

And they believed they had
produced the Christian Canon.

The Alexandrine Canon
became *The Bible*.

The Bible is a work of
adumbrated *Pythagorean Monasticism*.

Adwaita Hermitage
April 1, 1993

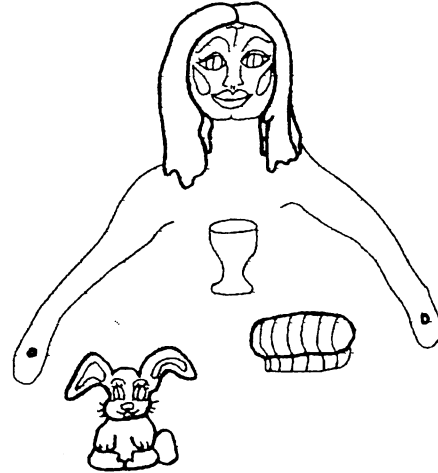
On Sacraments and Authority

PICTURE 120: FOOD IS GRACE/GRACE IS FOOD

I'm coming in late on this thread and see only two notes from Smith and a like number from Jones, arguing. Jones claims Smith's exegesis is not substantiated by the *ur-language* texts. He does not support this assertion. Jones is being sarcastic at Smith and employing a usage which, ironically, justifies Smith's point.

Sarcasm (*tearing at the flesh*) is an ancient weakness which many Anglican clergy regard as a routine tool of their office. It gives one the feeling of being clever but actually makes one stupid -- as well as immoral. Hoisting oneself on one's own petard, such as Jones has done, is another ancient weakness. It is a recoil of the use of sarcasm.

Now, the point of this discussion, as I see it, is an enormous complex of absolutely vital theology. Real Presence. Incarnation. Eucharist. Soteriology. Historicity. Canonicity. Polity. ... for example ...



Smith's point, I think, is that the words of institution are unequivocal and aiming to state a precise identity of the elements with Jesus as the Christ. There is a baldness and a boldness in the identification which Smith is trying, I think rightly, not to lose or to miss.

By way of elucidation, I am going to try the following. The word *paradox* is taken, in common understanding, to mean something which is non-rational or irrational or even absurd or nonsensical. This common understanding misses the meaning of the word.

Doxa means *commonly held view* or *the way ordinary humanity views a thing*. *Para* is a prefix which can mean *against* or serve as an intensifier. It's origin is the Sanskrit prefix, *para*, same thing, same meaning. Greek is one of the European languages which derives from Vedic Sanskrit.

All of the paradoxes of Christian religion are of this kind: they are views which stand against, evaluate, and ultimately, judge and either reform or condemn the commonly held views of ordinary humanity. All of Christian theology, and par excellence the Personality Who inspired it, is a Paradox in this sense, that it stands against commonly held views of reality.

Jesus said that these common things, bread and wine, which He is indicating, are not common. They are the New Being which He is. They are evidence -- and not the only such -- of the unity of God and man.

Jesus insists on taking the elements in a manner against the common way. They are He. Smith insists that this way of seeing is paradoxical, not ordinary. Jones says only a common view is necessary. Jones sees no New Being in Jesus.

It is absurd to say that Jesus or Christ or Jesus Christ is present in the consecrated host in any way whatsoever. The bread is bread and the wine wine. There is nothing else there, no matter what the incantation recited over it.

Right? Well, not exactly.

The problem with the traditional language for describing the nature of the Sacrament is, indicating *a priori states*. States cannot be indicated by language and do not exist in the sense meant by that word, *states, sub specie aeternalis*. In the realm of history -- which is the meaning of *sarse, flesh*, as in *Logos sarse egeneto*, Word became flesh -- essence (state, structure, male aspect) and existence (operation, effort, female aspect) commingle, and essence cannot be neared or cognized except as commingled with existence.

God is known only as encumbered in the exigencies of history, of life. God is seen only under the aspect of the conditioned. This does not mean He is conditioned. It means He is cognized only by means of qualities, or, under the aspect of conditions.

The *Form-less*, the *Quality-less*, the *Name-less* cannot be worshipped. To be known at all, God has to take on qualities. He has to envelop Himself in Characteristics, condition Himself in Existence or Life, wrap Himself in Womanhood, in Illusion, in Tangibility, in the Inseparable Other, if He is to be known and enjoyed at all.

God voluntarily *takes* conditions so that humanity may enjoy His Company, His Parousia. Humanity, and indeed the entire Universe, is the *conditions* God voluntarily wraps Himself in so that He may be enjoyed. The Universe is Feminine. The world is neither good nor bad. It is a mixture.

All life is One. God and man are an indissoluble unity. Or, as Jesus said, speaking as *Ur-Mensch, I and My Father are One*.

This fact is visible only to the eye of faith. *Servatus ergo video*. I am saved therefore I see.

To the faithful, the consecrated elements both symbolize and are the very (*Real*) Presence (*Parousia*) of God. The bread and the wine are still bread and wine, but how they are taken is not ordinary. It is the *taking*, the cognizing; that makes the Real Presence real.

So, we can speak of a Real Presence in the consecrated elements only as faith takes the elements -- and every thing !!!-- as evidence of the unity of God and man in history, as the New Being which Jesus of Nazareth is as Jesus the Christ. If we say the Real Presence exists apart from the faith of a believer, we are delving into magic or trickery, mere assertion without basis in fact. Faith, alone, makes the Real Presence, the Parousia, real as the consecrated elements.

Faith is the *sine qua non* of spiritual cognition. *Credo ut intelligam*, says Augustine: I believe in order to understand. Before this add, *Servatus ergo video*. I am saved therefore I see. Finally, place Descartes' *Cogito ergo sum* after Augustine's *Credo* and we have this active symmetry:

Servatus ergo video.
Credo ut intelligam.
Cogito ergo sum.

or,

Dualism (Christ)
Qualified Non-Dualism (Father)
Non-Dualism (Holy Spirit)

Faith is not what makes the Real Presence present. But it is what makes the Real Presence real. On His Own, God is Present. Faith does not determine this. If it did, we would be strapped to an entirely nominal world. But faith does determine whether God is real, whether He is subsumed in experience.

The world is both nominal and real depending on which way we are coming at {aiming to cognize} things. These classical approaches, Nominalism and Realism, often disrupt our society, as they do today.

Neither is entirely true, both are partly true and both contain palpable epistemological dangers. However, Nominalism contains more of danger than Realism does, although this is relative and incremental.

Both are right and both are wrong. Realism has more of right and Nominalism more of wrong, but both comprise necessary and verifiable descriptions of the world.

So, we cannot describe states -- pure Realism -- unless we talk absurdities. We have to describe multi-dimensional interactions, or, operations. Our approach, our cognizing and our semantics all must reflect phenomenology. We cannot say what things are. We can say only what they do. And even at that, we can say only part of what they do, not all of it, because what things do is relative to what we say they are doing. The observer, the observed and the observation are a unit, constantly and mutually affecting. Observation can never reach a conclusion because all life is One, all activity

is Circular, such that any one thing brings forth every other thing, which is also every one thing.

There are five dimensions we have to be describing: Length, Width, Height, Motion and Elegance.

The intent behind our creedal and dogmatic traditions is correct, but the language used is not commensurate with the intent. The great weakness of traditional creedal-based Christian theology is that it says what it does not mean and means what it has not the capacity to say. Arians gleefully pointed out, for example, that *homoousias*, the key word in the Nicene Creed, comes to the same thing as *homoiousias*, the proscribed Arian preference, in the field of operations, in practice.

They were right. It does. The word *homoousias* does not indicate the identity of nature of God and Jesus which, presumably, it was meant that it indicate. It cannot do this because a nature cannot be described, not as identical, disparate or anything else. Any description of a nature automatically posits a disparity -- which does not exist -- between it and whatever else is being talked about.

Another way to put this is, a thing and its nature is one and the same. A thing and its nature (its state) cannot be distinguished, one from the other. The world is a mixture of essence and existence. The mixture cannot be separated into components. It is integral.

Arians claimed that orthodox theologians shot themselves in the foot with their creeds and traditions. They were right. Orthodox theologians did shoot themselves in the foot, and the church has been limping from the wound ever since.

Ignoring the Arian needle, orthodox theologians savor the thought that the difference between truth and heresy is a single syllable, *i*. But the orthodox creedal and dogmatic formulations, presumably, on their face, aim to indicate states, an absurd intention which produces its own kind, namely, absurdity.

The truth is, the intent behind the orthodox creedal and traditional formulations is not to indicate states at all. It is to indicate operations, and indeed, a functional or *de facto* identity of operation and state. The aim is to indicate the unity of God and man in history. But the language employed does not do this. The language indicates numerous disparities and differences between God and man when it is meant to indicate unity. This is an irony.

Orthodox Christian creedal and traditional formulations are, almost all of them, examples of how very often in human affairs there is a substantial difference between what is meant and what is said, between what is intended and what is done.

This is what Arians said orthodox theologians did to themselves: they shot themselves in the foot with the language they used. Their language betrayed their intent. It said

the opposite of what they meant to say. They intended unity, their language said disparity. They intended immanence, their language said distance. They intended purity, their language said confusion. They intended God, their language said doubt. They intended Truth, their language said absurdity.

We have to take the theologians for what they meant, not for what they said.

The intent of the theologians was to indicate the unity of God and man. They chose to do this by identifying a particular man, Jesus of Nazareth, with God, intending that he serve as an *Ur-Type* of humanity. Their intent was to say that man, himself, is divine. Jesus of Nazareth is Jesus the Christ, they said, and this is evidence of the unity of God and man.

The creedal and traditional formulations are not about the nature of Jesus. They are about the nature of humanity, and indeed, of the entire Universe. Jesus is an *Ur-Type*, not a single instance. The creedal and traditional formulations are not about him. They are about every being whatsoever. The Career of Jesus of Nazareth is the Destiny, the *telos*, of every being. This is what the creeds and the tradition are saying.

Jesus of Nazareth as Jesus the Christ is *Ur-Mensch*. Better still, He is *Ur-Ontos*. He is what is. And, He is showing that human nature is Divine Nature. In looking at Jesus, an aspirant's attention is on themselves, not on someone else. There is no one else for an aspirant's attention to be on. God has no second.

The theologians said that Jesus as the Christ means the unity of Providence and History. He means the indissolubility of Essence and Existence. Jesus as the Christ means the sublimation of nature in power and of state in functionality.

We must have functions. Operations. Phenomenology. Seeing, thinking, speaking and acting in five dimensional stochastic structures -- assumption sets, cognitional operating systems -- heals the self-inflicted wound we bear on account of the unable language of our creedal and dogmatic traditions.

Flesh in the Christian Canon means not skin and bone but history in the sense of everything that is subject to decay, decline, disease and despair. The technical term for this, from the First Century, is *instability* or *mutability*. That which is contingent, conditioned, subject to devolution, finite, estranged, etc., is *flesh*.

The fact of the Christ is the eternal unity of what is unconditioned and what is conditioned within the realm of the conditioned, within history, on that altar cloth and in that chalice and as that wine and bread all of which is rotting away. This is the *Great Paradox*, the *New Being*.

The most common epistemological off-tracks, throughout history, are Docetism and Monophysitism, which reinforce one another. Docetism is supported by the Marcionite canon, which is the foundation of the Synoptic Gospels. Monophysitism is supported

by the non-canonical gospels, such as that of James, and in particular by the insistence that Mary is necessarily a physical virgin.

Monophysitism is a tendention of homosexuals, who deride the *flesh* in order to hide their revelry in it. In the realm of ethics, Monophysitism and emphasis on a physical virginity of Mary -- that is, on a *dirtiness* of marriage -- produce concupiscence (*concupiscentia*), which is the character of homosexuality.

Concupiscence is desire. It operates as follows. The mind goes out through the senses. It attaches to objects. It tries to *have* those objects by consuming them. Meanwhile, it represents to the personality's stochastic structure that the body is the Self. The stochastic structure is supposed to accept that whatever the body {actually the mind} wants it is entitled to have because, being the Self, it {actually the mind} is always right.

Concupiscence is body-consciousness, attachment to the body. It is desire surging through all five senses. It is unrestrained consumption. It is anti-human logic. Homosexuality is an anthropobia.

Historical and other criticisms of the Bible texts have produced a profound and un-met challenge to and within the church. The challenge has been addressed but not met. Since the challenge is going towards a century in standing, and still without being met -- so far as most people are aware -- most people have simply swept the problems under the rug and reverted to nostalgia for something that does not exist except as figments of their own imaginations. Clergy and laity are masturbating before works of their own hands, fantasies of their own fancies -- *ravings* is Calvin's word -- things without transcendent conviction or significance.

My credentials are what I do. Truth is self-evident to Truth. It is not self-evident to what is not Truth.

Having failed to meet the challenge of historical and other criticisms of the Bible texts, clergy and scholars are now empty-handed. Their own laziness has thrown them back on insisting that something is so just because they say it is so. This, of course, is superstition. Their premise is that, being ordained or scholars, they are *the Mind of Christ* and entitled to control. Their assertion is that they *are* Christ and omniscient.

The premise is evidence of insanity. Having lost their way, our clergy and scholars have redoubled their effort. The clinical term for this disease is paranoid schizophrenia. Anglican Divines and Reformers call it *popery*.

What makes a Bishop and any other clergy is an invisible and holy consecration in the heart aggregated by Providence as an aspect of predestination. This consecration establishes the personality with the *telos* of guarding and instructing the community of the faithful and the world-at-large. *Telos* means aim, design, intent, destiny, paradigm, plenary activity, fulfillment, develop-ment, call-ing, fullness.

Bishops and other clergy understand what I am saying and recognize the authority with which it is spoken. There is no question of the Source for those who know the Source.

In the same way that those who are innocent need no defense, those with authority do not assert what they have. One who respects authority recognizes and acknowledges it. One who does not recognize authority does not respect or have it, either one, and is lost.

As the saying goes, it takes one to know one.

Adwaita Hermitage
July 14, 1993

Christology and Canon Formulation

PICTURE 121: JESUS GOES TO INDIA

The New Being {Jesus as the
Christ} is not dependent
on the special symbols in
which it is expressed.

It has the power to be free of
every form

in which it appears.

Paul Tillich



Laborers are built for lifting.
Farmers and Business-People are built for producing.
Rulers are built for commanding.
Theologians and Scientists are built for teaching.

The suppression and destruction of evidence engaged in by episcopal and cenobitical officials during the first three centuries of the Common Era make Ronald Reagan and Oliver North look like the Vienna Boy's Choir. Any appeal to what survived -- for example, the *New Testament* -- as *the evidence of history*, as authoritative on its face, is a *non sequitur*. Those who make such an appeal are fools and charlatans.

Today, there is no catholic standard of Christian Religion or Christian Canon. Those standards which stood for 1600 years among the various Christian groups have all been vacated for one reason and another. Turns out, none of them was catholic and all of them were provisional, relative to a context. As historical conditions subsided, so did the standards of Religion and canon that were constructed for those conditions. What was asserted as eternal was really conditional. What was announced as plenary was just pomposity. This is the central truth which has the Church today in an uproar.

What is the Christian Religion now? What is the Christian Canon now? What is the standard of canonicity? What is important about Jesus of Nazareth as Jesus of God, the *Christ*? None of these questions is being answered compellingly today by any leaders of any Christian denomination. The leadership is in a panic or in a rut.

Time destroys all plans. Duration consumes all buildings. Supreme Reality is the only economy (*economos* = building up).

Christianity as we know it is a Hellenistic Religion which defines itself not *de novo* but *contra* Stoic, Pythagorean, Epicurean, Eclectic, Skeptical, Platonic and Jewish monasticisms.

Christian theological formulation occurs because of the presence of Greek philosophy, and it is done, in the main, by students of Pythagorean training. Mr. John the fisherman does not produce the doctrine of the *Logos* from his nets in the Sea of Galilee. He does not come up with it at all. Neither does His Master, Jesus. Quasi-Pythagorean/Neo-Platonic students at Alexandria import the doctrine of the *Logos* into Christian usage. They import this doctrine from a known source.

Semitic Religion does not produce a Trinitarian stochastic foundation for its step-child, Christianity. Egyptian Hellenic Religion does. And it does this knowing where that foundation came from. Egyptian Hellenic Religion imports the Trinitarian stochastic foundation of Christianity from India, where there is the world's only native Trinitarian stochastic foundation, its only native Trinitarian culture.

Christian doctrine and polity during the first four centuries of the Common Era are taking shape deliberately with a view to distinguish themselves from Greek and Hebrew cenobiticism and cenobitic philosophies.

Customarily, it is thought that Christian Theology is formed by the Christian Canon. In truth, however, the orthogenesis occurs the other way around: Canon is formed by Theology. First Theology, then Canon. This is how the orthogenesis of Christian Literature proceeds. Theology governs Canon. And we can extend this tracking interiorly within the realms of causality: Church governs Theology, Hermitages govern Church and Sages govern Hermitages. Ultimately, therefore, the cradle of Religion, which is the cradle of culture, is Sages (*Brahmarishis* in Sanskrit).

**Sages ▶ Hermitages ▶ Church ▶ Theology ▶ Canon
▶ Culture.**

This is the orthogenesis of Life.

Masonry is an attenuated or defective reading of Pythagorean monasticism. Masonry exhibits the Pythagorean trait of deliberate misleading in order to throw off the merely curious. The attenuation which produced Masonry occurred early on, probably prior to the First Century, but certainly during and after it.

Genuine Pythagoreans are strict vegetarians. Masons have not officially adopted this necessity of spiritual progress.

Pythagoreans are aware of the significance of number. Number is the key to Truth. Number is Truth. Truth may be examined and discussed as Number, as 3, as 7 as 108, etc.. All numbers are significant, on way and another. For example, the number 4 is the domain of soldiers, the four elements of an army: Infantry, Elephantry, Cavalry, Chariotry. The number 5 is the domain of Sages, who control the five Elemental Principles: Ether, Air, Fire, Water, Earth. Masons inherited the Pythagorean relish of Number, but they took 4 to be more primal than 5, and this was a mistake.

Masonry and the Church are intertwined. They have been together since the First Century Common Era. They cooperated during the early Medieval Centuries, especially during the Christian Crusades. Masonry and the Church are intertwined because Pythagoreanism and Christianity are. The parties fight philosophically and politically, but they are really two peas in a pod. The one is not existing without the other. They are aspects of one phenomenon, the efflorescence of Vedic Religion in Hellenic and Semitic Civilization.

Geometry and *Masonry* are synonyms or at least similarities. Euclid's *Elements* is a theological treatise. It is the GUT (General Unified Theory) our *scientists* say they seek.

The Church represents the Saivite aspect of Western Civilization while Masonry represents its Vaishnavite aspect. These aspects are integral.

Masonry is directly related to the Abrahamic lineage of Semitic Religion, which is Vaishnavite. It is indirectly related to the Mosaic lineage of Semitic religion, which is Saivite. It has spiritual affinity with Islam, a Vaishnavite religion, more than with Christianity, which is a Saivite religion.

Like Christianity, Pythagoreanism is a Saivite Religion. It is based on the Pythian (Reptilian/Numeric) Oracle (*Christ*) at Delphi.

Vaishnavism and Saivism are aspects of Vedic Religion, the original name of which is *Sanathana Dharma*. *Sanathana Dharma* is the ancestor of every religion employed by mankind for spiritual progress.

Among many Romans and Protestants, Masons are taken for anti-*Christ* and considerable energy is spent hating and fearing them. However, Masonic iconography is on the reverse of our unit of communication and our country's founding documents are written by Masons with Masonic aims and philosophies in mind.

The persistence of Masonry indicates the puissance of its Greek monastic lineage. Nothing else besides the Church from the First Century survives in a viable form today, excepting these children of attenuated Pythagorean monasticism.

Between the Church and Masonry there is some legitimate difference of view, but distaste or exclusion are inappropriate. They are of the same family.

Mrs. Eddy's chapter on Apocalypse, in *Science and Health*, is a Masonic Treatise. And since, in Systematics, the nature of a theology is taken from the nature of its eschatology, I am wondering if Christian Science isn't really an aspect of Masonic Religion, which itself is an aspect of Vedic religion.

The same folks who produced what became Masonry also produced the final redaction of the Christian Canon,¹ the Christian Christology and Christian Creeds. They were Alexandrine students who added and adjusted in order to get things the way they liked to see them.

However, there was also an individual who made original decisions regarding the proper course and content for a Christian Canon, decisions which comprised the seminal redaction of the *New Testament*. I call this individual *the seminal redactor*.

A redactor is an editor and publisher of texts. A redactor is not an original author of texts. Redactors compile, edit and publish existing materials. Sometimes they add to them. Always they make these materials into publishable works which suit their aims and tastes. A redactor is an editor, not an author, and often they are an editor with broad or even unlimited leeway in conforming texts to their own wishes.

We should grasp this distinction between an author and a redactor. It is especially important with respect to the texts we call the Bible. For, the Bible is the work not of an author or even of several authors, but rather, It is the work of quite a few redactors. This means that every text which comprises the Bible has levels of composition in it and each of these levels of composition has its own aim. Sorting out what these aims are

¹ The Old and New Testaments.

and who the redactors are is a task of Biblical scholarship. This task is very important to understanding the Bible and even more so to understanding the Christian Religion and its Founder.

One thing certain is that the question of authorship of a text is nearly superfluous. To say that God is the author of the Bible is a very ridiculous and insensitive thing to say. There is almost no way to know who is the author of the Bible. So much redacting has occurred, from such a number of aims and through so many points of view, many of them contradicting one another or not even of the same logical type

In this situation, it is possible and useful only to try to identify redactors and then to intuit whether and to what extent these redactors' points of view are genuinely congruent with the wishes of the bearers of the Prophetic Imperative, the genuine and continuing Christian Religion. We have to intuit and otherwise grasp the wishes of Moses, David, Elijah, Amos, Hosea, Micah, Isaiah, Jeremiah, Jesus, Paul, Jerome, Francis, Luther, Calvin, Teresa of Avila, Jeanne Guyon, Mary Baker Eddy, Teilhard de Chardin and Paul Tillich if we are to discover who redacted the Bible and to what extent the Bible is a genuine standard (Canon) of the Career of Jesus and of Christianity and the Christian Faith.

About each text we must ask,

**does this express the wishes of these people who
represent the Prophetic Imperative, the core of the
Religion?**

Above, beyond, behind and before every other consideration, life is always, everywhere and inherently personal. We must not lose sight of the fact that, ultimately, our Scriptures and Traditions are evidence of the wishes of Sages. These wishes comprise the matrix of opportunity and risk, of triumph and defeat, which are the operational parameters of our lives. We don't get beyond wishes of Sages and we do work within the boundaries they are whether we care to or not or care to recognize the fact that we do or not. Everything happens because of the Wish of a Master.

At its core, life is personal and nothing more. *Cosmogogenesis is Christogenesis*, insisted Teilhard. Everything else comes and goes. But life remains, always, personal.

I am saying that there was a person who started the process which led to the final redaction of text we call *the Bible*. This person is the key to understanding the Bible. He got things going in the right direction.¹ No committee could have done it. Committees are composed of persons who individually can't get anything done and

¹ It was a man who, as great men always are, was ably and necessarily seconded by the *inseparable other*, a woman.

together decide that nothing can be done. There was an individual who got things going in the right direction and in the right way. Not with a big lot of input, sheaves of paper and all that, but with a few conceptual principles that were self-evidently valid and self-originally puissant.

This individual I call *the seminal redactor*. He was a redactor, not an author. But he was a proper redactor, in the spiritual lineage (*gothra* in Sanskrit) of Moses, Paul and Jerome.

Who was this individual? The *regula fidei* (the *Tradition*) is deliberately amnesiac regarding him. A Second Century Christian eremite, from Sinai, who visits Jerusalem. Stoic and Pythagorean background. His decisions are carried to Alexandria by devotees who know the students there. At Alexandria his work is accepted, because of his spiritual excellence, which makes it compelling, but it is also adapted to local and less cultured tastes, the tastes of students.

Students are unseasoned by spiritual discipline, and for that reason they are not qualified to propound a Canon.

**Deservedness is the key to Life,
just as preparedness is the key to victory.**

Jesus was a Unitarian Monotheist, not a Trinitarian one. The Christian Canon is Trinitarian Monotheist. Between Jesus and our Canon there has been some construction and also some mess of writing, part of which we call *the Bible*.

How did Trinitarian Monotheism come to support a Religion whose Inspiration was a Unitarian Monotheist?¹ This question has to be answered before progress can be made identifying the origin and intent of the Christian Canon. Theology governs the Canon.

Trinitarian Monotheism exists in only two places, Indian Culture and Christian Religion. But it does not exist in any necessary way in the Christian community prior to about 150 CE, that is, during the time of Tertullian, who gets credit for introducing it.²

There was no effort to compile a Christian Canon until the time of Marcion, during the Second Century. This is very late for such a thing to happen. Usually, canonical literatures form rapidly following the return of an Inspirational Personality. Often,

¹ Anyone who wants to argue that Trinitarian Monotheism is *not* the base of Christianity is welcome to make the effort but should expect an audience that is thin, uneasy or both.

² Luther was not the first to deplore the *tragic necessity* of discourteous logisms such as *homoousias* and *trinitas*.

they form before the Personality departs. But for over a century Christians did not feel that a canon was necessary. This is a remarkable and a significant fact. Episcopacy developed before Canon did. Canon developed comparatively late in Christian history. It was not felt to be needed until Marcion came along with a Christology that was not Christian but claimed to be Christian *and* Canonical.

Marcion raised the question of Canon by raising the issue of Christology. Christology became a problem because, in the post-Apostolic years, the pneumatics had passed on or become sequestered and cracked-brains were attracting followers. Marcion answered the need for a standard of Christian Religion, but the standard he provided was not correct. So the question became, what *is* the correct standard of Christian Religion? And behind that question was the more fundamental one, what is the accurate view of Jesus as the Christ? In other words, what is proper Christology?

This is how it actually happened, historically. Theology drove Canon. Christology drove the assembly of a Sacred Literature that is uniquely Christian. Theology is always anterior to Canon. This was the significance of Marcion. By begging a theological question, the question of Christology, Marcion forced the development of what theretofore had not been considered necessary: a Canonical Literature, a Standard of the Faith.¹

¹ Christology leads rapidly to Ethics. In fact, Ethics was the real concern elicited by Marcion's Christology, which was supported by his Canon. His Ethics could be construed as an endorsement of such license as was already habitual in the Empire, especially among the leadership. Christians were at pains to promote a manner of living, an Ethics, which was superior to that of ordinary Romans, and in fact, it was their superior Ethics which finally won for them Imperial endorsement. Strict discipline, such as Christians promoted, is always preferable to license. Humanity may be truculent for spells, but its common sense always prevails. License is dissipation and culture neither can be built nor maintained by or through any kind of license.

Their Ethics won Christians the respect of the Empire. Marcion's Christology, with supporting Canon, threatened the source of this hard-won respect, the kind of life Christians led. Marcion could make Christianity sound like an endorsement of license. But Romans had had enough of that. They wanted to clean up. So, the Church had to demonstrate the errors of the Marcionite Christology and Canon and it had to declare his work heretical. This was done with salutary effect, although the moral and epistemological weaknesses which produce a Marcion produce also his clones in regular batches down through the years. Many such strut about today as *Church Executives* and lesser clergy.

And by the way: the lineage of Karl Barth and Neo-Orthodox Theology, which today is taken for *liberal*, although it is not called that and although the word *liberalism* meant something very different a hundred years ago when it was first used, is a Marcionite lineage. Neo-Orthodoxy starts from the premise that there is something fatally wrong with the world. The old slogan of the National Council of Churches -- *A Broken Church in a Broken World* -- communicates this Barthian-Marcionite attitude, which is heretical.

The world is fundamentally sound and so is the Church. This is the Christian attitude and the Truth. Neo-Orthodoxy contains an inaccurate grasp of the phenomenon referred to by the classical doctrine of *original sin*.

Prior to Marcion, Christians used a Canon which was Unitarian Monotheist, the *LXX*. They did not feel the need for a uniquely Christian Canon, much less a Trinitarian one. They were content with viewing Jesus in a Unitarian Monotheistic context and invoking His Name within that order of logic.

However, by the Fourth Century, Trinitarian Monotheism is the core of Christian preaching and dogma and it is taken for the substance of the Religion.¹ So we must ask, how did this happen? Where did this transformation come from?

Obviously, Marcion was the goad. But who gave the response? Who answered Marcion with Trinitarian Monotheism, a thing unlooked for in all of Semitic Religion and, so far as students today are aware, in Greek Religion as well? Who answered Marcion with a first cut of a Christian Canon, rightly called? Who selected elements of Marcion's canon for inclusion in a Christian Canon? Who did this seminal labor? It had to have been a single person. Life is personal. It came from one I call *the seminal redactor*.

And again: there is good reason for taking Threeness for primal and foundational for everything, but where did *the seminal redactor* get the principle of Threeness and why did he want it in the Canon? Where did Trinitarian thinking come from? It did not drop from the sky. It was not infused by a Divine Hand holding a human hand that held a pen. It did not seep up from the bottoms of the Jordan or down from the tops of the Golan or the sweeps of Ariel. Did it ... ?

Trinitarian thinking came from India. It came to the Mediterranean area through both the southern and the northern routes, through Egypt and Damascus. It was known and valued at Pythagorean monastic settlements and among Christian eremites, many of whom had Pythagorean training. India is the source of Christian Trinitarian Monotheism. Only in India can Trinitarian Monotheism be found prior to its being Christian.

The seminal redactor brought Trinitarian Monotheism in to be the ground of Christian Religion. He brought it in from its Vedic origin as mediated through Pythagorean monasticism. He intended it as the answer to Marcion. *The seminal redactor's* wish was that Trinitarian Monotheism be the ground of Christian Theology and the support of Christian Ethics. The Church had to put this wish of *the seminal redactor* into effect because it was a wish connected to a fact which the seminal redactor, being a Sage, was able to see. The fact was that neither the Church nor the Religion could survive without a Trinitarian ground. The Trinitarian ground was what made Christianity unique, virtual and strong in the glittering intellectual whirlpool that was the Roman Empire of the First through Third Centuries CE.

¹ Unitarian Monotheism as a legitimate ground of Christian Religion is asserted at various times and places in Christian Culture. Calvinist Unitarians at Harvard and Mary Baker Eddy, also at Calvinist Boston but including influence from the American South, come to mind.

The seminal redactor wanted the principle of Threeness in the Christian Canon, as its base, because this principle is in fact the base of all life. He wanted Christianity resting on plenary *cosmology* (structure, male aspect). He acquired philosophical language for the principle of Threeness from its source, the Vedas.

Observe that Christianity and the Christian Church are something other than what Jesus was. He was a Unitarian Monotheist. This fact faces us down through the years as the presence within the Christian Communion of Unitarian points of view, such as in Unitarianism and Christian Science.

Did *the seminal redactor* credit his source? I am sure he did. There would be no reason not to. Solomon had been in communication with India. Pythagoras and Alexander were on the ground. Vedic Culture was a known and treasured entity in the Greek world. Greek itself, after all, is a scion of the Sanskrit Archetype.

However, the final redactors did not credit the source of Christian Trinitarian Monotheism, even though, as I am sure, they were aware of it. Nor did they credit *the seminal redactor*. These students at Alexandria, the final redactors who formed the Christian Canon and Tradition, adapted Trinitarian Monotheism from its Vedic source while hiding the where, the why and the how. They used the Archetype of Religion and Culture without attributing it. Nor did they mention Jesus' life in India, the longest and most formative period of his Career.

This elision by the students regarding the ground of Christian Theology and the activities of Jesus Trans-Jordan is a curious thing. It was deliberate and widely agreed to. And the effort to discover its motivation yields some energizing insights. However, we will suspend this line of inquiry for the moment and return to an examination of *the seminal redactor*.

With respect to the Christian Canon, someone, whom I call *the seminal redactor*, made an original or seminal selection. And it was primarily a selection, not primarily a writing. It is important to grasp this distinction between selecting and writing. The Bible comes to us as a selection, not as a writing.

Furthermore, we can tell that this someone was far advanced spiritually speaking because, even though the final result of their work, the Christian Canon, does not cover the largest portion of Jesus' Career, details it does relate, and which must be from the core of *the seminal redactor's* labor, correlate positively with indications from Sathya Sai Baba, Who is the Source, the *Father* referred to by Jesus. *The seminal redactor* knew quite a bit and had a good principle for selecting this text and not that. Only the spiritually excellent can be historically accurate. In addition, only work of the spiritually excellent is temporally persistent. *The seminal redactor's* selection was self-puissant. This is evident from the fact that the gist of it survived.

We should ask, what was the principle of canonicity employed by *the seminal redactor*? The answer is not easy to come by, for several reasons, but there is an answer. One reason the answer is not handy is this: the work of *the seminal redactor* was inundated by that of the final redactors. These people, mostly students and illiterate cenobites in committee at Alexandria, were not as spiritually advanced as was *the seminal redactor* and so their work, the Bible, rather obscures and contrives as much as it illumines the initiative of *the seminal redactor*. Their work also obscures and contrives the Career of the Progenitor, Jesus, Himself.

This being as it may, we are still not without knowledge of the principle of canonicity that was employed by *the seminal redactor*. We may infer it from what is evident to Sages as the source of all Sacred Literature, namely, the philosophy of Non-Dualism or *Adwaita* (Not Two). Only the attitude and philosophy of *Adwaita* produces Holy Scriptures. Sages uniformly attest this truth. Humanity will not agree to the elevation of any literature to the stature of Sacred Canon unless it proceeds from the principle of Not Two. Rabbi Ben Maimon calls this principle the *Via Negativa*. In Sanskrit it is called by a similar name, *Neti*, which means, *Not only that but also ...*. This principle, alone, produces the literature humanity takes for Sacred, Holy, Normative and Canonical.

Only monastics have spiritual excellence necessary for the composition of literature which has this quality and proceeds from this principle of Not Two. Therefore, we also know that only a monastic could have compiled the first selection of a Christian Canon, and only a monastic would have been wise and knowledgeable enough to propose the centering of the Christian Canon, Theology and Piety on the principle of Threeness, Trinitarian Monotheism. A student could not have done these things. Only a monastic could have done them.

Therefore, there is no puzzlement regarding the principle of canonicity employed by *the seminal redactor*. The principle he employed was the philosophy of Non-Dualism. Whatever expresses *Adwaita* or Non-Dualistic Philosophy ... that there is not two, that *the truth is the whole*, ... whatever expresses this Truth is canonical. The logical type which is represented by *Adwaita* Philosophy is the principle of canonicity for all Sacred Scripture without exception.

From the range of writings extant at the middle of the Second Century, and from the Theology of Trinitarian Monotheism, mediated through Pythagorean Monasticism, *the seminal redactor* selected and structured a First Christian Canon. This Canon was filtered by Non-Dualism. It contained a mirror image of Vedic Trinitarian Monotheism. This was his seminal labor, his wish.

We need to distinguish between the Trinitarian Monotheism introduced by *the seminal redactor* from Sinai, on the one hand, and that which finally informs and is verbalized by the Christian Canon, particularly the so-called Pauline Corpus, on the other.

Between *the seminal redactor* and the final redactors some development has occurred, not all salutary. *The seminal redactor* introduced Trinitarian Monotheism, but he did not assert that Jesus is one aspect of the Triune Godhead. He was aware and asserted that Jesus reflected one aspect of the Trinity, the *Siva* aspect, the aspect of *Consummation* or *Destruction of Illusion*,¹ but he never asserted that Jesus was Himself an aspect of the Trinity. He would not have said this because Jesus was not an aspect of the Trinity. Jesus was not an Incarnation of an aspect (*prosopon*, in the Greek technical language, *persona*, in Tertullian's Latin) of the Godhead. Jesus Himself rejected such an evaluation of His Personality. And rightly so. He was an ordinary spiritual aspirant, an ordinary human being. He had a special Mission but not a special nature. The Mission He had did not require a special nature.

However, by the Third Century, students at Alexandria and elsewhere, they who were filtering writings for a Final Canon, were talking about Jesus as an embodied aspect of the Holy Trinity and they were redacting texts, particularly the so-called Pauline Corpus, to reflect this notion, which was their own fabrication.

Between taking Jesus as a reflection of an aspect of the Trinity and taking Him as an aspect of the Trinity itself, in the flesh, there is some difference. There is a difference of logical type. The difference is one not of essence² but of endowment. Jesus was a spiritual aspirant, like any other. He had birth in this capacity. Like most of the rest of us, he was sent into this Reformatory we call *the world* in order to learn how not to be sent back. He was a seeker. He was also the *Messiah* or Saviour anticipated by Hebrew and Buddhist Seers, but He was not a Person of the Triune Godhead. He said Himself that He was not such a One.

Jesus did not think of himself as the Second Person of the Trinity. During his 26th year, while he was resident at a convent in Tibet, Jesus became aware that He was the *Messiah* anticipated by Hebrew prophets. But a *Messiah* is not an aspect of the Godhead and Jesus never considered Himself an aspect of the Godhead, as a Person of the Holy Trinity. He prayed to a Person of the Trinity. He was not Himself one of those Persons. Nor did He *become* one of those Persons during the course of His Career. The Church has always said that.

Very late in His brief Career, Jesus took Himself for a *Messiah*. Jesus was a late bloomer. For many years He cast about trying to find Himself. He understood Himself, finally, as a *Messiah*, and when He had this realization He also grasped the Mission on which He had been sent.

¹ The illusion *Siva* destroys and the destruction of which issues in what is the essence of consummation is the sense of two-ness or multiplicity. Consummation, in other words, is the experience of unity. It is *Yoga* precisely defined.

² There are not two essences.

Jesus' Mission was fore-ordained, from before His birth, but His recognition of His Mission arrived towards the end of His Career. Jesus was not omniscient. His Mission was present from His birth, and even from before His birth, but His realization of His Mission was not present from His birth and certainly not from before His birth. It was during his 26th year that Jesus became aware of His Mission as the *Messiah* foreseen by Hebrew Sages (*nabiim*, prophets, in Hebrew). He was at that moment resident at a convent in Tibet, probably at Hemis.

A *Messiah* is a Saviour from distress. A *Messiah* does not have to be an Incarnation of the Godhead in order to accomplish the Mission on which He is sent. A Messianic Mission can be conducted entirely from the ordinary endowment of an ordinary human being. The Mission can be successfully carried out and the goals set for It entirely accomplished from the platform and using the equipment of ordinary humanity. Ordinary humanity is that good and that capable. The Church has always and everywhere been making this point in its condemnation of Marcionism, which contains the groundless thought that ordinary humanity is defective and inclined towards weakness or wickedness.

The Final Canon, the one from Alexandria, is derived from the First Canon, the one from Sinai, but the Final Canon exceeds the intent of the First Canon and that not in the direction of greater veracity but of less. The Final Canon inflates the nature of Jesus, representing it as something it was not. The Final Canon is useful for spiritual exercise, and it may be called a Canon, but adepts are aware that it overstates Jesus' nature and, in some areas, His Mission as well. In the Final Canon, the work of *the seminal redactor* has been used but it has been altered by individuals less capable than himself. These individuals understood less than *the seminal redactor* did and wanted to promote things that were not supported by the facts of Jesus' life.

The difference between the First Canon and the Final Canon is this: the First Canon represented Jesus as a reflection of an aspect of the Trinity, which He was;¹ the Final Canon represents Jesus as an Incarnation of an aspect of the Trinity, which He was not. The Councils emphasized the notion promoted by the Final Canon. Experience gave way to speculation and intimacy to distance.

Incarnations of the Holy Trinity occur at regular intervals in history. The intervals are predictable and the Incarnations are predicted by the Vedas. Jesus was not one of these Incarnations of the Holy Trinity.

However, Sathya Sai Baba is. He is the Incarnation of the *Siva* aspect of the Holy Trinity. In fact, He is the Incarnation of all Three aspects of the Holy Trinity. Sathya Sai Baba is not a seeker. He is not a Sage. He is the Truth. He is the *Father* to Whom Jesus referred and paid homage. He is the One Whom Jesus said would come again.

¹ He reflected the aspect which is personified as *Siva*, the aspect of *Consummation*.

Jesus did not say that He, Jesus, would come again. He knew that He would not and that the Father would come again as a regular and full Incarnation of the Godhead on earth in the envelope of humanity, as He had done countless times before.

Some students, the final redactors, imported the title, *Son of God*, from Jewish and Greek usage. Philo had applied this title to Moses before Jesus' birth. The final redactors applied it to Jesus. Then, they inflated the customary Jewish and Greek meaning of this title. They made it indicate one aspect of the primal Threeness which, on the representation of *the seminal redactor*, they were making the fundamental stochastic structure of Christian Religion. These students elevated the nature of Jesus to something it was not. They applied to Jesus a title from secular usage and they inflated even the secular meaning of this title. They made an invention, even a prevarication. They knew that it was not the truth. They called Jesus *Son of God* even though they knew the title was a secular one and absolutely inappropriate for Jesus.

Their purpose was to make Jesus preeminent in the cultural context. But we may ask whether this purpose was worth a prevarication. It was not, as nothing ever is. And we may wonder whether the prevarication was the necessary means to accomplish this purpose. It was not. As we have pointed out, their living, their Ethics, not their theologizing, commended the Religion of Christians to the inhabitants of the Empire. And in any case, excepting for Dionysius the Areopagite, Origen, and the Cappadocian Theologians, between Paul in the First Century and Jerome and Augustine in the Fourth there was no Christian Theologian that we know of who could commend Christianity to the Empire as an absolutely compelling Theological Verity.¹ Thus, it was certainly not Theology that made Christianity preeminent in the cultural context. It was Ethics, moral living of the daily, personal, ordinary, much-appreciated and indispensable kind, that caused the Empire to respect Christianity and Christians.

However, this action of elevating Jesus' nature to something it was not in order to make Him preeminent in the cultural context raises some questions. The cultural context the students wrote for was not inherently Trinitarian. Why would students intent on making Jesus preeminent in the cultural context promote a view of Him which is uncustomary as well as inaccurate? Why would they try to make Jesus preeminent in a cultural context by presenting Him as something foreign to that context? The answer

¹ I am aware that this assertion is such as might draw a hot retort from even the minimally informed. However, the assertion is neither flippant nor meant to incite. It is an accurate and level evaluation of what are customarily taken as standard-setting elements of the Christian Tradition.

Most of the *Fathers* were rhetoricians, public entertainers, stand-up philosophers. Few were Theologians seasoned by eremitical renunciation. But unless an individual has engaged in prolonged spiritual discipline which has effectually cut their ego down to an undangerous yet always guarded aspect, they cannot be a Theologian. Only a seasoned monastic, accustomed to the tricks and traps of the inner and the outer worlds and stabilized in deep detachment, can claim to be a Theologian. A Theologian has a heart empty of desires, not a head full of ideas.

is, the students just didn't know what they were doing. This is something which is a trait of students. They were full of themselves and, on that account, unaccustomed to facing facts. Their actions were inconsistent with their intentions. They were neither excessively intelligent nor exceedingly consistent. Their words did not come up to their needs. They neither said what they meant nor meant what they said. They said a garble and meant a fabrication. And now let us examine their work.

The final redactors hung all of their intentions regarding the development of Christian Religion on this title, *Son of God*. The Councils employed it centrally. The weakness of the title, besides the fact that Jesus did not want or approve it, is that it does not indicate what it was meant to indicate. The title, *Son of God*, was meant to indicate Non-Dualistic Christology. Actually, it indicates something less. It indicates Qualified Non-Dualistic Christology. It indicates a relationship where there was meant to be indicated an identity. The title, *Son of God*, indicates a logical type or order of things which is other and less than the logical type or order of things the final redactors had in mind to indicate.

There is relatedness but also some distinction between a father and a son. The distinction can be elaborated both ontologically and cosmologically. In the case of Christology, the distinction between the *Father* and the *Son* can be detailed to the point of deistically separating God and Jesus. Or, the distinction can be blurred yet asserted, fomenting a mass of confusion that exasperates or angers everyone. Each of these possibilities, plus others, is employed in the history of the formulation of Christology.

We have to examine this title, *Son of God*. It is a metaphor which governs the Christological discussions. The metaphor is that of a relationship between a father and a son. To understand the title, *Son of God*, we have to understand the linguistic operation of the metaphor it is. The final redactors, students at Alexandria, did not understand the linguistic operation of this metaphor and that is why their work produced confusion.

The final redactors meant the metaphor, *Father and Son*, to indicate a Non-Dualistic condition between God and Jesus. But the metaphor actually indicates only a Qualified Non-Dualistic condition between these entities.¹ The metaphor implies some distinction between these entities. A son is from a father's loins, but he has existence in some sense independently of the father. A son is a derived not an original entity. And being derived, he is to some extent distinct ontologically from the original.²

¹ The word *entities* here means the linguistic entities of *father* and *son* as elements of a syntactical construction. It does not mean ontological entities, as in a bi-or tritheism. It was the operation of language itself which tripped up the final redactors, just as it trips up most students. Communication, itself, is the greatest danger to awareness and understanding. What an irony! But true.

² Origen made some noises with this meaning and these were the ones which precipitated the opinion of him as a heretic. In fact, however, Origen only drew out

The title, *Son of God*, implies a fixing of Jesus' nature at an ontological stature that is less than the stature the final redactors wanted to indicate that he had. This fact precipitated the Christological debates which culminated with the Creedal statement promulgated by the Council of Nicaea, 325 CE. In this statement, Origen's word, *homoousias*, became the operational term of Creedal Christology, fixing the Tradition for centuries to come. The word was meant to cover over and hide the distinction between the *Father* and the *Son* which is implied by the title, *Son of God*. However, *homoousias* could not obliterate the distinction because the distinction is an integral component of the metaphor, father and son. The Nicene statement was embarrassed by the operational qualities of language itself. For example, after the Council Arians pointed out with maddening smirks that *homoiousias*¹, their preference, means the same thing that *homoousias*² does. Recognizing the truth of the point, Athanasius went so far as to authorize the use of *homoiousias* so long as it was taken to mean what the Council had meant by *homoousias*.

The circle was closed, the confusion complete. Uncareful language at the service of unawareness produced intellectual and moral dyspepsia right at the core of Christian Canon and Tradition. We all pay the price.

Non-Dualistic reality is the highest, fullest, most complete reality that is indicatable. When Non-Dualistic reality is to be indicated, metaphors which indicate human relationships (*anthropomorphisms*) cannot be used. Only the syntax of abstraction can be used to indicate Non-Dualistic reality. Greek (*Pythagorean*) Geometry is such a syntax.

Jesus indicated Non-Duality between Himself and God. He did this well after His resurrection, after He had *experience* of Non-Duality. Then, He used the syntax of abstraction, rather than an anthropomorphical metaphor, to indicate the Non-Duality that He experienced.

Jesus declared, 'I and My Father are One.' His syntax suppressed the relational qualities of the categories *I* and *Father*. His statement cannot be taken as metaphorical. As metaphor it is nonsense, *i.e.*, two entities being the same entity. His statement is a pure

consequences of one of the types of logic that is associated with emanation theology, with the Theology of the *Logos*. Origen was an innocent heretic if he was one at all. I do not think that Origen was a heretic. He pointed out natural and necessary conclusions of one of the thought trains implied by John 1:1ff. There can be nothing wrong with doing that. Mary Baker Eddy is in the lineage of Origen. Origen was a great Theologian. He produced the first Christian Systematic Theology, a thing still relied upon for doctrinal and liturgical formulation. He was the preeminent philologist of Roman Civilization prior to Jerome. He and Plotinus were students of Ammonius Saccas at the theological seminary where Clement had taught. Origen's lineage, personal life and work are unexceptionable. He deserves to be revered.

¹ ... of nature like [the Father's]

² ... of nature the same as [the Father's]

abstraction employing familiar terms deployed in an abstract construction, a non-representational stochastic structure.

All indications of Ultimate Reality, which is Non-Dualistic, have to be in terms of abstraction in order to avoid too much falsifying the indication they are trying to make. The subtle dynamics not only of the operational qualities of language but also of epistemology itself are at play here. Jesus was well aware of these dynamics and of how uncared language can run amok because of them. He carefully employed an abstract construction to indicate his final experience of Divinity. Mercifully, the final redactors included it in the Canon even though they failed to take it as paradigmatic for their own labor. Neither the life of Jesus nor the Religion He inspired would make sense if this final experience of His were not in the record. This one sentence, and another like it from Paul, ameliorates the damage done by the Creedal statements and allows us to see through Canon and Tradition to the man Jesus was and to the wishes He had for humanity.

That the students/redactors at Alexandria included this best and final indication from Jesus demonstrates that they were aware of the importance of Non-Dualistic reality. Their error was employing a relational term, *Son of God*, which is not Non-Dualistic,¹ to indicate Non-Dualistic reality. What they meant and what they said were not the same thing. To some extent, what they said falsifies what they meant. This has caused confusion, as one might expect.

The students/redactors were uncared with logical types and with semantics. They were not enough knowing the subtleties of the operation of language and they were especially deficient in grasping the dynamics of epistemology. Really, only Sages are as careful as one can be with language. Only Sages are genuinely aware of the dynamics of the process of knowing, the process of epistemology, and only they employ language with a full appropriateness for this awareness. Yet, we owe gratitude to the students/redactors for being well enough informed to recognize and include the best and final indication from Jesus of his being with the Father. They meant mostly properly, but they were unable to say what they meant. They had insufficient experience and insufficient skill, the familiar epitaph of students.

Jesus was a reflection of a Person² of the Holy Trinity, but He was not an Incarnation of such a Person. His being with the Trinity was abstract, not relational. We may ask, therefore, what is the difference between a reflection of the Holy Trinity and an Incarnation of It? This amounts to the question, what is the difference between a *Messiah* and an *Avathar* (Sanskrit for *He Who comes down*, an Incarnation of the Godhead)?

¹ It is Qualified Non-Dualistic.

² In Tertullian's sense of this technical word.

The difference between a *Messiah* and an *Avathar* is in the qualities that are present in these Personalities. An *Avathar* of the Lord (God) has the qualities of omniscience and omnipotence, all-knowing and all-powerful. A *Messiah* has neither of these qualities. A *Messiah* has powers that are associated with Divinity, including extra-ordinary controls of physical phenomena and extra-ordinary awareness within the poly-temporal matrix we call *time*. But these powers are conferred on the *Messiah* as equipment for accomplishing the Mission on which He is sent. And, they are not plenary. They are not His by nature and they are not full. They are neither owned nor *omni*. An *Avathar* of the Lord has the qualities of all-knowing, all-powerful and also all-present as intrinsic nature and in a plenary fashion.

An *Avathar* is it all and so has all of it.

He doesn't 'have it.'

He 'is it.'

Jesus was the *Messiah* looked for by Hebrew and other Sages (Prophets). He was not an *Avathar*. He was not an Incarnation of the Godhead or of a single Person of the Godhead. Jesus did not have the qualities of all-knowing and all-powerful. He did not have these qualities at any time or in any way before, during or after his earthly Career. Yet, His being was -- and was/is *always* -- not two with the Holy Trinity.

Only the syntax of abstraction can express what was meant to be said (Non-Dualism) about Jesus and God in a Trinitarian stochastic structure. But virtually the whole Christian Tradition tries to say what was meant by using a metaphor of human relationship, an anthropomorphism, which says something else, something less.¹ In its basic syntax, Christian Religion has its wires crossed and these are shorting.

This is why no one is really happy with the Creeds from Nicæa and Chalcedon. It is why no one really takes these Creeds as standards of doctrine, belief and piety. The Creeds cannot be taken for what they say. They have to be taken for what they mean. And this is a genuine inconvenience, an embarrassment, a palpable weakness right at the core of the *Magisterium*, the responsibility to teach the Truth.

The embarrassment is compounded by two facts. First, the Creeds' writers were not aware of the problem they were creating. And second, succeeding students have not been candid about the problem having been created, even though they knew that it was.

¹ Namely, Qualified Non-Dualism.

The tragedy of the Creeds is that they have stuck the definition of Christian Religion at a point of view (Qualified Non-Dualism) which is less than the point of view (Non-Dualism) finally given by Jesus. This weakness is what gave later epistemological and moral off-tracks, such as Cathars and today's *New Age*, such a huge go in the society. The Creeds, which were made for confounding heretics and keeping society

Trial by fire, not trial by iota.

strong by keeping heresy out, are not capable of doing their job. The experience of the Church and of Saints down through the years is doleful confirmation of this fact. These tools the Councils gave us don't work! Dominic just had to write everything down and throw the paper in the fire. That worked when the Creeds didn't.

The Nicene and Chalcedonian Creeds have utility as topical material for intellectual drill and as indications of the history of thought. Inside the Church they are useful reminders. But outside the Church, where they were intended to operate, these Creeds excite confusion more than they confer illumination.

And there is a further problem. The tools for distinguishing between the Creeds' Non-Dualistic intent and their Qualified Non-Dualistic delivery are not in the European and American intellectual depository. Only Vedic epistemology has the tools that are required. Therefore, until Vedic epistemological categories are brought in, no one of merely European and American training is going to uncross the wires of Christian Creedal Theology, re-insulate them and stop their shorting. Until we *return to India* we are not going to clarify much less expand the Church. Christian Religion derives from India and depends on Indian philosophical categories to make sense of itself, and especially its Creeds.

By forcing a Trinitarian Monotheism which places Jesus within the Trinity, the final redactors are also losing, deliberately, the Jewish community, which is now going to say that Christians are idolaters.

Jesus was right: *Son of God* should be disallowed for the ultimate description of Himself. It is a pen-ultimate and very misleading description of Him. Every being, human and otherwise, is a Son or Daughter of God. The Holy Trinity should be delineated not as *Father, Son and Holy Spirit* but as *Father, Lord (or Presence) and Holy Spirit*. Or, the Creeds should be taken as indicating the Nature and Destiny of every

being. In other words, we require a syntax for including Arian and Orthodox¹ intentions in the same construction.

So, what did the final redactors intend? Establish Trinitarian stochastic structure? Yes Answer Marcion? Yes But there's more to it than this. The most important motivations of the final redactors were those which are least complimentary of them. The truth is, the final redactors were not satisfied with what Providence had wrought one and two hundred years before their time. They had not the faith in the sufficiency of the Divine Self-revelation which is Jesus of Nazareth as Jesus of God, the *Christ*. They felt an improvement on the Divine Economy had to be made by means of a literary invention, an inflation of Jesus' *persona* to Godhead. Then, they decided to define their fabricated *Persona* within the rubrics of Greek philosophy. Choosing the rubrics of Stoic *Logos Theology*, they pushed the envelope of those rubrics in creative and salutary ways.

At issue, as always, was soteriology: how do I get out of this mess² that I got myself into? What is the piety by means of which I can earn peace? What is the discipline I can do to merit Grace? What attitude can I adopt that will draw God near to me, to save and to comfort?

These questions are all subsumed in the fundamental search for *the Name*. Whom should I call upon for help? Which name is a Name of God? Which Name of God is the one I should use to bring Him close to me, to save me from distress and to ward off troubles? This is the central concern of living. This question, which is integral with human nature, makes man a spiritual being. Only humans ask this question.

Who will bring me back home? What is His Name? All will face the issue of soteriology sooner or later.

¹ Or, Mohammedan and Christian. Too much was lost at Nicaea. A right point was made, clumsily. But the cost was grievous. A discourtesy was done. Truth was lost. Humanity excluded. Confusion given a platform. It is not unreasonable to suggest that with a syntax of inclusion, the great and unresolvable debate of the late Middle Ages, between Realism and Nominalism, would not have occurred. Or, it would not have riven the culture, as it does to this day. The costs of a cheap and dirty victory -- such as that obtained at Nicaea -- always outweigh its benefits.

Nicaea was the first great abrogation of the principle of collegiality. Athanasius' authorization of *homoiousias* with the meaning of *homoousias* was acknowledgement of this fact and that the damage needed to be undone.

Not winning but playing should be our goal. The desire to win is an unChristian desire. It is anti-religious and productive of unspiritual conduct. Winning and loving do not coexist. Winning is a discourteous activity. Loving is courtesy defined.

² The world.

The final redactors did not trust that the Name of Jesus had soteriological power just as He was. They felt that Jesus' stature had to be inflated to make His Name soteriologically effective, or at least, culturally attractive and preeminent. They were not confident of Jesus' ontological stature as that was given by God and remarked by Jesus, Himself. They wanted to be able to revere a *God* on earth.¹ So they invented one. They were infected with pride (*hybris* in Greek).²

There is a correlate of this with some self-styled devotees of Sathya Sai Baba who live in the United States. They felt that the Sarva Dharma Symbol which Swami made was not complete. So they *added to it!*. They *improved upon* God's handiwork! The banal and colossal ignorance that drives this vaunt one does not know whether to laugh or to cry over. It is a tendency of weak minds which Mrs. Eddy, also, had experience of. Self-styled good-deed-doers -- ignoramuses, in fact -- presume to improve upon work produced by the great, work they themselves could not perform.

The Theology and Piety of the Name of Jesus is the live battery of Christianity. It is the core of the Religion, its breathing soul. For now, we just need to observe that the Theology and Piety of the Name of Jesus survived in the Christian Canon because of the spiritual excellence, the personal force of *the seminal redactor*, who was a monastic and, so far at least, anonymous.

Let us return now to the importation of Trinitarian stochastic structure to serve as the base of Christian Religion. Even though it is not in what Jesus had in mind, we should approve this importation. A Sage decided that it was necessary. No subsequent Sage has derecommended its use. And at this late date, the possibility of its being derecommended by a Sage, the only authority competent to do such a thing, is remote. Trinitarian stochastic structure is the standard of Christianity and will abide so. The final redactors employed it, and, notwithstanding some errors that they made, they

¹ Really, they wanted to enhance their own prestige, following the special weakness of students.

² There are five kinds of pride. All other kinds derive from one of these five. They are: pride of *youth*, pride of *beauty*, pride of *strength*, pride of *wealth* and pride of *scholarship*. Students face a special danger related to their work itself. They are the only people whose very calling entails the risk of deadly sin.

Since students are at the center of the *Magisterium*, the authority to teach, which is the Church and the Synagogue and the life-pump of Culture, this means that the risk of fatal infection is always greatest right at the key organ of the society. Students and all others, therefore, must engage in unceasing vigilance that the *Magisterium* be free from crookedness or stain. Culture depends on the *Magisterium* before it depends on the *Imperium*. Man is a spiritual being before he is a political or an economical one. Thus, the paramount importance of a clean *Magisterium* and of vigilance against professional arrogance.

Our schools today are mightily infected with unrestrained *hybris*. This is the reason for the unhappiness that afflicts our people. They are violently disserved by their students and their teachers.

rightly asserted the decisive fact of the principle of Threeness. A benefit of Trinitarian stochastic structure is that it continually reminds us that Christianity, a Hellenistic Religion, is a species of Vedic Culture, of Indian Spirituality.¹

We should correct, so far as we can, errors made by the final redactors. We should try to grasp and to implement the wishes of *the seminal redactor*. The wishes of this Sage are the ground of the Canon and the Tradition. In this sense, they are the Charter of the Church. Trinitarian stochastic structure can be the standard of Christian Religion without an inflation of Jesus' ontological stature. Christianity can be a Trinitarian Religion without having Jesus as one Person of the Godhead. The Name of Jesus is effective unto salvation just as He was. Jesus' Name is soteriologically effective just in the stature that He had of an ordinary man, born, died, resurrected and finally departed. The placing of Jesus in the Holy Trinity is a prevarication.

Then there is this curious phenomenon: One reason the final redactors expanded Trinitarian stochastic structure, inflating Jesus' stature to the level of Godhead, was in order to preach single-pointedness to the Gnostics. This was a worthy purpose. If ever anyone needed to be remonstrated with regarding the urgency of single-pointedness, it was the Gnostics. Like *New Agers* of today, Gnostics were awash in babble. They alternately steamed in circles or drifted before wind and current. The final redactors were right to single them out for forceful lessons. But they misread the Gnostics. They took Gnostics at their word, as being interested in God. In fact, Gnostics were not interested in God at all. Like *New Agers*, Gnostics were not religious. Their interests were in matters Religion aims to lift humanity *above* and to free it *from*. Gnostics were interested in body consciousness. God had nothing to do with their activities.

If folks really had known what was in the hearts of Gnostics, they would not have wanted to be anywhere near them. This could be said, also, of the Gnostics' *New Age* descendants. Trinitarian theology went in to answer a problem that did not exist, the need for Gnostics to be single-pointed. Gnostics did not believe that they had such a need. They liked their babble. They called it true ecumenism.

As the final redactors imported Trinitarian stochastic structure to serve as the base of Christian Religion, a new Religion emerged. We call this Religion Christianity. But this Religion we call Christianity and the Religion that was in the mind of Jesus and unitarian Christians who lived prior to the Third Century are not the same thing. Some augmentation and attenuation have occurred, some during the years between Jesus and

¹ The language of Greece is derived from Sanskrit, from the Vedas. It is only one of the European languages having this ancestry. Alexander, Pythagoras and Apollonios of Tyana all traveled to India on pilgrimage, *Going Home*, knowingly. So did Jesus. So must we. The reason is, India is the spiritual heart of this planet. We are sons and daughters of this Holy Soil, this Womb, Mother India.

the seminal redactor and the rest during the years between *the seminal redactor* and the final redactors. The Christian Canon is not really *Christ-ian*. It is *Alexander-ian*.

Should we feel badly about this? Ashamed? Doubtful of our ground? Worried about being criticized or found out? Should we say we are adherents of a phony Religion, one that is so bowdlerized as to be unrecognizable and a joke? Have our ancestors merely been misled for two millennia? It would not be correct to answer, 'Yes,' to any of these questions or to any like them. Christianity is one of the great Religions of the world, true, stable, steadfast and effective. We have the experience of countless aspirants to vouch for that. The Name of Jesus was given for the purpose of achieving plenary salvation and It remains entirely puissant to that end.

What has changed is not our Religion but our context. We grew up in a context of religious and cultural hegemony. We assumed that this hegemony was coextensive with religious and cultural theonomy. Whether or not that assumption was justifiable,¹ the point is that we held it, usually unexamined.

Now, we live in a context of religious and cultural heteronomy. We see that without religious and cultural hegemony we cannot assume the existence of religious and cultural theonomy. We are wondering, therefore, if there is still possible anything which resembles religious and cultural theonomy. We feel intuitively that without religious and cultural theonomy we are wasting our time being here. And we are right about that.

So the problem before us is to find religious and cultural theonomy which is not linked to religious and cultural hegemony. We have to be religious (theonomous) without thinking that ours is the only right way to be religious (hegemony). This is a very difficult thing for us to do. We were neither reared nor trained to see and think this way. It is a sea change for us to undergo along with our other mid-life and mid-cultural crises. As if we needed another one! But we are obliged by the facts to find a way to assert the validity and vitality of Christian Religion -- and to practice it -- without also asserting that It, exclusively, is valid and vital.

This amounts to saying that we have to find and practice a Christianity which is not based on the Creedal formulations and not derived from some elements of the Canon, either. For, our Creeds and Canon were formulated on the assumption of religious and cultural hegemony and also on the assumption that this hegemony is coextensive with religious theonomy. Heavy assumptions! Our Creeds and Canon speak from a condition we do not have and perhaps from one that never existed at all excepting as an assumption made independently of the facts.

¹ We may not have been justified in assuming, previously, that we lived even in a context of religious and cultural hegemony, much less one of theonomy. We were taught to assume these conditions, but they may not have existed. Demonstrations could be produced to show that we only wanted to think we had these conditions whereas the truth was that we did not. It may be that we were taught to believe in cloud castles, not in facts. These things happen.

Nor may we fall back on the Catholic¹ retrenchment: you don't know what to do? ... well, just do what the clergy tell you to do ... they are ordained by the Holy Spirit to lead the Church so whatever they tell you to do is the Holy Spirit telling you what to do ... so you can always rely on the clergy to tell you just what God wants you to do ... life is so easy ... and the collection plate is on your left as you leave. This, of course, is an assertion of the very hegemony which exists not now and maybe never did. We will not itemize the errors in the argument. They can be obvious to any who are possessed of an intellect and accustomed to using it. The point is, we are in a religious and cultural context which is well beyond the one contemplated by the Creedal formulations and by some elements of the Canon. We must find a base which is more true than the Creeds and more fundamental than certain elements of the Canon.

The classical period of Christianity is ahead of us, not behind us. It is always ahead of us. This itself amounts to a new way of thinking for many of us. We are looking forward, into a semi-dark room, groping for the switch, relying on what has gone before but making fresh starts as well. We are pioneers, adventurers on the most thrilling trek of all, the inward passage to the Source.

Many of us are afraid to look, fearing that theonomy may not be possible without hegemony. So we hysterically cling to the illusion of hegemony even though we know the fact is gone for us. But there is no reason for fear. Theonomy is possible without hegemony. To think that there is no theonomy without hegemony amounts to treason of the Faith. God does not leave His playmates in the lurch. He does not require a big weight and presence in the worldly sense. Religious and cultural theonomy is possible on its own, without being linked to religious and cultural hegemony. It all occurs interiorly, in the heart. And in any case, we were only kidding ourselves thinking that we ever had hegemony.

Cyprian's famous dictum, *extra ecclesiam nulla salus*,² is wrong. It has always been wrong. As Tillich says, *the New Being*³ is not dependent on the special symbols in which it is expressed. It has the power to be free of every form in which it appears. There is salvation in every Name of God and in every Religion man has made for working out his own salvation.

This is the matrix of life for the Church now and in the centuries to come. The Church is in a condition of religious and cultural heteronomy, not hegemony. We have a *diaspora* Church. The essence of the Church, which is religious and cultural theonomy, is alive and well within this context of religious and cultural heteronomy. We have to dive inwardly to find it. To learn spiritual theonomy in a context of religious and cultural heteronomy is our challenge. Bonhoeffer saw this challenge through his words *religionless Christianity* and that Hoekendijk saw it through his words *the Church inside out*. Become monastics.

¹ The Catholic Churches are the Roman, Greek Orthodox and Anglican Churches.

² Outside the Church there is no salvation.

³ Jesus as the Christ.

The over-all problem is, there are many ways to yearn for God, many Names to use, and so, what is the proper course of piety in this situation? It is a problem posed not only by the fact of cultural diversity or pluralism but also by the necessity to accommodate individual taste, which is always unique. The final redactors' answer is, exclude all but one Name and do that by elevating the personality who carried that Name to a position within the Godhead. In other words, their answer is religious and cultural hegemony, the thing we do not and cannot have. We need to examine this problem and the final redactors' answer to it. We need to produce our own answer to the problem, one that is related to but not entirely based on the final redactors' answer.

There are three kinds of religious activity. We call these the lay, clerical and monastic activities. A technical word for monastic activity is *religious*. In this usage, the word *religious* means a person who is living a reclusive life, away from the hubbub of ordinary affairs. The word does not imply that monastics are religious, in the usual sense of the word's use, while laity and clergy are not. Its usage here is the technical one: it is a synonym for *monastic*.

Religion is an intrinsic withdrawal from worldly attachments and a communion with God in the depth and silence of the heart. People withdraw from worldly hubbub in order to effect this communion as an ever-more-constant condition of life. The depth of Divinity inside a human personality is that satisfying, that attractive to one who has delved inside and tasted Its Sweetness. This is something people who are entangled in worldly attachments -- including most laity and clergy -- are not aware of and will not believe is true, because it is outside their experience. But it is true. Communion with God in the depths of one's being is infinitely more satisfying and compelling -- for one who has it -- than the blandishments of the world are.

People who are experiencing this truth are the bearers of the standard of true Religion. They are the embodiment of the principle of canonicity. They themselves and they only are plenary competent authority. All three kinds of activity, lay, clerical and monastic, are religious activity, but the monastic kind is the standard for the others. This has long been recognized by virtually the whole Church. Indeed, it is recognized by the Scripture and Tradition, the common sense and the long experience, of every Religion. Monastics are not better, but they are the standard. They are closest to the Goal. Therefore, their views regarding what is and what is not beneficial for humanity are the Canon of the race. When we want to know what is up and what is down in the spiritual or any other realm, we consult a monastic of deep experience. They will have the answer that we need.¹

¹ Of course, we may not be able to find such a one. This is a matter of our own deservedness and of the Grace of the monastic. Sages do not entertain the unworthy. They cannot be found by the merely inquisitive. On the other hand, they are not impervious to heart-felt longing. They have that rare sense of the perfect time, the *telo-tic*, *kairo-tic* moment for a thing to happen. It is best to wait to be called. As the saying goes, when the student is ready, the teacher appears.

Now, from the point of view of a religious,¹ the Name one uses in piety is not important because all names are His. These things, however, are important:

1. using a Name He has given specifically for salvic purposes,
2. using only that Name in spiritual practice (*sadhana*), and,
3. conforming what one is doing in the name of that Name with what its Bearer will approve.

In other words, a religious wants the piety to actually work and the ethics to reflect an ultimate concern² that is approved by God. A religious has the most useful insight on the problem of piety in any context but especially in a context of religious and cultural heteronomy. We see this fact operating in the early years of the Church, when Christians did live in a context of religious and cultural heteronomy. At that time, it was a religious who identified the problem and proposed what was then the appropriate answer. We have identified him as *the seminal redactor*.

The seminal redactor, a Second Century eremitical religious from Sinai, decided that Trinitarian stochastic structure and a Theology of the Name would answer the needs of Christian piety in the heteronomous context of his and later Centuries.³ This answer of *the seminal redactor* to the problem of piety is close to what we need: Theology of the Name and Trinitarian stochastic structure.

Then something happened at Alexandria. The students laid several things into the decisions forwarded to them from the religious from Sinai. They expanded Trinitarian formulation. They inserted the literary *persona* of Jesus into this Trinitarian formulation. And, over all, they imprinted their Canon with the doctrine of surrogate atonement, which comes from the Pentateuch, where it is spurious. The students made a new Religion. Their Religion is related to the one suggested from Sinai and to the one inspired by Jesus of God, but it is distinctly different from and other than either one of

¹ A monastic.

² A Name of God.

³ Eremitical religious, having the clearest vision of any aspirant, only recommend things that are appropriate for a context of religious and cultural heteronomy. The reason is, this context is the only one that exists. There is never a context of hegemony, not for any one at any time. Even God has to put up with man! Men try to convince themselves that they live in a context of religious and cultural hegemony. They lower their sights and narrow their view to exclude what they don't want to deal with. Then they say they have control and live in an hegemonous context. But when the sights are raised and the view expanded towards what they can be, the truth is apparent: our context is always and everywhere heteronomous. It doesn't matter who we are or what we like to pretend. Our context is heteronomous. We are not in control. Eremitical religious -- Sages -- are aware of this fact from the beginning and never take it otherwise than as it is. Heteronomy is the context of life.

these. Something new came from the furiously writing pens at Alexandria. Something not uniformly salutary.¹

What we call *Christianity* is this thing that came from the students at Alexandria. It is the second Religion of that name, not the first. Now, a third one is required, more related to the first than to the second but also fresh, from itself.

As we embark upon this task, we must remember that the formulation of Christology and Canon was and is driven by the needs of piety, by the universal existential imperative, *I want to go home*. We may adapt, correct and apply the formulations that were made, but we should always appreciate that, for our forebears, including the final redactors, it was existential and not just speculative interest which compelled their labor. The desire to reunite in communion with the Ground of Being, with the all-in-dwelling *Logos*, is stronger than any other desire harbored by the Created Order. This desire is the only genuine explanation for any phenomenon.²

The students' desire to enhance their prestige -- an endemic weakness, pride of scholarship -- got mixed in with worthy motivations. Remove that desire and we have a Christianity worthy of the name.

It sounds like this:

The Name of Jesus is the *Christ*.
This is the original Christian Religion.
Kyrie Eleison
Christe Eleison
Kyrie Eleison
This is the original Christian piety.

¹ The students assumed a context of religious and cultural hegemony. Everything they did -- Canon and Tradition -- has this assumption as the background or base. The point now is, whether or not *they* were justified in making this assumption and working out everything from it, we absolutely cannot do either one. We cannot assume a context of religious and cultural hegemony because we do not have one, and we cannot work everything out from such an assumption because such an assumption is not supported by the facts. We still have the problem of piety, but we cannot answer it just from the Canon and Tradition the Church presently cherish. We must hold onto that which is good while we seek to organize from assumptions and principles that reflect and are material to the facts of our context.

² All efforts to reformulate Christology and Canon today participate in this desire and answer it directly.

The gist is the Name. The Name is the Canon. The Name is the only thing with operational power (Existence, *Ontos*, Feminine Principle) sufficient to compel the Religion. Doctrines and Canon (Essence, *Cosmos*, Male Principle) won't do that. They are necessary, but they are not the operational puissance that is required. No one is driven by belief, doctrines or Canon. Everyone is driven by Presence (*Parousia*, Existence, *Ontos*, Feminine Principle) if they are driven at all.

Presence operates within belief, but a seeker is conscious of their own belief only during the later stages of their spiritual maturity. For what seem like ages during the early stages of spiritual life, Presence operates in what a seeker takes for a vacuum of belief, an absence of both doctrine and Canon. This is a frightening condition that discourages from sustained commitment.

Actually, however, Presence always operates in an environment of belief, even when that environment is not perceived by the seeker. Belief must be present for Presence to operate at all. Being does not exist apart from being. The real belief, the actual doctrine and Canon that Presence operates within, from start to finish, is the Name. The Name is the platform for everything at all. Nothing happens apart from the Name. The Name is the Presence. Jesus is in His Name. God is in all of His Names equally. The *Parousia*¹ is the Name of God. *Jesus* is such a Name.

The realization of this truth, that the Name is the gist of the Religion, is what *the seminal redactor*, a Second Century religious, managed to establish at the center of Christology and Canon formulation. Although much was added around, much of it historically conditioned, contextual stuff of no universal necessity,² *the seminal redactor* was able to establish the Name of Jesus at the center of the Canon as the live battery of Christian piety. This great work is very much what Jesus and His Father had in mind to accomplish.

The two aspects, *male* (structure, cosmos) and *female* (effort, power), are coincident in the Name. After Jesus leaves the physical frame, the *Christ* is no longer He but His Name, which is He. He is in His Name. What saves in subsequent years is not an idea³ of He or even a body of literature having He as a subject, but rather, the repetition of His Name, which is He and therefore both doctrine (Essence, *Cosmos*, Male Principle) and capacity (Existence, *Ontos*, Female Principle) together integrally.⁴

The Name of Jesus is the Christ for all believers who were not in the Presence of His physical frame.

¹ Intense presence of Divinity.

² In other words, not Canonical.

³ A doctrine.

⁴ This great point was made by Madame Jeanne Guyon. That she is absolutely right accounts for the sustained popularity of this Sage.

The Name is more important than the *kerygma*.¹ An eremite's placing of the Name at the center of the Canon is what kept Christianity from becoming just another philosophical school among the many good and useful ones extant during the first centuries of the Common Era. The Name is what makes Christianity universal. The Name means that Christianity accepts Truth from any source. It means that Christianity is not the property of priests. All have direct access to God in the interiority of their own being, which is Being. It is not a mystery school or a philosophy or a set of dogmas or a church or an attitude or a value system or a space or a culture or a time or a book or a way of life or anything else that is partial and conditional. Christianity is a Name. *Christ-ianity*. It is universal and unconditioned just as the New Being, which is Jesus as the Christ, is universal and unconditioned.

Providence² made Christianity universal. Providence made Christianity as something which accepts Truth from any source. Christianity is the Law of Expansion because it is a Name.

Let us summarize. We should distinguish between *a seminal* and some final redactors. To *the seminal redactor* I am attributing three things:

- 1. the mounting of Trinitarian Monotheism,**
- 2. the initial cut for a Canon and, most importantly,**
- 3. the establishment of a Theology of the Name as the Ground of the Canon and therefore the Religion.**

This *seminal redactor*, a Second Century eremite, was a deep monastic³ who came in from the desert with enough command to ensure the presence of these elements in the discussions of Canon formulation which were occurring after Marcion introduced his work. He put in at Jerusalem intending that his decisions should reach Alexandria. Alexandria was the intellectual, spiritual and literary center of the Civilization as well as the focal point of discussions regarding formation of a Christian Canon.

¹ Preaching, teaching, formulaic sayings which purport to relate essential aspects of Jesus' Career and Sayings. Students of the *New Testament*, following a German sociologist named Rudolph Bultmann, assert that certain phrases that are repeated in the Gospels and Epistles, phrases which relate essential aspects of Jesus' Career and Sayings, were formulae used by Apostles and others during their preaching to non-Christians and their teaching of Christians. These formulae Bultmann called *The Kerygma*, after the Greek word which means preaching or announcement. There is some question whether the formulae are Apostolic or later usage. They are later usage, not directly Apostolic. Furthermore, they reflect the views of the final redactors more than they do the notes of preachers. Bultmann rather overvalued his *kerygma*.

² *Kairos* and *Telos*.

³ A religious.

Students cannot arrive at a recognition of the importance of these elements, Name and Trinity, on their own. A monastic has to make students see the importance of these elements and include them in their work. The reason is, students are not seasoned by spiritual discipline. They do not engage in deep renunciation as a prerequisite of genuine scholarship. They do not see the necessity of it. They believe that scholarship is possible apart from personal improvement. Some even suppose that scholarship is possible apart from Faith! As a result, the scholarship of students is always attenuated and only partially useful. Students are willfully blind to the majority of life and phenomena. This is why societies depend absolutely on monastics who are learned. Only they can genuinely see and see what genuinely needs to be done.

The seminal redactor possessed the spiritual excellence and therefore the authority of Moses, Jesus, Paul, Jerome, Francis and Teresa of Avila. He, personally, was competent authority. He impressed the students at Alexandria as a pneumatic of the first order. The development of a Christian Canon at all depended absolutely on the resolve of a personality having this genuine puissance, this intensity of force, which only attends spiritual excellence. The Christian Canon could not have come up without the work of this Sage.

The final redactors were students at Alexandria and their professional associates among the cities and monasteries of the Empire. To these people I am attributing:

1. the final decisions regarding inclusion of text,
2. the broadening of Trinitarian usage (inserting it anachronistically into Pauline and other *corpi*),
3. the inflation of Jesus' stature to what became a *hypostasis* of the Godhead and, most importantly,
4. the over-all organization of the Canon into two liturgies of surrogate atonement, two dispensations of blood-signed covenant, the *Old Testament* and the *New*.

Let us examine now the interplay of Greek philosophical categories and the Name of Jesus in the formation of the Canon.

The Greek-and Hebrew-encased doctrines and dogmas of the *New Testament* are historically conditioned. They point to important realities, but they are not canonical in the sense of being catholic, necessary structural elements (*standards*) of Christian Religion. The Name is the Canon. The Name envelops itself in a number of types of structure (male aspect) and also puissance (female aspect). Examples include Christian

Science, Franciscans, Carmelites, Jesuits, Benedictines, Dominicans, Augustinians, Hieronymians, Bohemians, Jansenists, Nestorians, Quakers, Puritans, Anglicans, Roman Catholics, Greek Orthodox, Presbyterians, Baptists, Lutherans, Shakers, Mennonites, Hutterites, Moravians, Amish, and others. These are Christian structure and puissance in which the Name enwraps Itself.

The structure of the Religion is the Name of Jesus. The power of the Religion is the Name of Jesus. This is the gist of the First through Twenty First-and-forward Century Church. The Name of Jesus is the answer to the problem of piety. Everything is in the Name.

The rubrics of Greek schools of philosophy were used, even by St. Paul, to make Christian experience intelligible to both Greek and Jewish audiences. In the process of being used, these rubrics were also transformed, some of them, into a unique character which we call *Christian*.

By the Fourth Century, in most territories of the Empire, the rubrics of Neo-Platonic theology and Stoic philosophy were in such wide-spread use by Christian writers that folks then, as now, took them for the structure of Christian Religion, for the only way in which Christian Religion can be done and preached. But this was then and is now only an appearance.

Christianity can be practiced, preached and explained in rubrics other than those of Neo-Platonic theology and Stoic philosophy, which were used at the Councils of Nicæa and Chalcedon for Christian Creedal formulation. This is a novel thought, but true.¹ In fact, the stature and nature of *Christ* can be described and even more precisely defined using rubrics other than those of Neo-Platonic theology and Stoic philosophy than it can be using those rubrics.

The rubrics of Neo-Platonic theology and Stoic philosophy that were used by the Councils do not do a good job. They do a sloppy job. In high glee, Arians made this observation regarding the statement produced at Nicæa. Operationally, *homoousias* comes to the same thing as *homoiousias* does, they said. And they were right. The Nicene victors were insufficiently discriminating about the nature of language. What they said says almost the opposite of what they meant to say. The *two natures* dogma promulgated at Chalcedon has long been recognized² for an intellectual as well as a pietistical howler.³

It can be argued that the rubrics of Neo-Platonic theology and Stoic philosophy were the best thing available for defining the Religion at the time of the Councils. It is at least true that they were the only rubrics allowed to define the Religion at that time.

¹ Francis Xavier's children tried it in China.

² By Christian Theologians.

³ There is no end to the process of clarification which the *two natures* dogma inspires. It cannot be clarified because it is nonsense.

Defining something, however, is a negative activity. Definition involves exclusion. The Nicene and Chalcedonian Creeds are non-Catholic instruments because they are exclusionary. And they are non-Apostolic constructions for the same reason. The existence of a Creed is evidence of a loss of inspiration. The pneumatics were dead or sequestered and the church opted for Creeds. It was unavoidable. But it was a loss, an anti-Catholic action.

Whether or not Stoic and Neo-Platonic philosophical categories were the only rubrics available for the promulgation of Christian Religion then,¹ they are not the only rubrics available for that purpose today. In fact, we have others and we have better ones. We have the originals, Vedic rubrics, and we should use them.

Today, it cannot be argued, successfully, that the rubrics of Greek philosophy are the only way to discuss or even to define Christian Religion. For example, to argue *Apostolic Succession* from the *New Testament*, which defines Christianity in terms of Greek philosophical rubrics, is permissible provisionally, but absolutely it is a *non sequitur*. To argue *Apostolic Succession* from the *New Testament* is justified only so long as one is able to maintain that only the rubrics of Greek philosophy can be employed to discuss and define Christian Religion. And one cannot maintain this. One can maintain, about our situation today, that the rubrics of Greek philosophy are the only ones known to be useful for discussing and defining Christian Religion so far as most of us are aware. This is very different from maintaining that only the rubrics of Greek philosophy can be employed to discuss and define Christian Religion.

There are Vedic as well as other rubrics which can be employed to discuss and even to define Christian Religion, based on the operation of the real Ground, which is the Name of Jesus. So, a *doctrine* such as *Apostolic Succession* can be appropriate in one context, which defines Christianity using the rubrics of Greek philosophy, but simultaneously inappropriate or even non-existent in another context, which defines Christianity using the rubrics of another syntax of semantics.

This insight leads to the question, which philosophies comprise rubrics of capacity adequate to discuss and define Christian Religion? It is a most pertinent question.

Scriptural precedent for this insight, which is the puissance for driving another Reformation,² is Jeremiah 7:22. You'll have to fill in some elisions of the logical and the pneumatical steps between that and this, but you have the brains and probably the time also, and I want to invite you to make the effort.

Epistemology of Non-Separation

¹ And I doubt that they were.

² This time of both Protestant and Catholic Churches.

The Christian Kerygma is the Name of Jesus.

The Fifth Dimension (Essence) is Elegance.

ho orthos tes physeos logos

the right reason of nature
the source and fountain of virtues

anima naturaliter christiana

the human soul is by nature Christian

apophthegmata

epigrams

heirophantes

expounders of sacred mysteries

to on

Being Itself

chresmoi

Divine Oracle

thespidzo

prophesy

athlos

struggles, labors

finis = telos = swa-dharma

intrinsic aim, inner necessity

The story of Jesus' birth from a virgin woman is a myth, not a fact. The purpose of the story is to announce that Jesus' ætiology is independent of historical contingency. The story, however, encourages the docetic-monophysitic tendencies of Christian thinking. These tendencies are strong among lay people and clergy, who tend to be lazy, superficial and premature in their conclusions. By excluding the agency of a human father, the story deprives the New Being (*Christ*) of full participation in the human condition.

The myth shows a poverty of concepts, that a virgin birth story would have to be used in order to claim divine origin for Jesus. It derogates life. It says that life is not good enough for God, that life is dirty, not divine. It is a slap at the object of its devotion, Mary Herself. Mary and Joseph were ordinary wife and husband who gave birth to several children. They were very poor. Jesus was one of their sons.

Virgin birth narratives were a customary inducement to veneration in Hellenic Culture. They were fabricated as elements of public relations campaigns. The narratives of the Careers of Alexander, Pythagoras, Plato and Apollonios of Tyana include virgin birth stories. Virgin birth narratives associated with the birth of Jesus were in this tradition.

The virgin birth narratives which we have that are associated with the Career of Jesus are several and varied. The version which made it into the Christian Canon is collated. We should assume that other versions, probably to a considerable degree of esoterism, existed at one time but are no longer available for viewing.

Virgin birth stories are always intended to support an attitude which, in other circumstances, the Church labels *Marcionite* and *Gnostic*: denigration of ordinary life processes. The *locus classicus* in the Christian Canon of these stories is the Lucan Gospel, the one favored by Marcion. The Johannine account of Jesus' Career, the one most accurate, does not contain this type of story.

The birth of Jesus was accompanied by some extra-ordinary phenomena. A display of supernal light in the pre-dawn sky occurred as He emerged from His mother's womb. Nature paid homage to the infant God had prepared and brought for a salvic mission. The births and deaths of all Great Ones are accompanied by extra-ordinary phenomena of nature. The births and deaths themselves, however, are ordinary.

All life is holy.

All life is one.

Jesus took birth as a Great One, as the *Messiah* looked for by Jews, and some Gentiles, to teach humanity the way to Blessedness. He took birth as a human being, not as a Person of the Holy Trinity. Nor did He ever become such a Person. Tertullian's preference for the *Logos'* accepting human essence (appropriation) rather than becoming it (transformation) is correct. It has some of the right sense of things. The *kenosis* dogma of Philippians 2:7 is an unnecessary fabrication. It is part of a prevarication. It is not from the pen of Paul.

Jesus did not realize he was a Great One, and specifically the *Messiah*, until his 26th year, when he was resident at a monastery in Tibet, probably Hemis. He spent some 18 years on spiritual pilgrimage, yearning for salvation and realization. When he got both, he became aware that he was the *Messiah* foretold by Hebrew prophets, and at that point he returned to Palestine and began the few, brief years of teaching and

healing which the *New Testament* more or less relates. He had powers that are associated with Divinity.

The principle of Threeness may be made to support Christian Religion, but it should be obtained directly from the Vedic *Ur-Type* and not from an embellishment or inflation of the facts. If we want primal Threeness as the foundation of Christian Religion, as Alexandrine students did, after the suggestion of a Sage, this should be done without lifting Jesus into one of the aspects of The Three. Christian Trinitarian discourse should comprise either versions of Vedic usage or supreme abstraction. Either course is acceptable.

The principle of canonicity is the philosophy of Non-Dualism. Once we use this light to see by, canonical texts are easily identified and arranged. Everything lays to hand and resort to inflation of Jesus' ontological stature is unnecessary and even distasteful.

Jews and Mohammedans have always been right in their assessment of Jesus' stature: he was an *aspirant*. Mohammedans and Christians have always been right in their assessment of His mission: he was the *Christ*.

Jesus took birth as an aspirant, a human being. He always was this. But He was a Great One, such as come only once every few thousand years, and He most assuredly was the *Messiah*, the Savior from Distress, who was looked for in Hebrew (Jewish) Religion.

The person is in the name, the name is in the person. The physical frame, the body, may not be present, but the person is present when their name is spoken. This is true of both human and divine persons.

All names are Names of God.¹ Speaking or thinking any name draws God and the speaker near.

But not all names are plenipotentary Names of God. Not all can draw Him near enough to the speaker to effect salvation for the speaker. This is the important point Sages wish humanity to understand. It makes a great amount of difference in the happiness of a life whether the resident understands this simple fact or not. Many do not understand it and do not have happiness for that reason, at least. Only certain Names have the capacity to save. Only certain Names are plenipotential for salvation. These are the few Names of He and of Great Ones, Saints and Sages whom He sends so that their Names may be used to call upon Him. The Names of Great Ones, Saints and Sages are Names of God.

The Names of God which are plenipotentary are soteriologically effective. They have salvic teleology. Their genius, their direction-of-action is the delectation of every heart.

¹ All forms are Forms of God, although that is not our focus here

The Name of Jesus is what is important about Jesus because this Name is a plenipotentiary Name of God. It was given to all humanity for the very purpose of their gaining their hearts' desire: liberation from the cycle of birth and death. Furthermore, the Name of Jesus was given to animate and inanimate nature, who delight in Him also, for the same purpose. This is why St. Francis preached to the birds and other animals. All the Saints and Sages, Great Ones and Avatars of the Lord do this. Salvation is for all.

Repetition of the Name draws God and the speaker near enough together to effect salvation for the speaker and happiness for God.

Salvation is the elimination of distress, the warding off of harmful influences and the drawing near of the aspirant to their desire, God. Salvation may be compared with the phenomenon of a moth being drawn into the flame because of the light it emits.

It is said that the devotee is more powerful than God because their devotion binds God to themselves. Such devotion is compelled and nourished by repetition of the Name. Repetition of the Name is a functional omnipotence. How soft His Heart is!

God has plenipotentiary Names other than the Name of Jesus, and these, too, are soteriologically effective. He is unconcerned which of His plenipotentiary Names we use to call upon Him. He answers equally to each and all.

However, He will not be pleased -- and neither will we be with the result -- if we call upon Him with a Name which is not plenipotentiary. Most Names are not.

And this caution: we should choose the plenipotentiary Name which is sweetest to us and stick with that one for our spiritual discipline. If we employ this limitation, which concentrates effort and prevents dissipation, our journey will be quick and smooth.

When water is an unknown depth below the surface and we have pipe enough for a 1000 foot descent, we should sink one 1000 foot hole rather than two 500 foot holes or four 250 foot ones.

Tolerance is a good quality because it is realistic. If we are being tolerant, we are being realistic. The desire to win is appropriate in a very few situations of life. Most of our life is situations in which we should want just to play the game, not to win. No one ever really wins. What happens is that one party doesn't play well enough and thereby defaults the game. Victory trades sides as rapidly as partners in a square dance. And this: winning involves inflicting pain, a thing which has a recoil a winner will rue. Tolerance is the answer because it is realistic and not reactant.

Christian Religion is the spiritual discipline of repeating and meditating upon the Name of Jesus, the *Christ*, the Oracle, the *Messiah*, in order to bring God near and in order to come near Him for the purpose of being saved from distress and delectated in, with, over, under, around and through His Supernal Sweetness.

A plenipotential Name of God is not necessarily the Name of a Person of the Godhead, however That is taken, whether Unitarian or Trinitarian. The Name of a Great One can be the Name of that Personality and also a Name of God without being the Name of a Person of the Godhead. The Name of Jesus is such a Name. It is the Name of a Great, specially-sent Personality. It is a Name of God. It is not a Name of a *hypostasis* of the Godhead.

Jesus does not need to be built up into a *Second Person of the Holy Trinity* in order for his Name to have salvic puissance. He was an aspirant given birth for the very purpose of drawing mankind Godward by means of repetition of His Name. His ontological stature does not have to be inflated, as the final redactors of the *New Testament* have done, in order for His Name to possess soteriological capacity. His Name was given to humanity for just that reason and is plenipotential as given.

Adnaitha Cermitage
August 14, 1993
Revised, May 3, 1994

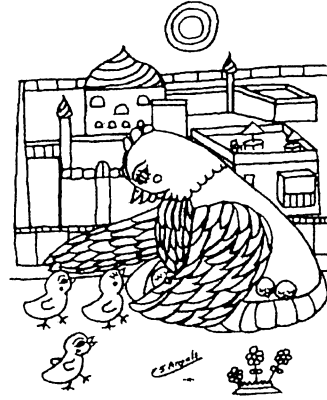
Theology of the Mass

PICTURE 102: 'JERUSALEM! JERUSALEM! I WOULD HAVE GATHERED YOU ...!'

Stephen, as I said earlier, this Mass is very pleasing to me.

The syntax *God: Father, Son and Holy Spirit* has a Sabellian tone. You do not mean it to, but it does. The thing that most gives it this tone is the colon.

The problem here is the nature of language itself. The thing wanted here is to indicate non-dualistic reality. But syntax of any kind is inherently and unavoidably dualistic. So, any syntactical expression of non-duality is, itself, going to contradict the very thing one is wanting to say. The problem is not with your formulation. It is with the non-congruence of language and reality. Thus the deep wisdom of the old saw, *Do what I mean, not what I say*. Point being, one cannot ever say what one means. There is no syntax anywhere that can do it.



So, we are stuck with having to develop a syntax which does the least possible contradicting of what we mean. We try to formulate with the least damage to our intent, recognizing that we cannot avoid doing some damage, some treason.

This Mass is extraordinary in that you are not just trying to clarify the Anglican worship but the Catholic worship as well. Not just our piety but all piety that is remarkable as Christian. This is just a splendid aim, and so much needed. My feeling is that you have succeeded very wonderfully so far and you are not finished, and I am wanting to urge you most strongly to keep at it and keep polishing and keep examining any area you feel needs further clarification. Clarification in the deep sense of spiritual pelucidating (I) is what you intend here.

One of the problems with Trinitarian syntax is that, if one goes to correct an appearance of impropriety on one side, one risks making one on the other. To correct a Sabellian syntax, such as you have here, unintentionally caused by the colon, one risks tritheism. Alternatively, one can also run into a docetic formulation, which is the natural tendency of the Tradition anyhow.

Thinking about this, Stephen, it occurred to me that one could add a standard Trinitarian formulation between *God* and the colon. This occurred to me because you use the colon consistently through the piece and, therefore, I wanted to keep something you clearly find important. So, I thought of adding one of the traditional phrases, which were developed just for this purpose, to clarify what is and isn't meant by this awkward (*barbaric* is a not unwarranted) language our Tradition uses. For example:

Three in One, One in Three, or, One in Three Persons, or, following Justin Martyr, One in concept (essence), Three in number. Something like this, between the word *God* and the colon.

I think that in our present context, your use of the colon is warranted since, with the huge influx of *ersatz* Vedic philosophy, going under many names, and with this being taken for functional polytheism, our people are disposed to take Traditional Trinitarian formulation for tritheism, and so it is good to have this Sabellian syntax, the colon, to guard against that tritheistic sense that is in the society at large.

By suggesting an addition of a traditional clarifier right inside the Trinitarian declaration -- something which is new, so far as I am aware -- I guess I am seeking to guard against falling off either side, Sabellian or tritheistic. It's an interesting problem, caused by the nature of syntax itself.

Regrettably, our theologians at Nicæa and Chalcedon were not so aware of the difference between what they meant and what they said as later generations were and are. Well, life goes on. What they meant was correct.

I began exploring Vedic syntax many years ago because I intuited that it could contain less of self-contradiction of what one wanted to say in a situation like Trinitarianism than our forebears used in writings and creeds. This raised a host of other issues....

I do not suggest you use Vedic syntax here. I feel, as you do, that the thing can be done well enough and true enough in the Stoic and Neo-Platonic (adumbrated Pythagorean) terms in which our Tradition handles it. I believe one can work the whole thing up in Vedic syntax, as you'll see soon that we have done -- and in Latin (I). I also believe that it should be worked up in the Hellenistic syntax, as you are doing. So my comments and suggestions aim to stay within the syntax you employ.

I like that an homily is not required except from a bishop. This is a nice touch. Especially today, when this element of the order of worship is so used to harangue and to pander.

Stephen, another thing I like is the near elimination of *extempore* prayer. In and of itself, *extempore* prayer is a very good thing. But today, it is used as just another harangue and pander (i.e. Sermon) to the congregation. In former years I was very guilty of this horror and still feel the sense of very poignant shame. It is a terrible thing, a frightful thing, a truly vile thing.

On the other hand, formal, written prayer can be mere *pro forma* diction to a distant entity -- and this is not prayer either. I am happy to see that you have tried very diligently to retranslate or rephrase the traditional formal prayers of the liturgy to give them some freshness, which mitigates the tendency to pompously mouth them to a

foreign object. God is nearest and dearest, of course, and appreciates being addressed with intimacy, with no sense of distance or foreignness, just as we do.

The *Oh God, grant ...* prayer is most common in our Anglican tradition. It always sounds to me like a gaggle of panhandlers. But I remind myself that few see it this way. I think it is appropriate, however, to bear in mind that, like the whole Mass in general, the prayers of this form are for the neophytes among us, not for the adepts. Adepts take such language for both insubordinate and perfidious. For them it is. For neophytes it is neither. It is appropriate.

Interesting how the same thing can be appropriate for one and not for another. The public liturgy is different from the private and the eremitical.

My own prayers tend to nothing excepting names of God, Saints and Sages. I learned long ago not to ask for anything other than protection when I feel threatened and for everyone to be happy. But there is an element of insubordination and perfidy even in this minimal request. Really, prayer is just communion, meaning, repartee among friends. The way one does with a person one is utterly at ease with. There is no asking, just talking, exchange, mutual enjoyment. Asking would ruin the equipoise. But neophytes and even rather advanced aspirants don't have equipoise so they feel they have to ask for this and that. So the Public Mass contains this element of *Oh God, grant*
....

Stephen, I like that you have tried to freshen up the language, to make the procedure less of feeling addressed to a Remoteness. God does not appreciate pomposity, trumpeting of His Glory and Blessedness. He is Who He is whether humans recognize Him or not. No one can make God more or less than He is. Pomposity is a real bane of religion.

I'm so glad you included a nice Litany. I love the Litanies. I used to set Litanies to music. I was a Church Organist before a Theologian.

The public confession. Stephen, this is something I accept but do not approve. The confession I approve. The public I do not. Clergy use this to lord it over laity and other clergy. *your sins are pardoned* means, operationally, in the mind of the cleric, *I do this to you, and I don't need to have it done to me*. Both thoughts are wrong. Everyone knows they are wrong, but public confession encourages them, just like public alms encourages display on the one hand and prying on the other.

I think confession should be in private, with a friend, a very very close associate. This way, there is sympathy, which there should be if a penitent is sincere. A stranger cannot know a person well enough to hear a confession and make an appropriate

response, both as to absolution and to penance. I remember priests telling me to go read a certain passage and myself thinking, 'Putz, what I did was far worse than you're giving it credit for being and laying penance for.' He did not know the depth of my remorse and so both absolution and penance were neither appropriate nor effective. It was a farce.

Confession should be heard by an extremely close associate, one who knows one very well. Only this way can what happens be useful soteriologically.

But again, neophytes feel they need public confession, so the Church has deigned to give it to them -- and to use it as a cudgel on them. So, I accept it, but I do not approve it. I understand the reason for public confession, even though I cannot be expected to applaud it. I would wish, rather, for such intensity of remorse and such directness of accountability as to compel a penitent to forego public worship altogether and go straight to the person or situation about which they feel remorse and make full and certain restitution.

In other words, to heal the wound itself, not to seek forgiveness for having made it. If you heal the wound, you won't need forgiveness. So, heal the wound, don't make new ones, and don't need confession -- that would be my advice, although Augustine is right, we all have to die as penitents....

But the principle I am enunciating is correct and should be applied.

As I tell do-gooders: instead of trying to ameliorate suffering, quit causing it. You want to send money to flood victims. But, if you didn't eat dead animals, your own flesh and blood, the government wouldn't spend your tax money on draining wetlands so a few farmers can grow animal feed in rich lowlands, flood plains, while also using your tax money to pay other farmers, a few miles away, not to grow anything.

Look at your life and see what you are doing to cause suffering, not what you can do to ameliorate it. Stop doing those things that are causing suffering. That will be enough. Cease activities such as these: waste, fraud, carelessness, wantonness, lust, drunkenness, superciliousness, anger, fear, loathing, me-first-itis, etc.

I like the muted tone and the absolution of your public confession. It seems you are sensitive to the feelings I am expressing here. This is what makes me take this work as a genuine effort to Reform the Christian practice, to rebuild the Church. This is why I am happy with it.

Stephen, The Dismissals are nice. The ACLU would have a field day with the conceptuality here, but it is correct.

The principle you enunciate by including the Dismissal is very important. It is an aspect of the principle I was driving at in the discussion of public confession. It is that being at peace with the neighbor is more important than being at public worship. This is a difficult principle for many to grasp. But it is true.

Years ago, I had just finished leading Evensong and was gathering this and that for the Mass to follow, for which I was to assist. A lady of my acquaintance suddenly appeared. She was an enormous woman, bleached blond, vulgar, dressed in black skin-tight clothes with metal buttons everywhere, especially near the private parts. She was loud and brassy and I knew her well. Some years earlier I had been billeted on a thoroughbred farm where I worked with a guy of her general background. We were both employees. She was his girlfriend, but he had others whom he would drag in and debauch.

Later, they began living together, trying to have a semblance of ordinary-hood and to make a go of their lives. It worked for a number of months. I moved off the farm and into town and left the thoroughbred farm hand business -- I learned more in five years working the horses than I did in 8 years of college and graduate school, incidentally!!

One day, while I was organist/reader/assistant at the local Episcopal parish, I ran into this girl in the supermarket. Her name was Sharon and I liked her. She was big and loud and crude, but I liked her. She was honest and always said what she meant and meant what she said, and I like that quality more than any other.

She said she and Bob were fighting because she suspected he was cheating on her. She asked if he cheated on her when he and I were on the farm. I said that he did, frequently. She said, he wasn't really cheating on her because they weren't really *going together* then, just debauching once in a while, but what made it cheating, as far as she was concerned, was that he was now telling her that he never did such a thing while at the ranch.

I assured her that he did, and she thanked me for confirming what she knew was the truth.

So, a few days later, here she is in the Church, full regalia -- enough to make the good Christian ladies of the Episcopal Way shriek in horror -- they all concluded I must be debauching with her!!! -- and she says she has to talk. I explained that Mass was near, I was assisting and could it wait. She said, No it can't wait. The congregates were already gathering and would have needed ear plugs to avoid hearing her language, which was ordinary for her, but not for them, at least, not in public

So I dropped what I was doing, told the priest I had business, listened to his peevish whimpering -- 'Who's going to laver my fingers?!?!?' -- and left with Sharon.

She said she confronted Bob with the fact that he was lying about having lain with other women, she told him that I had said he had, he had grown violently angry and

was threatening to rearrange my face. What she wanted was for me to stay by my phone, let her go home, call me, put Bob on the line and then tell Bob that I had said he slept around. In other words, Sharon wanted me to stand up to what I had said, to Bob, knowing he was likely to get violent.

She said that if I would do this, this would give her a little trust that there is a God and that He does want people to live right.

Now, pay attention to her reasoning here. It is most significant. She was wanting a demonstration that righteousness is more powerful than unrighteousness. This is a very basic thing, a very basic question people have. The issue was of the utmost theological importance: who rules this world, God or wickedness, and, is faith justified or not?

What an opportunity for a sermon by deed.

The call came through, I told Bob I had told Sharon he debauched other women, I refused to take it back, Bob told me that he was coming right over to beat me so hard I'd never walk straight again -- he could have, I am no fighter and he was -- and then Sharon grabbed the phone and said, 'Thank you. That's all I wanted. You stood by what you told me.'

And the Mass was over and later the priest bawled me out for dereliction of duty and pandering to a foul woman of notorious presence and repute. Somehow, he had got his fingers washed.

I admit to being frightened. But I did not call for help. I felt that the righteousness of the deed, itself, was enough protection. It was.

Some years later, Bob was killed in an *accident* in a slaughter house where he worked in Kansas. Our guess was that someone had had enough and one of the electric guns they use to kill the cattle happened to touch him.

So, it is important to be at peace with the neighbor, and so the Dismissal you include is necessary. There are many aspects of this usage which could be discussed. Its antiquity is not the only thing commending it.

Stephen, the tone of your Eucharistic Prayers is Greek, specifically, Irenæus. His distinction between *similitudo* and *imago* is echoed in these prayers and statements. The emphasis on *similitudo* -- that is, on being like God in sharing His Divinity -- is also very Vedic.

Our usual word for this thought is *immortality*, by which we mean, living forever. The roots here are significant, as they always are. *Im* is the negativer. *Mort* is the Sanskrit *mrytiorma*, which has several vowel forms, all based on the cognate *m-r-t*, *death*.

Our word *mortgage* is from the same root. A mortgage is a certificate of death. We do not have any debts, incidentally. We live within our means, and since we do not have means to buy a house -- buy as in pay for it on the spot -- we rent. Principle of living within our means.

Anyhow, immortality means not living forever, but rather, not dying. There is a difference. And the difference is implied in *Logos* Theology. *Logos* is being unscathed by birth and death. It passes through both processes unscathed, untouched, undiminished. The *similitudo* Irenæus says man had before the Fall is this quality of being unaffected by fundamental processes of nature. After the Fall, man is affected by these processes. The Sacraments materially reinstall the *similitudo* (immortality) man has with God before the Fall. By their means man regains Paradise, which is specifically being unaffected by birth and death and all other processes of nature.

Now, the referent here is not the physical body -- which disintegrates according to its nature -- but the soul, which has to regain its lost similitudo with God, its Divine Nature, namely, not dying.

Of course, there are other ways to discuss the fundamental impulses at the core of the religion, but this Hellenistic way -- in contrast to the Roman way which emphasizes law and obedience -- is the most primal of all and is very close to Vedic usage on the same topic.

This Eucharistic prayer set is motivated by this primal impulse, which is the desire to *Go Home*.

Instead of saying immortality means *not dying*, it would be better to use the Pauline phrase and say, *not tasting* (experiencing) *death*. Not experiencing the sting of death. Or, taking this experience, too, as ordinary and necessary and just a going to sleep, not as an extinguishing of life or self. Vedic philosophy has a much more complete way of explicating the realms of experience here than Christian usage does. I do not mean to denigrate the Christian usage, however. Just mean to point out that the *Ur-Type* is more complete than its derivative.

Stephen, probably you know by now that I do not approve of the dogma of surrogate atonement: Christ died for our sins. In its place I prefer language which says we should die to our sins, or more to the point, stop believing we are birthing and dying or anything else -- in other words, crucify the ego. The exemplary nature of the central Christian reality, Crucifixion, as Jesus undergoes it, is my emphasis. I even approve the old Pietistical and somewhat Methodist (they picked it up from Zinzendorf) remorse for

having myself crucified Jesus by many improper acts and omissions. This spirituality is the ground of Bach's *Passion According to St. Matthew*.

The notion of surrogate atonement -- slaughter of an innocent for the sins of a guilty party -- governs the present organization of the Christian canon -- two *testaments, covenants, dispensations of surrogate slaughter* -- so, if one is to remove it from Christian usage, as I have, one is also obliged to reorganize the Canon. And I don't know of anyone living besides myself what has that temerity.

The text for this attitude is *Jeremiah 7:22ff.*

For related reasons, I do not approve mixing the figures of Priest and King in the *persona* of Jesus as the Christ. He is a King, not a Priest. There is a lot to that one, too. I am aware of the *proof texts*. Enough said.

Stephen, the Prayer of Thanks after Communion is very nice. Again, the emphasis is on the Greek/primal *immortality*. Your sense of the way in which the Elements work is *material*, after Irenæus.

The syntax of the Blessing is not Sabellian. Very nice.

Stephen, your page 8 ends the papers on the Eucharist and so the sentence on *worthiness or unworthiness of the minister or communicant* is cut off after the first part of what appears to be a compound sentence. I suspect the second part of the compound is going to mitigate the *invita Minerva* of the first part. If the worthiness or unworthiness of either the minister or the communicant does not affect or impede the grace upon the other, then there would never be a reform movement in the Church. You would not be doing this.

What is meant to be said by this old and understandable dogma is that Christ is able to operate fully, without restriction, regardless of any historical contingency. The issue at stake goes to the heart of the religion, as the Church has always sensed. But the solution to this problem, as of so many others, is just at the wrong level, of the wrong logical type.

We can look at this under two aspects.

First, so far as the moral estate is concerned, the traditional disclaimer, as you have it, is correct. Of course, the moral estate of the celebrant and communicant does not affect

the Grace of Christ which is in the Eucharist and mediated as Real Presence (in, over, under around and through the Elements) to all regenerate.

But it is not the moral estate which is the concern of reformers. Their concern is the Estate of Grace. And here the story is quite different. What happens is, Church practice devolves to the point where *clergy* are serving at the altar who are not regenerate, much less clergy (ordained). The guys are total reprobates who have taken the altar by storm, by trickery and by treachery and are administering the devil under the appearance of the Church. These vile beings use this dogma that the moral condition of the parties to the Eucharist does not affect the Eucharist to cover their deliberate and very effective efforts to lead the communicants into confusion, perdition and finally apostasy.

This is serious business. It happens. This is happening today in many parishes of all denominations and especially Roman and ECUSA ones.

The problem being faced is not that of a less-than-desirable moral estate of clergy and laity. We always have that problem and there are ways to deal with it and it does not, at all, affect the efficacy of the Eucharist. This is old and true dogma.

But that's not what, from time to time, we are getting, as today for example. Periodically, we are getting something which is of a very different order of things, of a whole different logical type. Namely, unregenerates -- unbaptized, unbelieving, uncalled -- who have seized the altar and are using it to promote devilry. This is the phenomenon reformers face, it is what drives their efforts to clean up the household. It is not at all the common, garden-variety phenomenon of moral imperfection which is contemplated by this hoary dogma.

Somewhere, you have to make this clear. Somewhere, you need to distinguish between this proper dogma regarding the moral estate and this other phenomenon, which the Church experiences in regular cycles, which involves something wholly different, wholly else, namely the Estate of Grace -- and actually, the absolute lack of same among the clergy.

Huss is the original reformer and his thoughts on this subject are clear and correct. He was no revolutionary. Like me, he was a deep conservative. He was saying that the revolutionaries had seized the Church and he was just trying to throw the reprobates out. His description of himself and his relative position was accurate, as mine is. This is the truth about the ECUSA today: it is led not by Anglicans but by Parliamentarians.

I am an Anglican. I am *the mainstream*. The clergy who oppose me are Parliamentarians. They are mutineers because they are unregenerate or apostate. If they were merely immoral, I would pay no heed and no one would hear from me. But that's not what's happening. What's happening is much more than a little naughtiness. It is something altogether different, in the realm of the Estate of Grace, not the estate of morality.

This difference in logical type or order of things has to be expressed. When it is expressed, mutineers are exposed. It is clear that they are using the dogma that the estate of morals does not affect the mediation of Grace in order to hide the fact that they are mediating the devil, not God.

If these ECUSA *clergy* were clergy, if they were regenerate, no one would feel a need to reform the Church. The feeling that reform is needed is evidence that the Church is in the hands of reprobates and apostates -- mutineers. This has to be made clear. Christ is bigger and more than all the symbols and vessels in which He mediates Himself.

We all must tolerate conditions of moral imperfection. At all times. None of us, however, is required to tolerate mutiny hiding from recognition by claiming that it is only imperfection. This is the argument relative to homosexuality, also. Moral imperfection is one thing. Mutiny, which is evidence of reprobation, is quite another. We are not obliged to allow the reprobate to demand tolerance on the premise that they are merely not perfect. Between imperfection and mutiny there is a difference of kind, not of degree.

Second, the thing needing affirmation is the reality of Divine Omnipotence. The way to affirm this with respect to the Eucharist is not to say that the moral estate of the actors is ineffective -- we all know that it is very affective -- but to say that the Eucharist is bigger than the Mass. Instead of diminishing the importance of the moral realm, expand the importance of the spiritual. Instead of saying *this doesn't matter*, say, *All Life is Holy*.

You can't get away from God. Rightly understood, every common thing is Christ's Body and every particle of the Universe is He. When He said that the wine in the cup was His Blood, He meant that anything which has blood is He.

Our Christian tradition so often contracts and excludes when it should expand and include. We pay a dear price for defining the religion in Latin legal terms. What we want to say in this matter is better than what we end up actually saying. This is the story of Nicæa and Chalcedon, too.

Stephen, I really like your inclusion of the old Hymns. I learned Church Music from a buddy of David McKay Williams, namely, my natural father, and another who had helped prepare the *Hymnal 1940* with Canon Douglas, namely, J. William Jones, at the University of Redlands. I was a founding member of the Chapel Singers at that institution.

When people in the provinces hear me play, which is very rarely, they are astonished and wonder where I ever learned to play *as in a Cathedral*. The last Sunday I played in California, a chap came up afterwards just jumping up and down and said, 'WHO are you ?!?!?! Where did you come from ?!?!?!? I hear that playing only at Trinity on Wednesdays. WHAT are you doing HERE ?!?!?!' He worked on Wall Street. Life is funny. I enjoy the anonymity. I despise the *Hymnal 1982*.

Stephen, the *Sanctorals* are lovely. Just lovely. The whole work is a marvel and I am just thrilled to have the privilege of seeing and using it.

I hope you will accept my warmest encouragement for what you are doing here. Take none of this as suggesting a change. Take it merely as observations. I am in deepest accord with your intentions and want this Mass to go out and heal the sick, give back self-confidence to the worried and confirm the strong.

Now, Stephen, who is your *Economus*? And, are you reciting this Mass regularly? And finally, are you developing a Breviary and/or a Diurnal? I should think you are. I should think you should.

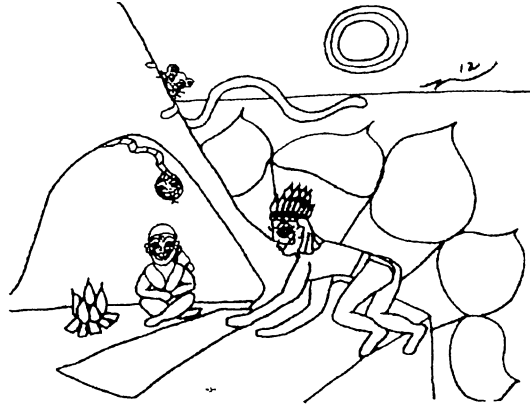
Adrianna Cornitago
August 18, 1993

The Principle of Canonicity

PICTURE 87: YHWH APPEARS TO ELIJAH

Regarding the Christian Bible: after all the text has been through, to unqualifiedly take any of it as by who it's said it's by, and when, is an absurdity.

The standard for the canonization of text as Scripture, or, the *standard of canonicity*, cannot be authorship or date. Nor can it be usage: 200,000,000 cows can be wrong. It has to be the quality of content, which is, philosophy.



Now, only Non-Dualistic philosophy produces religions. If a religion has been produced by or around a body of literature, elements of that body which express Non-Dualistic philosophy can be taken as normative, or, *canonical*.

The standard for the canonization of text is the philosophy of *Non-Dualism*.

In the case of the Christian Bible, about 75% of the text and the testamental organization itself do not express Non-Dualistic philosophy and should be regarded as non-canonical.

There are three types of non-canonical literature in the Christian Bible:

1. **secondary literature, such as Genesis 1-11 and certain Cosmo-Christic Pauline passages,**
2. **interesting literature, such as certain Hebrew and Christian apocalyptic passages and**
3. **spurious literature, such as Mark, Johannine discourses and letters, Petrine letters, Hebrews and Revelation.**

The testamental organization is non-canonical because it expresses the dogma of surrogate atonement, which is condemned by Hebrew and Christian Prophets and by Saints and Sages of all religions, in all times and climes.

The Christian Canon has to be organized by some principle other than the testamental one.

Because of its primalness, I have employed the principle of threeness to organize the Non-Dualistic -- that is, *canonical* -- elements of the Christian Bible. I have named this organization *Cantos*, which is Spanish for *Songs*.

For indeed, what is the Universe if not Epics continually chanted by the Master Poet, God ? I

The standard for the canonization of text -- the standard of CANONICITY -- is the philosophy of NON-DUALISM, or, VEDANTHA.

Canonicity is Non-Duality.

Adwaita Hermitage
February 29, 1992

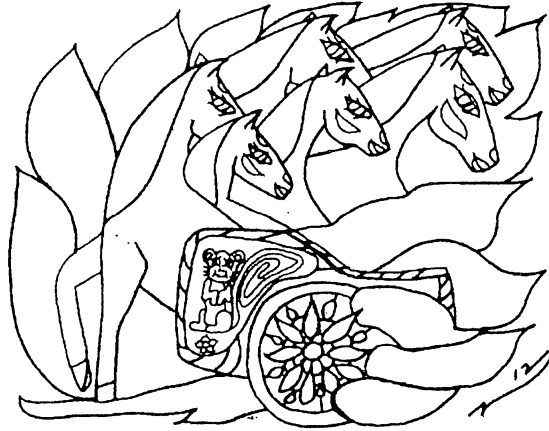
Autobiography

PICTURE 88: THE FIERY CHARIOT

Responding to a kind inquiry:

Aetiology of my thought? It's a significant question and I haven't addressed it ever in a systematic way. Schweitzer did for himself (Out of My Life and Thought), but I have not. I do not recall that Goethe did. Schiller did, I believe.

I have been compared to Schweitzer by more than one observer. The interests certainly coincide: music, philosophy, medicine, theology. Many of the details do, also.



Tillich held me when I was a babe-in-arms and gave me his blessing. As you know, such things are puissant.

Women have played a very crucial role in my life and thought, especially elderly women. There are a number of them, all most competent, high-bred, masters of their life and arts. Women have saved me over and over from the vicious jealousy of men and of some women. The names would not be recognizable to you.

I tell the children that a single blessing from a widow, regardless of her station, is more powerful than all the idle curses one collects during the course of a life. Such curses are unavoidable. They come from people's bilious dispositions and momentary lapses in good manners. But one widow's blessing is more puissant than all of these.

John Cage was very important to my development. Glenn Gould even more so. A Benedictine named Meehan. He in Whose Name I am baptized, Jesus the Christ. Moses, Paul and Jerome.

Rabbi Abraham Joshua Heschel got me through the most difficult time of my life -- he and, by proxy, Tillich. To Heschel I owe my life and the axis of my investigations.

There was a man named Robert Theobald with whom I worked very closely, a British economist resident in this country. From him, the next most important intellectual influence after Cage, namely, Gregory Bateson.

Teilhard de Chardin -- very important. And equally so, Douglas MacArthur and his other half, wife Jean.

Three months in an iron lung, six months recouping -- the last *polio* epidemic before they said, 'Enough!' and hired Salk -- and knowing that my parents would never like me in any way and would do everything they could do to prevent my being happy -- which they did, and almost succeeded -- these things were major compilers of my thought.

The paralysis taught me humility and resignation. The parents taught me detachment. Humility, resignation and detachment are the foundation of sound thinking, of accurate discrimination.

Francis and Clare of Assisi. Paul Lehmann, George Landes and Robert T. Handy of the Union Theological Seminary. Benedict, Dominic and Theresa of Avila. All these are in the spiritual lineage of the Sage of Bethlehem, Jerome.

But over, under, in, through, beyond and before all of this, there is the Presence of Sathya Sai Baba. He, alone, explains everything. Ultimately, nothing makes sense unless it starts and ends and consists of nothing more than He.

There is not anything *more* than He.

My thought consists of Sathya Sai Baba. It is inaccurate to say *my* or *me*. The truth is *He*. What is called *I* or *my* is He. So, there is no secret to me. *He. He. He.*

Why is Swami so important to me?

Why is Air important to a bird and Water to a fish?

Why is the Painter important to the pigment?

Why is the Chisel important to the stone?

Why is the Track important to the runner?

Why is the Vase important to the flowers?

Why is the Root important to the tree?

Why is the Player important to the piano?

Why is the Mouth important to the flute?

My attitude toward Sathya Sai Baba is as a Christian's is towards the One Who sent Jesus, not as it is towards Jesus. Christians do not take Jesus for God. They take Jesus for showing God. There is a difference.

Just as Jews are wrongly accused of *deicide*, so too, Christians are wrongly accused of worshipping Jesus as God, that is, of idolatry. It's just a bad rap, from ignorance.

People who take Jesus for God are not Christians. They are idolaters. Jesus is a Great One -- *Magister, Master*, as St. Francis said -- not God.

Sathya Sai Baba is all that God is. He is the One who sent Jesus. He is the One Who is indicated by the *Shema*. This is something very different from Jesus.

So-called Christians are not expecting the Father, the Infinite One, to be taking human birth and going about with a laugh and a twinkle. It is not at all in the Christian canon or tradition that such a thing is even possible. But, *voilà*, there it is.

Sathya Sai Baba is the *Shekinah*
enveloped in human birth.
He is the *Torah*.

Ashvaththa Hermitage
June 27, 1993

On the Episcopacy

PICTURE 89: ELIJAH'S CLOAK



The church is the generalization of the episcopacy.

The episcopacy is the distillation of apostolic authority.

Apostolic authority is the operation (*ontos*) of apostolic nature.

Apostolic nature is so because of its coherence with Christologic nature.

WHERE THERE IS CHRISTOLOGIC NATURE, THERE IS THE EPISCOPACY.
WHERE THERE IS NO CHRISTOLOGIC NATURE, THERE IS NO EPISCOPACY.

WHERE THERE IS APOSTOLIC NATURE, THERE IS THE CHURCH.
WHERE THERE IS NOT APOSTOLIC NATURE, THERE IS NOT THE CHURCH.

CHRIST IS PRESENT IN WHAT IS CHRISTOLOGICAL.
HE IS NOT PRESENT IN WHAT IS NOT CHRISTOLOGICAL.

Bishops are *of* the apostles, not *like* them,
homoousias, not *homoiousias*.
If they are *like* the apostles, they are impostors.

Any claim of episcopacy in the absence of Christologic nature
is a species of violence and nothing besides.

Democratic polity secures righteousness, and therefore peace, to the extent that the electorate's decisions are produced by apostolic nature alone.

Proximately, church polity includes democratic procedure. Ultimately, church polity cannot be democratic because apostolic nature is not wide-spread enough to make democratic procedure productive of righteousness, and therefore of peace.

Democracy as ultimate polity would secure righteousness, and therefore peace, among ordinary humanity only if every decision were made by consensus of every being affected, which would be, *every* being.

All this on polity is said of church polity.
However, it is true regarding the polity of any organization.

THE EPISCOPACY MAY BE IN THE MOST REMARKABLE
~~ AND THE MOST UNREMARKABLE ~~
OF PLACES.

GOD MAY USE BUT CERTAINLY IS NOT BOUND TO PRECEDENT ...
OR TO ANYTHING

Jerome's veneration of *Peter* means that Peter is the *Rock* (Foundation of the Church) who is transformed existentially by Faith through Grace as recorded twice, once in the incident of naming the Christ (not a strong naming since he is promptly condemned) and finally at Pentecost.

It is not Peter, son of ordinary parents, who is the *Rock*. It is Peter Son of *Christ*, Son of the Father, in fact, who is the Foundation of the Church. In other words, apostolic nature is the Foundation, not an individual with a miter on their head. As Jerome says (*Homilies*), 'a vestment does not make a bishop.'

Only internal, Christologic nature makes a bishop. Jerome, of all people, was fully aware of the elevation of scoundrels to sees and was not inclined to call one of these the genuine article.

Jerome's veneration of *Peter* was made in reference to a *Peter* (a Pope, and by implication, any bishop) whom Jerome regarded as blessed. Jerome was not inclined to drape the language of veneration on a *Borgia*.

Apostolic authority proceeds from apostolic nature and from no other source. Consecration cannot do it. Like all Sacraments, consecration is an outward sign of an inward and invisible Grace, of an existential transformation into and towards Christologic nature.

Otherwise, the figure of Christ as head of the Church (*Bride*, following Prophetic figure of Jerusalem as *Bride of YHWH*) is ludicrous. Christ is head of a whore? A Borgia? Jesuits rammed this rubbish through at Vatican I, but there isn't one of them who believes it. Neither does God.

Unless there is the inward and invisible Grace, the Sacrament is just dough and alcohol. The Sacrament has no generative capacity. It feeds and confirms. It does not and it can not generate or make.

The only thing that has generative capacity is the *will* of a living Master. Destiny is made by the *resolve* of a Master and by no other means. His or Her *will* is what sets a personality Godward. A Master's *will* and hand operate in perfect integrity.

Really, the purification of Catholic dogma regarding Church polity during this millennium starts with Huss. The *Peter* who is the Foundation of the Church is the *Peter* who has been *Christ-ed*, not an ordinary Peter who makes himself selected for ordination and then goes chicken.

The very fact of polity reform within the Catholic Church (Roman, Greek, Episcopalian) attests that nature (*Logos*), not material, makes a bishop.

Abrattia Hermitage
June 14, 1993

On Ethics

PICTURE 92: THE PROPHET AMOS

We are embarked upon a period of profound spiritual renewal, such as our planet has not sustained since approximately 6000 years. This period will last for several centuries.

The standard is very, very high. We are capable of coming up to the mark and, therefore, are expected to do so. Our minds must become strong enough to grasp the grandeur of the universe.

We should rid ourselves of pettiness and sloth. The little conceits we excuse as harmless lapses are crimes of self-destruction. The little pleasures we indulge as our prerogatives are mortal poisons. The quality of inertia, nourished by the conceit of self-importance, drives us away from God.

In the United States, we have three problems:

Drugs
Free Association of the Sexes
Step-Parents

Drugs

Obviously, cocaine, heroin, tobacco, marijuana, etc., should not be imbibed. The drug that most ravages our society is alcohol. There is a myriad of psycho and somatic drugs that are the media for iatrogenic diseases. Food-growing and food-processing chemicals are harmful drugs that we ingest daily. The drug that is wreaking the most havoc is alcohol. There is no controlled use of this substance. There is abstinence or there is addiction.

Another word for this is promiscuity. Homosexuality and abortion are symptoms of promiscuity, not a main problem. The *women's liberation movement* alleges that two wrongs make a right: that, since men may be promiscuous (by the extant double standard), so may women. The truth is that free-association of the sexes destroys the world because it is *a-dharmic* behavior.



Free-Association of the Sexes

Promiscuity is more subtle and pervasive than is commonly thought. Its lodging is the realm of desire, not the realm of behavior. Promiscuity departs only through ceaseless effort to purify the heart and stabilize the mind. These spiritual disciplines are our true vocation, our real career.

Step-Parents

Children should be raised by their natural parents. The biological heritage of a child is the visible sign of a deeper spiritual destiny (soteriology), comprising child and natural parents, which should not be frustrated. If someone else raises the child -- sitter, nanny, maid, day-care worker -- the child will take on the qualities of that person and become their child. This will prevent the child from reaching for adulthood. It will try to grow in a matrix not intended for it, and that cannot be done. A child raised by multiple surrogates becomes insane and defective.

If a widow or widower with child remarries, this is acceptable but not the ideal, which is single-parenthood.

A divorced person whose former spouse is living is a mendicant and must not remarry.

Marrying a person who has custody of a child both of whose natural parents are living is an *Infamia*: it is murder of the child and its natural parents.

The bulk of Christian ethical discussion is derived from Pythagorean monastics who lived before the birth of Christ. Pythagorean monasticism is a species of Vedic Spirituality. This tradition is alive and well in the spiritual discipline we style *Mathematics*.

Among the principles elucidated by Pythagoreans -- but not publicly -- is the *Tetrarchy*. The *Tetrarchy* indicates several aspects of fundamental structure, namely, those which are grouped in fours. One structure of four that the *Tetrarchy* indicates is the structure of human society. In Vedic parlance, this structure is called *Varnas* or *Callings*. *Varnas* and *Tetrarchy*, when the latter indicates the structure of human society, are synonyms.

There are four Callings, each as important as the other, each ordained by God for the welfare of humanity and indeed for the welfare of the whole universe:

Teacher
Ruler
Producer
Laborer

Teacher Persons with this calling are teachers, clergy, doctors, artists and monastics. They spend their time in study. Their responsibility is to ensure that each member of a society trains their heart and their hand so that they may lead a happy and useful life. Pure heart and skillful hand are the ideal. Education goes on these two fronts.

The quality most wanted is self-reliance. The most precious component of an educated person is character.

When the society is reeling in disarray, the cause is that Teachers have lost faith in the capacity of proper conduct to produce a happy life. They doubt the power of goodness (*Dharma*) to prevail. They are apostate to their own nature. When teachers lose faith, everyone does and deterioration occurs.

At any time or place, few persons have this calling. Today, many who say they have this calling do not. They are conducting nefarious practices.

Ruler Persons with this calling are soldiers, lawyers, police, judges, and politicians. They spend their time fostering good conduct and punishing wicked. Their central interest is prevention, and their feeling about punishment is that it should be swift and conclusive.

The essence of political morality is maintenance of the four
Pillars of the Universe:

Righteousness
strength which
keeps the
consciousness
bound to Truth

Peace
cessation of the
mind's mad
leaping

(this has to be
earned)

46

Love
my faults are huge and
serious, others' small and
insignificant

⁴⁶ Peace is often prayed for, as if it were something that can be given and received. But the truth is that not even God can give peace. Peace has to be earned through long, arduous labour. The reason for this has to do with the thing that peace really is. Peace is not something outside. Peace is a quality that is inside. In truth, peace is the same thing as a calm mind, a mind that is not leaping about from this thought to that. The mind is a mad monkey. It leaps here and there in constant motion without any rhyme or reason. It just jumps here and there, and this is what we feel as unpeace. The mind engaging in this scurrying here and there, like a raving monkey, is what we call unpeace or disquiet. Peace, therefore, is nothing more than a mind which is still, a mind which is calm and not jumping hither and thither like a mad monkey. Peace is a quiet mind. This is all that peace is. There is nothing that can happen outside that is going to bring one the experience of peace. Only calming the mind will give one this experience that is so much wanted: peace. Peace is just peace of mind, nothing more than that. When the mind is still, the world is at peace. This is the actual experience.

Now, how do we get peace of mind? Well, this is a long and very difficult process that usually takes many years and even lifetimes to accomplish successfully. Some take longer, others take less time. But all must earn peace by quietening the mind.

The mind will not quieten just by being told to be quiet. It is the very nature of the mind to leap about madly. Therefore, something other than the mind has to be used to calm the mind. What is that something? It is repetition of the Name of God. Only this spiritual discipline of *Ramanam* will quieten the mind and only when the mind is quiet will a seeker have peace. Mind control and this sort of thing is absolutely useless for quietening the mind. It does no good at all. In fact, by treating the mind as if it is also the solution as well as the problem, this activity of mind control is causing harm because it fosters pride. Long years of steady *Ramanam* is the means to quieten the mind and to earn peace. Remember that when the mind is still, the whole world is at peace.

Truth
coordination of
thought, word and
deed

Rulers maintain vigil for any movement of anything that threatens these four pillars of the universe. When they identify such a thing, even in nascence, they destroy it.

An educated person is one who has cultured taste, who is able to discriminate between the eternal and the ephemeral.

Rulers are aware that the key to a happy society is education. They foster Teachers because these persons are able to instruct the people in the modes of conduct that yield happiness. And there is another reason Rulers foster Teachers: usually, Teachers do not earn income from their discharge of their vocation. Monastics, indeed, upon whom the universe depends, have no means at all.

Rulers are especially solicitous of the welfare of monastics because their welfare indicates the condition of the whole society.

Rulers desire the presence of Sages because they know that these personages are impartial, selfless and seek only the welfare of all beings. In other words, rulers seek Sages because Sages can help them secure the happiness of the people by promoting justice. A just realm is a happy one. An unjust realm is a miserable one. Rulers desire a just realm so they yearn for the presence of Sages, who help them see what is just.

Sages, too, seek the company of rulers. They do this because rulers are eager to foster the welfare of the people. However, Sages also seek the company of rulers because they are aware that from time to time the Lord takes human birth as a Ruler.⁴⁶ Sages use their knowledge of the future to position themselves in the courts where an Incarnation of the Lord will occur. They seek to experience the Bliss an Incarnation, which is a Parousia, confers.

There is a sin foisted upon society, and especially upon rulers, by *ersatz* monastics and clergy. It is that the civil and spiritual realms are conjoined in monastics' and clergy's persons and, by *pseudo-mystical* propagation, in the persons of their successors. Appeal is made to *Biblical* passages supporting ideas like *priest-king*, *royal priesthood*, and *keys to both heaven and earth*.

⁴⁶ When the Lord takes human birth, it is always as a Ruler. He comes as a *Kyshatriya*.

Truth is, the civil and the spiritual realms are distinctively ordained, distinctively organized, supplied by separate callings and have their duties discharged by different persons. The *Biblical* passages appealed to are tendentious inventions of just such *ersatz* monastics and clergy as who now retail them. The aim of the retailers is to line their pockets, to stock their cellars and to decorate their *boudoirs*.

Teachers, clergy, doctors, artists and monastics do not claim civil authority. They support it.

Rulers have three special duties: **provide water,**
 plant trees,
 and
 build parks.

Producer Persons with this calling are farmers, manufacturers, distributors and merchants. They spend their time providing the commodities needed for a comfortable life. The craftsmanship built into their products is more valuable than the materials from which those products are made.

Producers provide work environments that are safe, clean, charming and efficient. Their products have the qualities of utility and beauty. They are generous in fostering the welfare of workers and workers' families. They do not display worldly wealth and they do not degrade nature. They foster the general welfare through careful philanthropy.

The cause of economic euphoria and malaise is the same: persons managing production who do not have that calling. They are not Producers.

What is wanted is a high level of living, not a high standard of living. Steady prosperity is the sign that Producers control the production capacity of the society.

Laborer Persons with this calling supply the muscle required to keep the society operating smoothly and efficiently. They are proud of their work, they know its importance and are compensated in a manner they feel is just. Their families are secure in cheerful dwellings free from disease, pollution and attack. Their welfare is the immediate responsibility of Producers, the subject of Rulers' vigilance and the goal of Teachers.

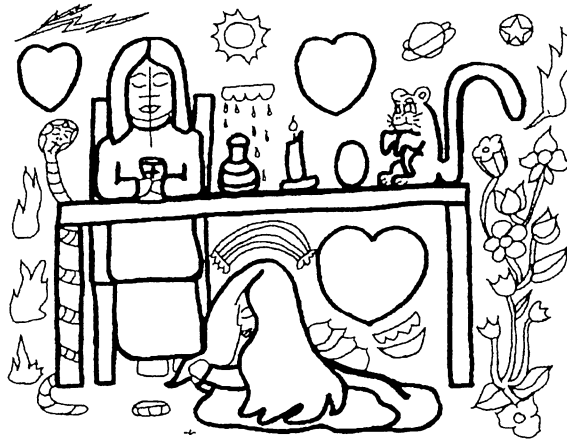
When each person is engaged in their calling, according to their inner necessity, and society, as a consequence, is full of peace, who can tell which is more important? They will appear equally valuable.

A new person is not another mouth to feed.
They are another pair of hands to work.

Advaitha Hermitage
January 4, 1992.

Hymns and a Primer

PICTURE 130: MARY WASHES JESUS' FEET



HYMNS GREAT AND SMALL

For IRBY

Henry J. Gauntlett, 1858

OM Sai Rama OM Sai Baba OM Sai Krishna OM Sai Ram
Jai Jai Jesus Jai Kasturi Jai Jerome OM Jai Jai Ram
Jai Jai Rama Jai Jai Krishna Jai Jai Sathya Jai Jai Rama

This is God the Holy Father This is Christ the Holy Man
This is Paul the Fire of Heaven This is Stephen Bread of Life
This is Mary Queen of Heaven Magdalene so Pure and Holy

Jai Jai Durga Jai Jai Lakshmi Jai Jai Rama Jai Jai Sai
Jai Jai Rama Jai Jai Brahma Saraswathi Jai Jai Sai
Sathya Dharma Prema Shanthi Love of Sathya Sai Swami

This is Brother Francis Minor This is Little Juniper
This is Brother Bonaventure This is Dante Love Divine
Christ dwells lovingly inside the Heart that melts in lowly Splendour.

This is Seesha Guard of Dharma This is Hanuman His Friend
This is Jatayu His Protector This is Sampathi His Brother Dear
This is Bharadwaja Mighty Gothra of the Lord of Puttaparthi

This is Xavier This Ignatius This their Father Benedict

This is Anthony in Egypt This Jerome in Bethlehem
This is Clare the Sweet and Holy And Teresa Pure and Lowly

Father Christ and Holy Spirit Brahma Siva Vishnu Jai
Radha Sita Lakshmi Gowri Durga Saraswathi Sai
Siva Sathya Narasimha David Mary Paula Jerome

The Rev. David R. Graham
Adwaitha Hermitage
Winter 1986/87

Rama Lakshmana Janaki
Hanuman Sugriva Ram
Vali Angada Sri Rama
Jambavan Jatayu Ram

Dasaratha OM Jai Rama
Kausalya Sumitra Ram
Kaikeyi Vasishta Rama
Viswamitra OM Jai Ram

Bharadwaja Siva Rama
Janaka Vyasa Ram
Sampathi Parasurama
Kumbhakarna OM Jai Ram

Vibhishana OM Jai Rama
Aja Dileepa Sri Ram
Gargi Sathananda Rama
Ikshvaku Janaki Ram

Kusa Lava Sita Rama
Hanuman Bharatha Ram
Satrughna Sabari Rama
Valmiki Kausalya Ram

The Rev. David R. Graham
Adwaitha Hermitage
Winter 1986/87

For **STUTTGART**
Adapted from a melody by
Christian Friedrich Witt, 1715

Rama Krishna Jai Jai Bolo
Jai Jai Rama Krishna Bol
Hari Rama Hari Krishna
Hari Hari Jai Jai Bol

Jai Jai Rama Jai Jai Krishna
Jai Jai Rama Krishna Bol
Hari Rama Hari Krishna
Hari Rama Krishna Jai

The Rev. David R. Graham
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Winter 1986/87

For **ODE TO JOY**
Ludwig von Beethoven, 1823

For ST. MARY MAGDALENE (GRAFENBERG)
Johann Crueger, 1653

Lord Sai Divine attend our prayers,
And make this house Your home.
Be to the people living here
Both Father, Lord and Son.

Come as the Light; to us reveal
The grandeur of Your Name.
And lead us in those paths of Life
Whereon we are the same.

Come as the Fire and purge our hearts;
Destroy the doubts therein.
Take from us enmity and woe;
Restore us free from sin.

Come as the Dove and spread Your wings;
Protect us in the storm.
Let Love Eternal be our name,
Secure as Swami's Arm.

Great Baba, Sai, the Lord of All,
Come to Your kindred here.
Be in them Father, Lord and Son,
O Holy Savior Dear.

Text adapted from Andrew Reed, 1829
The Rev. David R. Graham
Adwaita Hermitage
Winter 1986/87

For CAPEL
arranged, R. V. Williams, 1906

O Swami, seated on the Swing
How beautiful Your Face.
The flowers rest around Your Neck,
So full of Love and Grace.

Your Robe is white of splend'rous Light,
The Goal, Desire of all.
Devotees' eyes watch in delight,

Hearts ripe and set to fall.

The priests are chanting Ramanam,
Their minds in ecstasy.
The strings are pulling all our hearts,
Full grateful just to be.

The Joola swings and swings and swings,
The Child inside of Bliss.
The hearts of people ring and sing --
O Heav'nly scene of Bliss!

O Bliss of worlds O worlds of Bliss,
Eternal Cosmic Child.
What words can limn Your Holiness,
What songs Your Nature mild?

O swing my Child in Lullaby --
How dare I call You 'my'?
The swinging You is only I,
O Lord just let me cry.

The Rev. David R. Graham
Adwaitha Hermitage
Winter 1986/87

For BOHEMIAN BRETHREN
Melody of the Unitas Fratrum, 1566

Lord Sai Who comes upon the wings of Mercy all around us.
To You we sing for all the day that night may not surround us.
It is the dawn of Truth and Peace
that calls us to Your Blessed Feet.
O Savior come among us.

Lord Sai the Day, the Day is come, for mighty deeds of Glory.
Make us to be the substance of Your Own Eternal Story.
O come to us, we are Your Own,
We pant and pray for You Alone.
O Savior come among us.

Lord Sai is Truth, Lord Sai is Love, Lord Sai is all about us.
Lord Sai is Might, Lord Sai is Right, Lord Sai is All among us.
O Savior Dear, O End of fear,
O Mercy Sai, O Loving Cheer.

O Savior come among us.

The Rev. David R. Graham
Adwaitha Hermitage
Winter 1986/87

A MOST ABBREVIATED SANSKRIT PRIMER

Aja Father of Dasaratha

Baba Father (same as Aramaic 'Abba')

Bharadwaja Monarch of Sages, devotee of Lord Siva, received Rama when He was in exile; Sathya Sai Baba took birth in the Gothra (spiritual lineage) of Bharadwaja

Bharatha Brother of Rama

Brahma Person of the Godhead, Creation, represented by *Father* in Christian iconography

Dasaratha Father of Rama, a Rajarishi, gave up his beloved Rama and life itself rather than rescind his word once given

Dharma Righteousness, the strength which holds the consciousness bound to Truth

Dileepa Father of Aja

Durga, Lakshmi, Saraswathi, Gowri Personifications of the Feminine Aspect of Divinity, each associated with one of the three Persons of the Godhead as 'Consort'

Gargi Woman Sage in the Court of Janaka

Gothra Spiritual Lineage, just as there are blood lineages, there are spiritual lineages; Moses, Paul and Jerome, who are the same personality taking succeeding births, are in the Gothra of Bharadwaja, a Siva (Saivite) Lineage; so is the writer

Hanuman A Monkey, ideal of devotion to God -- sees and does what is wanted without it being asked!!!; leader, with Sugriva and Angada, Monkey chiefs, in the battle to rescue Sita from the Rakshasa (demon) hordes and restore Her to Rama; frequently in Mary's pictures

Hara God in the Siva aspect

Hari God in the Vishnu aspect

Jai Victory! Hooray! Allelulia! Yeah! Yipeeeeeee!

Jambavan Leader of the Bears in the battle to rescue Sita from the Rakshasa (demon) hordes and restore Her to Rama

Janaka Emperor of Mithila, 'father' of Sita, himself a Rajarishi (penultimate Sage)

Janaki Name for Sita, Rama's Wife, indicating that Her father is Janaka, Emperor of Mithila

Jatayu Chief of Eagles, was mortally wounded attempting to prevent Ravana, demon emperor, from abducting Sita; stayed alive by will until Rama found him and allowed him to depart while in His Arms

Joola A beautifully decorated swing in which Sathya Sai Baba sits during 'Birthday' (His) festivities devotees like to put on

Kasturi secretary of Sathya Sai Baba, departed August 1988, writer, teacher, editor, devotee of Sathya Sai Baba

Kausalya, Kaikeyi, Sumitra The Wives of Dasaratha and Mothers of Rama and His three brothers, Lakshmana, Sathrughna and Bharatha

Kumbhakarna Brother of Ravana, a mighty warrior, had the good fortune to die at Rama's hand because he had counseled Ravana to restore Sita to Rama and because he embodied the quality of loyalty; represents the quality of inertia, sloth

Kusa, Lava Sons of Rama and Sita

Lakshmana Brother of Rama, His constant companion, ideal of brotherly devotion, Incarnation of Adiseesha (Seesha)

Narasimha God in the Terror-Inducing Form -- a Lion !

Parasurama A Brahmin Sage who swore vengeance against all rulers because one had murdered His father during a rite, he succeeded against all but Dasaratha (father of Rama) and Janaka (father of Sita) and when Sita and Rama were married, he challenged Rama to combat mortal; Rama relieved him of his Bow, which was the Bow of Siva, and so relieved Parasurama of his vow and he went away supremely happy; in fact, Parasurama was an Avatar in his own right

Prema Love

Radha Milkmaid of Brindavan, quintessential devotee of Krishna when He was a child, model for all devotees of the Lord

Rama Incarnation of Vishnu, @ 200,000 BCE, Son of Emperor Dasaratha and Queen Kausalya, Himself Emperor after exile, 'Husband' of Sita, Herself the Incarnation of Divine Prowess; Rama is a Poorna Avatar, Fulness (Poorna) of the Godhead in human dress, as is Krishna (also Incarnation of Vishnu, 3800 BCE) and Sathya Sai Baba (Incarnation of Siva, today, among us, at Puttaparthi, Andhra Pradesh, South India); Rama is subject of epic poem, Ramayana, composed by Sage Valmiki

Ramanam 'Name of Rama' meaning 'Name of God' meaning repetition of the Name as spiritual discipline, the principle spiritual discipline of this age in which we live

Sabari An uneducated woman of low caste, devotee of a Sage, who was permitted to live in the Sage's hermitage even though a single woman, stayed behind when the Sage departed because he told her that she would get the sight, hearing and touch of Rama; she waited, grew old and blind with yearning to see Him coming toward her on the road; she picked fresh fruit each day in anticipation of offering this to her Lord; at last, He came, she was able to offer Rama the fruit and He ate it, saying its supernal sweetness was the tenderness of devotion in Sabari's heart; Sabari got the supreme blessing of leaving the body while in the immediate Presence of the Lord and He allowed her breath to merge in Him

Sai Mother

Sampathi Brother of Jatayu, told Hanuman and Vanaras (Monkeys) where Ravana was keeping Sita when they were searching for Her in order to know where to give battle and against whom

Santhi Peace

Sathananda Chief of Staff to Emperor Janaka

Sathrughna Brother of Rama

Sathya Truth

Seesha (Adiseesha), the Primal Serpent (Cobra) Who represents Righteousness and carries the 14 worlds (vital centers, 7 major, 7 minor) on His thousand-hooded Head; frequently in Mary's pictures

Siva Person of the Godhead, Consumation/Destruction, represented by *Christ* in Christian iconography

Swami Teacher, Counselor, Guide, Guru, Protector

Vali A Monkey, Brother of Sugriva who stole Sugriva's throne and wife and is slain by Rama for doing that, but dies a hero's death in Rama's Presence -- the best of fates

Valmiki Sage who wrote Ramayana, the Rama Epic; he had been an infamous dacoit (brigand); cared for Sita during Her exile; Kusa and Lava were born at His hermitage

Vasishtha A Brahmarishi (ultimate Sage), Preceptor to the Ikshvaku (Solar) Dynasty, in which Rama took birth Vibhishana Brother of Ravana, counseled Ravana to restore Sita to Rama and then sought protection in Rama's camp; after the death of Ravana and the rescue of Sita, Rama made him emperor of the demon hordes in place of Ravana; he took birth during this century as a partially handicapped husband and father in Bangalore;

Vishnu Person of the Godhead, Preservation, represented by *Holy Spirit* in Christian iconography

Viswamitra Rajarishi who became a Brahmarishi, took Rama and Lakshmana on their first combat against demon hordes -- in this case, ones which were desecrating his rite

Vyasa Sage in time of Krishna, wrote the 3 epics recounting Krishna's Career, the Prototypical Guru

Ashraitha Hermitage
December 1991

Secularity and Catholicity

PICTURE 131: MARY WEEPS OVER JESUS' CRUCIFIED BODY

SECULARITY

Between Christ and Creation,
Sacred and Secular,
Congregation and Society,
Spirituality and Morality,
House-of-Prayer and State
there is no difference.

The civil authorities
are also the
religious authorities.

Civil authority, alone,
is puissant enough
to foster Spirituality and Morality.

Those responsible for affairs
are responsible for
all affairs.

Rulers rule
the whole condition
of humankind.

Clergy have two responsibilities:
officiate at ritual invocations
and, operate the Magisterium.

Civil authority
is
religious authority.

Sacred is Secular.
Secular is Sacred.

Religion, now,
is Secularity.
This is
the church inside out,
religionless Christianity,
Christogenesis is Cosmogenesis.

The Coat of Christ (the Universe) is
seamless.

CATHOLICITY

The same God
Christians call Jehovah,
Mohammedans call Allah,
Jews call Adonai,
Parsis call Ahura Mazda,
Vaishnavites call Hari,
Saivites call Siva,
Sikhs call Truth,
Native Americans call Gitche Manito
and Buddhists do not call.

The establishment of these two
principles, *Secularity and Catholicity*,
defines my career between the years of
1950 and 1992. This establishment
pays back the debt I owed the natural
parents, the church and the schools.
It was completed May 18, 1992.

Adwaita Hermitage was founded in
1968 and so named in 1984. Until
1992, its purpose was to establish the
philosophy of Non-Dualism in the
United States and to make that
philosophy flourish there. Non-Dualism
is the philosophy that embraces these
two principles, *Secularity and*
Catholicity.

Since Christmas, 1992, the purpose of
Adwaita Hermitage has been to
reestablish the Sacred Scripture.

Adwaita Hermitage
May 1992



Letter to the Vestry

PICTURE 20: ST. FRANCIS AND FRIENDS

As logic is to Mathematics, as rationality is to Science, as reason is to Theology and as the husband is to a Marriage, so is corporate conceptuality to the Church. At the very most, it is exactly one half of the story.

The managers of International Business Machines, Corp., who for two generations have led organizational development in the industrialized world, have announced intention to decentralize.

This action we should regard as both monitory and prescient.

Ultimately, reality is absolutely ultra-democratic (cooperatively decentralized). Spirituality (piety) tends to the same end. Over the centuries, this fact has received eloquent witness by elements of the Anglican Communion: Quakers, Separatists, Baptists, Methodists, the Franciscan wing of the Church of England and the Protestant Episcopal Church in the United States, Unitarians, Christian Scientists, Transcendentalists and Puritans (Congregationalists).

The goal of Spirituality coincides with Truth. Truth is the goal. More particularly, experience of Truth is the goal. Experience is the thing experienced. We may say that this experience, which is Truth, is ultra-democracy in action. Truth takes the form of ultra-democracy in the realm of organizations and institutions. When we want to find Truth in the realm of organizations and institutions, we look for those aspects of operations that may truly be called ultra-democratic. Therefore, we would be realistic to contemplate organizational development with this end of ultra-democratic operations in view. Our goal should be an organization and institution the inner character of which is ultra-democratic. This should be our goal because we are the Church and the Church by definition aims at achieving Truth.

Equally, the electronic environment in which we are and will be living is an ultra-democratic environment.

The inner meaning of the feminist movement is that there are not *bosses and workers*, just workers. The electronic environment is enforcing this fact and nothing can prevent its full realization. Political developments in the Soviet Union point this up.



Logic, rationality, reason and the husband are useful to an extent but not for everything. Just so, corporate conceptuality is useful so far as it goes, but it does not supply all needs.

For example, we do not understand any human being, including ourselves. Nor do we understand God. Any body of knowledge or person who opposes this truth, claiming to understand a human being or God, should be regarded as lying and/or insane.

A Church is led from multiple points of authority, each comprising wisdom, ability and the genius of action. A Church operates by consensus and cannot be understood.

The organizational development which is being pioneered at IBM is inspired by this ecclesiastical model. Ironically, the corporate realm today is ahead of the ecclesiastical realm in the field of organizational development, a field the ecclesiastical realm pioneered.

The corporate realm has long been ahead of the ecclesiastical realm in the fields of human rights and charitable activity. Today, the work-a-day world is physically, mentally, and spiritually safer to live and to work in than *the Church* is.

In this context, we should be aware that elements of the Christian *kerygma*, as handed to us, are not factual and are undergoing correction which is being accepted inside and outside the Church.

In addition, the Church itself is undergoing transformation from a sectarian society to a Prayer Hall for the adherents of all religions. This is a radical stroke, a re-establishment of the Church's primal nature, its root cause for being.

These changes are evolutionary in character. They are being greeted with enthusiasm inside and outside the Church. They will fulfill the needs and reflect the actual living conditions of people in centuries to come.

There are as many religions as there are minds.

S U M M A R Y

If we would call half the story the whole, employing corporate conceptuality to define the Church, let us at least employ a to-date version of the same, one which addresses the facts of our life now and futurely and which also, happily, coincides with the end of spiritual discipline, which is, decentralization, or, ultra-democracy.

When the heart is devoid of anger, where is the need for a doctor?

When the heart is devoid of hatred, where is the need for a lawyer?

When the heart is devoid of lust, where is the need for a priest?

*In a successful medical practice,
the patients are healthy and the doctor is otherwise engaged.*

*In a successful legal practice,
the clients are neither harming nor being harmed
and the lawyer is otherwise engaged.*

*In a successful church,
the members are at their station
and the Sanctuary is enveloped in Primordial Silence.*

Should we rejoice over an increase in hospital admissions, legal proceedings or church memberships? Are we ghouls, are we barbarians, should we be happy when others show evidence of suffering?

An increase in church membership is evidence
that laity, clergy and religious
are not doing their job.

We may feel satisfied and rejoice
when the membership roster is deplete,
covert operations are discontinued,
intelligence files are inactive,
the pulpit is silent,

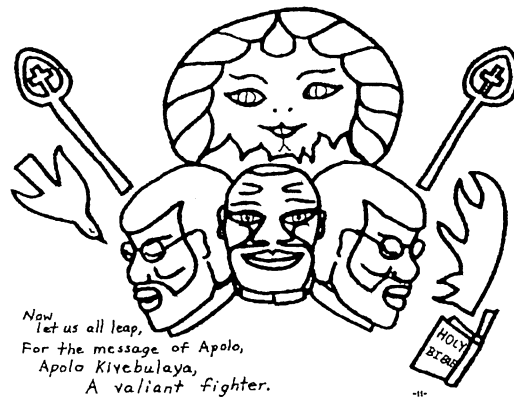
the world is the altar,
work is worship,
food is Grace,
prayer is good deeds,
preaching is practice,
authority is such
and the people are
cheerful as a cricket
and busy as a bee.

The three professions exist to eliminate the need for their existence.

Acharya's Hermitage
December 10, 1991

Our System of Education

PICTURE 135: APOLO KIVEBULAYA



The system of education evolving in the United States comprises Ten Elements:

Rishi-Kuls

Homeschools

Public Pre, Primary and Secondary Schools

Private Pre, Primary and Secondary Schools

Public Vocational Schools

Private Vocational Schools

Public College, Graduate and Post-Graduate Schools

Private College, Graduate and Post-Graduate Schools

Corporation Schools

Correspondence Schools

1. Education is the primal and primary activity of an individual, a family, a society, a nation and a government. Education is eugenics.
2. Each individual has a right to learn. This is not a civil or statutory right but a primal (*human*) one, a consequence of *inalienable nature*. Each

individual has a responsibility to educate themselves, within the limits of their capacities, so that they are useful to themselves and to society. Children have a primal right to be educated by their parents.

3. Parents have a primal right and a primal responsibility to educate their children. This right is anterior to a government's statute compelling education of a certain kind, meaning philosophy, at a certain place. However, this right is posterior to a government's responsibility to ensure that all citizens capable of learning come up to a specified standard of literacy. Parents' responsibility to educate their children is primal, of *inalienable nature*, and exceeds in importance every other responsibility a parent has, whatsoever.
4. Primally, the constituency of our system of education is a student. Individuals and society are happy and prosperous when each individual is leading out, from within themselves, their own inner necessity. Education = *ex + ducare* = to lead out from.
5. The agenda of education is the destiny of a student. That destiny is primarily inner-directed and secondarily outer-directed. Primarily, educators ask, 'What can we do to facilitate this person's becoming who he or she really is?' Secondly, educators ask, 'How can we ensure that this person labors and consumes in a manner which contributes to the general welfare?'
6. Always the *issue* is, What is literacy? What is an educated person? There are two aspects to this question, one absolute and one relative. The absolute aspect is the philosophical one, which is our grasp of human nature, our anthropology. The relative aspect is the societal one, which is our understanding of what the community needs at each moment of its existence. These aspects may be summarized this way: education trains the heart to be pure (absolute aspect) and the hand to be skillful (relative

aspect).

7. An educated person is one who has cultured taste, who is able to discriminate between the eternal and the ephemeral.

Rishi-Kuls

Rishi is a Sanskrit word meaning *Sage*. *Kul* is a Sanskrit word meaning *School*. English is a member of the large family of languages having descent from Sanskrit. A *Rishi-Kul* is a school run by a Sage. A Sage is a person who is bereft of self-interest and, therefore, impartial.

The constituency of a *Rishi-Kul* is a student. A *Rishi-Kul* is the only school that has a student as its sole constituency. It is the only school that does not impose on a student an agenda not native to him or her. Positively, it is the only school that exclusively fosters a student's inner necessity. A *Rishi-Kul* supports a student *sans quid pro quo*.

A Sage supports students he or she is educating. The economics of a *Rishi-Kul* are exactly opposite those of almost all other kinds of school. Usually, a student is required to pay for their education and, often, that of others as well.

We may note that, since *the customer is always right*, students who pay for their education morally have the upper hand on their teachers. At *Rishi-Kuls* and most homeschools, the teacher, being *the customer* (paying for the education), morally has the upper hand on the student, which is as it should be.

A *Rishi-Kul* is the *Ur-Type* for all other elements of our system of education. From the word we get our word, *school*.

There are never many *Rishi-Kuls* because there are never many *Rishis* (Sages). But there are always some, and in every country. Ordinary vision does not recognize them, but, ordinary vision is not the standard of inquiry. *Rishi-Kuls* are like leaven: a few are plenty, and there are always a few.

Homeschools

Homeschools are not a new phenomenon but the growth of their numbers is. Today, almost all states have statutory recognition of homeschooling as schooling. Washington State has the most discerning statutes.

Homeschools operate pre-school through beyond post-graduate education. Anyone learning anything outside an incorporated entity is homeschooling.

Homeschoolers share one or both of two beliefs:

The standard of academic achievement delivered through teachers and administrators by the statutory compulsion of a government is too low. A government is failing its responsibility to ensure a literate population.

The compulsion of a philosophy of life or a place of schooling is incompetent for a government in or of the United States of America. A government compelling these things is abridging a parent's constitutional rights to freedom of religion, which derives from philosophy, and of expression as well as their primal and statutory responsibility to rear their children, and it is abridging their children's primal and statutory right to be raised by their parents.

The constituency of homeschools is, usually, a student. Sometimes the constituency is parents. The proliferation of homeschools is inviting the attention of commercial interests, parochial and secular, and these are seeking to obtrude themselves as constituencies of homeschools.

In general, the primal reason for homeschooling is to provide safe, happy and inspiring circumstances for a child's childhood, where their nature and duty alike incline towards learning. Homeschooling parents tend to want for children a happy childhood. They tend to grasp that learning is a child's nature, along with other activities. Homeschooling parents tend to believe that a happy child, one who is impelled by inner necessity and endowed with literacy, will make his or her way in the world in a way which fosters the happiness of the world. A happy person inspires happiness in others, is the thinking. This is correct.

This tendency of attitude of homeschooling parents means that the constituency of homeschools is, usually, a student.

Public Pre, Primary and Secondary Schools

Public Pre, Primary and Secondary Schools are the focus of much disapproval and nearly as much solicitation in our country today. Whatever effect these initiatives have, these schools will continue in one way and another.

Originally and still today, these schools were intended to *Americanize* the children of citizens and especially the children of immigrants. An element of *Americanization* is *socialization*.

Americanization is a legitimate intention. Many, and especially immigrants, are illiterate in the nation's *lingua franca* and unaccustomed or even hostile to its democratic ideals and processes. They can be both a burden and a danger to

themselves and to their neighbors. The public schools were established to obviate both possibilities.

Socialization means instilling those mental and physical habits that cause an individual to labor productively and consume regularly in the extant economy. Dependable labor and reliable consumption are the desired end-product of Public Pre, Primary and Secondary Schools. These are proper goals.

The traditional constituency of these schools is the business community. Recently, another constituency has obtruded itself upon them, namely, teachers and administrators.

Private Pre, Primary and Secondary Schools

Private Pre, Primary and Secondary Schools are meant to instill certain physical, mental and, sometimes, spiritual habits not valued by the constituencies of public schools for the same age of child. The constituency of these private schools varies with the particular habits the school is meant to instill.

There are four kinds of Private Pre, Primary and Secondary School:

Parochial
Secular
Finishing
Military

Parochial schools are meant to instill certain mental, spiritual and, sometimes, physical habits. Their constituency is clergy, religious organizations and, sometimes, a student.

Secular schools are meant to instill certain physical and mental habits. Their constituency is social and athletic associations, those owning money or having access to large-scale borrowing and, sometimes, a student.

Finishing schools are meant to instill certain physical, mental and, sometimes, spiritual habits. Their constituency is those owning money or having access to large-scale borrowing and, sometimes, a student.

Military schools are meant to instill certain physical, mental and, sometimes, spiritual habits. Their constituency is those owning money or having access to large-scale borrowing, individuals and organizations which value military character as an element of society, domestic and foreign governments and, sometimes, a student.

Public Vocational Schools

Public Vocational Schools are meant to train up persons in skills for which the job market pays low to moderate wages. Their constituency is the business community and governments.

Private Vocational Schools

Private Vocational Schools are meant to train up persons in skills useful to employers paying low to high wages. There are many kinds of private vocational school. They are distinguished by the skills they offer to teach. They include but do not only comprise:

Business and Secretarial Schools
Art and Commercial Art Schools
Driving Schools
Cooking Schools
Bartending Schools
Personal Growth Schools
Seminars and Conferences

Today, seminars and conferences are the most ubiquitous and popular type of private vocational school. They offer to introduce or intensify skills in some type of activity.

The constituency of these schools is their owners and entities that stand to benefit from skills instilled in the schools' graduates.

(The Edison Project, a venture of Whittle Communications and Time-Warner headed by a former president of Yale University, will be private vocational schools with a constituency comprising Whittle Communications, Time-Warner and other commercial and investment interests.)

Public College, Graduate and Post-Graduate Schools

Public College, Graduate and Post-Graduate Schools are the primary focus of the support of education by our society -- at least, at this time. We believe that these schools, *par excellence*, produce the workers and consumers required to keep our society, and especially our economy, operating. These schools submit to disapproval and solicitation, but they will continue in one way and another.

The constituencies of these schools are business, entertainment, gambling and government combinations. Agri-and medical-businesses are especially strong constituencies of these schools.

Private College, Graduate and Post-Graduate Schools

Private College, Graduate and Post-Graduate Schools are the secondary focus of the support of education by our society. The large ones are barely distinguishable from Public College, Graduate and Post-Graduate Schools because they have the same constituency these public schools have. The small ones have independent character in inverse relation to their having the same constituency their larger brethren have.

Private College, Graduate and Post-Graduate Schools are of four types:

Parochial
Secular
Finishing
Military

The intent of these schools is usually identical with the intent of Private Pre, Primary and Secondary Schools of the same kind. But there are two differences that require remark.

First, Finishing Schools hardly exist with that intent past the under-graduate level.

Second, from college onward, military education is conducted primarily by the Federal Government. There is at least one non-Federal military property, The Virginia Military Institute, operated by the Commonwealth of Virginia. However, the bulk of college to beyond post-graduate military education in our country is Federal property.

Federal military education comprises four service academies plus other schools: officer candidate schools, company, field, flag and general staff officer schools, enlisted personnel schools, weapons schools, intelligence schools and many more besides, each supplying a need for military training.

Its mission and potential fields of operation require that a military service comprise a complete society. For this reason, military education is necessarily extensive, expensive and, primarily, a Federal responsibility.

Although technically the Federal Government is a public entity, its near-monopoly of military education from college onward makes its military schools *de facto* private.

The constituency of Private College, Graduate and Post-Graduate Schools is about the same as that of Private Pre, Primary and Secondary Schools of the same kind. The large ones, however, have added business, entertainment, gambling and government combinations to their constituency. A major constituency of both large and small Private College, Graduate and Post-Graduate Schools is alumni/ae who own money. The constituency of military schools is the Federal and State Governments, sometimes some businesses and, sometimes, a student.

Corporation Schools

Corporation Schools have existed for many years, but interest in them is waxing. Their purpose is in-house training of employees and, sometimes, primary and secondary education of specific children, usually those of employees.

Today, owners and managers of corporations are facing a shortage of candidates for employment, candidates who are capable of conducting their corporations' businesses. In addition, owners and managers are feeling that public and private schools are unreliably and insufficiently producing such candidates. Owners and managers feel they have been let down by schools of which they are *a* and sometimes *the* primary constituency.

These facts are driving owners and managers of some corporations to consider adding pre-through post-graduate schools to such programs of education as they already operate. How far beyond pre-school these new schools will operate and what will comprise their student populations and *curricula* are, of course, matters of the owners' and managers' choice. Whatever choices are made, however, Corporation Schools will likely increase in number and diversity of *curricula* as the years roll forward.

For the most part, the constituency of Corporation Schools is and will remain the owners and managers of the corporations operating them. Some owners and managers, inspired by the ideal of selfless service, are now -- and in coming years others will be -- establishing Corporation Schools the constituency of which is, in part, a student. Usually, however, the constituency of Corporation Schools is and will remain the owners and managers of the corporations operating them.

Correspondence Schools

Correspondence Schools have proliferated in recent years and will likely continue doing so because of the flexibility of electronic technologies. Training in many arts, crafts and skills is offered by Correspondence Schools. The constituency of these schools is their owners.

When we speak of *our system of education*, we should mean all of these ten elements. In order for us to be realistic, our approach has to be both catholic and secular.

Adwaita Hermitage
June 1989