak from direct experience.

135 The third primal experience (passage) is a seeing, a vision.

136 The human frame, the instrument expressly and exclusively designed to be used for undergoing this third passage, can survive it by, at most, twenty one days. The instrument is consumed by the experience it is designed to afford, just as a moth is consumed by the flame that attracts it.

In addition, the human frame, body, mind and intellect, is the only instrument that can be used to reach The Goal. Dæmonic and sub-human frames cannot be used to this end.

137 Emergence in the Absolute is the one primal experience that is not produced internally, not done by a person. However, neither is it done to a person, as for example, predestination, fate, is.

Emergence in the Absolute is done for a person by God. He carries them over A person cannot go over or get there under their own steam. The final step occurs in a passive mode.

Ultimately, therefore, we are each and all basket-cases! Ultimately, life is a gift, not a gain.

138 Opportunity to meet a person who has this experience almost does not exist. This is true not because there are few having the experience but because there are few wanting to meet those who are.

In this Iron Age, when lascivious living and egoistic pursuits are valued above every other consideration, Saints and Sages are not popular tourist destinations. This does not mean there are no Saints and Sages. It means there are few maps and tracks to their abodes.

Now, there is your spiritual morphology. Mark it well, and end confusion.

Abrathia Hermitage
April 4, 1993
Palm Sunday

One Thing

PICTURE 118: DESCENT INTO HELL

There is one thing which, when known, all else is known. What that one thing is cannot be said or written. It cannot be seen. It is different for each person.

That one thing is 'the pearl of great price.' It is the Philosopher's Stone. It is the one thing which should be sought, and finding which, all else is given to one.



All Is Number.

Eadem Mutata Resurgo

Truth Has No Second.

All Time-Fields Are Concurrent.

No Given Is A Member Of A Single-Member Set.

A Thing And Its Nature Is One And The Same.

*There Is No One Who Owns
The House They Live In.*

There Are No Symbols, Only Leelas.

*Truth Is Not A-Symptotic.
It Cannot Be Measured*

By A Standard External To Itself.

Revelation Is Truth
Presented In And For Itself
By The Penetrating Purity Of Sages.

Truth Belongs To The Pure In Heart.

The Purpose Of Life Is
To Laugh To Dance And To Sing.

Everything Is Food For Something.

This Is The Place
That The Time To Come
Has Gone To.

***Almost Everyone Knows
What's Right And What's Wrong.
Those Who Don't Are Imprisoned Or Killed.
The Issue Never Is Knowing The Truth.
The Issue Is Doing It.***

Times Change.
But The Affairs Of Life
Remain Always Personal.

***One Who Uses The Genitive Case
Cannot Expect To Be Taken Seriously.***

Between Right And Wrong
Only Wrong Thinks There Is A Contest.

We Are Sons And Daughters Of Immortality.

Let Us Not Be Common.

Whatever Happens Has A Cause.
There Are No Causeless Effects.
There Are No Effectless Causes.

***The Sacraments Of The Church
Are Effective Only In The Presence
Of An Existential Transformation
Which They Can Shape
But Cannot Produce.***

Triple Predestination:
Some He Destines For Heaven;
Some He Destines For Hell;
All Will Be Saved.

There Is No Isolated System.

Mathematics Is The Semantics

Not The Syntax
Of Phenomena

Adwaita Hermitage
June 16, 1993

Aetiology

PICTURE 119: ASCENSION



It is far better to spend
ten minutes on earth as a
Swan than ten years as a
Duck.

Religions are different, although samely
sourced.

God is everywhere and always the same.

Religions are cups. God is the Water.
We drink the Water, not the cup

Religions are menus. God is the Meal.
We eat the Meal, not the menu

Where do the cups come from?
Why should we be concerned with the cups?

If we find the origin of the cup,
we find the nature of the cup.

The nature of the cup
is the nature of the religion it is.

Why find the nature
of the religion, the cup?
The Water will always be the same,
so why examine the container?

Some cups are dirty
and give polluted Water.
Some cups have false bottoms
and don't give enough Water.
Some cups have holes in them
that let the Water run out.
Some cups are so flimsy
they break in your hand and
cause injury.

In other words,
some cups prevent the Essence, the Liquid,
from achieving Its Goal, which is,
giving nourishment.

A genuine cup (religion)
can be used to get
nourishment.

An ingenuine cup (religion)
should be shunned because it
prevents nourishment.

What is ingenuine is ingenetic.

The Water precedes the cup,
the Contained precedes the container.
The cup occurs in answer to the need
to canalize the Water,
to make it usable.

Truth is not productive in
the form-less *state*.
When Truth is embodied,
It has potential,
It is genetic.

Truth takes the form of a religion
in order to reproduce Itself --
in order to play.

The penetrating purity of Sages produces
revelation of the Truth.

In the presence of such a revelation
a religion forms, automatically.

Religions originate in the Hermitages of
Sages.

A thing and its nature is one and the same.
A religion is the Truth.
This is why a religion, itself, is revered.

If one desires to practice
a religion,
one should cognize and practice
that religion that developed
around a Sage's revelation
of the Truth.

From the clergy's point of view,
rigorous exactitude and uninterrupted
concentration
are indispensable qualities of religious
practice.

Not formalism but defection of form
makes our modern *religious* practice
unsatisfying (nutritionless).

Form should be pristine
(original and pure, as it

came up around the Sage Whose
purity produced it)
so that Truth will be present,
so that nourishment will occur.

The purity of the practice
guarantees
the effectiveness of the result.

Pure ends, pure means is
the way to Blessedness.

Whether we are aware of it or not,
the world is always acting as the unit it is.

Spiritual revivals are world-wide.
They occur concurrently in several areas,
among several peoples.

The emphases and effects
of a spiritual revival
differ by area and people.
Circumstances are accommodated.

In one place,
revival occurs within existing usage.
In another,
it produces a new religion.

Means accommodate time and taste.
Whether a blue cup or a green one
is preferred,
the water within is the same
and is taken to the same end.

Revivals
go by different names,
in different dresses,
and perhaps even to different
penultimates.

Their end, however,
is always and everywhere the same.
Ultimates are one and the same.

Consider the 6th Century BCE:
In China, Confucius and Lao Tzu.
In Palestine, Jeremiah and Habakkuk.
In Persia, Cyrus I.
In Greater Greece, Pythagoras.
In India, Gauthama.

In one place a religion was expanded --
China.

In another, purified -- Palestine.
In another, made to flower -- Persia.
In another, fortified -- Greater Greece.
In another, created -- India.

But all under a single Ægis,
a Providential throwing wide
the Flood-Gates of Grace.

And all at once.

Consider, again:
The Tyrant John was convinced
to sign the Magna Carta
three years and two months
after Clare joined Francis.

Again, all under a single Ægis,
a Providential throwing wide
the Flood-Gates of Grace.

And again, historically speaking, all at once.

Christian ontogenesis is Vedic phylogenesis.
Christianity is a product of India.
This fact may seem less than evident.

The religion of India

-- the religion which is India --
is called *Sanathana Dharma*.

Sanathana means *Beginningless, Endless,
Eternal*.

Dharma is the strength
which holds the consciousness bound to
Truth.

Sometimes, *Dharma* is transducted into
English
as *Morality* or *Proper Conduct*.

Eternal Propriety would not be an incorrect
transduction into English of *Sanathana
Dharma*.

All of the religions,
spiritual disciplines,
sadhanas,
pieties,

which man employs to earn the Grace of God
derive from one source: *Sanathana Dharma*,
or, India.

India is the spiritual heart of this planet.
Sanathana Dharma is its Sweet Essence.

Hinduism is a new religion
relative to the duration of human culture.
Its ancestor is *Sanathana Dharma*.

There are two principle types
of Hinduism: *Vaishnava* and *Saivism*.

Vaishnava, or, Vaishnavite Religion,
concentrates on worship
of the two great (*Poorna*, Full)
Incarnations (*Avathars*) of God Vishnu:
Rama and Krishna.

Rama belongs to @ 200,000 BCE.
Krishna belongs to 3800 BCE.

Vaishnavites chant the Name, *Hari*.

Saivism, or, Saivite Religion
concentrates on worship
of God Siva (Shiva).

Concordant with Vedic declaration,
God Siva is just now incarnating
in a series of three *Poorna Avathars*.

Shirdi Sai Baba (last century), Siva alone;
Sathya Sai Baba (this century), Siva and
Parvathi together;
Prema Sai Baba (next century), Parvathi
alone.

Saivites chant the Name, *OM Nama Shivaiya*

The religion of Persia is called
Zoroastrianism.
Zoroastrianism is a reformation
of an ancient Vedic Religion
which is called *Mazdaya*, or,
Mazdayasnin Religion.

Mazdayasnin Religion was *Vaishnava* in
Persia.

Zoroastrianism was founded by Sage
Zarathustra,
Who belongs to the period of 9000 BCE.

There is confusion about when
Zarathustra lived
because several figures bear his name.
The name came into use as a generic for
spiritual guide or *pontiff*.

The Source, Zarathustra Himself,
is a figure of *Dwapara Yuga*.
He ante-dates Krishna.

Zarathustra is the inspiration for

Nietzsche's Poem and Strauss's Tone Poem
describing the elevation of spirit above
the banalities of common sentiment
that pass for religion.

Today, adherents of Zoroastrianism
call themselves Parsis.

Most live in India.

The language of Persia is a species
of Sanskrit called *Avesta*.

Persia (Iran) has always been
in the orbit of *Sanathana Dharma*.

Palestinian Religion is twice-sourced.
It derives from *Vaishnava* on the one hand
and from *Saivism* on the other.

Abraham was a Persian representative
of Zoroastrian Religion, or, *Vaishnava*.

Moses was an Aramean representative
of Afro-Egyptian Religion, or, *Saivism*.

Texts have been linked to suggest
a connection between these
two sources of Palestinian Religion.
And there is a connection
at the common root, *Sanathana Dharma*.

But there are different emphases in these
two sources of Palestinian Religion.
And really speaking,
these are two religions that coexist
not without periods of disharmony.

The *pre-histories* of Genesis
are memory tracks of various origin

and arguable *termini ad quo*.

Some reflect the *Treta Yuga*,
when the Rama *Avathar* ruled the
entire planet.

Some reflect the *Dwapara Yuga*,
when Pandavas ruled much of
the planet.

The principal significance of these
pre-histories
is to connect Palestinian Religion
with its *Ur-Type*,
the Vedic Age,
or, *Sanathana Dharma*.

Spiritual revivals are world-wide.
They occur concurrently in several areas,
among several peoples.

The Jewish calendar illustrates this fact.
It puts *the creation of the world*
at about 3800 BCE.

This is the moment that
the Krishna *Avathar*
is closing *Dwapara Yuga*
and inaugurating *Kali Yuga*.

The transition from
one epoch (*Yuga*)
of spiritual history
to another
is accurately spoken of as
the creation of the world.

A supremely accurate chronology,
the Jewish calendar is tracking
the *Kali Yuga*,
which has some 7000 years
still to run.

Abraham dates from @ 3800 BCE,

the inauguration of *Kali Yuga*.
Vyasa is composing the Cantos
that portray the Krishna *Avathar*.

Abraham and the Krishna *Avathar*
are connected causally.

This is an important fact regarding all
modern Semitic religions:
Judaism, Christianity and *Islam*.

The ætiology of the species
is pure, grand and Holy.

Abraham was an adherent of
Zoroastrian Religion, a Persian.
He practiced a version of the ancient
Vaishnava called *Mazdaya*.

When he moved into Palestine and environs,
Abraham was welcomed by Palestinian Sages,
who had sent for him.

His purpose was to propagate *Sanathana*
Dharma.

He was a Persian missionary to Palestine.
He came to Palestine to invigorate
Vaishnavite Religion that had
deteriorated through neglect.

The significance is that
the foundation of Semitic Religion
is *Vaishnava* of Persian pen-origin.

We observe the fact operating
in Cyrus the Great's
repatriation of Judeans
and in his encouraging
them to reestablish the
Vaishnava of their homeland.

Like Napoleon of Bohemians
(French and they are both Celts),
Cyrus was aware of Persian

con-fraternity
with Palestinians.

Moses dates from between 1500 and 2500
BCE.

He represents an Aramean (nomadic)
population
that got detained in Egypt against its will.

Egypt is Africa. African Religion is Saivite
for as far back as anyone can see.

The significance is that
the foundation of Semitic Religion
is *Saivism* of African pen-origin.

We observe the fact operating
in Joshua's not taking Jerusalem.

Jerusalem was an outpost of
Egyptian (African) *Saivism*
for millennia before Abraham
and for millennia after him.

It was to Joshua
a co-religionist area,
not a threat,
and therefore,
not an objective.

Semitic Religion comprises
a mixture of two different
but samely-sourced religions:
Vaishnava and *Saivism*.

Vaishnava is connected with Abraham
and Persia.

Saivism is connected with Moses
and Africa.

Since *Vaishnava* and *Saivism*
derive from *Sanathana Dharma*,

from India,
the foundation of Semitic Religion
is *Sanathana Dharma* of Indian ult-origin.

This fact is seen in
the story of Abraham and Melchizedek.

The peduncles of world civilization
are long out of sight.
But, they are not, by that fact,
non-existent.

The evidence in the mounds
is not deep enough
to make sense of history.
Resort has to be made
to the evidence of Scripture.

Scripture is the rubrics
the species employs
to form and to propagate
itself.

Scripture is produced in monasteries,
which are, in fact,
the nursery of the Universe.

The peduncles of world civilization
are in these Scriptures,
in the monasteries.

Just as music is what is heard,
not the notes on the page,
so too,
Scripture is what is Heard,
not the words on the page.

Das Wort of German scholarship,
Logos of Greek Theology and
Sruthi of Vedic Parlance

is not the *word* on the page
but the Thing that is Heard
by the believer ...

or,
that is which is heard
by Sages as Divine Sound ...
words and sounds
uttered by God ...

or,
that which is heard
and held as a treasure
in the memories of men ...

or,
that which is heard
in moments
of supraconscious ecstasy
by purified scholars
doing spiritual practice.

Vaishnava and *Saivism* are not
mutual exclusives.

One is more appropriate to a *Yuga*
than another is,
but both are appropriate
in the absolute sense at all times,
during all *Yugas*.

It is a matter of emphasis,
not of exclusivity.

Abraham dates from the time
of the Krishna *Avathar*,
from 3800 BCE,
when there is a change of Age,
a change of *Yuga*,
from *Dwapara Yuga* to *Kali Yuga*.

The emphasis of *Dwapara Yuga* is
Vaishnava.

The emphasis of *Kali Yuga* is
Saivism.

The story of Abraham and Melchizedek
is a story of the change in emphasis
which accompanies a change of *Yuga*.

Abraham represents the *Dwapara Yuga*
and its Vaishnavite emphasis.
Melchizedek represents the *Kali Yuga*
and its Saivite emphasis.

Melchizedek is king of Salem,
Jerusalem,
for long an outpost of African *Saivism*,

Melchizedek means
*My God is Justice and
Charity*.

Salem means
*Peace and
Sun*.

Abraham's over-all mission is purification
of Palestinian *Vaishnava* in preparation
for the changing of the *Yuga*
and the new emphasis on *Saivism*,
which will be coming from Africa.

Flush with victory
over degenerate *Vaishnava* kings,
he comes to *Shaveh* (Siva),
wondering if the locals are
friendly (righteous)
or
unfriendly (wicked).

A local representative of *Saivism*,
Melchizedek,
comes with food to propitiate
the victorious Captain.

His aim is to declare
his support
for Abraham's mission
and to convince Abraham
of his fidelity.

Food offering is the customary
propitiation of puissant presence.

Melchizedek gives the tithe
to Abraham.
This follows his gift
of food.

The immediate significance
is propitiation of a power who
can destroy you or take you captive.

The symbolic significance
-- for those who included this story
in the canon of the religion --
is that the Saivite emphasis
of the new *Yuga*
is paying respect
to the Vaishnavite emphasis
of the old *Yuga*.

These redactors are priests
in the Temple of Solomon.

But they are of *Vaishnava* descent.

They are *Northerners*,
from *Vaishnava* territories,
those adjacent to Persia --
those called *Israel*.

To the *Southern*
(mixed Saivite and pagan)

element of the priesthood,
these *Northern* priests
are saying:

Yes, Jerusalem is a Saivite center
and *Saivism* is the emphasis
of this *Yuga*,
but [your] *Saivism* (Melchizedek)
paid respect
to [our] *Vaishnava* (Abraham)
in the early days of this
present *Kali Yuga*,

and so,

Vaishnava (we/ *North/ Israel/ Abraham*)
is not inferior to or less important than
Saivism (you/ *South/ Judah/ Moses*)
but is of equal importance with it.

The meaning is:
the new does not replace the old.
It alters an emphasis,
but it does not
obliterate or demean
the thing that went before.

A group of what the
Deuteronomist would call
Canaanites or *Jebusites*
is strong enough
in the councils of the religion
to make this point
through the insertion
of a race memory,
Genesis 14,
into the proto-canon of Judaism.

There is a moral aspect
to this story.

Zedek means *Charity*
in the sense of
anonymous giving,

which neither inflates the giver
with pride
nor imposes on the receiver
guilt.

Charity occurs
when receiver and giver
are one.

Genesis 14 verses 18-20
are declaring the unity
of *Vaishnava* and *Saivism*.

Shema Israel !

Judaism and Christianity
is a Saivite Religion.

Within both groups there is both
Vaishnavite and Saivite emphasis,
but the latter most expresses
the genius of the religion
during this *Kali Yuga*.

During the 7th Century CE,
the old *Vaishnava* of
Semitic Religion
reappears under the name
Islam.

Islam is a Vaishnavite Religion
regnant
in the old *Vaishnava* homeland,
Persia.

The Lord of all has resolved
to raise both
the Vaishnavite and the Saivite
aspects of
His Semitic Playmates
and to let them
re-discover and re-enact

their
age-old con-fraternity.

The odyssey of Jewish and Christian Culture
is a heading towards its Source,
India.

Christian ontogenesis comprises,
in addition to
Vaishnava of Persia and *Saivism* of Africa,
two further
elements of Vedic phylogenesis.

One is *Pythagorean Monasticism*
and the other is *Buddhism*.

Both of these, in their own way,
derive from *Sanathana Dharma*.

The essence
of Indian Spirituality,
of Vedic Culture,
of *Sanathana Dharma*
is called
Non-dualism,
Adwaita,
Vedantha.

The meaning is
what the *Shema* says:
God has no second.

Jesus spent most of His Career in India.
He went to the source of Semitic Religion.

His journey to India took Him
through Egypt, Persia and even Russia.

The container of *Sanathana Dharma*
which Jesus used to quench

His spiritual thirst
was *Buddhism*,
the religion founded by Gauthama.

Buddhism is not a theistic religion.

After Jesus left for India
and points farther East
-- after His resurrection from death --
His disciples who did not
accompany Him thither
began spreading news of
His advent
through the Hebrew and Greek
worlds.

The greatest of these was
Paul, His apostle,
whom He sent.

Paul was Moses come again
to reestablish Scripture
and to lay down the
regulations governing
proper conduct.

All of the disciples
who became apostles
in the Hebrew and Greek worlds
and who remained
in the Mediterranean basin
encountered
an active and viable religion,
a vegetarian monastic order
which was named after its founder,
Pythagoras.

Pythagorean Monasticism was
ancient at the time of the
Christian apostles.

Pythagoreans were monastics,

secretive and vegetarian.
They proscribed the eating of beans
and revered the Star Pentagram.

Pythagoras had traveled to
Egypt, Persia and India
to learn the modes of spiritual discipline.

His course was retraced
by Alexander,
under different circumstances
and with additional aims.

Pythagoreans were the repositories of
knowledge in the Greco-Roman world.

Their work established the fields of
Law, Medicine, Engineering, Government,
Music,
Mathematics, Chemistry, Physics, Astronomy
and Nutrition.

Members of the Order or their students
operated the non-Jewish schools and
universities
of the Greco-Roman empire,
including the great
School and Library
at Alexandria.

Pythagorean Monasticism had two faces,
one private and one public,
similar to Franciscanism.

The private face was
Saivite Religion,
comparable to the Franciscan
jongleur de dieu.
Divine madness.

The public face was
Vaishnavite Religion,
comparable to the Franciscan
troubadour.
Divine propriety.

Both faces reflected the nature

of the Order.

And both faces of *Pythagorean Monasticism*
were connected to the great
Saivite Shrine at Delphi.

Just as Semitic Religion does,
Greek Religion comprises
Vaishnavite and Saivite emphases.
The Saivite emphasis is stronger
during this *Kali Yuga* than
the Vaishnavite emphasis is.

Greek Culture
is a species of
Vedic Culture.
It comes from India.

Christian apostles in
Greek Culture
recognized the affinity
of their message with
Pythagorean Monasticism.

They imported moral and
philosophical principles
of *Pythagorean Monasticism*
into their message and even
into their Scripture.

Pythagorean Monasticism
became an *Ur-Type* of
Christian Religion.

But Christian communities
were not entirely at ease
with the affinities between
Christianity and
Pythagorean Monasticism.

Jesus was a fresh figure
of spiritual history.
He was not only a monastic figure
related to a Pythagorean *Ur-Type*.

He was also a Palestinian figure,
related to a Semitic *Ur-Type*.

And He was a Buddhist figure,
related to an Indian *Ur-Type*.

During the years 35 to 70 CE,
texts
reached the Mediterranean basin
from India.

Some of them were from
the pen of John,
who was with Jesus,
and some were from
the pen of Jesus.

There were others, too,
not by John or Jesus.

What we call the Fourth Gospel started as
a combined effort of John and Jesus from
India,
setting the record straight.

The record was corrupted,
first,
by *The Twelve*,
who were jealous for
name and fame.

The *discourses* that now appear
in the Fourth Gospel
are spurious.

As the Second Century opened,
Christian monastics,

emulating Pythagorean and Semitic paradigm,
resided throughout the deserts of Palestine, Egypt, Syria and beyond.

The range of literature employed in their monasteries was both broad and deep.

Their foundation literature was the *Torah*, but they also used pietistical and historiographical literature of various origin, some undetermined.

The variety of minds and manners that comprised early Christian literature would frighten a typical modern Christian, clergy or lay.

During the Second Century, a fellow named Marcion tried to make a Canon out of extant Christian literature.

He asserted that *Torah* recounts an evil God and that Christian literature (what he selected) recounts a good One.

Marcion's Canon comprised the Gospel of Luke and Letters of Paul.

Many were grateful for Marcion's work and agreed with its genius, which included anti-Semitism.

But many were not grateful for Marcion's work and attacked it and him.

Marcion's Canon compelled Christians to accept it or produce a better.

They decided to do both.

This was a mistake. It was done, however, and we are left with the consequences.

Several groups of Alexandrine scholars with Pythagorean training set to work composing a representation of Jesus which would link all of His *Ur-Types* together and would include, also, words and stories by and about Him that were in circulation in the monasteries and the empire.

These Alexandrine scholars produced a unique document, complete with organizing principle, which formulated and defined Christianity in terms of three fundamental doctrines, each meant to overwhelm Marcion.

They were:

- 1- The doctrine of surrogate atonement.
- 2- The doctrine of Trinitarian monotheism.
- 3- The doctrine of Jesus' divinity.

Within the boundaries established by these three fundamental doctrines, the Alexandrine scholars believed they had accounted for and also harmonized the several *Ur-Types* that comprised Jesus' persona.

They believed they had given Marcion better than he said.