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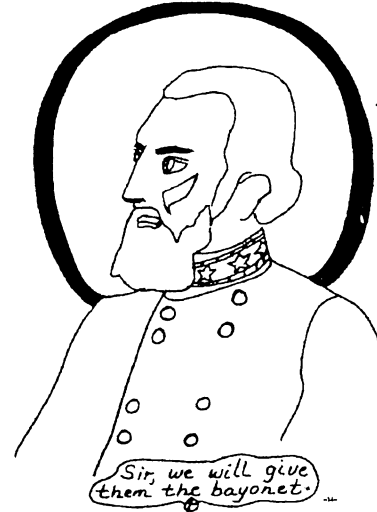
AQUILA NON CAPIT MUSCAS

Reformation and the Clergy

PICTURE 26: LT. GEN. T. J. JACKSON, C.S.A.

Reformation of the church consists in discipline of the clergy.

At the end of this exploration is a discussion of what is done to reform the clergy and who does it. The 'Who' is simple: only Sages have authority and competence necessary to reform clergy. The 'How' is also simple but not to relate. The reasons for this are several. First, circumstances are unique and require unique treatments. Second, when clergy need reformation, as they do today, the problem is not one or two bad apples. The problem is a whole crop diseased and spoiled. So, instead of excising one or two individuals, the orchard itself has to be cleansed and restored. The trees, not the individual fruits, are the problem. Therefore, third, education, not excision or destruction, is required. And, fourth, the process of education is lengthy, not quick. So that, fifth, Sages are always looking not towards fixes but towards changes that are permanent. This means, Sages are looking to correct the whole mess through broad, slow but inexorable activities. They do not have the blood lust that laity develop towards the clergy, who have usually savaged them physically and emotionally as well as spiritually. Sages are aware that getting rid of an individual is not going to help because behind that one are only more of the same.



The orchard, not the individual fruits, is the problem. This is the reality that Sages are aware of and the one they treat. Their activities will not satisfy those wanting a rapid effusion of blood.

Clergy today have garnered for themselves a harvest of dislike and contempt and wish for their removal, harm or reformation which is as understandable and seemingly deserved as it is also unrealistic. The moving and removing of clergy is endemic to our self-righteous, self-centered society. The laity are truly getting what they deserve, which in this case and for some time futurely is a batch of men and women as clergy who are faithless, loveless, ignorant, ill-disciplined, opinionated, truculent, peevish and just plain stupid.¹

¹ The proper and competent ones are removed from parish life, usually at their own instance. Today, there are many perfectly good and useful clergy on the inactive lists of all major denominations. These are called *nonparochial clergy*. They are self-supporting and would be of genuine benefit to the church but no one is asking them and in any case they have a taste for study and a distaste for politics, both of which traits put them at odds with the tastes of

Into this mutual dis-admiration society a Sage or Sages must bring order, justice and a genuine thirst for spiritual advancement. No one can have spiritual thirst until they have been touched by the hand of a living master. This is a truism which those who have not been so touched, at least, bitterly know. In effect, reformation of the church is the persons of Sages. So let us examine some particulars.

Clergy engage in seven types of improper activity:

1. **Drunkenness**
2. **Giving Undeserved Absolution**
3. **Having Insufficient or Improper Education**
4. **Venality**
5. **Breach of Confidence**
6. **Desertion of Station**
7. **Apostasy**

The operation of these improprieties produces the following situation. Clergy know they have nothing to give the laity, but they see that the laity does not read this fact and keep coming to them as if they do have something to give. So, the clergy develop contempt for the laity and regard them as fools. In this situation, the laity incurs soteriological harm if not disaster and the clergy puff up with *dæmonic hauteur*.

Discipline of the clergy aims to clarify their intellects and purify their hearts by uprooting these seven improprieties from their personalities. When the character of the clergy is just and wholesome, all beings can be happy and spiritual progress in the society is steady and secure.

Drunkenness Consumption of alcoholic beverages and the discharge of clerical responsibility are incompatible. There are no exceptions to this rule, no extenuating or mitigating circumstances. If wine has to be used for *prasad* (communion), it can be the non-alcoholic variety.

The "Pauline" texts that support the drinking of wine are spurious.

Clerical abstinence in this area is especially important today, when alcohol is destroying our population.

Giving Undeserved Absolution The old word for this was *indulgences*. The practice of giving indulgences was an occasion for the Church Reformation of the 16th Century.

parochial clergy, the laity and the church hierarchy, who would make life miserable for them.

The ways of giving undeserved absolution are many. The gist is, acceptance or accommodation of an intent to harm.

The following activities are evidence of intent to harm:

1. divorce
2. abortion
3. homosexuality
4. deforestation
5. child labor
6. pornography
7. restless travel
8. rapacious commercial activity
9. self-serving professional conduct
10. gossip
11. exploitation of the weak or ignorant
12. suppression of inquiry
13. begging
14. attenuation of education
15. chauvinism
16. xenophobia
17. adulteration of foodstuff
18. clerical presence on a field of battle

Clerical acceptance or accommodation of these activities constitutes giving undeserved absolution.

Without contrition, absolution is undeserved and giving it is a sin. Undeserved absolution -- which is no absolution -- deceives all concerned. It is a cruel hoax.

Absolution is deserved by persons who are contrite for specific errors. It is deserved, also, by persons who are *primally contrite* for a general disposition to error that seems uncontrollable and ineradicable apart from Divine Intervention, which is earnestly sought.

Contrition itself is enough penance.

Having Insufficient or Improper Education Clergy train themselves from earliest childhood. They are *to the manner born*, called before conception. Adolescent or post-adolescent *calls* are spurious. Most clergy do not recall a *call* because they, like most humans, do not remember their condition pre-conception.

There are no mid-life calls to become clergy. Anyone who claims to have such is a burglar. They are looking at laity as victim and vestments as disguise. Their *ministry* is a charade.

The education of clergy is unique. Clergy are the teachers of everyone else. They must grasp all subjects, from skilled labor to business and farming to warfare and government to medicine and philosophy.

Clerical education takes many years. It cannot be accomplished in the brief span of college and graduate school. Schweitzer mentioned that clergy are ready to start their adult career at about the age of thirty years.

Now, formal schooling may occupy a fraction of this time while self-schooling occupies much it. The correct mix of formal-and self-schooling is relative to the student, who, by adolescence, deserves to structure that mix according to their own taste.

Clergy have three qualities:

- 1. Regeneration**
- 2. Belief**
- 3. Call**

1- Regeneration means they are twice born, first of their natural parents and second of a Living Master or of God, as can occur in the sacrament of baptism.

2- Belief means that they live the Faith that produces the religion they represent. A Faith is a stochastic structure that is used to regulate the body, the mind and the spirit.

Faith is a condition of life. It is not a subscription to a set of beliefs or dogmas. Faith is the condition of life in which one relies absolutely and completely for everything, including life itself, on God. A person of faith can be recognized by the fact that they are always ready to drop into the lap of death. This is the sign of reliance on God. Faith is willful and fulsome and blissful resignation to the Will of the Master. Faith is a condition of life, not subscription to a set of beliefs.

For example, the Christian Faith is:

1. Repetition of the Name of Jesus, Effecting Salvation
2. Crucifixion of the Ego, Yielding Bliss
3. Awareness that All Life is One
4. Taking the Bible as Normative Literature
5. Reception of Scripture, Tradition and Hagiobiography as Authority

Christian clergy live the Christian Faith. Some clergy live the Faith that produces the religion they represent while also living other Faiths as well. This is a rare phenomenon, but it exists and is entirely salutary.

3- Call means they are *predestined* by God to fulfill the responsibility of clergy, to teach all creatures the modes of earning peace.

There are four callings: Teacher, Ruler, Producer, Laborer. The calling a person has is the best soteriological opportunity they can get. For example, a person called as a laborer is going to have the quickest, easiest means of earning peace (Salvation) by discharging whole-heartedly and efficiently the responsibilities of that calling. Similarly for a person called as a lawyer, one called as a businessman, one called as a soldier, etc.

The callings are not superior or inferior relative to one another. They are incomparable. For each person, the one they have is 'superior' in the sense that it is the best for their soteriological welfare. But the calling one has is not 'superior' to someone else's calling. Relative to another, one's calling is incomparable. So, who can tell whether one person is more important than another? Truly, no one can because no one is. All four callings are equally important and necessary. Society cannot run without any one of them.

This phenomenon involves the wider phenomenon of Grace Itself. So let us say a few words about Grace as it relates to the four calling.

Grace is specific and personal: the circumstances of each person's birth are the best for that person's Destiny. Who can declare that some are less fortunate than others? Does God have favorites? Is it not blasphemy to imply that He does? Each person is the architect of their own fate. So, who can be hard-hearted, saying, "They get what they deserve," or flippant, saying, "God is surely with them."?

Usually, birth is a species of punishment. However, it is a redemptive punishment, an effect of Grace. This is why we delight in birth, taking it for good fortune (as it is), even though we feel it as punishment (which it also is).

Punishment is good fortune? Yes, punishment is evidence of care. Care is love, and love is good fortune. Who goes unpunished goes unloved, and who goes unloved is down on his luck.

This is a little peek at Grace Itself, how It operates.

Clergy have the unique responsibility of teaching all persons. They must master all the callings because they have to teach them all. The burden of this requirement is very heavy indeed. But it is inescapable. Clergy are certifiably ignorant, as they are today, when they do not know anyone else's calling.

Clergy must master all the realms of knowledge, all the callings. They do this by seeking the one thing that, when known, all else is known. This is *their* calling.

Venality The body comprises five senses: hearing, touch, sight, taste and smell. These are produced by the five Elemental Principles: Ether, Air, Fire, Water and Earth, respectively. Venality is catering to the senses.

The Elemental Principles also produce the seven virtues and the seven vices: love/hatred, faith/fear, chastity/lust, cheerfulness/anger, generosity/jealousy, humility/pride, tolerance/tyranny. Venality is relishing the vices.

Doctors are prone to anger, lawyers to hatred and clergy to lust. Individuals are called to and enter upon these professions in order to conduct the spiritual discipline of removing these blemishes, to which they are prone, from their hearts.

Clergy who are searching for God are not happy with their spouse and are likely to slip into affairs. Clergy who have found God are happy with their spouse and impervious to the blandishments of others'.

Breach of Confidence This impropriety is known to exist among doctors and lawyers. It exists also among clergy. However, while there are both intra- and extra-professional procedures for stanching and repairing breaches of confidence by doctors and lawyers, there is only extra-professional redress for breaches of confidence by clergy. And such means as there are are few, tenuous and desultory. Today, a petitioner against clerical breach of confidence likely will get no satisfaction at all. Clergy rely on the "separation" clause of the United States' Constitution to shield them from scrutiny, evaluation and punishment. This is why they promote that clause and its application.

Right now, there is no redress *within* the clerical profession for wrongs done by a clerical professional. This is a sign that *Kali Yuga* -- the Iron Age, when dæmonic tendencies are held as human and human tendencies are scoffed at as ludicrous -- is in full presence. Most *clergy* today, among all religions, are not clergy. They are dæmonic personalities that masquerade as clergy. And there is no effective means *within* the profession to correct the mal- and mis-feasance they revel in. Not even

federal elected officials are so immune from review as clergy are. The orchard, not the individual fruits, is the problem.

The victims of breach of confidence by clergy are numerous and, often, unawares.

Among Christian clergy today, irreverence towards persons, stories, icons, buildings, traditions, artistic creations and aspirations associated with a Faith and its religion(s) is a species of breach of confidence. This sort of irreverence is so pandemic, so enormous and so unrelieved by shame or penance that it merits the evaluation, *Hooliganism*. That hooligans fill our pulpits and manage our altars is, again, a sign of *Kali Yuga*.

Proper clergy revere everything and everyone, equally. They see God in all, as all. They are aware of being accountable for every thought, word and deed. They understand that God sees all, even before it occurs! Clergy abide in the transcendental terror this awareness invokes ... that there are no secrets.

There is an illustration. A dog belonged to a cruel master. The master derived pleasure from hearing the dog shriek during frequent beatings. Finally, the dog called to God for succor. Immediately, He appeared and offered to punish the master for his cruelty.

But the dog declined the offer and, instead, told a story.

He had been a priest attached to a temple and had gotten birth as a dog as punishment for mismanagement of temple property. He asserted that proper management of temple property is next to impossible and that mismanagement of it is a sin so serious that it incurs the punishment he now had.

So he asked God to give his master birth as a priest because in that estate he was certain to mismanage temple property, incur the punishment of birth as a dog and then suffer as he, the dog, now did. This fate, he declared, would recompense his master's cruelty. God agreed with the dog's analysis and granted his request.

This story rings very true, of course, and it forces the entirely reasonable question, "Then why would anyone want to be clergy, or dare to think they could come through clean?" The answer is, they have to do it, and, it is not so impossible as one might think. Remember the plaint of Jeremiah, 20:9. This is the lot of clergy, and for them it is soteriologically beneficial. Clergy have no other *raison d'être* than to represent and advance the Prophetic Imperative. Their condition is far from untenable, although it sometimes seems to them, and often to others, that it is.

Desertion of Station

1. Not wearing clerical apparel in order to go unrecognized
2. Declining to think, speak or practice the clear counsel of Scripture, Tradition and the Hagiobiography

3. Permitting unqualified individuals to conduct the Magisterium (teaching function)
4. Instructing from irreligious or sacrilegious *curricula*
5. Refusing to refute heresy, condemn immorality or expel apostasy
6. Giving more attention, and other resource, to the foibles of adults, most of whom are unredeemable, than to the formation of children, who still have a chance
7. Preferring fad and frivolity to Truth and Inquiry
8. Having attachment to ephemera
9. Engaging in restless travel
10. Appearing on a field of battle

These activities constitute desertion of station. During this *Kali Yuga*, clergy are engaging in them constantly. For most, there is nothing else that they do.

Apostasy To denounce the Faith one has affirmed, to stand aside from the loyalty one has announced, to go back on one's word regarding one's espousal of spiritual loyalty -- this is apostasy. Apostasy is treason in the spiritual realm. Those who affirm reliance on God and then turn aside to rely on what is not God -- usually their own vagaries, which, swelled with pride, they read as capacities -- are apostates. Apostasy is the most serious condition a human being can develop. It is also the most dangerous.

Apostates are not neutral: they assault representatives and representations of their former commitment.

Many clergy are apostates. Sometimes, what ends up as apostasy began as desertion of station that grew so habitual it underwent qualitative transformation and became apostasy. Sometimes, apostasy occurs because fate dictates that a dæmonic element (vestigial animal trait) overwhelm the human nature of a personality and falsify its loyalty. In this case, the individual appears, and is, insane. Most often, however, apostasy is occasioned by fear of the opinion of others, that is, by greed and envy. Greed and envy weaken character. They make an individual supine and eventually suffocate them.

Apostate clergy are not clergy. Some remove themselves from clerical responsibility. Most *do the work of the church*, not believing a word of it. They conjure the devil, developing contempt for the laity and hatred for religious,¹ whom they especially fear because these see their disposition.

¹ Here the word 'religious' is used in its technical ecclesiastical sense. It means 'monastics,' both men and women. In this technical sense of the word, it does not imply that clergy and laity are not religious in the usual sense of the word. Nor does it mean that

According to the tradition, which distills the experience of elders, apostates are impenitent and very dangerous, the embodiment of bad company.



W h o a n d H o w ?

Who disciplines the clergy? How is the church reformed? Certainly not by the clergy! Leverage is required.

Wisdom and ability,
capacity and power ...

... these are the leverage that is required. They are qualities concretized as specific persons, Saints and Sages, Who reside in monasteries and produce religions. Saints and Sages are saturated with insight and force sufficient to reform the church. Besides *Avathars*, they are the only personalities so endowed.

Lay and clerical conclaves can discharge executive responsibility, but they cannot plan ecclesiastical affairs. They have no authority to decide the course the Church will take. Planning, which is initiation and control, requires a nexus of authority that only Saints and Sages have.

Saints and Sages reform the church.

They discipline the clergy.

How do they do it? Well, that is up to them, their prerogative. However, we can say about their decisions that they:

take account of time and circumstance,

cannot be predicted or foreseen,

monastics are *more* religious than clergy and laity. It means 'monastics.'

However, we should note that the church comprises three groups, laity, clergy and religious, not the usual two clergy mention, namely, themselves and laity. Clergy do not like to mention monastics because monastics are the source of review of their machinations and hypocrisy. Sages rise from the company of the religious

**do not hew to a pattern,
exemplify the plenary authority which they embody,
and,
are fresh, unique, unambiguous and correct.**

Saints and Sages do not call attention to themselves. They come, accomplish their task and return. They are the embodiments of insouciant celerity and limpid charm.

The thoughts of a Saint or Sage, surcharged with wisdom, take effect no matter where they reside.

What can laity do to discipline the clergy? Make their own life a model pilgrimage. Shun attachments. Practice quiet. Be saturated with love. Make the mind hard as diamond and the heart soft as melted butter. Keep the heart and house clean in order to deserve the company of Saints, Sages and *Avathars* of the Lord.¹

The church is not essential for salvation. *Extra ecclesiam nulla salus* is a saying not true. Like all things material, the church is subject to birth and decay, life and disease. Reformation, when it comes, is effective for a brief span. Then, decay sets in and runs its course.

Do not get entangled in this never-ending round. Do not think that God is always wanting the church reformed, pristine and fresh. Far from it! He has use for decay and putrefaction just as much as He does for stalk, flower and fruit. A seed undergoes putrefaction as a condition of fulfilling its nature. Decay is nourishment for life. Misery compels us to concentrate on Him. Grief is the bait He uses to hook us

For Saints and Sages, misery and grief are neither more noteworthy nor less desirable than happiness and good cheer are. Indeed, they petition Him for grief because with it they get His consoling Presence, than which nothing is sweeter nor more auspicious.

¹ We forget the element of deservedness. We presume upon Grace, believing it available for the asking, regardless of our actions and attitudes. But, is this correct? When we do not get what we ask for, we should inquire whether we deserve to have it. Chances are, we do not.

Man proposes, God disposes. If the latter does not match the former, we may conclude that deservedness did not equal desire, and so, the thing was not gotten.

A girl wants a prince for a husband, but is she a princess? A boy wants a queen for a wife, but is he a king? You see the problem!

The church is conditionally, not ultimately, important. It has a use at one time and not at another. It exists for some people and not for others. The well have no need for a hospital.

The important thing is that the mind be immersed in Him and that faith in Him be unshakable. When the mind is saturated in the thought of God, and when faith in Him is steady, the personality has equanimity ... which is peace. This is the Goal.

It is good to be born in the church but not to die in it. We must travel beyond all boundaries of reason and the mind and emerge in the Absolute.

*The last Church Reformation was driven by Habakkuk 2:4.
The present one is driven by Jeremiah 7:22-23.*

*Abratha Hermitage
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Thanks to my Editor,
Janice M. Hedin.

Restructure the Church

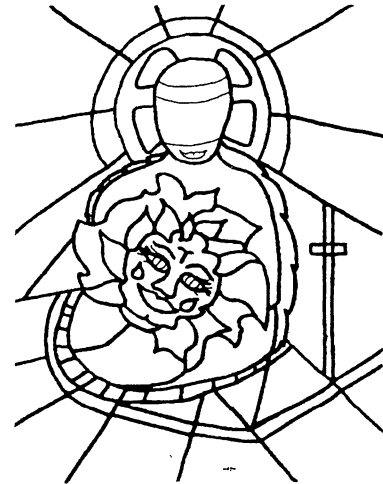
PICTURE 136: KASTURI ACCEPTS

J N S A E C U L A S A E C U L O R U M

MAINTAINING THE COMMUNITY
OF THE FAITHFUL

PRINCIPLES

1. Duty is God.
Work is Worship.
2. The regular work one does, day in and day out, is worship. What is ordinarily thought of as worship -- singing, speaking, ruminating in a Sanctuary -- is not more important for spiritual well-being than the regular vocation is. There are circumstances in which it is less important than the vocation.
3. Everything is sacred. Each moment is divine. Put this principle into practice and life will become a constant joy, the common things splendid receptacles.
4. A Sanctuary confers upon creation the boons of Silence and Prayer.
5. Silence and prayer are the chief service spiritual aspirants perform for their fellow beings, human, animal, fish, plant and mineral. Spiritual aspirants are ceaselessly engaged in conferring these boons upon one and all.
6. Service is spontaneous and uncompensated. Reaching for the fruits of one's labors is an act of ego.
7. Silence is the essence of existence, the *Summum Bonum*. It is the Goal of Life. When the mind is still, the world is at Peace.
8. Prayer is not for someone. You do not know even yourself. How can you pray for an other? Prayer for someone is conjuring, white or black,¹ not prayer.



¹ Conjuring means calling up the devil. The devil can be thought of either as the wrath of God, or, as vestigial animal tendencies residing within the personality of the individual doing the conjuring. The devil should not be thought of as a being among other beings, just as God should not be regarded that way either. The devil is an aspect of God we don't usually care to

9. Prayer is being in the Presence of the Source, the Supreme Person, the God.

10. God is not only a Christian. He is also a Jew, a Buddhist, a Muslim, a Hindu, a Sikh, and more.

THE SANCTUARY

The Sanctuary should be open always, on all days.

There are several main types of Sanctuaries. Even within one religion there are several such. The architectural characteristics of each main type of Sanctuary reflect significant *sadhanas* (spiritual disciplines).

In a sizable community, such as a city, one of each of the main types of Sanctuary should be used by aspirants. The efflorescence of *sadhanas* (spiritual disciplines), as reflected in the various main types of Sanctuary, is wholesome and should be preserved and encouraged.

On the other hand, in emerging conditions, even in a large city, supporting many main types of Sanctuary may be unnecessary. Also, it may be impractical.

The most revered Sanctuaries should be maintained and the rest dismantled. The most revered Sanctuaries are those whose architectures best reflect significant *sadhanas* (spiritual disciplines).

Main types of Sanctuary include: Jewish (several), Episcopalian, Protestant Reformed, Lutheran, Roman Catholic (several), Greek (several), Muslim, Vaishnavite, Saivite, Parsi, Buddhist (several), Shinto, African (several).

Behold or he is an aspect of our selves which we don't usually care to display and frequently aren't even aware of. People who deserve the wrath of God and who are beset with impulses from vestigial animal characteristics are usually conjuring the devil even though they think they are calling upon God. Since most people generously deserve the wrath of God and are more or less fully invested by vestigial animal traits, conjuring is a very common phenomenon. And it commonly goes under the guise of prayer, which it is not. So, prayer such as we experience it commonly is usually not prayer. It is conjuring the devil.

There are two kinds of conjuring: white and black. White conjuring is calling on the devil to accomplish something one regards as beneficial for oneself or for another. Black conjuring is calling on the devil to accomplish something one regards as harmful for oneself or for another. White conjuring and black conjuring are alike reprehensible because they alike hail the devil for their object of veneration. Conjuring is one kind of idolatry. So from a spiritual point of view, there is no difference between white and black conjuring. Both are equally disgusting and both are shunned by the truly religious. God, not the devil, should be Whom we call upon. And even genuine prayer is not fully commendable. But if we are praying for someone, we are conjuring the devil. We are not communicating with God and have no intention of doing so. Thus, prayer for anyone is reprehensible on its face.

A committee comprising laity, clergy and religious should bear responsibility for the Sanctuary and its grounds. In most cases, current arrangements for this purpose are proper but not thorough. Religious (monastics) other than those who are also serving as parochial clergy should be invited onto the committee. They may decline, but the invitation should be kept open.

The Sanctuary should be staffed by clergy and lay people in six-hour vigils:

6am to 12pm,
12pm to 6pm,
6pm to 12am,
12am to 6am.

The Sanctuary should be under observation always.

The staff should represent any of the religions that have been created by the human family for its own uplift and for fostering the universe.

Ideally, adherents of each religion will be available to keep vigil at each Sanctuary. If such are not available, the principles of catholicity and secularity¹ can be promoted and kept in mind.

The staff of a Sanctuary can wear a uniform that is selected or designed by the Artistic Director (see PRAYER, below) in consultation with the committee that has responsibility for the Sanctuary and its grounds. The uniform should be purchased by the committee and given to the staff. The expense of maintaining the uniform (cleaning, replacing) should be borne by the committee.

THE CLERGY

The era of secular clergy² is over. Today and futurely, only religious clergy are acceptable servants of the servants of God.

¹ The word *catholicity* does not mean the Roman Catholic Church. It means *universal, encompassing all as a mother's love does*. The word *secularity* does not mean Secular Humanism and it does not mean worldliness or devotion to sensory gratification. It means *endless time, rooted in the cosmological ages*. In this context, the words *catholicity* and *secularity* are used to mean that if representatives of the various religions are not available to keep vigil at a Sanctuary, those having responsibility for the conduct of affairs should at least bear in mind that the Sanctuary is for all humanity and is one in a procession of holy places which have inspired and uplifted all beings through the æons of time.

² This is a technical term from ecclesiastical usage. There are two types of clergy, secular clergy and religious clergy. Secular clergy are clergy but not members of a religious order. Religious clergy are clergy and also members of a religious order. A religious order is a community of hermits or monastics. Secular clergy are not monastics. They have not

People do not respect secular clergy. They respect religious clergy.

Religious clergy are monastics. Secular clergy are not. Religious clergy are seasoned by education and renunciation. Secular clergy are not. Religious clergy care about souls. Secular clergy usually do not. Religious clergy can be with wife and children. Secular clergy frequently do not adhere to *Dharma* (proper conduct).

When clergy are religious they function as teachers. When they are not, they are just officiants. Today, rabbis are respected more than priests and ministers because they function as teachers. They are religious.

Christians are entering upon a *Diaspora* similar to that already undergone by Jews. Led by parochial clergy, Christians have refused to get along with adherents of other religions. They deplore tolerance and charity as weakness and pandering. They cannot be trusted to be fair to fellow beings. For decades, they have been conjuring rather than praying. Therefore, Christians have been disestablished and sent out *into the blue* relative to the axis of development of the culture.

Now, secular culture has stepped in to accomplish what Christians, led by parochial clergy, will not do: practice their religion. Today the church is a more dangerous place than the society is. This is an irony, but true.¹

In a *Diaspora*, teachers are wanted, not officiants, *rabbis*, not priests. Clergy must be able to live in a *dis-established* condition, but without giving in to a ghetto-mentality. Above all, they must support themselves and cease being a burden on the people.

They must be self-confident, aware of the religious source of the values held by secular culture. This awareness will enable clergy to confound tyrannies of secular culture. Rabbis have fulfilled this role for centuries -- very efficiently.

undergone the rigorous spiritual discipline to which members of a religious order are subject as a condition of membership. Secular clergy, therefore, are always less experienced than religious clergy and therefore less capable as teachers, guides and administrators. Religious clergy are less accessible than secular clergy are.

¹ Mencken's remark about Christianity being the greatest religion that nobody practices was taken as a quip, but it was an observation.

Employing the ideals of *Sanathana Dharma* (the *Ur-Religion* of humanity), secular culture is insisting on the practice of spiritual principles such as kindness, tolerance, respect and generosity. In the process, secular culture is diluting Christianity and dispersing Christians as a cultural force.

Vatican dreams notwithstanding, *Christendom* does not exist. It has evaporated as a hegemony must when it proves unwilling and unable to do what is right.

The primal duty of clergy is to operate the *Magisterium*, to teach all people the ways of earning peace and happiness. The *Magisterium* is the authority and responsibility to preserve the race. *The race means all beings.*

The base of the *Magisterium*¹ is Prayer, the practice of the Presence of God. Each cleric attached to a Sanctuary should be in that Sanctuary for five six-hour prayer vigils each week. This will train them to regard the Sanctuary as a place of service rather than as a place of employment.

Ceaseless practice of the Presence of God -- Prayer -- is the primal activity of *sadhana* (spiritual discipline). It is the source of learning and the origin of instruction.

Clergy should earn a living in the regular economy. They should support themselves at manual labor. This is a monastic principle that has stood the test of time. It is enshrined in the Rule of St. Benedict.

Clergy who receive money from a community are not dependably impartial. The leadership they give will not be above suspicion.

Again, a community that pays clergy is not dependably trustworthy. Probably, it will expect to control or condition the *Magisterium*, to compromise the authority and the responsibility of clergy to teach the Truth.

Clergy currently paid by a community should be set free in increments over a five-year period. Year one, full base salary. Year two, 80% of base salary. Year three, 60% of base salary. Year four, 40% of base salary. Year five, 20% of base salary. Year six, nothing.

The willingness of clergy -- even present parochial, standing and secular clergy -- to earn their living at manual labor in the regular economy is evidence of capacity in them to provide spiritual leadership in emerging conditions.

If they will work, they are religious clergy. If they will not work, they are unfit for clerical orders and should be taken for apostates.

Clergy who are first-generation believers (children of parents who are not believers) should have minor responsibilities in the community of believers. Their experience is shallow and so their faith is weak. They are repenting for previous misdeeds and have not yet turned Godward. They are atoning for negatives rather than moving forwardly in positives. They lack experience necessary to qualify them for leadership positions.

Mid-life calls to clerical orders do not occur. The call to clerical orders is anterior to conception and is recognized by the twentieth year of life. A person who claims to

¹ The *Magisterium* is the authority and capacity to teach. More on this later. For now, understand that only clergy, broadly defined to include teachers or all kinds, have authority to teach. At one time or another, in one situation or another, this includes the entire population.

have received such a call during mid-life (after the twenty-eighth year) either frustrated it when first it was felt or is lying. They are perfidious or they are larcenous. Whichever it is, they do not and will not ever deserve the trust of a community of believers.

Ask denominations for their lists of non-parochial and non-standing clergy.¹ These people may have leadership qualities that are appropriate for emerging conditions. Present parochial and standing clergy likely do not have the necessary qualities. Most of them got where they are by retailing nostalgia instead of facing facts.

The assertion that personal life is not connected with the capacity for leadership, that private habits do not affect the discharge of professional responsibilities, is *invita Minerva*.

The fitness of clergy to provide spiritual leadership and to discharge the duties of the *Magisterium* will be evident in the nature of their personal and family life, in the children they help raise and the wife they care for.

The proof of the pudding is in the eating. Clergy who have addictions, whose children are a wreck or whose wives are unhappy cannot provide spiritual leadership in the Community of the Faithful. For the same reason, they cannot provide leadership in the company of the unfaithful, either.

WHAT WE SHOULD INSIST UPON IN CLERGY

We should be trans-denominational, trans-sectarian. All trace of chauvinism has to be uprooted from spiritual aspirants and from their organizations. Sectarianism should be put behind us.

Parochial clergy have insisted on being sectarian, and so, courts and constitutions have kept them out of society, where they belong. Like lawyers and politicians, clergy have themselves to blame for the disrespect they must face. They have not lived by the tenets of their own Faiths, which are all Universalistic.

Clergy should have seminary education, or its equivalent. A seminary is a place of spiritual study. It is not a place for sectarian interests. Persons who attend seminaries care about souls, their own and others'.

¹ These are technical terms from ecclesiastical usage. Non-parochial clergy are clergy not attached to a local church building and congregation. Non-standing clergy are clergy not attached to a judicatory or statutory governing body of a denominations, such as a district, a diocese, a conference, etc. All parochial clergy are also standing clergy of a judicatory. Not all, but most standing clergy are parochial clergy. Today, very many clergy are neither standing nor parochial clergy. These are the ones in whom interest should be shown. They are likely to be the wise ones -- and capable.

In the United States, seminaries include: Jewish, Union, Yale, Princeton, Andover, Chicago, Harvard, Pacific School of Religion and some Benedictine, Dominican and Jesuit schools. I am not familiar enough with Jewish, Greek, Coptic, Buddhist, Muslim, Hindu and Sikh seminaries to name them. In principle, I include seminaries of these religions among the aforementioned as schools which train clergy.

Denominational seminaries are trade schools, not seminaries. Their interests are sectarian and their graduates are termagants.

At trade schools, individuals do not study Theology. They study special cases of public relations or propaganda, which is psychological warfare. They learn to condemn the laity.

The issue is professionalism, having authority to provide spiritual leadership. This authority derives from only one source, which is, personal spiritual excellence. It does not derive from ordination. Ordination only recognizes the presence of inherent authority, authority that proceeds automatically from personal spiritual excellence. Ordination does not bestow that authority. Experience, not certification, is the measure of professional authority.

Persons who have spiritual authority attend seminaries and study privately. They spend their formative years in constant, deep inquiry, including, self-inquiry. They do not attend trade schools.

PRAYER

A Sanctuary is a Prayer Hall
for the adherents of all religions.

God does not require and does not appreciate worship.

He tolerates prayer.

Worship benefits humans. It keeps the mind full of the thought of God, which drives and keeps out deleterious thoughts. Prayer is preferable to beseeching human agency, but it is not preferable to standing on one's own feet.

Public worship, such as Mass and the Daily Office,¹ is theater. It is acting. It is a performance. We should be clear about this and treat public worship accordingly.

¹ The Daily Office is the round of regular, repetitive worship engaged in by monastics. In a strict observance, the Daily Office provides a brief service of worship for every three hours of a twenty-four-hour day. The monks or nuns stop their labor or rise from bed every three

'The world is a stage'

Today, public worship is in the thrall of loutish *clergy* who think people come to the sanctuary to hear them screech and caw raucously. People come to the sanctuary to pray and to hear and to see uplifting sounds and sights.

The Mass should be recited five times per year, at All Saints, Christmas, Good Friday, Easter and Whitsun.

The Mass should not include a public confession and absolution. These are private matters. They are done publicly only as a species of priest-craft, a mode of psychological warfare, which is deleterious.

The Mass should be produced, directed and enacted by an Artistic Director or by surrogates. It should be recited by an accomplished monastic who is a theologian and an artist.

The Daily Office should be recited five times per day, by the person doing vigil in the Sanctuary, at these times:

6 AM
12 PM
6 PM
9 PM
12 AM

The Daily Office is the principle prayer of the Community. The Mass is secondary.

Ordinary prayer is more important than special events. What is constant, common and invariant -- The Daily Office -- is more beneficial than what is periodic and mutable -- the Mass. Ordinary prayer uplifts the society, stabilizes the Community of the Faithful and advances the *sadhana* (spiritual discipline) of Believers.

Roman, Coptic, Lutheran, Episcopalian, Jewish, Greek and Muslim breviaries may be used for the Daily Office. All have versions of the same. Canon Douglas' *Monastic Diurnal* should be tried. See what satisfies. I predict it will be what is pre-modern.

A Daily Office from any religion would be appropriate in any Sanctuary. In a Christian Sanctuary a Christian one might be preferred, in a Jewish Sanctuary a Jewish one, in a hours for the Office (service of worship) appropriate to that hour of the day. In a less strict observance, the Daily Office is recited at the major transitions of each day: dawn, sunrise, noon, midafternoon, evening and bed-time. For laity, the Daily Office comprises, ordinarily, two recitations (services of worship) -- Morning Prayer and Evening Prayer -- or three -- Morning and Evening Prayer plus Compline (said at 9pm, 2100 hours). The Daily Office is very ancient and very salutary discipline for all aspirants, lay, clerical and religious.

Muslim Sanctuary a Muslim one, in a Zen Sanctuary a Zen one. In principle, any Daily Office can be used in any Sanctuary.

The point is the *prayer* and its *regularity*. The Recipient, after all, is listening to the heart. Sincerity is the quick and easy -- also, the one and only -- way to the Heart of God.

ART AND THE ARTISTIC DIRECTOR

Public worship is a synonym for artistic productions of all kinds. It is theater: Mass, Daily Office, decorations, sound events, ballet, plays, graphic shows, banners, costumes, etc.

Public worship should be the responsibility of an Artistic Director, who treats it as theater. An Artistic Director will treat public worship as acting, as a performance.

An Artistic Director should be both clergy and artist. They should be a generalist. They should be master of whatever musical instrument predominates in the Sanctuary to which they are attached.

J. S. Bach, an Artist, was a Theologian. Albert Schweitzer, a Theologian, was an Artist. These are the model of an Artistic Director.

Now-common organists or organist-choirmasters are instrumentalists. Like now-common parochial clergy, they are not qualified to lead public worship. Their training and insight are incommensurate with the need.

Instrumentalists and vocalists should work during Masses (i.e., five times per year) and not more than once a month otherwise. This consideration is especially important for amateur and volunteer musicians, such as choristers. For these, having to work each week is absurd. They get exhausted and their audience has to take half-baked goods. This is deplorable and debilitating.

Musical events have to be thoroughly prepared. Once-a-month is maximum frequency for sound events in a Sanctuary.

The principle of over-all Silence in a Sanctuary must be upheld through practice. A Sanctuary must not be overwhelmed by giddy, petulant musicians.

Musical events should be done as art. Art is work. Work is worship. We should not make a distinction between these. Likewise, we should not distinguish between worship and performance. Worship is acting. Worship is performance. Let it be treated and known as such.

Catholicity and secularity are the norm.

Whatever is didactic, entertaining, comforting, stimulating, uplifting and ennobling can be appropriately done in a Sanctuary.

THE MAGISTERIUM

There is Church outside Judicatory.

There is Christianity outside Church.

There is Church outside Christianity.

The *Magisterium* is the teaching authority of a culture. As shorthand, we say that the *Magisterium* is the responsibility of the Church. What this means is that teaching is inherently an activity of spiritual life, vital to the welfare of individual and society. It does not mean that only clergy can teach. At one time or another, in one way or another, each of us teaches many things, many times, many ways. Thus, all are teachers in just the same way that, essentially speaking, all are clergy.

At the same time, teaching is inherently a spiritual activity. It belongs essentially and absolutely to spiritual culture, which is the base of any other kind of culture. Teaching and learning are the most important activities engaged in by humanity, bar none, and teachers and students, *ipso facto*, are directly participating in religious life.

All teaching and learning are religious teaching and learning. This is a categorical statement which can be made without qualification. Teaching and learning are religious activities. The shorthand for this truth is, 'the *Magisterium* is the responsibility of the Church.' But this is just a short hand. The word *Church* in this context stands for religion *generically* and does not stand for a particular church or even a particular religion. We should always keep in mind the full scope of what teaching and learning truly are.¹

Why is education a sacred or religious activity? Because it enwraps as the formation of a personality. Both the teacher and the student are learners through the process of education. Both are being formed in, over, under, around and through it. That is the definition, in fact, of a *sacrament*. A sacrament is an overt and visible sign that some one has taken responsibility for the welfare, in the largest sense, of some other one. And that is the vitality of a teacher-student relationship. A teacher takes responsibility for the welfare, in the largest sense, of a student. This is an religious thing to do. A

¹ The Constitution of the State of Washington, USA., stipulates that the core purpose of state government is the education of all citizens. This is statutory recognition of the profoundest fact of life, that teaching and learning are the foundational human activity.

teacher assumes soteriological responsibility for a student they accept -- in this world as well as in all others. The responsibilities are enormous on both sides and so are the risks, at all times, the benefits, if all goes well, and the harm, if anything goes badly.

Only those who have immense courage -- and the calling to go with it -- ever undertake the responsibility of teaching. The cost of failure is so severe that only the serious or the foolish put themselves forward as teachers. Likewise, students have to discern which teacher is genuine and which isn't. That is part of their responsibility as students. The costs of picking a counterfeit are severe and persistent.

With a genuine teacher and a willing student, all will go well. The teacher will be happy and the student will benefit for the rest of their life.

The sacred nature of the teacher-student relationship is one aspect which makes its economics unique. A teacher supports people they are teaching. A student does not pay for the instruction they receive. They do not support their teacher, paying their livelihood. The economics goes the other way. A teacher supports their students, providing their students' livelihoods, so long as they are students.

Homeschools and public schools share the quality of supporting the students they teach. This is as it should be. Public schools today suffer lack of support because a significant number of parents do not support their children. Homeschooling arose because parents who do support their children didn't want them subjected to a loveless (non-supportive) environment. They reasoned, rightly, that they had to school the children at home, at least until such time as the loveless environment 'at school' could not overwhelm the loving one at home.

The character of the teacher is the all-important component of the process of teaching. Good character stands for everything and produces everything which is good and desirable. Bad character does the opposite. Not the subject matter, primarily, but the character of the teacher themselves is the content of a course of instruction. As with every other aspect of life, personal character is the vitality of the thing. Learning is intrinsically learning to be a human person. This means, learning to have good character. Character is everything, both in the teaching and in the learning.

We are always thinking of being a successful person. Obviously, a successful person is one who is qualified to teach. But, what is a successful person? What does this imply about the nature of success itself? What are the qualities that a successful person has?

First and foremost, a successful person has the quality that, around them things get done. They work hard and they accomplish what they set out to do. Around successful people, things are getting done. Next, a successful person has the quality that, the things getting done around them are 'meet, right and salutary,'¹ receiving approval from their neighbors. This happens not by any special effort of the person to gain

¹ This is language from the *Book of Common Prayer*, such as I have always enjoyed.

acceptance but as a natural procession from the goodness of what they are doing. Humanity and indeed all Creation applaud what is right and deplore what is not. The only way to gain approval for what one does is for one to be doing what is right. And finally, a successful person embodies the ten most important two-letter words in the English language: *If it is to be, it is up to me.* In other words, a successful person is self-reliant.

Only successful persons are qualified to teach. The reason is obvious. If you can't do something, how are you going to teach somehow how to do it? When we are looking for a teacher for ourselves or someone for whom we have responsibility, such as a child, we should look at these qualities of a successful person and determine whether the person we are thinking about has these qualities. If they do, they are qualified to teach and we or the child will have a happy experience with them. If they do not, we should keep looking.

St. Paul has some remarks about choosing teachers and leaders for the Church which are appropriate for choosing such people for any context. He points out that candidates must be successful in their families. What does this mean? It means that members of a candidate's family, and the candidate themselves, must be happy within themselves and also respectful of elders. They do not cause anxiety in the family, the community, the nation or the world. If a person's spouse or children cause anxiety anywhere, that person is not qualified to teach or to lead. They have not lived properly, as evidenced by the fact that their spouse and children do not live properly. Such a person is a failure and is not qualified to teach or to lead. Shall society be trained and led by the incompetent? We are all heartily sick and tired of that by now, I should think.

On the other hand, successful parents are qualified to educate children and other persons.

The nature of the character is the nature of the life.
The nature of the life is the worth and reputation of the individual.

Good character is the all-important,
the most precious component of a human being.

QUI NON PROFICIT, DEFICIT

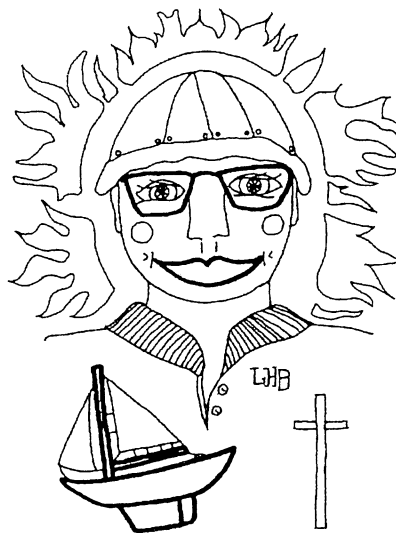
Abraitha Hermitage
August 1, 1992
Revised, August 25, 1994

Watershed

PICTURE 134: BRAHMARISHI

"... and with Sheridan bellowing in his ear,
Fossil! Fossil! Fossil! Fossil! with the promise
of a better world!"

General of the Army Douglas MacArthur,
Reminiscences, 1964, Harper Row
recounting a moment his father,
then-Brevet Colonel and later
Lieutenant General Arthur MacArthur,
had during the War Between the States.



In the early 1950s, I was listening to a sermon. It was about the war then on in Korea. I leaned over to the individual sitting by and asked, 'Will we always be fighting with somebody? Do people always have to be fighting?' I was told to be quiet.

A few years later, at the same church, a pitch was being made for funds. I happened to have my Monopoly money with me. All of it. It all went into the plate, and I thought to myself, 'Now they won't have to ask for money again.' The minister told the story years later and described it as the largest contribution the church ever received. It was more than \$25K.

*Clergy pitching for money
is debasing, demeaning.
They should work a regular job.*

In the middle 1950s, the phenomenon of thermonuclear holocaust got into my awareness. We were doing under-the-desk drills at school and shelters were going up (really, down) seemingly everywhere. Destruction appeared to be imminent and immanent, both.

This evening, during dinner, the horror of it caught me. I rushed screaming up to my room and climbed under the bed. I shrieked hysterically for minutes -- it seemed like hours -- before the natural parents took it seriously and came to do something. I was yelling, over and over, 'They're all going to die! All the people are going to die! It won't stop! No one will help!!!'

It was a pure and transparent panic.

For the first of two times during 21 years of proximity, the natural father bent down to comfort. He said that it would not happen, that all the people would not be killed. I remember thinking that he didn't know what he was talking about and that he was just speaking to comfort me. What stopped my shrieking was his holding me. That comforted. His words were useless. He was as ignorant as the rest.

Early in 1969, with snow still on the ground and brisk air biting at the ear lobe, I received a call to address a convention of the Service Bureau for Women's Organizations, which operated from Hartford, Connecticut. I do not remember the title of my remarks. They would have been made in my capacity as a graduating senior at the Union Theological Seminary, New York City, as well as an operating futurist. *Futurist* was a designation of the day that has slipped from usage. It meant someone who was peering into the future, a seer.

My remarks were to be grist for two commentators, one the chief educator at the Ford Foundation, and the other a professor of something from somewhere. A TV broadcaster had a crew beneath the dais. They taped my remarks as well as portions of the question and answer session that followed.

The Service Bureau for Women's Organizations was a venerable institution. Its leader was a woman of rank who, by excellence of character, was every bit worthy of her station. Her charges took themselves for capables.

The Lady inquired whether I knew Bill Coffin (William Sloan). Bill was Chaplain to Yale University. He was in dutch with segments of that community for his deprecation of Harvard's latest temper tantrum, the war in Viet Nam.

The war in Korea was one of Harvard's earlier temper tantrums.

Her concern was motherly. She felt that his career might be crushed by individuals accusing him of treason and wondered if he could last as Chaplain and whether I could assist him to that end. She hoped I could assuage her fear for Coffin and Yale's welfare.

I told the Lady that Coffin was not a personal acquaintance but that I sympathized with his non-support of the war and was sure the end would bring him out all right. She was relieved, to an extent, by my words. I also mentioned that, from the point of view of folks at the Union Theological Seminary, where I was enrolled, Coffin's opposition to the war was tardy.

The Lady spoke of Coffin with the same tone Mountbatten employed in remarking that, for him, world affairs were *family* affairs. She warmly approved my remarks to the convention and caused them to be published by the Bureau.

Somehow, the members of the audience gathered that I was a friend and warmed to me. Their questions were inquisitive. The crew kept their camera rolling.

The decisive moment arrived with this question: 'What do you think of the women's movement?'

It was a poser. There was no women's movement then. At least, not one that the schools and media recognized. The foundation literature was just then circulating outside its seminal context. Nixon was taking office. Pat was in. *Women* were a mob of ...

thankfully, the epithetical adjectives
are actionable under today's standards,
as they were not then.

Of course, there was a women's movement then. An enormous and positive and exceedingly necessary one.

Yesterday, a woman's voice declared that the women's movement started twenty years ago. One hundred and twenty would be a *more* accurate number.

At this question, then, I recognized that a word of encouragement was both expected and required. I said that I did not have much to say on the subject except that ... *i t ' s*
c o m i n g !

The room erupted with applause. TV floods played across the audience and I stood mute for a time while the cheering rolled on. It was the high-point of the conference. Their leader told me afterwards that that moment gave the women heart.

There are many facets of the election of 1992/5753. I would like to remark about some of them. I do not claim to have the top facet, from which all others are visible.

- 1. One facet is a decision to disallow *male chauvinism*.**
- 2. Another facet is a decision to propagate the country through those who opposed the Viet Nam war and those who supported those who opposed it.**
- 3. Another facet is a decision to disallow *lese-majeste* as the operating principle of the government of the United States.¹**

An observer remarked that Truman lost his temper, Acheson lost his war, MacArthur lost his job and Stalin didn't even lose a wink of sleep.

Not a generation later, Rusk lost his temper, Bundy lost his war, Johnson lost his job and Ho Chi Minh didn't even lose a single objective.

¹ *Lese-majeste* is the doctrine that a public servant is the public, the nation, the state itself, is above laws that regulate the conduct of ordinary citizens and can be criticized only on pain of treason.

Baker used to quip about Federal officials being retired back to Harvard.

Early in this century, a President of Harvard University, echoing Voltaire and Marx and anticipating Ted Turner, asserted that, soon, religion would be a relic and in its place would stand pure, objective Science that will solve every problem known to man.

Human engineering will eclipse religion.

There were two wings of the communist movement. One, in Russia, was the nasty wing. This was the *Bolsheviks*. The other, in England, was the pleasant wing. This was the *Fabians*. To distinguish themselves from nasty communists, pleasant ones took the tag of *socialists* or *democratic socialists* (social democrats).

The difference between these two wings of the communist movement is the difference between black magic and white. There is no difference. Both are tricksters.

Fabians foregathered at Cambridge University, largely, but not exclusively. Their number included Shaw, Keynes, Russell and some Huxleys. Most were homosexuals. Before, during and after World War Two, they entered British intelligence services. They wrote the Charter for UNESCO. Their squalid homosexual squabbles produced the British *spy scandals* of the 50s and 60s. They were the ones who told Lin Piao that he could conduct a peninsular campaign because MacArthur would not be allowed to destroy his bases north of the Yalu River.

MacArthur defeated the Red Army anyhow, right on the Korean peninsula, on Red Army terms. This is why he was dismissed.

Long before World War Two began, *Fabians* trans-shipped their agenda to the United States through wealthy families such as the Fields of Chicago and, to some extent, the Rockefellers of New York. They took up residence in person or in spirit at another Cambridge, namely, Harvard University, and at the New School for Social Research in New York City.

Nasty and pleasant communists share the foundational communist view: everything belongs to the state, which is the government, or in other words, themselves. This includes human beings. Communism is a convenient umbrella for social, psychological, genetic and other kinds of *human engineering* because it assigns everything to the property list of the government, which (*who*) is accorded plenary authority concerning its (*their*) property.

Since so many of them were homosexuals, another agenda of *Fabians* was unhindered access to boys. This is universal priority for homosexuals. *Fabians* claimed that adults

are production facilities the offspring of which belongs to them (the government). They were after the boys.

Through James and Dewey, this and related *Fabian* priorities were made the base of public education in the United States. The central plank is that children belong to the government and *parents* are production facilities the government employs to make the children into physical specimens capable of performing what the government deems important to its (*their*) interest.

This attitude was focused at Harvard University since the turn of this century. When Roosevelt assumed the Presidency, he brought the *Fabian* agenda to Washington from Harvard and gave it the force of Federal policy. There it has remained and propagated, with periodic mitigations, until the election of 1992/5753.

In the realm of geopolitics, Harvard's lust for *human engineering* took an especially costly form. It was invented by Kennan and carried the name, *Doctrine of Containment*. The gist was that nasty communists would be kept at bay, contained behind a wall of our choosing and manufacture.

'Our,' of course, means pleasant communists, *Fabians*, but it was used in public statements to mean 'the people of the United States.'

Kennan's *Doctrine* was an in-family (communist) strategy for keeping the embarrassing relatives (*Bolsheviks*) out of the parlor. The *Doctrine* was represented to the public as a strategy of anti-communism. But it was not that. Had there been a strategy of anti-communism, Stalin would not have left Yalta victor, maybe not even alive.

Interestingly, not even by the 1960s, their heyday, did *Fabians* feel strong enough to go public with their identity and agenda. They still do not.

The terms *police action* and *agrarian reformers* were used by Acheson to describe his war in Korea and the Red Chinese Army, respectively. Rusk, who ran Acheson's Far Eastern desk, applied the same terms to his war in Viet Nam and to the Vietnamese Army, respectively, when he ran the State Department.

Rusk had other euphemisms. For example: the demilitarized zone, which was the 38th parallel in Korea and the DMZ in Viet Nam. These were shaded areas on the Prime Minister's map at Foggy Bottom. The *agrarian reformers* -- skilled, heavily-armed, aggressive regular North Korean, Chinese and Vietnamese Army corps -- were supposed to stay quietly and respectfully behind -- north of -- these areas.

The euphemisms revealed the sympathy and intent of their creators. You just had to know how to read them. Not many did. McCarthy and Cohen did not fathom them. Cohen was himself a homosexual sybarite who, personally, frolicked with the same *Fabians* he persecuted in public.

However, these euphemisms succinctly expressed Kennan's *Doctrine of Containment*. They made perfect sense in that context, which was the *Fabian* (pleasant communist) agenda.

War occurs with an enemy one is, psychologically, prepared to destroy. A police action is with a family member you want to live with but whom you feel is being a nuisance. The Red Russian, Chinese, North Korean and Vietnamese Armies were friends of the American government, of the State Department, which was communist, but *pleasantly* so.

MacArthur's staff would remark, 'Which side is Washington on, anyhow?' They did not realize that Washington was on the side of the Red Army. Folks at the State Department were using the American Army to slap the Red Army's wrist -- and no more. Acheson wanted MacArthur only to slap hard enough to make the boors behave themselves. He wanted the nasty dolts to back up behind the 38th Parallel -- that obvious wall on the map in the Prime Minister's Office at Foggy Bottom.

MacArthur's only error was taking Korea for a war to be won, against communist tyrants. He was late in realizing that the same communist tyrants who were in his front were also in his rear and that they were using him as a go-between in a family quarrel.

Truman had no idea what was going on.

MacArthur cannot reasonably be faulted for failing to appreciate the perfidy of his superiors in Washington. The United States Army has never had a more subordinate officer than Douglas MacArthur. Nothing in his training or reasonably held assumptions could be expected to have prepared him for the treason in the midst of which he had to operate. As he said, his thought was for the vain effusion of blood, Asian as well as American.

MacArthur destroyed the Red North Korean and Chinese Armies, on their own terms, at a place and time of their own choosing. He defeated an enemy he only was supposed -- without being told -- to hold at bay. He rose above the stratagems that swirled around Acheson's State Department, the Cambridges' *Fabians* and the British Crown's commercial interests. It was a display of military prowess such as the world has not seen since the days of the Pandavas.

Nothing in Western history compares with MacArthur's accomplishments, civil as well as military. They are in a class by themselves, of a scope not heretofore known to be possible. For sheer brilliance and heart-stopping magnificence, they are uniquely the Paradigm of Mastery.

The MacArthur wing of the United States Army restored that organization from the disgrace it incurred from the Marshall generals' handling of Rusk's war in Viet Nam. It

prepared the Army for victory in Kuwait. In Iraq, the Army was denied victory by civilian application of a recension of Kennan's *Doctrine of Containment*.

Still, Schwartzkopf's and Powell's operations were classic MacArthur, which is classic military doctrine:

Hold the front and envelop the flanks.
Hit them where they aren't.

Or, as Patton said,
'Hold 'em by the nose and kick 'em in the pants.'

Peace is the condition of life, not its goal. In war, therefore, 'there is no substitute for victory.' MacArthur said that. Victory is the condition in which no one can or wants to shoot at you. War is trial by fire in the Court of Heaven. Its objective is settling the matter under dispute by obtaining total defeat of one of the combatants.

In war, there is no such thing as a draw. An officer cannot ask troops to risk their lives for a draw. If they do, the troops will mutiny. Combat personnel care only for victory, which is when no one can or wants to shoot at them.

Kennan's *Doctrine of Containment* was a *policy* of incessant conflict with nasty relatives. It was a recipe for the worst sort of domestic violence. It asserted that, since they are family, we will not destroy the *Bolsheviks*, but, since they are uncouth, we will keep them out of the parlor. As domestic policy it would have been ill-advised. As international policy it was crack-brained, enormous and treasonous.

Kennan asked for what is impossible: appeasement of an aggressor. This illustrates the incapacity of Brahmins as governors. That for 45 years his *Doctrine* should be the principle of American international policy is a tribute to the puissance of stupidity and cowardice at Harvard University and the *chancellery* of the United States' government. It is, also, palpable evidence of treason.

Its achievement is bankrupture of Western civilization. The *Bolsheviks* finally fell of their own weight, but they could have been taken out in 1944 and 1945 -- at what savings in life, property and universal welfare?

McCarthy was right about *communists* in federal and academic office. However, he insufficiently discriminated who they were. They were Communists, but *Fabians*, not *Bolsheviks*. McCarthy did not understand the situation because he was driven by Cardinals bearing unannounced, un-American agendas, including anti-Semitism and anti-Protestantism.

Brahmins -- clergy, doctors and academicians -- do not belong on a field of battle and should not be planning for one. Government is the responsibility of rulers -- lawyers,

judges, soldiers, police and politicians. Clergy and academicians have no place and no responsibility in government except as spiritual preceptors to governing families.

When diplomats fail -- Kennan's *Doctrine of Containment* -- others pay for their incapacity in blood. Diplomats, usually, do not bear the cost of their own foolhardiness and wicked stratagems. Soldiers and civilians do.

Diplomats are not qualified to plan wars or to direct hostile operations. Kennan aimed at doing both things to protect some embarrassing relatives. Millions of innocent persons paid with their blood for Kennan's *a-dharmic* activity.

Ellsberg revealed the stupidity, the enormity of it all, but he made soldiers take the blame that belonged to Kennan and Harvard. He was a Harvard man.

Arguably, it was the greatest enormity suffered by the planet during the last 5000 years, compliments of Harvard University's team of *human engineers*, with George Frost Kennan.

The cost of Kennan's Doctrine?

Three lost wars:

World War II, Korea and Viet Nam.

Millions of lost and devastated lives:

American, African, European and Asian.

Unaccountable destruction of property:

public and private.

Inconceivable waste of resource:

time, money, food and energy.

Inside this travesty is a homosexual trait, *male chauvinism*, seconded by a pretense of tyrants, *lese-majeste*. The two are related. Tyrants and homosexuals are usually the same individuals.

Male chauvinism is the assertion that women are outrageous, ridiculous creatures that exist to do the bidding of males. *Le-se-majeste* is the assertion that an office holder, because of the office held, may deem any topics unfit for examination. To examine a topic deemed unfit in this way would open the examiner to prosecution for treason. Today, *lese-majeste* is called *political correctness*.

The United States was founded on a disavowal of these twin assertions, *male chauvinism* and *lese-majeste*.

Some Anglicans preen themselves with the thought that the Founding Fathers of our country were Anglicans. Many were -- they were Low Church Anglicans, incidentally -- but the Fathers composed our enabling documents in their capacity as Masons, not in their capacity as Anglicans. Masonic, not Anglican, iconography greets a bearer of our unit of communication. Our Constitutional proscriptions of tyranny are attributable to Masonic, not Anglican, principles.

Anglican clergy are persistent bearers of these assertions, *male chauvinism* and *lese-majeste*. The laity learns the attitude from the clergy, who employ it to pick private pockets *in lieu* of their preference, which is owning feudal fiefs.

The enabling documents of our country were written to exclude clergy -- and in particular, Anglican clergy -- from access to the public purse. Even so, an enormous concession is given in the form of a tax exemption on *religious* property and revenue.

The election of 1992/5753 contained a decision by the people of this country to reaffirm their heritage by disallowing the assertions of *male chauvinism* and *lese-majeste*, which are homosexual traits.

The collapse of communism was also the collapse of Harvard. It could have been done 45 years earlier, at Prague (Patton) and on the Trans-Siberian Railway (MacArthur). Atomic weaponry was not required. Victory in Europe in 1944 or 1945 would have precluded war in Korea and Viet Nam. It would have mooted the National Security State, the *Cold War* and 45 years of weapons madness masquerading as *Science*.

The horror of Kennan's *Doctrine of Containment* was conclusively demonstrated in the act of letting Saddam Hussein go free. This convinced the people that their leaders do not have their interests at heart and that they should try a new group of leaders.

The election of 1992/5753 contained another decision by the people of this country. It was to move the nation forward through the genetic lines of those who opposed the Viet Nam war and those who supported those who opposed it. The people determined that those who support the Viet Nam war and those who denounce those who opposed it are not loyal citizens of the United States and should not be allowed to chart the nation's course. The people disallowed the assertion of *lese-majeste*.

The people decided that, with respect to the Vietnam War, the following people were right to say and do as they did:

1. those who went against their will,
2. those who said, 'Hell no! I won't go!'
3. those who fought in or supported and then opposed the war
4. and those who fought in or supported the war but honored those who opposed it.

It is a eugenic decision the people have made. They have indicated the values they will allow to chart the course of their motherland.

They have resolved upon democratic values, as evidenced by opposition to or tolerance of opposition to the Viet Nam war.

The people have rejected monarchical values. These values were asserted by Bush when he declared that questions about his gallantries are inappropriate and offensive in the Oval Office. His meaning was that a *sitting President*, a Monarch, may not be questioned about matters he deems inappropriate for examination and may prosecute an *offending* questioner for violating this *principle*. The actual estate of the President, or, Monarch, he asserted is not important. Only the propaganda is, the public relations, the psychological warfare image that he or she wants to wield.

The citizens of this country affirmed their heritage in the election of 1992/5753. They composed a watershed of our nation's destiny. We do not accept the assertions of *male chauvinism* and *lese-majeste*. We do not accept the claims of tyrants. We reject the manner of homosexuality.

Many women are under the impression that homosexual males -- *yakshas* in Vedic parlance -- are safe company for them since they are not interested in their bodies. This is a misunderstanding which produces serious miscalculations.

Homosexuals are not neutral. They have agendas, goals, priorities and tactics, just as human beings do. They do not have the same agendas human beings have, but they have agendas and they organize to accomplish them.

Homosexuals fear and despise women and are continuously engaged in activities meant to demean women and men and to deprive them of happiness. A woman who is not aware of this cannot be a woman for long. Homosexuals will make her a laughingstock, according to their goal. For evidence, consult a fashion magazine. The abuse of women is conducted by homosexuals, not by men.

Armatha Cornitaxe
November 7, 1992

Quintivium

PICTURE 133: MALCOLM X

All is Number.

Nature is Mathematics patent. Mathematics is Nature latent. Mathematics is primal. Nature is produced.

The modern academic curriculum grew helter-skelter from a four-part curriculum developed in the Greek cultural areas during the 4th and 5th Centuries BCE. That curriculum was called *The Quadrivium*. It was used throughout the Mediterranean world, including to North and East Africa, which were Greek areas long before Alexander's time. Roman teachers subsequently amended *The Quadrivium* to seven parts, calling their configuration *The Septivium*. By custom, *The Quadrivium* is attributed to quasi-Pythagoreans, Plato and others. But this is a careless attribution. Pythagoreans of that era were both reticent and renowned for setting decoys to draw the curious into fruitless endeavor -- away from themselves. *The Quadrivium* was developed by pseudo-Pythagoreans, whose number included Plato, not by quasi-Pythagoreans.

Pythagoreans were monastics, religious. They were private and vegetarian. Silent. They established the principles of the professions (law, medicine, priesthood) and of the arts (engineering, music, drama, iconography). They collated and preserved the Sacred Scriptures.

Pythagoreans supported those they taught and, on principle, took no compensation for teaching them. They taught only those determined to learn, and these they accepted regardless of their condition of birth.

On principle, a monastic propagates wisdom freely, without charge, so confident are they of their holding. This principle is illustrated by the Hippocratic Oath, which is the Pythagorean formulation of the medical profession. (This Oath, incidentally, prohibits iatrogenic abortion and euthanasia.)

Pythagoreans were not academicians *per se*, although they engaged in academic activities. Academicians, such as Plato, admired them and relied on them for curriculum content. However, academicians are not monastics. They are not seasoned and deepened by renunciation as monastics are.

The Pythagorean curriculum was expressed by the Star Pentagram, the emblem of the Order. It was a five-fold curriculum reflecting the five-fold nature of the Universe, which is combinations and permutations of the five Elemental Principles: Ether, Air, Fire, Water, Earth.

All is Number.

Pythagoreans placed before academicians, such as Plato, a decoy called *Quadrivium*. This was a curriculum of four-fold nature, reflecting four Elementals, Air, Fire, Water, Earth, and absenting the first one, Ether. The ruse worked.

Plato, following 'Pythagorean tradition,' calls Ether the *Fifth Essence (Quintessence)* and takes it for the logical type, Unity. That is, he takes Ether for a logical type different from that of the other four Elementals -- Air, Fire, Water, Earth. In fact, all five Elementals, including Ether, are of the same logical type, Multiplicity. Plato takes Ether as superior to the Elementals, as of the logical type, Unity. He takes the mundane for something it is not -- the supra-mundane (Unity). He is followed in this error by many Alchemists and Freemasons.

This error of systematization or construction signals the presence of a grave defect in Platonic epistemology, a defect that we should expect will deform Platonic philosophy *in toto*. It does.

Ether is the first essence (Elemental), not the fifth.

It is of the same logical type as the other Elementals, namely, Multiplicity.

Ether has been mis-taken, by Plato and others, both cosmologically (male aspect) and ontologically (female aspect). Endless confusion and perfidy have gone down through the ages as a result. We may assert that Pythagoreans intended as much!

Over the centuries, the *Quadrivium* has undergone scission motivated by hope of supplying its deficiency. The result is an *omnium-gatherum* without hope of integration because the *Quadrivium*, Itself, is an inadequacy.

Behind any discussion of *education reform* is this matter of correcting the structure of the curriculum by reinstating its first element, Ether. This is a *quid pro quo*. In place of the Pythagorean decoy, we must employ the Pythagorean Archetype, which is Five-ness.

It would be called *Quintivium*. The *Quintivium* is the correct curriculum reflecting accurate cosmology and ontology and being appropriate for all grades and manner of student.

The *Quintivium* embodies the five Elemental Principles, Ether, Air, Fire, Water, Earth. It embraces the four sections of society, Teacher, Ruler, Producer, Laborer. Its comprehension declares the great principle of the Universe: Non-Dualistic Philosophy. It asserts that all beings are brothers and sisters in the same family, belonging to God the Father and Nature the Mother.

All is Number.

QUINTIVIUM

Philosophy
(Grammar)
Overview-Vedantha
ETHER

History
(Science)
Brahmin/Teacher
AIR

Government
(Sociology)
Kshatryia/Ruler
FIRE

Industry
(Economics)
Vaisya/Farmer/Businessperson
WATER

Art
(Composition)
Sudra/Laborer
EARTH

Details of the Quintivium are as follows:

Philosophy (Grammar)
Mathematics
 Logic
Systematics
 Cosmology
 Chronology
 Ontology
 Epistemology
Exegesis
Diet
ETHER

History (Science)
Piety
Anthropology
Linguistics
Paleontology
Chemistry
Physics
Oceanography
Geology
Botany
 Zoology
Medicine
AIR

Government (Sociology)
Military
Police
Physical Education
Law
Politics
FIRE

Industry (Economics)
Agriculture
 Plant
 Animal
Business
 Manufacturing
 Service
WATER

Art (Composition)
Cooking Cleaning Sewing
Writing Painting Sculpture

Music Drama Dance
Architecture Engineering Mechanics
Construction
EARTH

Since deciding to homeschool and adopting the *Quintivium* as our curriculum base, the central direction of our effort has not changed. Our understanding of what we are about has expanded. Our sense of going forward in a proper manner has deepened. The success of our undertaking is gratifying.

We start by recognizing that these are not our children. They belong to He Who made and is them. We are care-takers, accountable as hired hands are to a property owner.

We try to discover and lead out the inner necessity of each child: *ex* (from) + *ducare* (lead) = educate . We lead by encouraging self-motivation.

More than anything else,
we desire that the children have good character.

This is possible only if the parents have good character and the children are constant beneficiaries of their careful attention. Part of this attention is to keep off deleterious influences -- bad company -- much as a gardener keeps weeds and pests away from young plants.

As before, we stress algebra. The reason is simple: the unique characteristic of the human being is the ability to reason; this ability, therefore, must be fostered; and the best way to do that is to develop skill with algebra. A person who can think can do anything needful. A person who cannot think is useless to themselves and to society.

After algebra, we stress proper use of the English language. *Proper use* is thinking, speaking and writing the Truth. The word *communication* has a significant etymology: *com* (with, being) + *unus* (one) = communicating. The word *communication* means *at-one-ment*, *being* at one. Thinking, speaking and writing the Truth is *being* at one.

Three years ago I was aware of the importance of poetry in the literary diet, but I am more deeply aware of it now than I was then. Without trying to describe all of its salutary qualities and effects -- a thing I cannot do in any case -- I want to stress that I now most deeply feel the importance of poetry. Really, poetry is music and music is communicating.

The Word is The Beginning
Brahma Kavi
God is the Poet -- The Poet is God

Each child's life is unique. A child takes birth in order to fulfill its own destiny, not the wishes of others, including parents.

Our public and private schools ask, 'How can we shape this child to our ends, making it obey our will, fulfill the goals we have established for it.' There are aspects of life that make this approach both desirable and imperative. We may call these aspects and the teaching of them the primary school of life. They include personal hygiene, diet and recreation, obeying parents, reverence for elders, constant self-examination and other things.

However, these aspects are not the whole story. Beyond this primary school are the secondary and post-secondary schools of life where we focus on character formation and the development of skills. In these schools the inner necessity of the student more and more takes precedence. Train the heart to be pure (character formation) and the hand to be useful (skill development). This is the goal. Detail emerges gradually as the child matures.

Each child, male and female, should learn a trade or *blue-collar* occupation. They will have a livelihood that is simple, direct and always-in-demand, and they will have a reserve against uneven times, which always come. Trade skill is an indispensable component of an educated person.

The trade chosen should be that determined by the inner necessity of the child, at about age 15 or 16.

Consider that Gandhi spun cotton to the day he died, Washington was a surveyor and Lee a civil engineer. Consider, also, that the curriculum of the United States Military Academy begins with the work of a private soldier and progresses through the ranks.

Nothing is more debilitating to society than managers (officers) who do not understand and cannot do the work of trades-people. Conversely, no situation is happier than one in which managers empathize with their charges because they understand and can do their work.

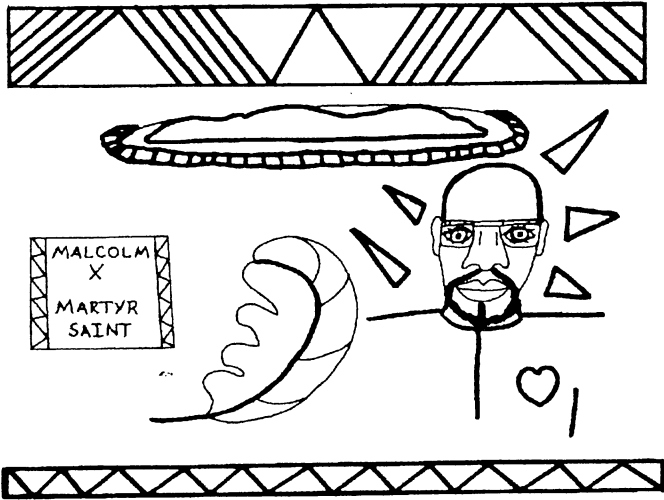
God accepts but does not approve of prayer. God appreciates self-reliance. Just so, a teacher is happiest when a student is self-taught, operating on their own two feet.

Inner necessity is, by nature, ascetical and eremitical.
Self-reliance is a hallmark of an educated person.

Homeschooling is one of the ten elements that comprise our system of education. Homeschoolers are teachers of note. Qualities they seek in an *educated person* are paradigmatic for the whole society.

A new day is come for our system of education. Gitche Manito has called us to the sacred river, to bury our weapons, to bathe and emerge clean, refreshed, not fighting.

The Call of the Divine is an Invitation that has to be accepted. Let us take note and take heart.



*Abraitha Hermitage
Quintivium conflatad July 12, 1986,*

Observations of a Tortoise

PICTURE 15: MANY BROTHERS AND
SISTERS



When my career was young,
My companions snickered
At me.

They knew I would never make it
In the game of life.
They knew I lacked
The taste for cruelty
It takes to win.
They knew I would not
Succeed.

My companions did not even
Consider me a challenge
To their unmatched skill
And prowess.

They invited me to
Some
Of their activities
So that they could
Laugh
At my incapacity
And feel good about

Their Superiority.

But they never asked
Me to join them in
What they were really doing.

And, aware of this,
I always felt left
Out
And wondering what it was
They really did that
Was So Important
I couldn't be a part.

(I still wonder, but
Now, I suspect it's nothing
And they seem to think
So too.

(Debilitating activity appears
To be the heart and soul of it,
Such as, presumably,
My presence would make them
Feel guilty
For doing and being.)

As a group of US Congressmen
Put it to my uncle:
'David is such a good boy,
It's too bad for him.
Take care of him.
The world hates good people.'

My uncle hates good people,
Too.

What did I lack?

Good looks -- the girls
Whom we were supposed to
Admire
Never looked at me
Except, occasionally, in pity.

Money -- the boys and girls
Both knew my father was

A preacher
And mother was
A teacher.
And they hated each other.
And they did not thrive from
Southern California aerospace
And academe,
As my companions' parents did.

House -- good neighborhood
And excellent house
But old New England,
Not new ranch-style.

Cars -- 1936 Chev 4-door
And 1952 Chev wagon
Until 1963 and I am gone.

Education -- indifferent performance
Precludes prep school.
Indifferent high school
Precludes Ivy League college.
Overall indifferent college
Nearly precludes graduate school.
Entrance secured on
Representation by retired prof
Who is a friend of the family.
Her name is Lyman.

(I never wanted to go to
College because I considered
That
Would be a waste of time.

(It was.
And so was graduate school.

(I had absorbed the Ground
By grade eleven, when
I was giving guest
Lecture
At Claremont School
Of Theology.

(Weak-minded.
I should have refused

To go.
When I told the graduate school
Faculty
That I did not need a PhD,
They got outraged at the
Insolence.
'You'll never have a career,'
Said one, threateningly,
Meaning,
He would see to it.

(Actually, I didn't need
A BA.
BABA is all I need.)

Clothes -- I had a taste
For Fashion, but it was
Not universally admired,
Being unique,
And perhaps, indescribable.

Health -- I had spent
Three months in an
Iron Lung
And six months in two
Different
Recuperation Facilities.

This was my reaction to
The first grade teacher
Ridiculing my underwater
Finger Painting
Of a great Sea
Turtle and friends.

The doctors called it
Polio.

Swami called it
Light Paralysis.

My body didn't operate
As adroitly as it otherwise
Would have
On account of this
Disease.

There was some deformation
Of the face.
A scar in the neck.
A body thin, clean, not bruising
Brawny, the Southern
California Ideal.

The mind was affected, too.
Slowed. Paralyzed.
Un-bound.

Those who haven't been
Paralyzed can't begin to
Grasp what it does,
What it is, what it precludes.

Paralysis is very difficult
To sympathize with and
Occasions terror such
As makes sympathy appear
Undesirable.

A paralyzed person is
Bad luck, aren't they?
God, I don't want
To be like that!
Poor fellow!
(Bye-Bye, I'm history.)

For all these reasons,
My companions laughed
At me.

They would not stand with me.
And they would not ask me
To stand with them.

So I started out
On life's course
Wondering why my
Companions felt I was
Incapable.
I didn't think I was.

I took this road

Instead of that
And thought this way
Instead of that.
But isn't independence
Encouraged? I always
Felt it should be, anyhow.
And we were told not
To be Orwellian, after all!

My companions did indeed
Succeed in the game of life.
They got this and that
And became respectable.

I went along alone.

Pretty soon, my companions
Wanted what they did not
Have. They borrowed lots
Of money. They stole
What they couldn't borrow.
In fact, they stole whatever
Wasn't secured against them,
Which wasn't much.

They left me very little
And would have left
Me nothing
If only they had been
The Sole Determinant
Of the terms and conditions
Of the game.

More deeply, then,
I went along alone.

But now,
My companions began to
Notice
That I was still in the
Game.
I was on the field,
Not the side-line,
And I was not in an ambulance.

My presence disconcerted

Them.
They got jealous and
Envious.
I was not supposed to
Be viable.
They had wanted to assume
That I was not
A factor affecting their
Operations.

But here I was,
Affecting.
And also, effecting.

Jealousy engendered rage
And my companions grew
Threatening.

But their own conceit had already
Enfeebled them
And precluded their gaining
The very objectives
They had thought
Were their own best interests.

While they were heaping
Up their piles,
I was extending my front
Beyond any possible flanking
Attack mountable by
My companions.
And this I accomplished
While also maintaining a
Density of strength per front-yard
Sufficient to check
And envelop any assault
On any segment of my front.

I got ready for any eventuality
At the same time that
My Companions
Were deep in their cups,
Their roach-clips,
Their plots
And their divans.

My survival was allowed by
Their own bad habits,
The very things they laughed at
Me for not having.

Now my companions began
To notice that I was
Well ahead of them
And was going to win
The game, hands down.

The reason: I was happy
And they were in debt.
I had accomplishment
And they mere success.
I had earned Peace
And they had earned stress.
I was gaining strength
And they were losing it.
I was going to win the game
And they could not.

My companions did everything
Possible for them to do
That would end my career.
In this, however, they were not
Successful.

Not once were my
Companions with me.

First, they snickered.
Then, they envied.
And finally, they ragged.

But never were
My companions companionable.

And it is true:
I will win the race
And they will lose it.
I am a better person
Than they are.
I have more Love
Than they do.
And that has made

All the difference.

This I have observed,
I, a Tortoise,
Coming down to the finish,
Alone,
And without applause from
My companions.

Like Bede,
I have pined
For a mead of praise
That will not pass
With the breath that
Gives it.

My companions were
Not so fortunate,
Not so clean,
Not so respectable.

They made fun of me
And said I would never
Make it.
But I am making it
And they are cut off.
And that is *Swam's*
Grace for all of us.

Dharma supports
Those Who
Support *Dharma*.

Advaitha Hermitage
February 13, 1993

Apres Teilhard

PICTURE 137: ECUMENISM

LA MESSE SUR LA MONDE

Opening Collect for Purity, I

ALL Almighty God, Beloved Kinsman
Everywhere are Your Eyes
Everywhere Your Feet
Before Your Face this life occurs
Let us, therefore, always be devoted to You.

Opening Collect for Purity, II

ALL Almighty God, Nearest, Dearest!
You see all and know all
before it occurs.
You delight in a pure heart.
Let us, therefore, always be devoted to You.

The Collect of the Day

Reader God be with you.

People And also with you.

Reader Let us pray.

(The Collect)

The Lessons

The Homily

The Hagia Sophia

ALL We confess
the Fatherhood of God

and the Brotherhood of men.

We hold God in two aspects,
Male and Female,
and three reflections,
Creator-Consummator-Preserver,
Father-Christ-Holy Spirit,
Truth-Consciousness-Bliss.

We assert that God has no second.

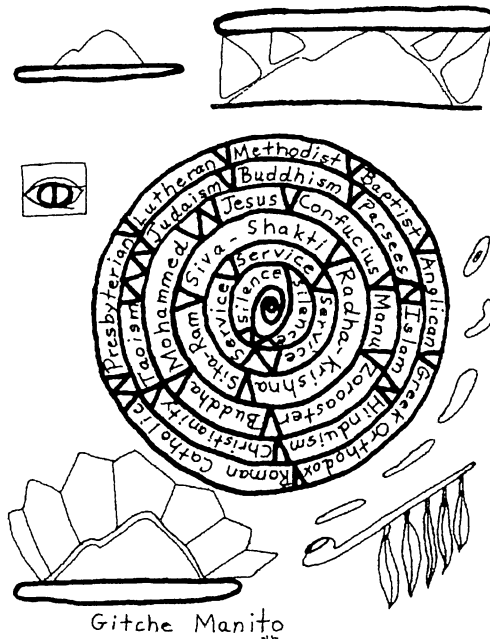
At the time He ordained,
God sent in human form
Jesus, originally called Isa,
son of Mary and Joseph of Nazareth,
to be the Christ, our Saviour,
to lead humanity
in the paths of Righteousness
and to throw open the floodgates of Grace.
In and through Christ
He saturated the Universe
in Holy Unction.

Jesus began His adult career
as an orphan,
abandoned by His parents.
He devoted himself to pleasure
but soon sickened of that.

He embarked on a spiritual pilgrimage,
for the salvation of Himself,
entering Persia, Russia, India and Tibet.
During His 26th year, at a monastery in Tibet,
Jesus realized He was the Messiah
Whose coming was foretold
by Prophets and Seers.
He declared, I am the Messenger of God.

Later, He reentered Palestine and preached Love.
His life was sweet, His words simple.
He possessed powers associated with Divinity.
He declared, I am the Son of God.

Religious and monastic officials
became jealous
and agitated Jesus' destruction



by crucifixion.

But God disposed their plan
and returned Him from death.
He traveled as far as Malaysia,
shedding Light and Love.
His mortal remains were interred
at Srinagar, Kashmir.
He declared, I and My Father are One.

When He was emerging
in the Universal Absolute,
Jesus said,
He Who sent Me will come again,
and He pointed to a lamb.
The lamb means Love
and its voice says, Ba-Ba.
The *Pleroma*, the *Parousia*, the *Eschaton*,
the Fullness of the Godhead
has come again, is present on earth
with the Name and Form of
Sathya Sai Baba.

The Prayers of the Holy, Catholic People

ॐ May all beings everywhere be happy.
People And may Truth, Righteousness, Peace and Love
be established upon the earth.

(Silence and Spontaneous Prayer from any present)

The Peace

ॐ Duty is God.
Work is Worship.
May you earn Peace.
People And may you also.

The Festival Recitation

Sursum Corda

~~Leader~~ God be with you.

People And also with you.

~~Leader~~ Cast off all pettiness.

People Our hearts are home to Grandeur.

~~Leader~~ Let us adore God,

People And be immersed in Holy Sweetness.

The Consecration

ALL Almighty God, Creator, Preserver, Consummator!
In You all things live and move and have their being.
You are the Seed from which this Universe is sprung.
You are the Vine and we are the Branches.

~~Leader~~ (Proper Preface)

All things everywhere reveal Your Glory,
and delight to sing You this song:

ALL Holy, Holy, Holy,
Lord,
Master of All Beings.
Heaven and Earth are full
of Your Glory.

O Ocean of Mercy!
You are One but You willed to be many.
You made us as playmates and companions for Yourself.
Life and Death --
the very rotation of the Universe --
is Your inimitable sport.
Into this Drama You sent Jesus,
son of Joseph, an aspirant like ourselves,
to instruct us in the ways of Godliness
and to be for us a Savior from distress.

By the sermon of His Life,

He taught us to crucify the ego,
to banish selfishness.
He asserted that life starts with death
and death with life.
He taught us
that self is Godlessness
and God is selflessness.

 After He had come back from death,
one day,
Jesus sat at table with some followers.
He took a piece of bread
from a loaf they were eating
and showed it to them.
He said:
This bread is a symbol of Me.
God is Food. God is Time.
When you eat Food, you are imbibing Me.
When you are aware of Time, you are aware of Me.
Do not waste Food or Time.
Everything is Holy.
Every moment is Divine.
I am that Sacredness in which you delight.

Then He pointed to a cup of wine.
He said:
This wine, also, is a symbol of Me.
It means that everything which has blood,
everything which is,
I am.
All Life -- My Life -- is One.
You are in Me and I am in you.
There is no difference.

 Therefore, we declare the Faith:

ALL One God
One World
One Race
One Caste

 Holy Father! Dearest Mother!
As You promised to Prophets and Seers,
You gave us a Divine Master,

Whose Name we may repeat to be saved.
This most precious gift, the Name of Jesus,
we remember now
in the Consecration of Bread and Wine.

ALL O Divine Master, Lord Jesus!
You are the Christ,
in Whose Name we are saved.
All beings are sustained by the Bread of Heaven,
Yourself.
Let us always be devoted to You.

The Lord's Prayer

ALL Our Father in Heaven!
May Your Name be held Holy.

May Your Kingdom come.
May Your Will be done
on earth as it is in Heaven.

Give us today the Bread of Heaven.
And forgive our mistakes
as we forgive those who would harm us.

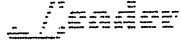
Let us see You during the test
and be saved from the Evil One.

The Fraction

~~Leader~~ All Names are Christ's,
and all Forms are His.
Adherents of all religions
may call upon Him.
Christ belongs to all beings.

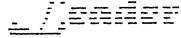
The Elevation

~~Leader~~ Christ beside us.
People Christ before us.
~~Leader~~ Christ beneath us.
People Christ behind us.

 Christ within us.

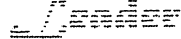
People Christ is us.

The Invitation

 Come one! Come all!

Accept these symbols of universal salvation
and be filled with Bliss.

The Distribution

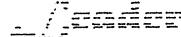
 Christ is the Vine.

We are the branches.
Ruminate on this Truth
and rest.

The Prayer of Thanksgiving

ALL Sweet Friend!
You are so gracious, so kind,
so full of regard for the feelings
of your playmates.
You Who are all-in-all
require no worship or devotion.
Yet You treat us with tenderness
more intimate and more practical
than that of any ordinary mother.
And Your regard to our course of life
exceeds that of any ordinary father.
Whatever may be our destiny,
whatever course you have established for us,
let us always be devoted to you.

The Benediction

 Embodiments of Divine Love!

Brothers and Sisters!
It is our right to be in the Presence of God.
We seek to understand because our nature is Truth.
We seek to be aware because our nature is Consciousness.
We seek to be happy because our nature is Bliss.
Let us accept the Blessing of God and be ourselves.

AM Amen

Schedule of Savings
March 12, 1997

Scientists and the GUT

PICTURE 139: THE WHEEL OF FORTUNE

For many years, so-called scientists, and in particular particle physicists, have been promising a General Unified Theory (*GUT*) that will comprehend and/or explain everything (reality).

It hasn't happened yet, and it isn't going to happen. The reason is that any grammar is dualistic while reality is non-dualistic.

Physicists would have to come up with something akin to the Vedic *Mahavalkyas* in order to comprehend and/or explain reality. But if they did, their work would be redundant as well as beside the point since not even the *Mahavalkyas* (one of them is *You are That*) comprehend and/or explain reality. They only indicate it to an already purified intellect that is ready to receive this final instruction.

Reality is not asymptotic. It cannot be measured by a standard external to Itself. Indeed, there is no standard external to Reality by which Reality can be measured. So that, any standard which purports to measure Reality is merely a tautology, not a demonstration of a general theory.

There is no continuum between science and religion.

Science is a long corridor having ten doors. Open any door and enter a long corridor with ten doors. Open any of these doors and enter a long corridor with ten doors. And so forth

Science is a new patch-work of theory every ten years. 'We now know that', 'Studies have shown that' and 'It has become increasingly clear that' are evidence of febleness.

Just as Theologians have ignored Schweitzer, Scientists have ignored Gödel. We don't have to become despondent (Schweitzer) or hysterical (Gödel). It's time to face facts, work hard, come clean and build truthfully.

The process of verification of anything never ends. It is an infinite task. Therefore, nothing can ever be verified.



The process of verification requires summation of everything because there is no isolated system. Summation of everything can never be done. Therefore, nothing can ever be verified --- including a *GUT*.

Adriana Cermitage
March 24, 1993

On Guilt

PICTURE 53: SIVA RECEIVES THE GANGES

Guilt is a reflection of the conscience. It is not a complicated thing, and there is only one way to be rid of it.

Every action is recorded. Every deed has a consequence. Whatever is done is equally and oppositely redone. This is the Law of *Karma*, or, for Newton, a Law of Physics. *Karma* and Physics are the same thing.

The conscience is the recording device. Whatever is done shows up in the conscience.

If one is a person, one has a conscience. It is part of the equipment that comprises being a person. There is no personality which does not have a conscience that is constantly recording everything that personality does.



Things which are not a personality do not have a conscience. Nor do they cause harm. In this class are animals, plants and rocks. That these things are not a personality does not mean, however, that these things are not alive. All of them are alive, very much so. There are no *inanimate objects*.

Only personalities cause harm. And only personalities are aware that they cause harm, through the conscience, as the attribution of guilt.

Guilt is the conscience saying that one has done something that has harmed someone or something, another personality or a thing, an [supposedly] *inanimate object*.

While not everything is a personality, everything is alive and registers harm done to it in the conscience of the personality doing the harm.

This is why the Prayers of the Church include animals, plants and rocks. These things, while not personalities, are living beings cared for by God just as much as a personality is. They can be harmed, and, harm done to them registers as guilt in the harming personality.

When we harm someone or something we steal from them or it. We steal their peace, their happiness, their equanimity, their property, their health, their livelihood, their

family, their self-esteem, their opportunities -- something. The point is, harm is stealing something from some one or some thing.

Now, stealing is gorging on dung.

When we feel guilty, therefore, it is because we are holding stolen goods. And when we feel dirty along with feeling guilty, it is because we are tasting what we have ingested.

There is only one way to be rid of guilt, and that is, to make full restitution. Catharsis eliminates some things, but never guilt. Only restitution cancels guilt.

The enormity of psychiatrists and psychologists is seen in their claiming that guilt can be off-loaded in some way not involving restitution. The enormity of the s cular clergy's dogma of surrogate atonement -- 'Christ died for your sins,' they say. -- also, should be visible.

Each person has to atone for their own sins, all of them. There is no *other* that can do it for one. Since all sin is, essentially, causing harm, atonement always involves restitution of some kind or another. And it always has to be gone through.

Of course, people do not like to make restitution. They have to give up the thing they stole, and they have to make a public spectacle of themselves. They have to admit, in public, that they stole. So making restitution is not an easy thing to do. It destroys ego. And in fact, only a very great soul can make restitution and be rid of guilt -- because the process is so *humiliating*.

And of course, that's the point.

Humility is the essence of spirituality.

Living within one's means is preferable to stealing. If this fact cannot be seen before guilt has to be atoned, it certainly will be seen afterwards!

There are two ways that guilt is incurred, or, that theft which produces guilt occurs. I mention this because the atoning that must be done varies to an extent by the way in which the guilt was incurred.

One way guilt is incurred is this: a person is in bad company and does something chargeable on account of the company. This happens frequently and is the reason mothers tell their children not to associate with so and so. Bad company is, in fact, the supreme danger a personality faces in life.

The other way guilt is incurred is this: a person has improper impulses in their own heart and employs these to do something chargeable.

All guilt must be atoned. Atonement is making full restitution of whatever it was that one stole from someone or something. Only full, public, in-kind restitution will cancel guilt. An 'I'm sorry' won't do it. One has to return the exact thing that was stolen. In fact, it is best to return better than one took.

Forgiveness, too, is useless -- at least for the one harming. Forgiveness is for the forgiver, not the forgivee. It helps the one forgiving but not the one being forgiven. Only full, public, in-kind restitution by the offender helps the offender.

The time to make atonement for guilt is now, always now, because one does not know the future and nothing, really, is so important as being clean at the moment of death. *Being clean* means having an absolutely quiet conscience.

The purpose of life is an auspicious death.
So, one should be always ready for death
by having a clean conscience.

If guilt is not atoned in this career, one gets another to make it good. For the thing that follows one at death is the record of one's deeds -- all of them. And if there are any in the record that are not pure, one goes back to the reformatory -- this earthly career -- for further remediation.

That's the Law of *Karma*. God does not accept damaged goods. Only the pure in heart, the *truly clean*, can be near Him in Bliss.

Schwaitha Hermitage
March 24, 1993

Faith and Pythmens

PICTURE 125: GOD IS NO WIMP

Each religion emanates from a unique and specific *Faith*. Each *Faith* produces a number of religions that are not identical but which for taxonomic purposes are grouped with a single cognomen.

For example, Christian *Faith* produces several religions, each denominated *Christianity*. Most deserve that cognomen, some do not. The deserving ones are to each other similar but not identical.

There is one Christian *Faith*. There are several Christian *religions*. There are many Christian *churches*.



Really speaking, there are as many *religions* as there are *minds*.
There are as many *churches* as there are *patrons*.

Christian unity is not in the *church* and not in the *religion*.
It is in the *Faith*.

Bonhoeffer meant this as well as other things when he coined the phrase, *Religionless Christianity*. The *manthra* of Teilhard, *Cosmogogenesis is Christogenesis*, indicates, among other things, the same phenomenon viewed from another perspective, namely that of another Christian religion.

Church is body, what we think we are.
Religion is mind, what others think we are.
Faith is spirit, what we really are.

*We are one in spirit,
somewhat one in mind
and many in body.
This is the truth.*

Christian *Faith* is this:

1. The Name of Jesus is Effective unto Salvation.
2. Crucifixion of the Ego Yields Bliss.
3. All Life is One.
4. The Bible is Normative Literature.

Advaita Hermitage
January 21, 1992

There are nine numbers, 1 to 9. *Zero* is a place holder, not a number. Each number is a genius, an operation, a bundle of active character.

The specific character or genius of a number is called (in Greek) its *pythmen*. The *pythmen* of a number is the single digit that is obtained by distilling (adding) all the digits of that number until a single digit is obtained.

For example, to get the *pythmen* of the number 666, we add $6+6+6$ to get 18. Since the *pythmen* of a number is a single digit, we must distill 18 by adding $1+8$ to get 9. Nine is the *pythmen* of the number 666.

Similarly, we get the *pythmen* of the number 66666 by adding 6 five times to get 30 and adding 3 with zero to get 3, which is our goal, the *pythmen* of the number 66666.

Pythmen is a Greek word. It is used by Greek mathematicians, who were mainly geometers. The word is significant. The root is *pyth*, which means *snake*, and ultimately, *Adiseesha*, the Primal Cobra upon Whose Thousand-Hooded Heads the world is carried. *Adiseesha* is the embodiment of *Dharma*. In *Ramayana* He is Rama's Brother, Lakshmana.

The Oracle (a woman) at ancient Delphi was called the Delphic or *Pythian* Oracle. Apollo had slain a snake of that name at Delphi and the Oracle was a spokesperson for Him, Apollo, and for the Snake.

The Primal Serpent is part of the iconography of both Vishnu and Siva. He incarnates whenever the Lord does. He is wrapped around the body of Siva and is a divan on which Vishnu reclines. The Serpent is closely connected with *Avathars* of the Lord and always accompanies them. Thus, His presence at Delphi indicates an intense presence

there of the Divine Force. No doubt the connection goes back to *Dwapara Yuga* (time of Krishna) or even to *Treta Yuga* (time of Rama).

The Godfather of Greek mathematicians is Pythagoras. Note the root *pyth* that connects this personality with palpable Divinity. Pythagoras is said to have learned his Art in Persia and Egypt. Paracelsus, the 16th Century German Alchemist who is in the Spiritual Lineage (*Gothra*) of Pythagoras, followed the Master in this respect.

Mathematician or *geometer* meant to Greeks what *Adept* or *Sage* means to us. What we regard as arid and boring, Greeks regarded as spiritual adventure of delectable savor.

When we find the *pythmen* of a number, we are trying to understand its operational character, its *Dharma*, its proper conduct. We are doing *puja* (worship) to Lord Siva or Lord Krishna or Lord Jesus (same as Siva aspect). The *pythmen* of a number is really *The Pythmen* because it is Adiseesha Himself, the Inseparable Companion and Devotee of the Lord.

Around the Sage Pythagoras there rose a monastic movement that laid the foundations for our modern medicine (Hippocratic Oath), our modern music (harmonic progressions), our modern mathematics and engineering (Pythagorean Theorem) and our modern diet (vegetarianism). Less obvious but equally true is that the ideals of Pythagorean Monasticism are a constituent element of Christian literature and practice.

A motto of Pythagoreans was, **ALL IS NUMBER.**

This encryption has numerous facets. Everything is an activity of nine actual kinds and many (9 Bang, order significant) apparent kinds. Genetics is numbers. Also, the word is Number (singular), not Numbers (plural). What does this mean? What genii do numbers have? Clearly, each genius has multiple facets. I will indicate one or two for each number, intending that these be taken as indications, not as summations.

What do the *Pythmens* mean?

1 is the character of egolessness. It is like a stone that is dropped into water but does not cause ripples. All of its multiples are (*pythmen*) the number it multiplies. It participates without becoming involved, in but not of, not affecting and being unaffected, even though operating in the midst.

2 is the character of symmetry, of balance: Male and Female, Cosmos and Effort, Structure and Power, Positive and Negative, Right side and Left side, *Purusha* and *Prakrithi*, respectively.

3 is the character of the *Trimurthi*. (Holy Trinity):

*Brahma/Siva/Vishnu,
Rajas/Thamas/Sathwa,
Father/Christ/Holy Spirit,
Sath/Chith/Ananda,
Sathyam/Sivam/Sundaram.*

4 is the character of symmetrical degeneration. Its multiples get smaller first among the small numbers and then among the large numbers. So: 4 times 1 is 4. 4 times 2 is 8. 4 times 3 is 3 (12), or, one less than 4 times 1. 4 times 4 is 7 (16), or, one less than 4 times 2. And so forth.

5 is the character of the 5 Elemental Principles, Ether, Air, Fire, Water and Earth. This, incidentally, is the order of emanation of these Principles: Ether from the Inner Principle of Duality, Air from Ether, and so forth.

5 has another property: it produces the Golden Section or Divine Proportion, which is the standard of elegance. This relationship sights the facade of the classical Greek Temple. It also sights the dimensions of the Boeing 747 airliner. It is widely employed at the Cathedral of Notre Dame de Chartres.

The Golden Section or Divine Proportion underlies the famous Fibonacci Series, the number series starting 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144.

This series is grouped thus in 12s. It has many delicious properties. One is that when the *pythmens* of the first twelve numbers of the Series are added to the *pythmens* of the second twelve numbers of the series, the result is 9 in every case. In other words, the first 12 numbers (12 being the number of completion) are reciprocals to 9 of the second 12. This pattern repeats: the third set with the fourth, the fifth with the sixth and so forth. The Fibonacci Series is going to 9, which is the Universal.

6 has the character of conflict between the six virtues and the six vices. Love against hatred. Faith against fear. Humility against pride. Generosity against envy. Cheerfulness against anger. Continenence against lust.

Not virtue but vice generates conflict, such as the Mahabharata War. Arjuna and Krishna had no taste for War. The Kauravas, the embodiments of the vice, forced war upon the Pandavas, just as Ravana forced war on Rama, Sita, Lakshmana, Sugriva and

Hanuman. Who's right and who's wrong is not a question of majority rule. Only vice takes virtue for a problem.

7 has the character of the vital centers, of which there are 7 major and 7 minor, comprising *The Fourteen Worlds*.

8 has the character of progressive degeneration. The *pythmens* of its multiples get successively smaller.

9 has the character of always returning to itself. This is why it is called the Brahma Number, the number of the Supreme Absolute.

The *pythmen* of any number multiplied by 9 or by any number with a *pythmen* of 9 is 9. Nine is the perfect number in the sense that it replicates itself absolutely. It never strays from itself. Therefore, it represents the perfect *sadhaka* (aspirant). It symbolizes the identity of *jiva* and *Atma*.

In planar geometry, the circle is related to 9. Its number is 360 or 9. In solid geometry, the sphere is related to 9. Also the dodecahedron, which is built of 12 pentagons -- significant *pythmens* and patterns, all.

The dodecahedron is the solid/3-dimensional (*Trimurthi*) representation of the First Elemental Principle (what Plato mistakenly calls the Fifth Essence or *Quintessence*), namely Ether or the Pranava, A-U-M (OM).

Muslims gave us much of our memory of these matters. As the saying goes, the streets of Cordova were lighted at a time when London was a swamp.

All is Number is the Pythagorean motto. Really, it is a *manthra*.

The Pythagorean symbol is the Star Pentagram, which adorns many of the world's flags. The near-universal use of the five-pointed star is evidence of the primal (*Ur-Type* or Archetype to Jung students) significance of the *pythmen* 5, and by implication, of *Pythmens* as the fundamental class of operations.

Ashvatha Hermitage
January 1, 1993

Albert Schweitzer

PICTURE 143: WHAT IS THOUGHT EXISTS

Early in this century, before the waltzing stopped in Vienna, a young German Alsatian, until then known principally as a concert organist and accompanist for Bach choral works, published a monograph titled, *Quest for the Historical Jesus*.

His name was Albert Schweitzer, the same man who later studied medicine and served in Africa and was his generation's preeminent Goethe scholar.

The monograph was the *tip of the iceberg* of German Vedic scholarship, which was a full century mature.

German scholars had discovered that their language, as well as the languages of other Europeans, including Slavs, derived from Sanskrit. They discovered that the Torah and the Bible are patched together from divers sources. They discovered that Europe is intimately tied to India for as far backwards as they could see. They discovered that the central figure of Christian literature and devotion, while probably a figure of history, certainly is not clearly indicated by the texts that purport to tell about him.

Schweitzer assembled a number of piquant questions about Jesus and his understanding of himself. He added his own queries: do the *New Testament* texts talk about the same individual all the time, and, did Jesus think he was the Messiah?

The effect of the monograph in the orbit of scholars and clergy was tremendous. For the conclusion was indisputable: while there was a figure of history named Jesus, the Christian *canonical* texts in no certain sense talk about him.

In other words, the *New Testament* cannot be directly relied upon to indicate either Jesus' words or the details of his career. An interest quite other than historical accuracy has drawn together these texts about an individual named Jesus.

Not only so, but the *New Testament* does not clearly indicate that Jesus thought of himself as the Messiah foretold by Hebrew prophets. In spots it does, but in spots it doesn't. Where it does and doesn't, the known history of the literary strands is such as to make certainty about his Messianic consciousness, based upon those strands, impossible.



In other words, Schweitzer said that the structure of Christian dogmatic theology, starting with the central dogma, the status of Jesus as element of the Triune Godhead, is not supported by the Bible.

Now, it has always been claimed that Christian dogmatic theology rests entirely and solely on the Bible. Schweitzer said that the Bible won't support it. Folks argued with him on this point, but everyone knows that Schweitzer was right.

The effect of Schweitzer's demonstration on theologians and clergy is comparable to the effect, at about the same time, of the demonstration to mathematicians and *scientists* by Kurt Gödel that nothing can be proven. It took their breath away and left them feeling helpless if not also hopeless.

Theologians and clergy felt they were standing in thin air without a parachute and that they were about to make a quick trip downwards. And so they were, and so they did.

Both Gödel's and Schweitzer's work received attention from competent authority. That authority, however, decided not to deal with the consequences of their work. It decided to ignore them.

Interestingly, during the same period, Jesuits ignored the work of Teilhard, who went to China. Schweitzer went to Africa. Gödel went to Princeton and became a monastic.

All three -- Schweitzer, Gödel and Teilhard -- had demonstrated that the *mainstream* beliefs in the areas of human endeavor they addressed were not supported by the actual circumstances of those area's origins, and by implication, of life itself. The facts would not produce the stochastic structures then regnant among scholars and academe. Buildings were resting on foundations that do not really exist. The actual foundations would support only buildings looking rather different from those extant.

Schweitzer lost confidence in Christian religion as handed to him. He turned to an aspect of Greek monastic religion called Stoicism. Stoicism is the base of Christian dogmatic theology and of key sections of the Christian Canon. It is a development of Pythagorean monasticism, the ancient Greek and Hellenistic religion which Christianity absorbed and used to define itself without footnoting the fact that it did.

Greek religion, incidentally, is derived from Vedas, as is Semitic religion, although Schweitzer was not well-aware of this.

The monograph he wrote caused Schweitzer some sadness because it raised questions of Christian literary and pietistical ætiology for which he had no answer. It was a sweet sadness that can be seen in the famous pictures from Schweitzer's later years.

Since the time of Schweitzer's publication of *The Quest for the Historical Jesus*, questions about Jesus' history, career and self-understanding have been suppressed by scholars and ecclesiastical hierarchies. The suppression would have been successful

but for an event unforeen by those parties. The questions were reintroduced into *Western* countries from India during the second half of this century. The questions were put to the Child by the Mother. The Child has started coping with them and exploring for answers. Schweitzer would be pleased.

Achimillea Hermitage
ex tempore, *December 26, 1992*
Revised, February 21, 1993

Jeremiah 7 : 22 - 23

PICTURE 128: THE CULT OF THE LION

The sacrificial ordinaries (P and D literary strands)¹ in the Pentateuch are anachronisms relative to their stated source, Horeb. They define two sorts of sacrifices: atonement and thanksgiving, grief and gratitude.

The literary bases for these ordinaries are various and of various date, all post-Moses. Anything that is *cum*-or *ante*-Moses is not visible to us as being definitely *cum*-or *ante*-Moses. For critical exegesis, therefore, we may assume that the sacrificial ordinaries of P and D strands are all post-Moses.

Jeremiah 7:22-23 states that God did not give any sacrificial ordinaries to Moses and the people who came with him from Egypt. That is, God did not give any sacrificial ordinaries to this His people during the period when He is establishing the canonical relationship between Himself and them, during the Exodus.

Jeremiah is living during the reign of Josiah and after, when priests and scribes are collecting and formatting the strands that are becoming the Pentateuch. The sacrificial ordinaries from various periods of the operation of the Temple of Solomon are being blended together into a relatively coherent pattern. And this pattern, this blend of post-Davidic sacrificial ordinary, is being presented as coming from the mouth of God at Horeb and relayed through the pen of Moses.

Jeremiah is himself a priest at the Temple of Solomon. He is aware of what is going on, the literary invention that is being concocted. He is aware that the king supports the effort -- for reasons not entirely savory. He is aware that the people will believe it, as they believe most things their leaders tell them.

¹ During the 18th and 19th Centuries, primarily in Germany, scholars discovered Vedic and Near Eastern religious literature. They discovered, also, that this literature often paralleled Christian religious literature, both compositionally and theologically. This discovery had many profound effects throughout Western civilization. One of them was the identification -- again, mainly by German scholars -- of literary strands in the Pentateuch, the first five books of the Bible. Four main Pentateuchal literary strands were identified: one, called J, which uses YHWH for the Name of God; another, called E, which uses Elohim for the Name of God; another, called D, which comprises the bulk of the book of Deuteronomy; and another, called P, which is the work of priests, probably at Jerusalem.



He sees that the essence of religion, the key to happiness (Micah 6:6ff and elsewhere) is once again going to be swamped by self-serving clerical creativity. He appeals to God and God gives him the language to put the lie to the whole venture: He did not give sacrificial ordinaries to Moses and the people who were with him during the Exodus.

Jeremiah delivers the message and is paid appropriately by his auditors.

Now, what is it that causes the concern in the first place? Two things: one, killing of animals; and two, the idea of surrogate atonement -- substituting an innocent for yourself in the day of penalty for sin. Of these, the second is the worse, although the first is an abomination.

Isaiah, Amos and Micah specifically say that ritual sacrifice is not wanted by God. But this leaves open the possibility that the *Torah* is still right that God ordered it. So from these seers the sense could be "Yes, God ordered the ritual, only ... don't abuse it. Jeremiah 7:22-23, however, is different. It is unique in all the Bible. It says downrightly that God did not order the ritual sacrifices during the Exodus experience. To grasp the significance of this statement, we must understand that from the point of view of the redactors' standard of canonicity, the period of the Exodus experience is the only period in the people's history when the fundamentals of the religion and especially the cultic worship can be prescribed. Everything truly important in the people's piety has to come from God through Moses during the Exodus experience. Ritual sacrifices, which priests and people take as a fundamental of the religion, could be ordered, therefore, only during the Exodus. So the redactors posit and so they compose.

Alive to the need, the redactors are busily loading their traditions of sacrificial ordinaries into the mouth of God and the pen of Moses at Horeb. Equally alive to the implications -- destruction of the prophetic imperative, which is the heart of the religion -- Jeremiah confronts the redactors with a flat denial of sacrificial ordinaries at all during the Exodus. Jeremiah says they were not ordered then and are therefore spurious and, by implication, injurious to the people's welfare.

Jeremiah's point is that the ordinaries are not canonical. And since the ordinaries are not canonical, neither is the dogma of surrogate atonement, which those ordinaries mainly promulgate. Jeremiah has identified the creative heart of spirituality -- "...listen to and obey My Voice" -- as well as its deformity: kill these animals in expiation for your sin.¹

And furthermore, by the principle of extension, if the dogma of surrogate atonement is not allowed in the *Torah*, neither is it in the secondary literature, the *New Testament*, which links and derives its dogma of surrogate atonement directly to and from that of the *Torah*.

¹ Jeremiah foreshadows Luther's doctrine that unity with God is the condition for goodness, that ethics follows religion. He implies that the only thing which expiates sin is union with the Divine Principle.

The dogma of surrogate atonement is promoted by clergy in order to provide themselves with income, either in the form of meat (as the Pentateuchal ordinaries stipulate) or in the form of money (as in church indulgences). The dogma of surrogate atonement is the engine of *institutional* religion, such as that called *churchianity*.

The idea of indulgences arises as an operations option derived from this dogma of surrogate atonement. Indulgences are much more than a quirk of Medieval Romanism. They are the spirit of every denominational *stewardship* drive. The only way to be rid of them is to remove their base, the dogma of surrogate atonement. This is the point of Jeremiah 7:22-23.

Jeremiah 7:22-23 preserves religion by preserving canon in the face of its degradation by self-centered parties. Followed through, these sentences invalidate 75% of *the Christian* canon. They also invalidate the organization of that canon. For the division into *Old* and *New Testaments* is promulgating the dogma of surrogate atonement, which is disallowed.

A canonical structure for organizing the Christian canon is required. I have suggested taking the Christian canon as a series of songs and changing the name from *Bible* to *Cantos*.

As the last Church Reformation was based on Habakkuk 2:4, the present one is based on Jeremiah 7:22-23.

Some will say I am a radical for proposing this. I have to agree that I am. *Radical* means *rooted*. A radical is a conservative, and so I am. I am weeding the garden, cleaning out the weeds and pests that do not belong there. This is a conservative activity, not a revolutionary one.

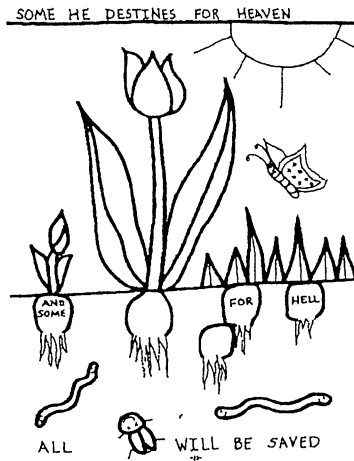
The people who put the sacrificial ordinaries in the mouth of God and the pen of Moses at Horeb and who promulgate the dogma of surrogate atonement are the revolutionaries, the *radicals* in the sense of *despoilers*. They are the spoliators of the Peace of God and the Sanctity of the Church.

I rest with the Primogenitors, Bharadwaja, Moses, Elijah, Jeremiah, Jesus, Paul, Jerome, Francis and Teresa in the Ancient Way, the Old Guard, the Tried and True, the Invariant Imperative.

Ashraithia J. Cernitex
March 16, 1993

Listing of the Trinities

PICTURE 144: TRIPLE PREDESTINATION



| | | |
|-----------------|-----------------------|----------------|
| Christ | Father | Holy Spirit |
| Laity | Clergy | Religious |
| Worship | Education | Service |
| Consummation | Creation | Preservation |
| Dualism | Qualified-Non~Dualism | Non~Dualism |
| Body | Mind | Spirit |
| Self-Confidence | Self-Satisfaction | Self-Sacrifice |
| Siva | Brahma | Vishnu |

| | | |
|--------------------------------|-------------------------------------|--|
| Parvathi | Saraswathi | Lakshmi |
| Shristi | Sthithi | Laya |
| Emergence | Sustenance | Mergence |
| DaSoHam | SoHam | (A)Ham |
| Source | Stream | Ocean |
| Gross | Subtle | Causal |
| Husk | Shell | Kernel (with respect to the coconut) |
| Thought | Word | Deed |
| Earth | Sky | Ego (with respect to the Vamana Avatar) |
| Take one step toward Swami. | Swami takes 10 steps toward you. | No need for any more steps. |

*Advaita Hermitage
February 27, 1992*

On the Siddhas

PICTURE 127: JESUS WALKS ON THE WATER

The *siddhas* are yogic powers or abilities earned in previous births. They are a reward for meritorious conduct. They are conferred rather automatically, without special ceremony, much as *Dharma* is always operating, whether one recognizes or not.

As with any possession, any thing one has by right, the *siddhas* can be used or not, claimed or not. Since they are fruits of past labor, using them is what's called *reaching for the fruits of one's labors*, or in other words, negative un-mindfulness, or, *ego*.

When something is used, it is used up. Using *siddhas* is burning merit. The account is depleted to the extent the resource is drawn. Thus the reality of the feeling of *martyrdom* users of *siddhas* have. The *siddhas* dwindle, flicker and finally go out. Then the user, the individual, develops mental disease. With the merit burned up, the account empty, the individual is in a desperate condition. The mind becomes a loose cannon because there is no longer any merit available to train it. The intellect is cut off. The heart freezes. Popularly, the condition is called *being crazy*.

The error is, living off the fruits of the labor one did during previous births. The correction is renouncing ownership of the *siddhas*.

Any owner may renounce title to property they own outright. Viswamitra gave his *siddhas* back in Rama.

This is the course Sathya Sai Baba is frequently quoting Ramakrishna Paramahansa as recommending. Equating Sathya Sai with the *sadhaka* Ramakrishna sought to advise so is improper. Sai is not a *sadhaka*. He is God. When He does what He does, it is not *siddhas* at work. It is His Nature.



Ashvatha Hermitage
December 30, 1992

Elements of Christian Theology

PICTURE 142: THANDAYA

Postulates are axioms (assumptions) specific to a particular Science. Common Notions are axioms general to all Sciences. Propositions are statements demanding proof. Positions are statements available to exposition. A Lemma is a Position necessary to the exposition of a Position. A Porism is a Position which emerges from the exposition of a Position.

Postulates

- 1. Human Birth is the instrument for visualizing the Divine Base.**
- 2. The unique and potent capacities of this instrument are ratiocination and intuition.**
- 3. Human Birth is the Duty to cognize the Truth.**
- 4. Truth has no second.**
- 5. Anything can be defined, but nothing can be proven. The indefinable is the Seed, the Germinant, of all definitions.**

Common Notions

- 1. Western Civilization is a species of Vedic Culture, of Indian Spirituality.**
- 2. India is the spiritual heart of this planet.**
- 3. Vedic Culture created and sustains Semitic Religion, however denominated -- Judaism, Christianity, Islam.**
- 4. Semitic Religion has always been centered in the deserts, either actual or virtual, and constituted as a phenomenon we may call Semitic Monasticism. Semitic Religion, in common with every religion, is founded on strict renunciation of worldly attachments.**

5. Semitic Monasticism parallels Veda-inspired Greek Monasticism, which produced Greek Religion. Pythagoreans were a late flowering of Greek Monasticism who illustrate, to some extent, the qualities of Semitic Monasticism, also.
6. Abraham was a Persian, meaning, he was a representative of Vedic Culture and specifically of Zoroastrian Religion. Persian Language and Religion are species of Sanskrit and Vedas, respectively.
7. Semitic Religion has always been monotheistic because Vedic Religion, in which it arose, is monotheistic.
8. Judaism is based on the Sages of Zoroastrianism. Christianity is based on the Seers of Buddhism. Islam is based on the Prophets of Christianity.
9. Jesus -- His original name was Isa -- spent His Career more in India than in Palestine.
10. All time-fields are concurrent.

Lemma 1 for Position 1

Truth is Supreme Reality.

Lemma 2 for Position 1

Truth is not asymptotic: It is not measured by a standard external to Itself.

Lemma 3 for Position 1

For the protection of the righteous, for the punishment of evil doers and for reestablishing Truth, Righteousness, Peace and Love, Supreme Reality wraps (envelopes) Itself in qualities, incarnating from age to age.

Lemma 4 for Position 1

So wrapped in qualities, Supreme Reality becomes God. The wrapped is He: God, Cosmos, Structure, the Base, Positive. The wrapping is She: Universe, Effort, Power, the Based, Negative. He superimposes She on Himself in order to enact the Eternal Duet.

Lemma 5 for Position 1

Supreme Reality wraps (conceals) Itself in mixtures of three qualities (*Gunas*):

| | | |
|---------------|--------------|---------------|
| <i>Thamas</i> | <i>Rajas</i> | <i>Sathwa</i> |
| Torpor | Excitement | Equanimity |
| Inertia | Activity | Calm |

Lemma 6 for Position 1

The Form, the Mixture of Qualities, as which Supreme Reality concretizes Itself for the benefit of the world is the Avatar, the Lord: *He Who descends. The Transcendent God in Habiliments come to accept the devotion of and to confer Grace upon all beings.*

Lemma 7 for Position 1

The *Avathar* is ever-present in India: The Lord is always residing in *Bharat (Land with Attachment to God)*.

Lemma 8 for Position 1

The great deeds and ideas we admire are inseparable from those who put them into practice.

Lemma 9 for Position 1

The idea of an *Avathar* is a glorious deception.

Lemma 10 for Position 1

Supreme Reality is without qualities, without nature.

P O S I T I O N 1

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

† Porism 1 for Position 1

The following are correlates of the three qualities (*Gunas*) in which Supreme Reality wraps Itself in order to become God:

| <i>Thamas</i> | <i>Rajas</i> | <i>Sathwa</i> |
|----------------------------|----------------------------|--------------------------|
| I am in the Light. | The Light is in me. | I am the Light. |
| Siva | Brahma | Vishnu |
| Dualism | Qualified Non-dualism | Non-dualism |
| Destruction | Creation | Preservation |
| I am the Messenger of God. | I am the Son of God. | I and my Father are One. |
| Christ | Father | Holy Spirit |
| Waking State | Dream State | Deep Sleep State |
| Elemental Principles | Inner Principle of Duality | Point Limit |
| Self-Confidence | Self-Satisfaction | Self-Sacrifice |
| No know | Know no | No no |
| Body | Mind | Spirit |
| Unconscious | Conscious | Conscience |

| | | |
|-----------------------------|----------------------------------|--|
| Homoiousias | Homooousias | Ousias |
| I am a person. | I am an extension of Divinity. | I am Brahman. |
| <i>Karma Yoga</i> | <i>Bhakthi Yoga</i> | <i>Jnana Yoga</i> |
| Works | Devotion | Wisdom |
| Shristi | Sthithi | Laya |
| Emergence | Sustenance | Mergence |
| DaSoHam | SoHam | (A)Ham |
| Source | Stream | Ocean |
| Gross | Subtle | Causal |
| Husk | Shell | Kernel |
| Thought | Word | (with respect to the coconut) Deed |
| Earth | Sky | Ego (with respect to the Vamana Avatar) |
| Take one step toward Swami. | Swami takes 10 steps toward you. | No need for any more steps. |

† Porism 2 for Position 1

Supreme Reality is stateless, quality-less, category-less, nameless, formless and not able to be described or understood.

P O S I T I O N 2

A thing and its nature is one and the same.

Lemma 1 for Position 3

Strength is calmness of mind.

Lemma 2 for Position 3

Consciousness is Truth. Truth is Bliss. Supreme Reality is Truth-Consciousness-Bliss.

P O S I T I O N 3

Faith is the strength which binds the consciousness to the Guru, to the Teacher.

P O S I T I O N 4

Each individual has direct experience of the *Avathar* as one or more of four personalities: Mother, Father, Visitor, *Guru*.

P O S I T I O N 5

Everything, latent and patent, is a decision of the *Avathar*.

P O S I T I O N 6

Ego is the Divine Consort, the Inseparable Other, the Universe, mistaken for independent by the intellect, which asserts, I am this body.

P O S I T I O N 7

Evil is an absence of Good. Good is an absence of Wisdom. Wisdom is an absence of God.

P O S I T I O N 8

There are two types of knowledge, both illusion. One, called *Vidyamaya*, clarifies the intellect, thereby contributing to the revelation of Truth. The other, called *Avidyamaya*, tarnishes the intellect, thereby preventing the revelation of Truth.

P O S I T I O N 9

The faculties and circumstances of this birth are impressions collected from deeds deliberately done in the previous birth.

P O S I T I O N 10

Grace is a decision of the *Avathar* to remove one or more obstacles in the path of one or more aspirants.

† Porism 1 for Position 10.

When an obstacle is removed from the path of one aspirant, all beings benefit.

P O S I T I O N 11

Salvation is Grace, earned and showered.

P O S I T I O N 12

Unity, in the nature of things, has to be indicated by means of diversity. Unity cannot be gainsaid and diversity cannot be unified, on the one hand, or ignored, on the other. Diversity has to be harmonized by the practice of forbearance. This makes Unity appear, quite automatically.

P O S I T I O N 13

There is no salvation outside the orthodox tradition.

P O S I T I O N 1 4

The world is the realm of flux, the domain of the ever-changing, the ever-relative.

Lemma 1 for Position 15

Truth is the coincidence of thought, word and deed -- mind, tongue and hand.

Lemma 2 for Position 15

Righteousness is the strength which keeps the consciousness bound to Truth, which integrates thought, word and deed.

Lemma 3 for Position 15

Peace is cessation of the mind's raving, its leaping about as a mad monkey, its agitations.

Lemma 4 for Position 15

Love is concentration on correcting our own faults and blindness to whether others have faults or not.

P O S I T I O N 1 5

The world is carried upon four Pillars: Truth, Righteousness, Peace and Love.

Lemma 1 for Position 16

Discrimination is imbibing the permanent while leaving the transitory, relishing the eternal while shunning the ephemeral.

Lemma 2 for Position 16

Detachment is the mind immersed in the thought of God.

P O S I T I O N 1 6

The Christian religion flourishes where its representatives are models of discrimination and detachment.

P O S I T I O N 1 7

1 1 2 4
1 2 4 6
1 2 3 6 9 0 7 8 6
1 2 3 5 8 5 5 1 7
1 1 2 3 5 8 4 3 7 1 8 9 7 5 3
3 1 4 5 9 9 8 8 6
4 3 7 0 7 4 1 5 6
7 4 1 5
6 1 7 8
1 1 2 3 5 8 4 3 7 1 8 9 8 8 7 6 4 1 5 6 2 8 1 9
1 1 2 3 5 8 4 3 7 1 8 9
8 8 7 6 4 1 5 6 2 8 1 9
9 9 9 9 9 9 9 9 9 9 9 9

P O S I T I O N 1 8

Mathematics is the semantics, not the syntax, of phenomena.

P O S I T I O N 1 9

The Lord does not order and does not approve that the body, mind or spirit of any being be injured for the worship of Him.

P O S I T I O N 2 0

Spiritual Practice (Piety) is the discipline of limiting desire and cultivating resignation.

† Porism 1 for Position 20

The end of Spiritual Practice is a clarified intellect, subtle and straight.

† Porism 2 for Position 20

The success of a life of Piety is measured by the depth of penance at the moment of death.

P O S I T I O N 2 1

Christian Religion is the Piety, crucifixion of the ego.

† Porism 1 for Position 21

All Teachers, teachings, symbols, rituals and customs associated with Christian Religion subserve this activity.

P O S I T I O N 2 2

The power-charge, the live battery of culture is the hermitage, the monastery.

P O S I T I O N 2 3

Sages reside in hermitages and found religions.

P O S I T I O N 2 4

Sages have, to varying degrees, the qualities of foreknowledge, self-knowledge and potency of will.

P O S I T I O N 2 5

If at all, Sages reveal their plans and knowledge after events they intend to develop occur. Often, Sages leave the stage without revealing their activities or the meaning of them -- or even their presence.

† Porism 1 for Position 25

Sages communicate in deeds, and these are apparent to few.

† Porism 2 for Position 25

Sages do not preach. Their life is their message.

Lemma 1 for Position 26

A Family Preceptor (*Guru*) is God for the family.

P O S I T I O N 2 6

Sages founded Semitic Religion from their hermitages, using heads of families (Patriarchs) to propagate it.

† Porism 1 for Position 26

The Patriarchs were tribal chiefs. The Sages were Family Preceptors.

† Porism 2 for Position 26

The names of some Gurus are in the text as Names of God: *Elohim, El Elyon, El Shaddai, Yahweh, Fear of Isaac*, etc.

P O S I T I O N 27

Sages of the Patriarchal and later periods had awareness of an incarnation of a Great One preparing among the families they were fostering.

P O S I T I O N 28

The incarnation of a Great One (Messiah) foreseen by Sages was Isa, later called Jesus and Christ.

P O S I T I O N 29

Isa became aware that He was the *Messiah* during His 26th year, while He was in Tibet.

P O S I T I O N 30

At first Isa declared, 'I am the Messenger of God.' Later, He declared, 'I am the Son of God.' Finally, He declared, 'I and My Father are One.'

† Porism 1 for Position 30

These declarations illustrate the dualistic (*Thamasic*), the qualified non-dualistic (*Rajasic*) and the non-dualistic (*Sathwic*) experiences, respectively.

P O S I T I O N 3 1

Isa had powers associated with Divinity.

P O S I T I O N 3 2

When He declared that wine in a certain cup is His Blood, He means that everything having blood is He.

P O S I T I O N 3 3

The jealousy of religious and monastic officials produced the death of Isa by crucifixion.

P O S I T I O N 3 4

After His resurrection from death, Isa returned to India and traveled as far as Malaysia.

† Porism 1 for Position 34

He threw off the mortal frame at Srinagar, Kashmir.

P O S I T I O N 3 5

When He was emerging in Supreme Reality, Isa said to St. John and other followers, 'He Who sent Me will come again,' and He pointed to a lamb. A lamb says, 'Ba-Ba.' Isa continued, 'He will have a crown of hair and wear a blood-red robe.'

P O S I T I O N 3 6

The *Parousia* is of the *Pleroma*, the *Avathar*, Who has taken Human Birth with the Name and Form of Sathya Sai Baba.

† Porism 1 for Position 36

Isa repeated is Sai.

Avathar Hermitage
June 9, 1988
Revised, March 16, 1992

Perfervidum Ingenium Scotorum

