

that He is you and you are Him and God is One. To believe in Jesus is just to believe in your Self. To doubt Jesus is to deprecate your Self. Jesus has, through the example of Love, reintroduced the principle of solidarity in human affairs. You are your brother's keeper because your brother is you. This is the Truth that Love reveals. Every spiritual guide and every religious renaissance is declaring just this fact. The Islamic statement that Jesus is a great aspirant and spiritual reformer, one among many, is absolutely true in every sense. This view of Him is also complete and self-sufficient. It needs no adding to.

PRIERE A LA MODE DE
LA GRAND ORGUE DE STE. SULPICE

The next part of this adventure I feel circumspect about relating because I do not and can not understand it. No one of us does or can. What this means is that we are now faced with the necessity of approaching those trans-historical realms of Truth that no person in their right mind is going to treat discursively unless they first enter most prominently and potently the ultimate disclaimer, which is that these matters can be alluded to and indicated delicately, as with the Sword of Saladin, but they can in no way be defined. In other words, I feel somewhat in the hypothetical position of St. Thomas had he, after receiving the Vision of Christ which made him feel the Summa Theologica as so much straw, been asked to contemplate

rewriting the thing in light of the Vision. It is a painful and agonizing experience, rather like being asked to chisel the Pieta from the primordial dust into which Time will reduce it. The thing cannot be done.

Now, if the reader has gained anything from these mutterings, it is probably a feeling that I am cautious about the task that now lies before me. And that impression I will own as accurate. For, what lies before me -- us -- now is not less than showing that Jesus of Nazareth, Whom we have located historically to a Moslem's satisfaction, is also located eternally to a Christian's satisfaction.

We have shown that this fellow is an aspirant like you and me, but we have now to show that He is also God Incarnate like -- and here is the hard part -- you and me. These last four words, "like you and me," contain the nub of our difficulty, the cause of my concern. Some of you may have guessed already that it was coming. If so, you were right. Others may have known it all along and wondered how, when he had to, the old fool was going to broach that indescribable topic. Well, the old fool is going to breach the topic in the only way he knows how, which is to say, head-on. He cannot claim to be insouciant about this procedure, but, then again, he feels he has no other go.

St. Ignatius of Loyola is said to have remarked that, while St. Augustine's doctrine of double-predestination is, of course, entirely true, one should make every effort not to speak openly, and especially at length, about the matter. I am very sensitive to the point St. Ignatius was making and, of course, agree with his whole statement. I have also wondered how the

incomparable St. Augustine might have replied to St. Ignatius' remonstrance. For, it is a similar situation I face here, and I am getting a similar sort of remonstrance from within. Like St. Clare, I am inclined at this point simply to hold aloft the Monstrance and let that speak for itself to those who can hear.

The reason one feels inclined to keep mum about such matters is that many people misunderstand them so easily because they have never been inside them. They have not had the experience which indicates their reality. These people, perhaps the majority of the reading, thinking, speaking public, think they understand what is being said and very often do not like it -- because they really do not understand it -- and then they exert themselves to all manner of noisesome rejoinders that serve no higher purpose than to thicken their own confusion and drive them farther from the Truth. St. Francis remarked that a man of much spiritual experience will mention very little of it. His biographers have been chagrined by his own adherence to this rule. St. Ignatius, I am sure, had the welfare of novices in mind when he warned against discussing before them matters they are unprepared to receive peacefully. St. Teresa of Avila objected strenuously to having to write about her experience in ecstasy because, she knew, the other nuns would get jealous. She was right in foreseeing that they would and wanted to spare them needless bother. It is no blot on the novice that he is unprepared to hear certain celestial chori, but neither does one wish to entertain him with harmonies he is prepared to accept only as discord.

Accordingly, I will here ~~readapt~~ adapt the policy of the Great Teresa and touch on

these matters lightly and liltily and hope that no one gets the idea that I am speaking definitionally. At this point in our pilgrimage, that cannot be done. Theology has, eventually, to break into Hymnody. So I shall employ the Hymnody and let those who can experience the Theology. For, to dilate much on the Theology will not be regarded as wise or even very kind, such is the nature of our present topic. And I take some comfort for my task from the knowledge that when St. Paul faced this same topic and pondered its insurmountable grammatical difficulties, he, too, simply left off Theology and broke into Hymnody (Ephesians) as the only appropriate vehicle for his message. That is my course also. It was, equally, the course of St. Thomas of Aquin. It is the course of the Vedas.

The fire-brands of the Fourth Century were trying to phrase the Theology in grammar, and that fact, no doubt, accounts for the violence that surrounded and, in a sense, infused and diffused their deliberations

at Nicaea. My one major effort at musical composition was to set the Nicene Creed to chant, to give the Creed as Hymnody, to give Truth back to the realm of the Mellifluous.

For me, the simplest and most direct way to express what has to be said here is to say that the Nicene Creed describes the nature, origin and destiny of every man, woman and child, whether they know it or not. This statement immediately levels some 1800 years of theological discussion in the Christian tradition and permits us to deal freshly with cases. For many, that statement will be an unacceptable impertinence, but I shall answer that objection by pointing out that what is being impertinated is a straw house, our own long-cherished and erroneous concepts regarding Jesus of Nazareth, and not the facts. For, it is of the very essence of our topic that the Subject of it is one person and not two, and I will

not permit some foggy dematerializing to come between our discussion of Him as man and Him as God.

We are not going to say that Mohammedans can have their vision of Him in one room and Christians in another. Part of the feeling at Nicaea was just this insistence that we are dealing with one person, not two, or even one and a half. It is a proper insistence. In fact, the whole topic is improper otherwise. We are going to say that Mohammedans are going to have their vision and Christians theirs and that both are going to be in the same room and include precisely the "other" vision as their own, also. That is a tall order, but it can be done. It must be done. And the only way to do it is to sing it through. So here goes.

The Nameless, Formless, Changeless Absolute had an urge. This urge was the primordial Ego manifesting Itself. Thus came about God. Really, God is the Nameless, Formless, Changeless Absolute. But, on account of Ego that resides within the Absolute -- the Absolute may be called Atma -- qualities came about as superimpositions on the Absolute or Atma. The Atma with qualities superimposed on It we call God. These qualities are, strictly speaking, Maya or delusion, the primordial ignorance. Actually, the Reality is the Atma. Nothing is real apart from the Atma or Absolute. All discussion of thises and thats is a chasing after Maya or illusion, which, for chasability, is somewhat akin to a greased pig.

God said, "I am One. I Will to be Many." I is Ego. Will is urge. One is the Absolute, Atma. Am and be is God. Many is Creation. God is the Atma, but in common usage He is Atma swathed in qualities or illusion.

He is the Male Principle. Creation, which is Him enshrined in qualities or illusion, is the Female Principle. He is, therefore, both and neither. Really, God is the Nameless, Formless Absolute. But we speak of Him as with attributes of Name and Form. These Names and Forms are permutations and combinations of the three primordial qualities or illusion: thamas, rajas and sathwa, or the quality of sloth or inertia, the quality of activity or excitement and the quality of equanimity or calm.

The Three Aspects of Godhead are these qualities reflected in the heart of man, that is, in the Creation. Brahma, or, in the Christian tradition, the Father, is the reflection of the quality of activity or excitement: rajas, from which derives the word, raga, melody, music. Shiva, or, in the Christian tradition, the Son, is the reflection of the quality of sloth or inertia: thamas. Vishnu, or, in the Christian tradition, the Holy Spirit, is the reflection of the quality of calm or equanimity: sathwa.

When these qualities or "Persons" of the Godhead are reflecting steadily and in balance in the pure, still waters of the heart, a man is said to be Realized, to have attained Salvation or Liberation from delusion. He has Wisdom. Better yet, he is Wisdom. Such a one, at the end of His life, was Jesus of Nazareth and God. This is the meaning of His statement, "I and my Father are One." He is no longer deluded by the triple thread of seer, seen and sight. He has cognized the One which inheres in, and, strictly speaking, is, this vast phantasmagoria of names and forms we call the world.

Now, it is on the basis of this experience, and the Love -- which is God --

which lead Him to it, that Jesus is called One Person of the Trinity. It is alright to say that the term "Son of God" means "identical with the Godhead" -- although it precisely does not mean that -- and go working up a Trinitarian theological rhetoric on that basis. But no one is going to salute the result. What will convince people that Divinity is in the neighborhood is their own, personal experience of its Presence, and that Presence, 2000 years ago in Palestine, was Jesus of Nazareth, an aspirant who had, through the practice of Love, transformed -- we might say, transsubstantiated -- His human nature to perfectly reflect the Divine nature, which He is and was and will be all along and forever. He was remarked as Divine because that is what people saw reflecting in Him, as indeed it was. People saw the same Presence in Ramakrishna Paramahansa, Guru Nanak, Elijah, Ramana Maharshi, St. Francis, Zoroaster and many, many more. People can see Divinity reflecting in these Great Ones because It is also reflecting -- the same Divinity -- in their own hearts. In the Soul of a Great One, one sees a mirror-image of one's own soul. God has no second.

To see God in Christ is to see God in your Self.
 To see the devil in Christ is to see the devil in your Self. To speak false of Christ is to impeach your Self -- which, strictly speaking, cannot be done.

And the point of the whole Christian tradition is that Divinity should be seen reflecting in each and every one of us because our nature is, actually, That, the same He. We, too, are reflections or images of the self-same God. Our real nature, our Reality, is just the Eternal, Nameless, Formless, Changeless, Attributeless Absolute -- Atma. God is One. He has no second.

All the names, all the forms, all the attributes, all the qualities are just pure Maya or illusion, cuddling the Absolute as God's little toys. Maya or illusion is God's. It belongs to Him. He deludes us with it. And

if you want to know why, ask Him. But if you want to be free of it, Love Him and He will guide you through it all to Himself. Jesus did just this and so He is empowered to guide, also. But the Goal is to know yourself as the Absolute. Indeed, you will never know Who Jesus is until you first know Who you are. You have to know yourself before you can know another. In fact, if you know yourself, you will, ipso facto, know every "other." There will be no "other." You will have to get as religionless, even as God-less, in the sense of attributeless, as Jesus was and is. You have to know yourself as having no attributes, no qualities but being Being: Truth-Consciousness-Bliss, Father-Son-Holy Spirit, *without a second.*

The Nicene Creed is a statement regarding the nature, origin and destiny of every man, woman, child, rock, plant and animal. God is all this and more -- to Whom be Glory forever and ever. Amen.

A CONCLUDING POSTSCRIPT

There is one further matter I need to mention and that is that Jesus did not say He would come again. He said: "He Who sent me will come again," and, "He Who made me will come again."

This statement by Jesus has gotten twisted and turned and heaped up into a huge mess by many writers. No end of confusion has been caused by the