

NOTES TO MYSELF:

THE HISTORY OF THE WORLD

Part Two

SYSTEMATIC THEOLOGY:

A CHILD'S SONG

Front Cover: ^{window} ~~Logo of Seattle Society~~
~~of Orthodox Theologians (color)~~
Back Cover: ~~Logo of clear~~
~~papa's Seattle Society~~
~~of Orthodox Theologians~~

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Introduction

This volume is effectively complete on March 23, 1985. I would like to pause here to reflect a little on the significance of the occurrence as I am able to see it.

First, this date coincides with the date I had to part ways with Bob Theobald and head out into the blue. Actually, it is exactly 14 years and a few days since that event. The underlying reason for the parting was Bob's desire to rest on his laurels and my desire to move forward. Neither of us were happy with the event but neither of us could see an alternative, either. That is because there was none. Such was the attachment of affection between us.

Anyhow, the 14-year period is significant in that it was the period of Rama's Exile. It is another of my exiles, also,-- now completed.

Second, Paper Number 23, as noted at its conclusion, is a restatement of a paper written two months after the parting with Theobald, in April 1971. Paper Number 23 makes the same basic point but with supporting data and without extraneous considerations.

I said years ago (1973) that one should end up where one started out. So it gives me happiness to have done that.

The paper of April 1971 is where I started out when I struck out on my own. The basic intuition of that paper, plus facts and minus distractions, is Paper Number 23 of the present volume. In this same context it is worth mentioning that about a week ago I remarked to Mary that a person had to find at the end of their life that their earliest notion and impulse were correct in every particular or their life would be accounted a waste.

Paper Number 23 was written de novo, by all appearances. It was only after its completion that I recalled its parallel with or confirmation of the

paper of April 1971. This confirmed the remark to Mary -- happily.

I guess I have only had one idea. Bonhoeffer started it: "religionless Christianity." Now, I would call it "Christianity-less religion," but the designation can be either way. "Christianity-less religion" is, perhaps, more indicative of the lineaments of what is visualized.

The Proverb states that a people who have lost their vision must perish. It could as well say that such people will cause to perish those who have vision. But, not before the vision is announced -- to flourish!

I have always been responding to forces and happenings that occur well below or well above the view of common humanity. I am no creator. I only react. What is said is not what I wish for but what I have seen ex post facto. My earliest training and interest was in science. Facts only interest me. Speculation I abhor with a passion. To this fact, however, was hitched a very comprehensive inner vision that saw things and heard things others did not see or hear. When those things were declared, I was pronounced a visionary in the sense of one who is demented, or at least "impractical."

Neither evaluation is justified. Both evaluations indicate ignorance in the evaluator. It is unavoidable. The fact is, I have always been responding to facts, even accounting for bias in my own epistemological equipment, and that others do not see it this way just says that they do not see what I see. There is no pejorative connotation in the fact that they do not. On the other hand, that they do not does not mean that I do not or that I am demented or impractical. As Jeremiah said, "Time will tell -- watch events!" I regard myself as very practical, ironically! So did Jeremiah.

The very worst thing one can do is deny the experience one has because others tell one to. This is responding to social pressure and, while momentarily attractive, amounts to the unforgivable sin of blaspheming the Holy Spirit.

Experience must be examined, very carefully. Some experience leads one

forwards and upwards. Some experience leads one backwards and downwards. Every experience has to be examined and a determination made as to which it is. We cannot, like the voluptuary, merely accept all experience as of a like aspect -- salutary -- and revel in the sum of it. Discrimination is necessary. When the rope looks like a snake, we had better reason matters through so that we actually see the rope and not the illusion, a snake. Many principalities and powers (petty shakthis or devas) delude the vision. Some masquerade as the Almighty. It is just His Sport, but we have to be vigilant in the arena and observe with the utmost care to discriminate between phantoms and Truth.

Effort is required. Brahman sathya. Jagath mithya. God is Truth. The world is a mixture of Truth and falsehood. The tool we were given for discriminating between Truth and falsehood is called, Intellect.

Today people say Intellect or Reason is useless, that all we need is either emotion or intuition. This is an extremely stupid attitude. It indicates a voluptuary. On the other hand, Intellect is not the end, as our silly scientists and arrogant academicians declare. It is a means, a tool, an instrument for gaining the end, which is Equanimity.

Third, this volume indicates to me the continuity of tradition I embody as a member of the Union Theological Seminary, New York City. Fundamentally, the tradition of Union is Catholicity in the sense of Universality or Pan-Opticity. I have poked and prodded at my Union colleagues for their disinclination to live up to our tradition. Their desire has been Theobald's: to rest on their laurels and garner respect from worldly people. I have been telling them to get moving. In this context I have done no more than insist that all of us strike out in obedience to our own best impulse and dearest grandeur. For these efforts I have been greeted by my colleagues as a crank and received by them with the left foot of fellowship.

The fact is, I embody the tradition of Bonhoeffer, Tillich, Shinn, Lehman, Terrien, Butterick, Roberts, Handy, Lyman, Landes, Niebuhr and Heschel in a manner more perfectly approximating the name of our school -- Union -- than anyone else, apparently, has so far been inclined to admit. The absence

of appreciation indicates a predominating worldly impulse in my Union colleagues. Like Theobald, they have, so far, not wanted to set out on high adventure. The easy chair is preferred. But our tradition is quite otherwise -- as Bonhoeffer demonstrated with the support of none but Lehman.

It is in view of this fact and of the worldliness of the Church in general that I have reported the Church a hollow egg and the right arm of the clergy broken off. Drastic measures have been required. In this, also, I have not acted but only reacted. We make our own destiny. The Christian Church, of all denominations (including the Jewish one), has taken its place beside the Temple of Solomon as an extinct institution. The implacability of the leaders, the clergy, forced this determination in the case.

Late in 1970 I spoke on the phone with Roger Shinn, then faculty dean at Union. I asked him if the seminary would support me at least morally if not also with academic credit and money in a proposal to examine and discern the lineaments of religion into the future. Roger said: "David, whatever you want to do, I support it and I support you. I will talk with the faculty to obtain their view." A while later, Roger reported that the faculty would not support the proposed research. *(This was prefigured by their non-support of Bonhoeffer - 4/15/85)*

That settled matters. The paper of April 1971 represents my initial and primary vision of the situation in the light of the faculty's decision. The situation has not changed since then. Nor has my vision of it. However, my efforts to make out the lineaments of the situation, of religion into the future, have borne fruit in the sense that the vision has become more detailed, more clarified and more firmly anchored. I went ahead with the proposed research, despite the Union faculty.

→ *(regular paragraph)*

In effect, I have become the Union faculty and, indeed, the whole school. My colleagues cannot rankle at the fact since they were given the chance to come forward at the start of operations. In declining the chance, they set themselves back. In fact, they made it necessary that their right arm should be severed from their body, for the salvation of their soul.

The tradition of the Union Theological Seminary is alive and well, though embodied in an "unlikely" manner and place. Such is the hilarity of the Divine Drama. "A stump shall remain." "I, only, am left." But, there is a stump! By sheer Divine Grace, the tradition abides. Catholicity has carried the day!

It is always the unlikely, the subtle, which accounts for the subsequent "reality," the gross, as a tiny seed accounts for the great tree. We have to ask ourselves in this case which is primary, the seed or the tree? The answer is, the seed, for from it springs the tree, the whole purpose of which is to produce a seed. The seed is the most important entity, or as Jesus said, the leaven.

At the same time that I have worked to finish the research project proposed to Roger Shinn and the faculty at Union, I have engaged in a very lively give and take with the proponents of numerous religious sects, societies and divertiments. This has been part of the overall project, to examine the whole field. This aspect has been brisk and bracing, comprising an examination of every impulse toward spirituality which I could find and testing it for viability and strength.

This aspect of the research is worth dwelling on for a moment since it is underlain by a curious phenomenon of my earthly career that preexisted this particular research and, in a very real way, made it possible.

The phenomenon referred to is that I have always had entre to any circles of society that I wished to enter. More to the point, it has been my destiny, since earliest years, to be present at the inner social and cultural circle, the elite corps, of whatever situation I happen to be in and wherever located. I have spent this life popping in and out of the best and the finest circles as the world calculates these things. The pattern is so consistent that I take it for granted, giving it no thought, in fact, since it is no more than destiny. My life has been spent with the avant garde and, equally, with the Old Guard.

But, let me give a few examples. I grew up in Claremont, California, which,

in the 1950's, was the elite center of Southern California in a cultural way. I lunched and dined with presidents, deans and professors -- parents of my playmates. I could play the organ at Pomona College when in high school. I heard every major musician of the era six blocks from my front door. I fenced sabre on the Pomona College team when a Junior in high school. My Master was Dr. ^{Francis}Zold, twice Olympic sabre champion and several times coach of Olympic champion Hungarian sabre teams. Our closest friend in Claremont, however, was Mrs. George Carlos de Sabichi, widow of Dr. Sabichi, scion of an ancient family from the days of the Spanish land grant and founder of the Los Angeles County Hospital. In other words, I grew up at the heart of the oldest European California, just as did George Patton a few miles west in San Marino. His mother was a high-bred Spaniard and grand-
his father an officer with Stonewall Jackson.

I got into Union on the intervention of a Claremonter and retired Union professor, Dr. Mary Ely Lyman. Neither my grades nor my objective social standing were good enough. Dr. Lyman convinced Roger Shinn, then in charge of admissions, to let me in. That did it. My mother had urged this course upon me.

At Union I had instant entre with Niebuhr and Heschel. Later, I had the same with Theobald. Each of these people represented the finest aspect of their field at the time I was with them. Later still, I visited New York from Arizona and was posted to the New York Social Register. Earlier I walked off the street and was handed the organ to play at Grace Cathedral, San Francisco.

A Board Chairman the Wall Street Journal called the best organizational development man in the United States told me a discussion I led on futures for a group of Chairmen was the finest piece of such work he had ever seen. Two minutes after I arrived at my destination in India I was greeted cordially by a man later represented to me as "the Rockefeller of India." Thousands stood around. One month into Seattle, I was waited on hand and foot by a woman representing the inner social core of old Washington State. Earlier, when I founded what is now called Feathered Pipe Ranch, in Helena, Montana, a similar scene unfolded,

John Cage, Barbara Hubbard and Jean Houston, the essential cores of their respective fields, were met by apparent happenstance during the peak of the generative phase of their careers. Bucky Fuller, in elfin grandeur, was met while turning around to deplane in Bangalore. O'Gallagher and Rheem fairly tugged me into the San Francisco art avant garde. Korot and Schamberg did the same in New York. Gordon George, S.J., Meloise Meehan, O.S.B. and Lama Anagarika Govinda were the best in their fields.

The list goes on and on. It is not the quantity of one's acquaintances that matter. The world is full of stringers. In fact, almost all the "names" are really just fancy stringers cashing in on the work of others. Some few produce. Some lot garner worldly success dealing in what is produced. But very few produce. What I am saying is that, in the worldly sense, I have spent my whole life very close to the producers, not to the dealers. There is a big difference, particularly with regard to "Name and Fame." It is not the quantity of one's acquaintances that matters. It is the quality. The few producers make society tick. The stringers merely take. I have always had entre to the producers.

The point of this recital is not to impress or boast but to point out that while not being part of any, I have always enjoyed entre into every essential tradition or zeitgeist which makes society tick in a worldly manner. I do not sit or pine on peripheries. I move straight into the center whenever, wherever and as ever I wish. It is no more to me than what I expect to do. It is natural, comfortable and easy. I have never had any sense of having to social climb or gain respectability or keep respectability. I come and go in any social station as I wish and no one has ever questioned my right to do so. It is my destiny, my freedom, my lot in life.

Now this freedom of movement gave me great flexibility and room for manoeuver during the years of research into the religious future. I quite literally plumbed and examined the whole society from top to bottom -- and I examined the bottom just as thoroughly as I examined the top. (Top and bottom is as worldly people see. I see people with pretense and people without pretense.) I found that no one, anywhere, had the faintest idea of what to do and how.

For most people, society is a bewildering complex or confusion of unknowable forces and personalities, impossible to comprehend and impossible to control. I have never seen it so. Society operates on the impulses and desires of a mere handful of individuals who, if destiny wills, one comes to know. These individuals are all either saints or sages, having no worldly attachments though sometimes carrying worldly responsibilities for a period of time. So the question of research into the religious future is just a matter of finding these individuals whose impulses and desires impel society. Destiny alone -- and good luck -- and merit -- can reveal them one.

Ordinarily, in the past years, the answer to the research would reveal a Francis, a Nanak, a Jesus, a Mohammed, etc. But the present context is different. In the present context, the research reveals that there is the Avatar of the Lord walking the earth and preparing a complete re-spiritualization of the entire humanity.

There was, before this discovery, a feeling that matters had gotten so far out of hand that some unimaginable Power would be required to straighten them out, in Person. This proved to be a correct premonition. The Sempiternal Power, Itself, has taken Human Form to save the humanity by transforming it into divinity.

Once that fact is seen, no further research is necessary. All one has to do is point to the Avatar and say, "That is He, for Whom you are looking," and, "Lord, here I am." He will answer as best can be since He, alone, knows the past, the present and the future.

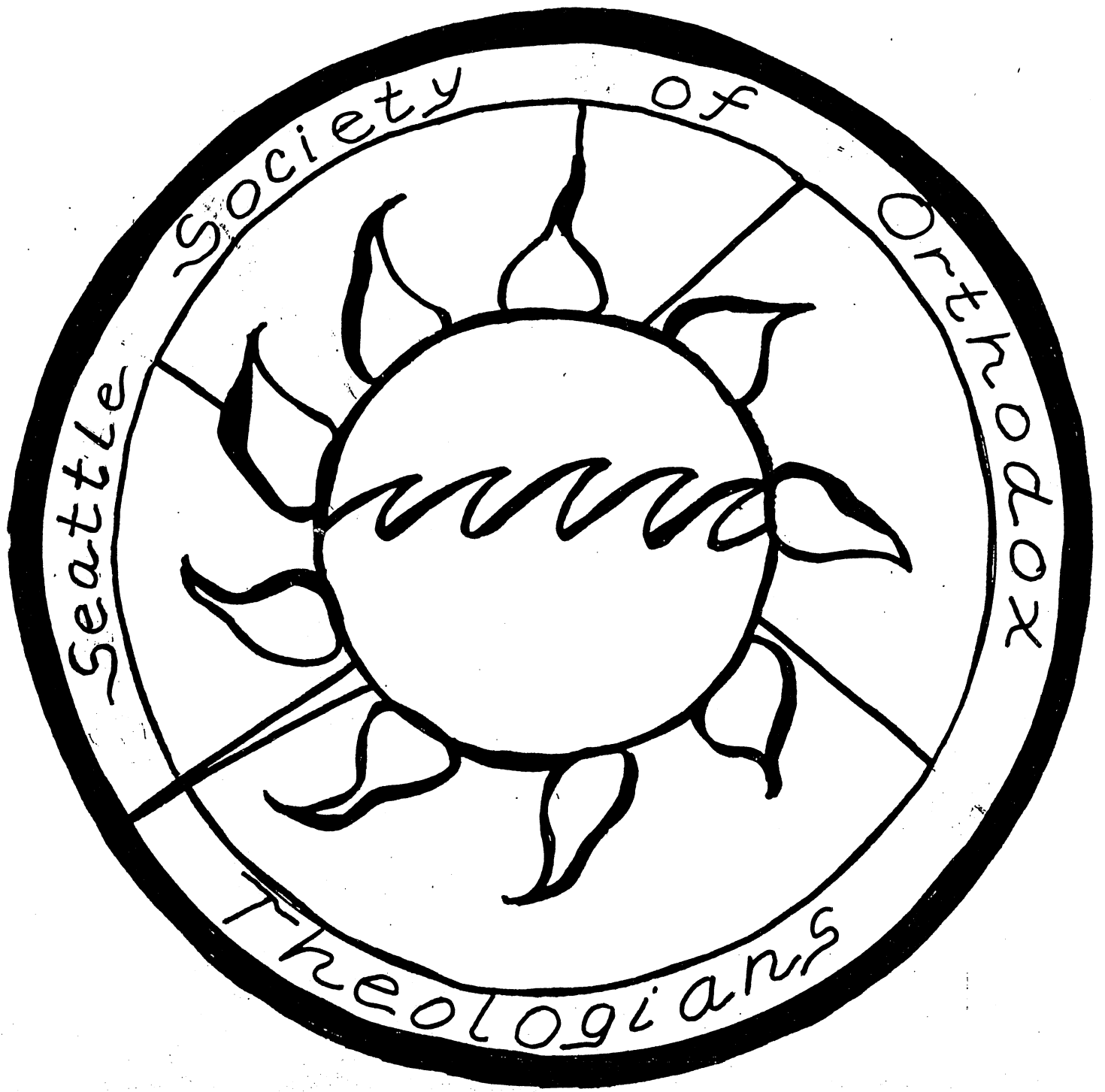
In the truest sense, then, the project I proposed to Roger Shinn and the Union faculty has been carried through to a successful conclusion. The essence of the report on the lineaments of religion into the future is Paper Number 23 of the present volume. This paper was prefigured in the one of April 1971. *One should start out where one wants to end up.*

----- I have
announced what I have seen as God has given me light to see and tongue to
announce.

Bhajan

Doubts should be addressed to Sri Sathya Sai Baba, Prasanthi Nilayam P.O., Anantapur District, A.P., South India 515134.

David R. Graham
Adwaita Hermitage
March 23, 1985



Draft Statement of Founding
Seattle Society of Orthodox Theologians
August 1984

Draft Statement of Intent

We, the undersigned, feel a deep obligation to live and to act according to the principles of truth, righteousness, peace and love which are the very essence of the religious traditions we represent. We feel that, from the perspective of the Eternal Providence, this obligation inheres in our very being and so does not constitute a matter about which we have a choice, yeah or nay. We are called into this world as Theologians by that very Providence. It is, therefore, our firm and single intent to conform our lives, our families, our property and our whole being to the discharge of that sacred obligation.

We hold as unassailable fact that the entire universe rests on these four principles: Truth, Righteousness, Peace and Love. We entertain no doubt that apart from these principles, Life itself must cease.

Furthermore, since these principles are universal both in validity and extent, we hold that they represent the essence of all the religions of man. They are the common meeting ground, the shared heritage of the human community, of all branches, however denominated.

The Seattle Society of Orthodox Theologians is established by us for our own benefit. We wish to use this sacred company of Theologians for developing and fostering our own life and thought as Theologians. One strand of cotton is easily snapped. But, a thousand strands, bound together in unison, can tie down a rogue elephant. It is to our benefit to band together in good company. Moreover, to do so will of necessity raise up the Theologian's profession (in the sense of avowing what is true and right) from the neglect and disrepair into which it has fallen to its true status as "Queen of the Sciences."

We acknowledge that the disrespect which today attends Theologians is of our own making. We have said one thing and done another. We have failed to teach our profession to our children. We have not held faithfully to the truth that the loyal discharge of our obligation will, of itself, produce sufficient resources to support our worldly existence. We have spoken loud and often but failed to clear out the weeds of anger, hatred, envy, lust, fear and pride that flourish in our own hearts. We have been hypocrites, finding fault in others while relishing our own conceits. So, the disrespect we receive is simply deserved.

Regardless, we carry the sacred obligation of living and acting as Theologians. We hereby declare our intent to do that, with full and happy hearts, trusting implicitly that Divine Providence will, both now and at the end, smile upon and approve our efforts.

Draft Statement of Membership

The Society is a voluntary organization that shall have no dues or financial affairs.

Membership is open to men and women over the age of 21 years who are:

- 1- practicing one of the orthodox religions of man (such as Hinduism, Buddhism, Zoroastrianism, Islam, Christianity), including one of the denominations thereof.
- 2- ordained or its equivalent in one of the orthodox denominations of the religion they practice.
- 3- or: scholars of depth and long-standing of the orthodox religion they practice.

Members shall represent the orthodox beliefs and practice of their religions. They shall be imbued with a deep respect for the wisdom of Elders and a

very keen sense of the eternal validity of the ancient spiritual traditions.

This idea may be expressed as follows. A tree grows on its roots, which are underground, below sight, feeding on the deep springs of life. Take the tree off its roots and it must wither and die. In the same way, the religions we represent rest on the ancient roots put down by the Saints and Sages of times past. These roots are out of sight, beneath the gaze of casual observation, but they are mighty yet and they tap the Eternal Springs of Life, the deep, subterranean Rivers of Water that sustain the religions we represent, and indeed, the very universe. Take us off those roots and both we and the religions we represent must wither and die. In that case, with us would expire the entire universe. But, that will not happen.

We call ourselves Orthodox Theologians because we are firmly fixed on the ancient roots put down by our Elders. We are members of the great Tree of Life that grows on those roots. We do not believe that any change of times can ever overwhelm the sublime power and eternal surety of that Tree, much less its roots. No exigency, no enchantment, no novelty, no fog of confusion or despair can ever cut us off from our glorious heritage. With great joy and fearless abandon, we declare the eternal validity of the witness and the experience of those Elders who have gone before us.

Draft Statement of Procedure

The Society shall meet monthly for worship and study.

Topics for discussion at the Society's monthly meeting shall be determined by a random opening of a Sacred Text and a brief reading therefrom.

"Sacred Text" here means the major text of an orthodox religion, e.g. Bible, Koran, Geetha, Ramayana, etc.

Discussions shall be held in a round-table format so that all members

shall have opportunity to express their point of view regarding a topic being considered. No point of view expressed by a member shall be deemed unworthy or subjected to ridicule.

Members shall exchange ideas, papers and encouragement whenever they are moved to do so.

Meetings for discussing papers by or ideas from members can be called any time, the expense of calling to be borne by the caller.

Members shall consider themselves available for communication with one another at all times of all days and all nights.

The Society will not solicit members in any way.

The Society will accept as members all those who meet the membership criteria and who formally declare themselves members of the Society.

The Society shall not speak publicly on any matter whatsoever. Nor shall members speak publicly for the Society on any matter whatsoever. The public media, i.e. TV, newspaper, etc., shall not be solicited for coverage of any activity of the Society. Members shall be encouraged to observe this same discipline in regard to their own persons.

The Society will meet every six months or more frequently, to discuss changes in procedure, except that the bans against public statements, media coverage and soliciting members shall remain fixed for the life of the Society.

If Officers of the Society are desired, they shall be elected by unanimous vote only and shall serve until they resign, die or are removed by unanimous vote only. In the case of a vote challenging their tenure in office, the officer so challenged shall have no vote. In addition, in the case of a vote challenging the tenure of an officer that is not carried, that is, it is not unanimous, those voting to remove the officer shall be deemed to have quit the Society and to be permanently ineligible for readmittance.

Papers and other works prepared by members for Society activities shall be the property of the member(s) who prepared them. Not being incorporated, the Society has no property rights. Duplication of papers and other works is the responsibility of the preparer, who shall also bear the cost.

Refreshments at meetings shall be plain, simple and wholesome, the cost borne by volunteers. It shall not be felt that refreshments are essential.

A fund to cover expenses for activities of the Society shall not be maintained. Members can bear their own expenses. There is no need to solicit money for the Society and none shall ever be solicited. An "offering plate" shall not exist.

Society members shall be encouraged to demonstrate by thought, word and deed, as forcefully, as frequently and as fully as they are able, the Bliss and Peace which one derives from the steady practice of the spiritual life. In this way members will demonstrate the inherent value of the orthodox religions we represent and will instill faith and courage in our brothers and sisters of the human race.

The Society needs no advertisement. Members shall refrain from bringing attention upon the Society. Instead, they shall focus attention upon the validity of the Ancient Way by demonstrating the sweetness, softness, happiness and peace that has been conferred upon them through their own walking along It.

Paper #1

May 1984

16

The Order of
Adwaitha Hermitage



Adwaitha Hermitage is just our home.
It is one. One is it,
wherever one may be, whoever one is.

Only, one may not recognize it as such.
Well, Adwaitha Hermitage is your home.
Here one may rest in Prasanthi or Peace.

The way that one lives has to be full of Prasanthi or Peace and Prema or Love. This will give one the experience of Ananda or Bliss. Take this Ananda from Sai Rama and live in Peace and Joy.

Adwaitha Hermitage is established to clarify the Buddhi or the Intelligence so that the thoughts may be purified and the actions rendered Holy thereby. Corollary with this effort to cleanse and strengthen the Buddhi or Intelligence, certain restrictions are laid down in the daily living that are intended to ease and facilitate that process. These restrictions can be seen as an Order, to use the ancient Christian term, or a regulated way of living that aims to promote the Peace and Welfare of the family and, through the family, of the whole world, of one and all.

The real purpose of ordering the daily life should be understood. It is not to impose laws or to force on oneself an external mold or to achieve some external reputation for sanctity. Rather, the purpose of regulating the daily life is to free one to progress rapidly and easily in the primary and single goal of reaching the experience of Blessedness or Divinity.

By normalizing and regularizing one's mundane life one frees oneself to devote more and more attention to one's supra-mundane life. The intent is to free-up the body, the mind and the spirit, so that the spiritual thirst may gradually come to predominate and the individual may spend more and more effort intensifying that yearning to the point that it becomes an unending agony or ache.

The spiritual agony of yearning for God is the sign of a blessed soul. No other sign is available. That yearning, intensified to a degree beyond description and almost beyond bearing, will be satisfied by the Almighty. Only He can slake that thirst. Only He can bring about that consummation. Only He knows the where, the when and the how. And, only He can be the object of it.

The Order of Adwaita Hermitage is intended to release one from as much daily bother and entanglement as is possible so that one can engage in the great battle of life -- called purification of the Intellect, or Discrimination -- which is one's real Duty or Swadharma.

The restrictions on daily living which this family employs comprise some of those which are appropriate for a householder, for one who is in the married estate and is engaged in earning and learning through the regular modes of society and the world. These and other restrictions may or may not be necessary in a different time, place or circumstance and for different people.

The restrictions this family uses can be taken as an example or illustration -- not a prescription or even a suggestion -- of what a household can do to simplify and regularize the daily life. One may have to adapt as well as adopt if one were to take these restrictions up for oneself. Not all may apply during every stage of one's life. Not all the restrictions one should adopt are necessarily listed here. These are just an example, given as the experience of this family. One has to work out one's own order of life.

But, one thing important has to be said: whatever order or restrictions one adopts for one's life, it should be internalized and cherished just as food is welcomed. In other words, it should be a harness one sticks one's head into with alacrity and evident enjoyment. In the spiritual life, even the restrictions have to be experienced as of the nature of Ananda or Bliss. Otherwise, if it is mere external pomp and show or a bitter grind, one will be teaching oneself to hate life, God and even oneself. Clearly, this should not be.

Finally, the Order of Adwaita Hermitage is of an evolving ^(character), not static or stationary. It changes in response to need, time and circumstance. What is constant, however, is the presence of restriction, of one kind or another, regulating the daily life. The details will likely vary from period to period to accommodate one's spiritual advance (actually, they become tighter, more severe), but the presence of restrictions regulating the daily life is a veritable fact and certainty, right up to and including the moment one departs this body.

The purpose of ordering the daily life is to gradually reduce the number of one's desires, which are the cause of all one's troubles. Reducing desires or -- what is the same thing -- removing attachments, is the true spiritual path one must tread.

It is rather like rounding up a huge herd of wild animals and driving them into a space that progressively narrows until, finally, a chute is reached that will pass only one animal at a time. When only one animal at a time can dribble through a chute, a whole herd of them can be disposed of easily and without turmoil. In the same manner, when the daily life is gradually restricted to a single point, the life-force that resides ever-full within every one of us can be caused to focus on attaining Liberation or Self-Realization. In other words, one can get on with one's real business -- intensifying the yearning for merger in Godhead. And, ultimately, even that desire must fall away, like a faded petal on a fading flower.

The Order of Adwaita Hermitage is a fence that restricts the daily life and thereby helps one to focus gradually onto a single point of concentration and awareness, namely, God. By the time one reaches the chute, one has restricted one's desires to a point where one is ready to be disposed of -- just God and just one. One on one as one. The narrowing field for one's desires makes those desires less potent and numerous at the point of contact and makes the Intellect, the fence, shine with increasing lustre and dominance. When the Intellect gains the upper-hand on the desires, one is near the chute, if not at it, and ready to be carried through by Grace alone.

With this understanding of the purpose of restrictions in our daily life, I would like to sketch out the Order of Adwaita Hermitage as an example of some of the regulations or restrictions that one may employ toward success in the spiritual adventure.

Public media do not enter the Hermitage,
except for temporary research purposes.
Specifically, there is no TV.
Diet is bland, repetitive lacto-vegetarian.
Pictures and household decorations
are what one makes oneself
in devotion to Sai Rama.
No photographs. No copy-work.

Unmarried people do not date.
Bickering is not allowed.
The father's decision is final.
Having sole responsibility
for regulating the Hermitage,
he has, also, sole authority.
There is no socializing
at Adwaita Hermitage.

The Hermitage is clean,
physically, mentally,
spiritually, morally.
The Hermitage is quiet.
Nothing is borrowed.
Travel is for shopping,
and infrequent visiting, only.
No air conditioning.

Devotees of and those interested in
Sai Rama only
are company for Adwaitha Hermitage.
Recreation is moderate exercise,
out-of-doors,
at park, zoo, water, mountain, etc.
Also, production of artistic works
in devotion to Sai Rama.

Parents only
care for their children.
Look for ways to serve.
Sing the Glory of God
ceaselessly.
Meditate ceaselessly.
Love God
and do what you want.

The matter of diet deserves a fuller treatment since, really speaking,
it is the foundation for every other restriction and, probably, the single
most important element of the Order of Adwaitha Hermitage. One is what
one eats, and also who brings it. The thoughts one can have are the result
of the food one imbibes, and not just through the mouth only, but through
each of the five senses.

← (regular paragraph from preceding page)

Our diet is evolved over long years of experiment. I list it here as an illustration only and not as a regulation or even a suggestion. It seems to be still evolving and so it is like a still section of a moving picture show that is not yet over. Personally, I would encourage every aspirant to try for themselves to evolve a diet which suits them. However, I will say this, diet is probably the single most determinative aspect of our life -- for good or for ill. With good reason, therefore, are we concerned with this aspect.

In general, one wants to strive toward a sathwic diet, up and away from rajasic and thamasic diet. Thamasic is dull, black -- i.e. fish and seafood. Rajasic is excited, unquiet, red -- i.e. beef, sugar. Sathwic is calm, serene, white -- i.e. fruits, tubers, roots. Also, Thamasic is too much bulk. Rajasic is too much spice. Sathwic is moderation in all aspects. I believe I have said here the basic points made by Swami. Also, diet includes what is taken in through all five senses. Sound, sight, touch and olfaction should also be sathwic -- i.e. calm, serene, beautiful.

To start: we do not have TV, newspaper (except when house-hunting or for special research), magazines, radio, record-player. We are media hermits. House decorations we have none of except, recently, Mary's pictures. We allow photographs of family members only if school requires one for their records, or other government agency requires one. We have a few books: (1) on children's namesakes, (2) on saints, (3) nature/history/science books from Nat'l Geographic for the children, mainly for the pictures. No computer.

We do not eat out except, occasionally, when traveling -- meaning at restaurants. No movies, plays, theatre. We enjoy the Zoo, parks, etc.

I have had to work very hard to get classical Western music out of my mind

and heart. Generally, I replaced it with Bhajan. After many years, Bach, Brahms, Dupre, Franck, etc. have to be forcibly recollected. They were very strong in my background. In Western music now I tend to favor the old chant and plainsong of the Liturgy -- i.e. Western equivalent of Bhajan. The central Liturgical Hymns are near to me, especially: Kyrie, Sanctus, Nunc Dimittis, Agnus Dei. These all come from the ancient Christian monastic traditions.

At heart, I am most akin to the Christian monasticism of 2nd through 4th Century -- i.e. Jerome, Basil, Anthony, Athanasius. I feel Christianity is probably in a similar period today -- i.e. formative -- or re-formative. The fact of Avatar is not contemplated in Christian theology or piety and so I have spent much effort in re-examining those aspects in light of Avatar. This amounts to reviving the very simple ancient Christian practice, not really different from any other religion. Only, the whole is cast about the Avatar. I am not at all enthused about what passes in public for Christianity today.

The religion of one's birth is significant. Nothing happens by chance. The religion we are born into is best for our own sadhana -- it is swadharma. However, in the case of all religions today, even Hinduism, the essential core has to be re-cognized -- and practiced. This essential core is not different as between religions: Love one another!

Now, I feel that is all part of diet. Mundanely, and importantly, our gross food intake runs, roughly, as follows:

BREAKFAST -- grain, seed, nut, youghurt, water, fruit
 wheat germ, banana, apple (in season peach etc.), nuts, seeds
 we avoid very sweet fruit (date, grape) and very acid fruit (pineapple)
 stressing moderate fruit (banana, apple, etc.)
 blend into a fruit malt -- smoothie

LUNCH -- vegetable, grain, cheese, youghurt, peanut-butter
bread, rice, fruit vegetables (squash, tomato, etc. fried in oil or raw)
spinach (boiled), potato and carrot fried in oil (used to juice carrot
etc. but not now)

DINNER -- fruit, cheese, youghurt, grain, peanut-butter
rice, bread, banana, apple, avocado, pear

Main grain is rice. Periodic multi-grain bread. No cookbooks in the house.
No salt in anything. No sugar in the house. Honey sparingly in home-
made bread. Weak coffee through the day. No spice in the house. No
butter -- oil instead (cheaper, less protein). No special meals (feasts or fasts).

This diet varies little to none daily. It is bland, repetitive, simple to
prepare, not expensive, nutritious, not much variety. We arrived at it
by experiment, not by making rules. We just found we liked it. We did
observe certain rules of food-combining -- mainly the "shalt not's" --
i.e. carbohydrate (potato) and protein (bean, youghurt). But, we have
gradually lost the taste for much we used to eat -- i.e. broccoli, chard,
beans, wheat bread, orange, etc. Potatoes we have just with rice, or alone.

Partly, the diet was forced on us by our slenderness of means. Partly,
we just tried what we liked. Probably, this is the same process.

In any case, I would not recommend that anyone start trying to eat as we
do. Probably, mal-nutrition would occur, or at least unpleasant feelings.
Such should not be. Nor do I believe our diet is superior or to be sought
in preference to another. There are certain basic rules that all aspirants
will follow of their own inner direction -- i.e. cleanliness, moderation,
not too hot, not too cold, not too spicy -- but the particulars will vary
according to choice and need. We should recognize that there is not such
a thing as a Diet that can be adhered to by everyone for achieving a
specific goal.

The stomach should be filled to 3/4 full. I feel filling the stomach is producing much disease. Also, if we eat only what we need, there can be no food shortage anywhere (Swami tells Indians this). I feel, we Americans eat too much protein, sugar. That is just my own feeling.

Finally, the spiritual vibration of the person(s) preparing and serving the food we eat is very important. These vibrations, high or low, get transferred to the food we imbibe. The saints are very careful about from whom they accept food. This is one reason we do not like to eat in restaurants or, but rarely, at another house. Food which is prepared and served with love and devotion is nutritious and life-giving even if it is only potato skins -- i.e. one is poor. The spiritual energy of the preparer and server can make any food come alive life-giving-wise. On the other hand, the spiritual entropy of the preparer and server can make the intrinsic value of the finest food disappear instantly, to be replaced by what is essentially poison.

So, you are what you eat, and also who brings it. The conclusion one would draw is to be careful about what one imbibes through each of the senses. I would say, experiment. Not recipies, experiment. Try to make the food, the preparation, the serving and the eating as simple and salutary as is possible. Then, I feel, one will have a very great and deep sense of satisfaction.

Supplement: We are very careful about wasting anything, especially food. In general, we empty the refrigerator before we buy any more food. Also, we rarely have any left-overs and these must be eaten that day or the next. Throwing out food for spoilage is abhorrent to my soul. We do not stock-pile food against disaster. We prefer to rely on God through the market system. We shop almost daily to ensure freshness and purchase only what we can consume before spoilage occurs.

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What is the Church? Where is the Church? These are interesting questions. They are also challenging questions. In a very real sense, and probably in the absolutely real sense, the Church is like our reflection in a well: it exists only when we go looking for it. The Church is mayashakthi, the power of delusion, incarnate.

However, the Church is also Mahashakthi, power itself, the sempiternal power which the Absolute wears as a vestment, namely, Creation. In this sense, She is the Feminine Principle which God superimposes on Himself. But, that is still delusion, maya.

However one views the Church, one is left with the impression that She is of the nature and quality of delusion. But, a useful delusion, even a Providential one.

What is the nature of delusion? That is the more fundamental question. If we ask, What is the Church?, we are really and ultimately asking, What is delusion? What are the tricks that occur in our mind and emotions that cause us to see something which is really not there, except as we look for it? Why do we attach importance to the results of these tricks, giving them names and forms as this and that?

The answer to these questions is difficult to obtain. It cannot be given. Rather, it has to be earned, through relentless inquiry of many types. Delusion is of such a nature that each person has to eliminate it for himself or herself. When one is ill, the illness has to be cured in oneself. The cure of an illness another has is not going to cure one's own illness.

Delusion is an illness. The Church is a disease. It is an homeopathic disease -- Providentially induced by God to cure the fundamental disease of delusion.

How can delusion cure delusion? That is a significant question. What is the intimate process involved here? It is an homeopathic process. It is based on the truth that delusion itself is delusion and that some delusions help one to overcome delusion entirely while others cause one to sink into further rounds of delusion. Some delusions lead one upward toward light. Others take one downward into darkness.

In other words, there are two kinds of delusion: heavenly and hellish, right and wrong, strengthening and weakening, etc. This is a real fact, the truth, that delusion, which is always false, is of two types, helpful and hindering.

How are we to know which is which? Here we have to rely, at first, upon our own faith in the witness of our forebearers, saints and sages. These people declared that the life of virtue is the beneficial delusion while the life of vice is the malevolent delusion.

The important thing is not just what we believe but what we practice, the way we live. In fact, practice is the key, the sine qua non. Mere words cannot substitute for experience. The saints and sages have all declared that our vision is gradually cleared of delusion as we put into practice in our daily life the great principles or virtues, such as faith, truth, sincerity, humility, etc.

Later, after we make a sincere effort to practice the virtues in all areas and walks of life, we get experience -- clarified vision, the thrill of sight -- to confirm our faith in the injunction of the saints and sages. But this is later, not first. First faith, then experience confirms faith. Augustine declared, *Credo ut intelligam* -- I believe in order to know. If we cannot have faith -- which causes us to act in the blind, at first, because the great ones have declared the path correct, from

their own experience -- if we cannot have such faith, we cannot be accounted worthy even of having this human birth.

The practice of the virtues, which are delusion, lead to the extinguishing of the phantoms of delusion, to the cessation of delusion itself. The practice of the vices, which are also delusion, lead to the proliferation and entrenchment of delusion, to the thickening of the morass and the deepening of our sink into it.

This is the basic phenomenon we must recognize and take into account whenever we contemplate any action.

If we do not recognize this phenomenon and proceed as if whatever we do is done de novo and has no consequences for ourselves and for our environment, then we will really be digging a very vast pit into which we must eventually have to jump and get stuck. We have to accept and act upon the advice of saints and sages or suffer ruin.

The practice of virtues makes us lose weight, the weight of attachments. As we lose weight, we rise of our own accord, as a helium-filled balloon rises. The attachments -- or desires -- that we have act as weights or impediments, holding us down, keeping us from soaring. They are not elements of our essential nature, which is pure and free. They are accretions. Furthermore, they can be got rid of by steady, quiet practice of virtuous behavior. Attachments cannot be cut off. They have to be worked loose by patient practice assisted by Grace.

It is the virtuous behavior that acts as the liberator. That and Grace. This is the experience which the saints and sages have spoken of and from. This one little set of delusions, when applied in practice, has the astounding effect of parting the miasma, of sealing over the morass, and even, like the waterfall, undercutting and eventually eliminating its own necessity. The sage is he or she who has no longer any need to practice the virtues, because they have cognized the One which inheres in everything equally, vices and virtues.

The Church is the virtuous behavior incarnate -- or should be, had better be. She is a helpful delusion -- or should and better be. Her members should and better be gradually moving up through her and out her top into the limitless, eternal One. The Church is a set of restrictions (virtues) that, when practiced, actually move one beyond the purview of restrictions themselves.

Practice of the virtues will reveal the One, giving one lasting Bliss. Practice of the vices will reveal the devil, ugliness and more terror. Living without regard to either of these effects -- as if they do not exist or as if one has already surmounted them (superficial Vedantha) -- has the effect of practicing the vices -- unhappiness, mental disorder, disaster.

This understanding rather broadens our concept of what and where the Church is. Let us take Calvin's definition of the Church: the Church is where the Word is rightly preached and the Sacraments duly administered. What is the inner meaning of this statement? The inner meaning is that the Church is wherever truth is told and all creation is treated as sacred. When we speak the truth and make our words, thoughts and deeds conform in every aspect with one another, that is the Church. When we regard everything as inherently sacred, and equally so with everything else, so that there can be no greater or lesser or even "other," then that is the Church.

The Word is what we say, do, think and feel that all match one another in perfect unison or conformity. The Sacrament is everything, even every one, for we should take everything and every one as having Divinity inhering in it and them as their real core and essence. In this view, there is no need to transubstantiate any substance from one essence or nature to another. What has to be transubstantiated or transformed is our own vision, whereby we take something for what it is not, for example, His Blood for wine. It is His Blood to begin with. We, though delusion, have taken it as wine needing to be transmuted into His Blood.

This is backwards and merely reveals our ignorance. We have already transmuted it -- downward. Actually, it always was, is and will be His Blood. Only our vision of it is being changed. The thing itself has not changed at all -- it is always lofty, sacred, holy. That is its nature.

The Word, likewise, does not change. We do not understand it. We take a portion for the whole. We arrive at conclusions which are based on false notions and distortion induced by our own cognitive process and equipment. In other words, we think we know what the Word is when in fact we are like 10 blind men touching ten parts of an elephant and declaring their description full and accurate. This cannot be. The Word can never be understood by anyone. It is too vast, too out of reach of definition, too much beyond our petty partialities and cheap prejudices.

Actually, the Sacrament is a symbol of the unity of all life, indeed, all that is. That is its essential meaning. Nothing is not His Body. Nothing is not His Blood. All this tangible universe is just Mahashakthi, His Vesture, the Feminine Principle. This is the objective fact. The subjective fact is just that we don't always recognize it as such. In fact, we rarely do. Instead, we say it is this or that petty thing which is just a manufacture of our own warped intelligence and emotion. That is, we take the universe as mayashakthi, a malevolent delusion, when it is really Mahashakthi, a beneficial delusion. Both the Male (God) and the Female (Creation) Principles are delusion and both are beneficial. But we take the Female Principle as malevolent. We regard the Creation as distinct from us and therefore opposed. This is the malevolent delusion. Our behavior is in that sense, regardless of our speech.

The Church is wherever the Creation is being taken as sacred. The Church is just the Creation under another name, the whole universe, internal and external, physical, mental, ^{and} emotional. We have to take life in a high sense, lifting it up to the status or level of God. Instead, we

take God in a low sense, debasing Him to the level of our dreary existence. This is wrong. This debasing of God to the common is the work of our own intelligence when mediated through our own unnoticed and uncompensated-for delusion or ignorance. When life and things are elevated to the level of sacred instruments in the Life or Drama of God, then we are on the course of beneficial delusion, leading to no delusion, the apperception and thrill of the Divine One. In this process of elevating Life to the status of Divinity, the Church is everywhere and includes everyone, by implicit potentiality. All the distinctions get lighted out in that illumination. Our understanding of the Church is at once Catholicized and turned entirely inside out. What we thought was narrow and restricted becomes expansive and, ultimately, indistinct from the whole Creation.

This elevation of everything to sacredness is the inner meaning of the Eucharist, especially the Consecration of the Elements. Really, the Elements never were common to be made sacred by the ritual of Consecration. Really, they were always Sacred. What is changed -- or should be -- is our own viewpoint of the Elements. We have to Consecrate and Elevate our own inner understanding and our whole inner and outer life, to conform the same with His Life. That is the meaning. The Elements are always equally Holy. Our recognition of this fact has to be induced by this ritual of Consecration. The transformation is in the internal, not the external, context; in us, not in the Elements. This is very important.

It is not Christ who undergoes the Passion again at every Mass. It is our own downward-dragging tendencies. Or at least, this is what should happen. We have to make our own ego undergo crucifixion at every Mass, and the Mass in this sense has to be an on-going, constant Liturgy or work, performed by every believer unceasingly at the Altar of their own heart. This is the inner meaning of Luther's declaration that all believers are to serve as their own priests. This is the Truth.

This is the inner meaning of the Mass. We take our mayashakthi, malevolent delusion, and raise it to the level of Mahashakthi, of God, beneficial

delusion, so that He may, in Grace, help us to remove even that beneficial delusion -- Himself -- and establish us in Freedom. All this has to be earned by uninterrupted practice of virtuous living, in all walks and modes of life, without exception or let-up. There are no activities or areas of life at all which can claim the least exemption from the rigors of morality, the high demands of virtue.

The Mass is the essential act of the Church. It has no efficacy merely because it is done. Its efficacy comes as we experience its inner meaning and cause our self to undergo the transformation or transsubstantiation which the Mass symbolizes. If this inner significance is experienced, profound and lasting benefit must automatically accrue. If the Mass is all just external rigmarole, without the feeling of internal participation, we will be conjuring the devil, no more, no less. There is no external ritual activity which has any automatically beneficial effect. In fact, rigmarole has a positively harmful effect: intensifying complacency, banal stupidity -- ego -- the devil.

The Mass is just the way of practicing the injunction: "Take up your cross" What is the meaning of this? That we must die? No, we are not born, we do not die. Rather, the meaning is that the ego must die, the mind must die, the ceaseless eruption of desire must cease. When ego is removed, when desire ceases or at least gets sublimated in the thought of God -- for, it is impossible to entirely eliminate desire -- the person becomes hollow and can be used as an instrument by God for making sweet melody -- a Divine Flute. That is, the delusion that one is a something, as compared with or contrasted to or opposed to some other something, becomes extinct. One is then experiencing the unity of life, its intense brilliance, its incandescent scintillation.

The Jerusalem to which all nations gather is just the clarified soul, the person who is free of delusion. For such a person, the Church is not distinct any more. It is the same as everything else. It is but another name, another form of the Eternal Absolute, the One Entity. Prior to this experience, the Church is a way-station, a help for the wavering.

The Church is for doubters. The convinced, those who are stabilized in their own Truth, have no need for the Church in the sense of Mahashakthi. They are the Church. The Church is just who and what they are. A well man does not need the crutches he used when lame. He is his own crutches -- called legs. He is satisfied in his own Reality. The crutches -- the Church -- are useful only so long as he is lame. When healed, he has the resources internally to carry on. He will hand the crutches over to a lame man -- who truly needs them.

This is all true when the people of the Church are truly behaving in the aspect of Mahashakthi by loving and serving all impartially as God does. If these people are not behaving in this manner, if they act in pride and think they know anything and have anything important, then they take the part of mayashakthi and the Church degenerates into disappearance. Really, in that case, we have to say that what such people are doing cannot be called the Church and the Church ceases to be patent there, among them.

We may say the Church is latent in such circumstances but not patent. The ritual is ineffective for good. The words and deeds have no beneficial effect. Indeed, they have malevolent effect. The Church becomes the lair of Satan and no longer merits the title, Church.

The Church contains no inherent sanctity or authority. Its sanctity and authority depend entirely on the correct practice -- virtuous behavior -- of its members. If this practice of virtuous living is absent, the Church is not there and we cannot call these people Christians or even religious. Indeed, they are not.

We may say that the Church in such circumstances is latent, if not patent. But, while true, this fact does these people no good. They cannot get the benefit of Mahashakthi, of God, just by calling themselves Church. They can only get the benefit by behaving in a manner which pleases God, which God has laid down as correct. This is an important point. Not all who say, "Lord! Lord!" shall be accounted worthy. The reason is

that they say so in rigmarole, out of insincere and dirty hearts. They hope to fool God, even to force Him to accept what they say, but that is a foolish game that must end in shame and ruin.

By calling oneself not hungry, the flames of hunger will not subside. By declaring oneself the Church, God is not going to necessarily agree. God will agree when the action suits the name and both conform to His wish. It is out in the practice -- the practice of virtue -- that one earns the title of Church. If one has not earned the title, one has no right to wear the title, even though the title is there, latent, all the time in everyone. It has to be patent. No one has any authority except as they earn it by labor along the lines laid down for earning it. No one is the Church except by behaving as such -- in constant virtue.

There is a small story for this. A man files application to be Board Chairman of a large business concern. The personnel officer surveys his statement of qualifications: 6th Grade education, 2 convictions for armed robbery before age 18, 8 times remanded to drug and alcohol treatment clinics, 5 divorces, 8 children, age 29, no address, unemployed. The personnel officer states politely that the applicant is not qualified for the position sought. But the applicant is indignant and says he can manage the concern better than anyone else in the whole world and the proof of that fact is that he, himself, says so.

Can we say that the personnel officer is going to be convinced by the applicant that he should be assigned the job and the title? We cannot say so. The officer is going to ask the applicant to leave the office and return when he can show the proper credentials. So it is with the Church: no matter how loudly we may proclaim our qualifications, unless we behave as genuine spiritual aspirants, God is going to tell us that we do not deserve to be known as His People, the Church. He will tell us to go out and get qualified before we start demanding positions and titles which have definite criteria or standards of behavior expected of those entitled to bear them.

Those who proclaim themselves as spiritual aspirants (the Church) but have done nothing to earn the dignity will be told to go out and become worthy of their declarations. No one deserves a title they have not earned. Everyone has to have the proper credentials for the position sought. A claim cannot be honored merely because it is made. Credentials must exist to substantiate the claim or the claimant will be thrown out for being hypocritical. We have to work to earn our living.

This is the inner meaning of the statement: "By their fruits you shall know them." The fruit is the credentials, the evidence of successful labor expended to earn the title sought. Fruit does not exist de novo, out of nothing. It is the direct consequence of intense labor, making it the evidence to support a claim to be a farmer -- in this case, a spiritual farmer, growing the plants of love and bliss.

The Church is not an institution. It is a way of living. If the way of living is absent, no institution has any right to claim the title -- even if the way of living at a previous time entitled people then to call themselves the Church. The merit they earned, the title they secured, is theirs. They cannot pass it on. Each person, each generation, has to earn it anew. If they do not earn it, the Church reverts to its latent condition until such time as people will again make Her patent.

God cannot be fooled by thick titles, grandiose buildings, rich costumes, heavy wallets, pompous oratory, or superficial elegance. The Church is present when people are doing what is laid down that they should do that pleases God. What pleases God is moral living. That alone makes the Church patent. A latent "Church" is of no benefit to anyone and is certainly not needed by or even pleasing to God. For practical purposes -- which are all that are important in the Divine Economy -- a latent Church is as much as non-existent, a non-entity, and therefore unworthy of consideration or thought. No one can take any comfort in a latent "Church."

The thought of such a thing cannot be entertained. When the Church is

latent, the devil is in the ascendant. That is all. In that case, the Church has to be made patent by the reestablishment of good thoughts, words and deeds before we can begin attributing the name "Church" to any group of people.

What is the inner meaning of the Doctrine of Original Sin? It is that we are born as a result of the unvirtuous deeds deliberately done by us in the previous birth. This is also the inner meaning of the Doctrine of Purgatory. Purgatory is just a long series of births (not necessarily human births, either) on this earth for purging us of pernicious tendencies. This life is a school, a penitentiary school, a correctional institution, a remand home. The Church is just those who are aiming for early release through good behavior.

The Doctrine of Original Sin is affirming that there is a bias -- call it ignorance, delusion, desire, ego -- in our nature which has to be corrected through a long series of births or educational/corrective experiences. Essentially, we are pure and unbiased. But, we have evolved slowly upward from minerals to trees to animals and, as humans destined to evolve into Divinity, we carry with us qualities from these previous births that have got to be harmonized or, in some cases, jettisoned.

Since the Creation itself, the Many, the transitory and imperfect Multiplicity, is the product and the essence of delusion -- both beneficial and malevolent -- we cannot escape being impregnated with delusion, also. We are born in, with and through it, as Augustine said. If we are embodied, attached to that vessel, we cannot escape having the qualities that the vessel has, namely, delusion, ignorance -- or sin.

However, since God is responsible for the whole Drama anyhow, we should not cavail at our fate or berate ourselves for having ^{this} delusion. He has made us that way. To Him there is nothing wrong with what He has made. He is entirely satisfied, at all times. But, to amuse Himself, to pass His time, He has gotten up this little Drama of overcoming delusion through various spiritual exercises, chief among them being, virtuous living.

It is wrong to say we are wicked. We are pure. It is equally wrong to say we are free. We are enmeshed in delusion, as a primal requisite of our own incorporation. But it is right to say that the Drama before us is the story of how we shall be rid of delusion and be both pure and free, simultaneously. That Drama can be represented in many ways, in fact, in as many ways as there are people. The religions of man outline the main, universal themes and we have to fill in the details on a daily basis. Taken as a whole, the Community of Life is making up this Drama, supplying actors and sets for the various major and minor roles.

As we grow more established in the feeling of kinship with all, the mayashakthi gradually transforms upward into Mahashakthi. This, in turn, transforms into pure God and that, in turn, transforms into the Nameless, Formless, Attributeless, Eternal One, Witnessing the Drama called Creation.

The Doctrine of Original Sin merely declares that we have to act our role in the Drama with single-minded devotion so that we may merit rising to higher, greater roles in succeeding births. In the spiritual economy, a higher, greater role is what in the worldly economy is taken for a lower, lesser role. For example, a recluse is a high spiritual role and a low worldly role. A tycoon is a high worldly role and a low spiritual role. Really, worldly people are infatuated with money, sex and prestige -- greed, lust and pride -- and that is all, no matter what else they say.

The fundamental delusion we are born with and in can be surmounted. We can be free of it. Or better, we can realize that we are free of it. The process involves the hard work of virtuous living and Grace in its myriad forms and aspects. The Church is just those people who are undergoing the process, the piety, the spiritual discipline.

The Church is all those people who are undergoing that discipline. In this sense, She is the Ark that rides out the storm of Divine Punishment and saves those who are aboard through their own qualification, and by Grace. We are not in a position to say that the Church is composed only

of Christians. All spiritual aspirants, of whatever creed or variety of practice, are members of the Church. In the same way, every aspirant, regardless of the particular religion they espouse and practice, will, after reaching a certain stage of spiritual maturity, declare themselves members of the Church -- even, The Church. There is quite truly nothing else existing.

We have to think inclusively and see panoramically if we would understand the Church. Like God, Mahashakthi cannot be described or limited. She is always far, far more than what we take Her for. She is Infinite and Divine, Ever-Full, the Female aspect of God, His Power. In this sense, the Church is the Bride of Christ, His Body, His Vesture -- when we take Christ as representing God. The Church is God as Manifest Potency. She is the Mother of all. She is Catholicity itself. She is the whole Creation, without exception and without a second.

The financial support of activities carried out by the Church is the responsibility of those who wish to give such support. They should give anonymously and in secret. They should not be solicited for money, time or talent. Let all giving be anonymous, secret and free-will. In practice, this means that the offering plate and finance drive have no place in the Church.

Management of the affairs of the Church is the responsibility of the duly ordained Clergy. These people should have regular occupations in the community at which they labor for earning their livelihood. They should not be a burden on the resources of the Laity or their brother Clergy. Clergymen, like artists, should live a very simple, spare and modest life. They should live in accord with the Apostolic ideal -- poverty, chastity, obedience: poor in worldly accutrements, chaste in worldly desires (which does not exclude marriage) and obedient to their own conscience. Their principle duty is the protection and promulgation of the Sacred Scriptures.

There is no such thing as a woman Clergyman. Woman of the Church are either nuns (celibate) or housewives (serving their husbands as they would

serve God Himself). Those are the acceptable roles for women, the roles which please God. In congregation, women and men should sit apart, in areas for each group. Children age 6 and up should be among the adult group of their gender. Prior to that, they should be with their mothers.

Children should treat their mother as God, their father as God, their teacher as God and the visitor as God. The mother is first and most important. One who cannot treat the mother with correct homage, cannot approach God at all. Really, the mother is the key to the family, as the family is the key to civilization. The success of all depends on the mother. If she is virtuous and upright, not a gossip, silent, serving her husband as God and being served by her children as God, that family and that civilization composed of such families will have unending peace, prosperity and happiness. Virtuous living is the true and only strength, the real and certain wealth.

Where is the Church? What is the Church? These are very subtle questions with very subtle answers. We tend to think we can dispense with the subtleties and mix it up with that outfit on the corner that has a building, by-laws and a regular schedule of activities. This is not correct. The deeper aspects have to be looked into. The great traditional descriptions of the Church have to be examined, their inner, subtle meaning grasped. In this way, we may expand beyond the Church into the Limitless Eternal, discovering or recognizing our own Reality. The Church is a way-station, an aid along the path to that Consummation, which must be in total aloneness -- Oneness. In the subtle realm, the Church is just another name and form of everything else -- even of everything that is.

The basic delusion is delusion itself. The name implies form and both imply delusion. When the delusion is gone, so is the name and the form.

Paper Number 3

November 1984

Plus ça change, plus c'est la mem chose.

You can't change one thing without changing something you don't want to change.

Life is constant change, flux. In this life, nothing is absolutely real or absolutely unreal. Everything is relatively real. Life is a mixture.

The principle disease of Western man today is -- joie de vivre -- the "joy of life" -- typified by National Geographic Society. This is attachment to the flux, the change. It is purest insanity -- reveling in the excitement change brings.

The Base, the Ground, has to be sought and dwelt upon. That, only, yields joie -- joy.

Joie de vivre is the basic error of communism -- the cause of its sinister complexion -- arising in the French Revolution -- no limits, no modesty -- ride the wild, endless coils of change.

Plus ça change, plus c'est la mem chose.

What is Baba doing with Christianity?

First, the leaders of the Church are very asuric, demonic. He has designed it so.

Second, He is emphasizing the essence of the religion -- love, serve --

that can be done with or without the consent and participation of these asuric leaders. The word asuric means, without light, lightless, specifically, without the sun (surya).

Third, He is establishing hermit orders of various kinds -- people free of attachments. These are actually the leaders, now. It is unnecessary and may actually be harmful for them to be visible. Some, however, are visible, at least, to the genuinely religious.

Fourth, He is shaking the asuric leaders to their boots and beyond. He is heaping disgrace on them. Some will be educated, internally. Others He is causing to fight among themselves and to destroy one another. Eventually, all will be saved. But in the near term, the institutional Church will undergo a profound cataclysm of purification.

Fifth, the rise of millenarian groups of definite political interests will continue for some time. These people -- not at all religious -- are descendants of Qumran and will agitate all manner of destruction, first of the "main-line" institutions and then of themselves. When they can identify the hermits Baba is establishing, they will treat them with extreme prejudice.

Sixth, the education system -- mainly public -- will undergo a gradual renewal based on the practice of moral principles. This is the long-term prescription Baba has established to save humanity. It will go from strength to strength. The private education system will reemphasize primary education so far as it goes, but this private system will have little grounds for being as the public system matures.

Seventh, the key element of the renewal in education is the Sarva Dharma, the unity of all religions. This is the basis for surmounting the anti-religious bias of socialistic and the sectarian bias of democratic political orders. For example, the prayers of all relevant local religions can be said in a public school. The principle of catholicity is the solution to this particular conundrum.

Eighth, the philosophical ground of all renewal activities will be the three stages of spiritual development (philosophy) -- Karma, Bhakthi, Jnana -- as elucidated by Gokak. This amounts to the reestablishment of Christian Trinitarian theology, which should make the orthodox theologians very happy, once they see it.

Ninth, the philosophy -- specifically the anthropology -- of Vedic religion will give Westerners a tremendous spiritual lift and reinvigorate their religious quest. Christianity has never cared to discover much in the way of systematic anthropology. The main lines of spiritual practice are known to Christianity, but the anthropological facts are, by and large, not. This is why feminism can take hold among the asuras -- they do not know anthropology. Systematic anthropology is not a deficiency of Christianity. It is just a section of the total philosophical picture that, for one reason and another, probably lack of interest, was never filled in. The great interest of Christianity, rightly, has always been the thapas, the vairagya, the renunciation of anthropos, and especially the asuric tendencies. This emphasis is the power of Christianity, as it is of every religion. In any case, the anthropology is only discoverable by the purest sage immersed in the most profound silence. There have been few enough of these in Christianity, and those there were have been consistently deemphasized by the institutional leaders. Traditionally, such sages are also silent regarding their discoveries, anyhow. So it will be nice to have Vedic anthropology fill out the picture of Christian philosophy.

Tenth, overall, Vedic philosophy, the Father of all religions of man, will gradually come to dominate all spiritual practice, world-wide. Vedic religion or philosophy, is the only religion founded by God. All other religions have for their founders, men. Gradually, we will see that all religions of man, including Christianity, are aspects of Vedic religion derivatives of that Source. Baba says His over-all plan is reestablishment of Vedas. For Christianity, this means reestablishment of that religion as an element of the Vedic whole. We can see this happening now. Those who do not agree or like this plan of Baba's, including asuric Church leaders, will be like the chips that fly as the sculptor chisels the

marble to reveal the statue within.



Paper Number 4

November 1984

Religious and social reform is made necessary by venality among the clergy. There may be many various symptoms of degeneracy pointing to the need for reform all through the society. But, invariably, the root cause is always a venal, worldly clergy. This is the root cause even of apparently non-religious degeneracy, such as national debt, inflation of the currency, rapacious commerce, civil criminality, cruel civil administration, etc. All types of degeneracy in human society have one common and fundamental cause: clerical venality.

This is true as among all religions. The clergy are the true leaders of the society, upwards or downwards. Whatever else appears to be "wrong" in society, the basic effort should be to reform the clergy. Until this is done, society can in no manner be righted.

Clerical venality cannot be permanently eradicated. But certain steps can and should be taken to make its recrudescence less frequent and less noxious. Three of these steps are:

- 1- Clergy of all orders and stations should live in poverty, meaning a life of detachment, renunciation.
- 2- Clergy of all orders and stations should support themselves at a secular occupation, preferably manual labor.
- 3- Clergy of all orders and stations should receive no money for ecclesiastical duties performed. For this purpose, professors and administrators of religious institutions and administrators of ecclesiastical organizations are included in the category, clergy.

When these steps are carried out, there will be great relief to the laity and a much-deserved immersion in peace, prosperity and happiness throughout the whole society. The whole world will take on a cheerful, happy aspect. People will be singing while they work. Fear and shame will quit the land. The dark propensities of the heart will be driven out and light will flood the soul. Backs will be straightened, heads lifted up and foot-falls firmed. Hands will dance and eyes sparkle. The Divine Beauty of mankind will become patent.

The Protestant Reformation, of all denominations, addressed many abuses without touching this basic one: a venal clergy. John Huss addressed this problem a century before the Protestants began their work. This basic abuse remains to be corrected now, using the Pauline-Benedictine model: a poor, working, non-stipendary clergy. The Pietist, George Fox, founder of the Society of Friends, addressed this basic problem and resolved it correctly.

Paper Number 5

November 1984

Ineffable God,
from falsehood lead us into Truth,
from darkness lead us into Light,
from death lead us into Immortality.
Amen.

One God, He is omnipresent
One World, His vestment
One Race, All beings
One Caste, Mankind
One Language, the Heart
One Religion, Love

Start the day with Love.
Fill the day with Love.
End the day with Love.
That is the way to God.

God is selflessness.
Self is Godlessness.

Beauty is Bliss

The Four Pillars of Life:
Truth, Righteousness, Peace, Love

Keep you hearts
and houses clean.

Duty without Love is deplorable.
Duty with Love is desirable.
Love without Duty is Divine.

Duty is God.
Work is Worship.

Do not forget God.
Do not believe in the world.
Do not fear death.

Keep remembering God
and fight.

Let your life
be your message.

Be strong.
Be happy.

The cure of
every ill is
renunciation.

Disease is dis-ease.

See the Verity.
Not the variety.

There are many gateways
into the Mansion of God.
And all
require detachment.

Let content be your content.

The sound that is contained in silence
is to be identified with God.

As the end nears,
the intellect goes back.

Regard the momentous,
not the momentary.

A man has as much of wisdom
as he puts into practice.

Ideals ought to be practiced.

Salvation is Tranquillity.

Happiness consists
not in doing what we like,
but,
in liking what we have to do.

The Four Goals of Life:
Morality, Wealth, Satisfaction, Salvation.
Let Morality be your Wealth.
Let Salvation be your Satisfaction.

Heaven and Hell are
both here on earth.
Salvation is being
unaffected by either.

Sharp of Intellect
Strong of Mind
Supple of Body
Pure of Heart

Control the senses,
Control the world.
Enslaved to the senses,
Enslaved to the world.

Salvation is Relaxation.
Salvation is Tranquillity.
Salvation is Truth-Consciousness-Bliss.

Evil is vacillation.

Being happy burns merit.

Happiness and sorrow
should be treated
with equal indifference.

A man is the architect of his own destiny.

Yearn to earn learning.
Yearn to learn earning.
Learn to earn yearning.
But do not
learn to yearn earning.

Do not forget God.
Do not believe in the world.
Do not fear death.

- (I) St. Francis gives His coat to the robbers.
OR:
(We) St. Francis gives the coat to His robbers.
OR:
(He) St. Francis gives the coat to the Robbers.

Paper Number 6

July 1984

Destroy the Enemy

Dear Children! This life is a warfare. Job, the great Prophet, declared this truth.

What is life a warfare against? It is a warfare against the evil propensities, the bad habits, the cruel thoughts that grow as weeds inside our own hearts and threaten to overwhelm our divine nature. These evil propensities rob us of peace and happiness.

Now, since life is a warfare, we can learn how to overcome our internal enemies if we study the way wars are fought. Then, putting what we learn into practice, we can overwhelm our internal enemies and destroy them.

To really destroy a weed, we have to pull it up by the roots, don't we? It is the same in warfare: we have to get behind our enemies and cut off their supply lines, their roots, so they cannot eat. If they cannot eat, they become weak and cannot fight. Then we can defeat them quickly and easily.

The Emperor, Napoleon, understood the difficult art of war. We can learn from his example, for, he knew how to defeat the enemy. Throughout his career, Napoleon had complete confidence in moving his soldiers against the flank, or side, and rear of the enemy. He always wanted to cut off their food, their supply lines, their communications.

In 1813, Prince Eugene, one of Napoleon's Generals, was holding the Adige in Northern Italy with 40,000 men. The Prince was facing a superior force of Austrians, keeping them at bay. That is, the Austrians were about to overwhelm the French Army.

Prince Eugene wanted to defeat the Austrians, but as things were, he was not even sure he could save his own army. So, he wrote to Napoleon, asking for advice.

The Master replied: "Do not give up the Adige without a fight. This is the maneuver which I would undertake: Move via Brondolo -- on the Piave (a turning movement) You can expect incalculable results. The enemy's communications run via Treviso; cut them Perhaps I should not insist on this bold maneuver, but it is my style, my manner of doing things."

Substitute our life for the Adige; Namasmarana (repetition of the Name of God) for Brondolo; Desire for Treviso -- and the Napoleonic maneuver in Northern Italy in 1813 will be successfully repeated by us in the spiritual realm.

Desire is the food for our evil propensities and bad habits. Cut off desire by doing Namasmarana all the time and our internal enemies become weak and powerless. Cut off desire, and we win the war, we gain unending peace and happiness.

This Life is a warfare. Fight to the finish. Keep moving forward -- on the Piave. Repeat the Name of God to cut off desire and win Bliss. Keep remembering God, and fight!

Finish up!

Dear Children! Thomas Jonathan Jackson was a great man. He was a Saint and deserves to be called a great Karma Yogi or spiritual aspirant who devoted his life to the fulfillment of duty. On his own, he developed for himself a Sathwic diet, consisting of fruits and grains, simple household articles and total self-denial in his ordinary daily affairs.

T. J. Jackson had tremendous ability for concentration. He would sit

bolt upright for hours, studying his books, for he was a student and later a Professor. He developed a burning desire to spend the hours of night in prayer, communing with God on his knees. Thus, he spent endless nights in vigil. He cared not at all for rest when he felt he had a duty to perform. Fasting he did regularly, especially during his last years, when he had little enough food to eat and was always certain that his companions ate first.

T. J. Jackson was filled with virtuous qualities. He was generally grave and stern but so devoted to truth that all who got past his stern exterior came to revere him as "a truly good man." Many of his sayings have come down to us and they are gratefully remembered by people from all vocations and backgrounds.

If there is one quality he had which typified him more than others, it was his simplicity. He did not qualify or dissemble his thoughts and deeds. There was no bit of conceit in Tom Jackson. He spoke plainly, briefly and right to the point.

Sometimes his simplicity was so direct and so spontaneous that people were alarmed and even pained. They felt Jackson would use the common conceits of society. But he did not do that. When people sprinkled their conversation with the verbal aside, "you know," as people do even today, Jackson would apologize in abject humility and say, "No, I am sorry, I do not know." The depth of his simplicity often made others ashamed of their own duplicity.

One of his most famous sayings is this: "Duty is ours; consequences are God's." That is an exact translation of the Sanskrit word, Nishkamakarma, which means, activity done without desire for the fruits produced.

With these words, Jackson declared the essence of morality and the key to happiness. These words show how deeply sathwic were Jackson's nature and impulses. For, only people who imbibe a sathwic diet, through all 5 senses, can have such noble and heroic insight. Only people who imbibe a sathwic diet, through all 5 senses, can engage in Nishkamakarma and gain Bliss.

During his life on earth, Thomas Jonathan Jackson served his country as a soldier. He avidly fulfilled the duties and responsibilities that rest upon a soldier. In fact, he was one of the handful of great soldiers, or Great Captains, which this country of ours has produced. You may know him by his nickname, "Stonewall" Jackson. He was given that nickname because in battle, he stood like a stonewall against the onslaughts of the enemy and could not be driven back. Stonewall Jackson is revered in all the United States as a great soldier, a champion of right and duty, a Christian Saint of the highest achievement.

The extent of Jackson's simplicity is shown in his thoroughness, the extent to which he would go to finish up, to get a job done. Here is a famous story that shows Jackson's direct and simple thoroughness.

December 13, 1862 dawned at Fredericksburg, Virginia. Southward from that stout little town flowed the Rappahannock River. On the north or easterly bank of the Rappahannock, called Stafford Heights, rested the Union Army of the Potomac, some 125,000 men strong. On the south or westerly bank of the River rested the Confederate Army of Northern Virginia, some 78,000 men strong. Actually, on that morning, many thousands of Union soldiers were on the south bank of the river, getting ready to charge up the slopes occupied by the Confederates and drive them into defeat.

The night had been bitingly cold. A Confederate soldier on picket duty had died of exposure. As the sun came up, fog blanketed the valley of the Rappahanock, hiding the preparations being made by the Union army.

Lieutenant General T. J. Jackson, Commanding, Second Corps, Army of Northern Virginia, inspected his line of battle early that morning. The Second Corps formed the right wing of the army's front. The Army of Northern Virginia was under command of General Robert E. Lee.

As the fog slowly dissipated in the warming sun, General Jackson surveyed the Union troops preparing to charge his position. He was outnumbered in men. His artillery (upon graduation at the United States Military Academy at West Point, New York, Jackson chose the Artillery for his

branch of service) was fewer and of less weight and range than the Union artillery. Many of his men were ill-fed and ill-clothed. But their spirits were high because they occupied a strong position which the Union forces were preparing to storm from the front.

Directly in front of the Second Corps was the Left Grand Division of the Army of the Potomac, commanded by General William B. Franklin. This was a fine body of gallant troops, well-fed, well-clothed and prepared to sacrifice their lives for the Union cause.

After inspecting his line and noting that the Union forces would wait for the fog to lift before they attacked, General Jackson rode over to greet General Lee and to receive from him any last minute instructions.

Lee was in a confident mood, certain he would win the battle that now threatened to break out momentarily. Lieutenant General James Longstreet, commanding the First Corps, Army of Northern Virginia, was with General Lee. He, also, was in an expansive mood. Defensive battle from strength was General Longstreet's preference and his skill in that phase of warfare was formidable, as would be shown that day at Fredericksburg and, months later, on other fields of battle.

But General Longstreet had a graceless sense of humor and he loved to poke fun at the stern, austere Jackson. As the fog cleared enough to reveal the splendor and might of the Union host arrayed against Jackson's Second Corps, Longstreet could not resist the urge to make a joke at Jackson's expense.

"General," he said, "do not all these multitudes of Federal's frighten you?"

Jackson replied in a level voice, "We will see very soon whether I shall not frighten them."

But, Longstreet was still ebullient and taking Jackson as a target for his wit. So, as Jackson started moving to rejoin his men, he hollered

to him, "Jackson, what are you going to do with all those people over there?"

General Jackson paused for a moment to consider his reply. Then, as he swung into the saddle, his words sang like hardened steel: "Sir, we will give them the bayonet."

General Jackson's single intent was to finish completely the task that was before him. The virtue of thoroughness or simplicity, which he had, commands our respect. He was simple in his entire life and so we remember him as a great Saint. Let us strive to practice simplicity or thoroughness in our own lives. We will become more and more happy the more we practice this virtue.

(The Second Corps did in fact fulfill Jackson's prophesy. The counterattack of the Second Corps at Fredericksburg was so powerful and so moving a spectacle, that it inspired ⁱⁿ General Lee a remark that is often quoted these days. Witnessing the glorious and triumphant charge of the Second Corps, Lee declared: "It is good that war is so terrible or we should grow too fond of it." Today, Lee's statement is quoted without reference to the event that inspired it.)

Do unto others

Dear Children! When we treat others badly, we do harm to ourselves. Remember that. Also, when we do good, we should remain calm and humble. We have to resist and squelch the feeling that we are better than others. That is never the case.

Here is a story to illustrate this point.

Years ago in Persia there lived a great Mohammedan Teacher, Rabbia Malik by name. Now, you have heard that Jewish Clergymen are called Rabbi. And you have heard that Mary Magdalen addressed Jesus as "Rabboni!" Here is the same word for Christians, Mohammedans and Jews! Did you

know that? What does the word, Rabbi, mean? Well, it means Teacher or Guru.

The name, Malik, means king. We see this same word in the name Melchizedeck. Melchizedeck was a divine person to whom Abraham offered homage, as if to God. His name means, "King of Righteousness," or, one whose whole life is an example of moral living. You have heard of Dharmaraja, the eldest of the five Pandava brothers, haven't you? Well, his name means "King of Righteousness" also, but in the Sanskrit language, from which the English language is derived, by way of German.

Rabbia Malik, the King of Teachers, had a son who was very careful to fulfill the duties of a Mohammedan. His name was Hussain. Every morning Hussain rose early and went to the Mosque to pray. He had very deep devotion and zeal to live properly.

But, Hussain also noticed that the servants of his father's house did not rise early and go to the Mosque as he did. One day, he came back from the Mosque and found the servants still asleep on their floor-mats. Anger overwhelmed Hussain and he flew at the servants, yelling madly. He cursed them and swore at them for being lazy and neglecting their duty to pray to God.

Rabbia Malik heard Hussain yelling at the servants and came to give him a lesson. He felt sorry that his son was blaming the innocent servants. He spoke hard words to Hussain to make him realize the harm he was causing to himself.

The Rabbia told Hussain that the servants have been working hard every day, for long hours, and they are too tired to rise as early as Hussain does. They need rest and refreshment. By doing their duties around the house, they are worshipping God as well as Hussain does at the Mosque. Even better!

For, Hussain is trying to worship God while harboring resentment in his heart towards the servants. This cannot be done, declared the Rabbia

sternly. The fumes of Hussain's anger prevent his prayers from reaching God. Whatever merit Hussain has earned at the Mosque, he lost altogether by flying into a rage at the servants. He has, therefore, really done great harm to himself.

Then Rabbia Malik told Hussain the real nature of his sin. Hussain, he said, had grown proud of his own spiritual practice and felt he could blame others for faults they did not in fact have. The pride which Hussain was nourishing was his real downfall. It canceled out all of his spiritual practice. It made Hussain see everything upside down and backwards. For, when Hussain felt he was doing good and others were doing bad, the fact was that by blaming others he was doing bad and could not tell whether others did bad or good. Pride made Hussain blind. It is the worst sort of sin we can do, said Rabbia Malik to his son.

Finally, feeling tender sympathy for the plight of Hussain, but still wanting to correct him, Rabbia Malik advised Hussain to rise late from his bed and keep away from the Mosque. He pictured for Hussain the happiness he can gain by showing sympathy to the servants and helping them to do their duties around the house.

He told Hussain that the greatest things we can do are those which lighten the burdens other people carry, making their lives easy and pleasant. By serving the servants, making sure they have what they need to work with and to be happy, Hussain will be doing more good for himself than he does by going to the Mosque.

These words of his father put some sense into Hussain and gave him a new and better understanding of his religious duty. After his anger subsided, he could see that his spiritual practice can be done best and easiest wherever he is, among whomever he is among. From that day, Hussain began to see the whole world as the Mosque and everything he did as his prayer to God. He got a feeling of expansion, of great immensity, and this made him very happy. He treated everyone he met with equal sympathy and compassion, no matter who they were or how they looked or what they did. And he thanked God for giving him such a father to teach him this magnificent

and priceless lesson.

Rabbia Malik had deflated his son's pride, and Hussain was now a happy man.

A Scholar and a Boatman

Dear Children! Can you tell me why we go to school to become educated? Some say it is to learn the subjects. Others say it is to prepare for a career in life. But, the real reason we go to school is to learn how we can gain poise or peace in all the different situations of life. We should graduate from school with more calm, more relaxation, more mental equanimity than we had when we entered school. The subjects that we learn should have this goal as their essential purpose. And we should keep gaining more poise and more calm as the years go along after we graduate.

Here is a story that makes this point clear.

Years ago, when Americans were pushing westward to settle this continent, educated people were needed in the frontier towns to help those towns grow and prosper.

A scholar who considered himself very well educated decided to go West to earn a living in New Mexico. He felt that his learning would bring him a fortune on the frontier. He could hardly wait to get it. He came from Harvard University which was a famous center of learning even in those days.

To reach New Mexico, the scholar had to cross the Mississippi River. He had been sight-seeing on his trip and now, anxious to get on, he arrived on the east bank of the Mississippi at a point just opposite St. Louis, Missouri.

He wanted to get right across the River, which was in full flood since it was the spring of the year. After searching about, he found a boatman who said he could carry the scholar across the flooding river. So the boatman was hired to do that, and off they went.

The scholar was in high spirits and immediately began talking to the boatman. He asked the boatman where he had gone to school. But the boatman had not been to school and told the scholar that he had worked all his life on the Mississippi, with no time or need for school. At this the scholar got derisive. He yelled and cursed at the boatman for being so stupid as to neglect an education for himself. He declared that, since he did not have an education, the boatman had let one quarter of his life drain down the Mississippi, wasted.

Then, the scholar showed the boatman his clock and asked if he could read the time. The boatman said that he did not own a clock and did not need one. Nor could he read the time. The sun regulated his daily life, said the boatman. He rose early and retired to bed early. He ate only when he was hungry, not at certain times of day.

This was too much for the scholar. He jeered at the boatman, called him a high fool and declared that half his life had drained down the Mississippi, wasted.

Finally, the scholar asked the boatman if he read the newspaper to keep up with current events. The boatman laughed and said that, no, he never read the newspaper and did not care to do so. He was not at all interested in current events since he had enough troubles just doing his own work.

At this, the scholar spit on the Mississippi and howled in ridicule of the boatman. He told the boatman that since he did not keep informed of the news, three quarters of his life had drained down the Mississippi, wasted.

Just then, a tornado came sweeping across the prairie, heading straight toward the River and the scholar's boat. The scholar sunk in panic as

he watched the twister driving on him. The Mississippi heaved in a howling wind. Now it was the boatman's turn. He yelled to the scholar over the roar, "Can you swim?"

"NO!" shrieked the scholar, terrified and unable to think.

"Then," yelled the boatman, "your whole life is now going to drain down the Mississippi, wasted."

Education must confer upon us the skills needed to face distress and danger with calm confidence. It must train us in the means of gaining mental poise to meet and weather any situation. If we do not have that ability, we will be accounted an ignoramus, no matter how many books we have read or how many degrees we claim to have gotten.

Let us learn to earn yearning and yearn to earn learning. But, let us not, like this scholar, learn to yearn earning.

Paper No. 7

September 1984

Reply to Nadine

The fact that I could not directly answer your query ("What was Jesus doing when He made the three statements: I am the Messenger of God (Dualism); I am the Son of God (Qualified Non-Dualism); I and My Father are One (Non-Dualism)?") re Jesus and His three statements is a continuing bother. The longish piece I sent last week contained my information as of Jan. '84.

This note is to specify what I have learned and what I have guessed since then.

First, learned: Jesus "died," a second time and finally at Kashmir, around Shrinagar. He had, after the Resurrection, also traveled in Malaysia. This is from Baba, via Mason/Lang, who have misunderstood some matters.

Also, learned, the NT (New Testament) text is corrupted in many places, unspecified. This, also, from Baba, via Mason/Lang, who take that to mean NT is nearly useless -- another misunderstanding.

Swami supports traditional Christian (Pauline) position that Judaism is a sect of Christianity, after Pentacost. The "American Logo" is actually a step backwards into Dualism, separation -- so say I. Swami "allowed" the revised "Logo" but does not use it, Himself. I have always admired the raw vaunt of those who feel they can improve upon God's handiwork -- i.e. Logo. "American Logo" was first step in American publicity campaign -- attract Jews. The deeper significance is that Judaism is contained in the Cross -- as Church has always said, and Swami also.

Also, ancient Christian tradition says Matthew was first Gospel written -- in Aramaic! This would conform with Swami's statement about NT corruption -- since our Matthew is in Greek! But, I think the corruption

is more wide-spread.

Still, the text we have is sufficient to declare the essence of the religion -- love, serve -- but not to answer your query. Baba is bringing more to light -- gradually.

My guess: the three statements of Jesus can be correlated with three stages of NT development:

- 1- Matthew Aramaic (now "lost") -- Dualism, Messenger

- 2- Matthew extant
- Mark " -- Qualified Non-Dualism
- Luke " Son of God

- 3- Luke (parts)
- John -- Non-Dualism
- Identity with the Father

My guess: the recognition of Messiah-hood occurred during "lost years," probably in India or elsewhere on pilgrimage. When He reentered Palestine this was His experience -- Messenger, Messiah, Dualism. Matthew Aramaic records this phase. But, it is "lost" or hidden. However, Luke 4:16-22 is an edited version of Matthew Aramaic. It is the only text in the whole NT that refers to this role as Messenger (Dualism). It is undoubtedly authentic, but glossed by Luke to reflect the next stage, Son of God (qualified non-dualism). Luke, incidentally, was a careful textual

sleuth, as he himself declares. Swami frequently quotes ~~Matthew~~ ^{sections,} ~~doubtless~~ the Aramaic-based Luke, alone, has references, however fleeting, to all three stages.

reverse order of these sentences

The Luke passage mentioned above is probably one of His first acts as self-conscious Messiah in Palestine -- in his home town. So, that partially answers your Q of what did He do in the stage of Messenger. What He did when first realizing this, in India, I cannot even guess.

He reenters Palestine ^{in the} Dualist stage.

Between then and the Resurrection, He mounts to the stage of Qualified Non-Dualism -- Son of God. Where? When? I do not know! I cannot even guess. But it is between the start and the end of the Palestinian ministry -- perhaps after the "failure" of the first apostolic mission (Luke 9:1ff; Matthew 10:1ff).

But this is clear: no where in the text does He call Himself Son of God. He prefers the title, Son of Man (from Daniel), which is significant. The people call Him Son of God and He does not refute this. He calls them "brothers and sisters" -- i.e. He sees them as on a level with Himself -- as Baba does! ^(one in the) qualified non-dualist ^{stage} would do that.

I am certain that Matthew 16: 18-19 is a non-canonical insertion, i.e. a corruption, reflecting the Roman Bishopric of later years. No end of nonsense has come from this corruption. The Reformation was set to right it but no one then would challenge the authenticity of the text itself. I feel we can do that now. Luther said the "Rock" is Faith, which is essentially true.

My guess: Jesus was in the qualified non-dual experience up to and including the Resurrection. He also saw the role of Messiah in these terms. That is, His first vision of the Messiah expanded with His own experience. This is important.

One who experiences as a "Son" does not go about saying so directly. Jesus does not. At that point, one is already getting intimations of non-dualism, if not Statelessness itself, and so to proclaim as "Son" feels not-fully-true. It is, after all, a stage, not a completion. Even non-dualism is a stage, but so close to completion as to be almost synonymous with it.

The tradition has laid greatest stress on this second stage -- Son of God. The bulk of the Gospels themselves do. However, the less public strands of the tradition are very intimately non-dualistic. The great theological battles were waged between the dualists (who were anathematized as heretics) and the qualified non-dualists, who triumphed, as at Nicaea. Even the

textual history makes this point -- i.e. Matthew Aramaic is suppressed and presumed lost.

Incidentally, Jerome says Matthew Aramaic renders Lord's Prayer, "Give us today tomorrow's bread." That is, the true spiritual bread of the eschaton, signified by the Eucharistic Bread -- the Bread of Heaven, which is Jesus Himself. Eschatological or millenarian thinking, such as at Qumran and frequently since then, as with modern "Charismatics" or "Evangelicals," is inherently dualistic. Bethlehem means, "House of Bread" -- "and He shall feed His flock" (Isaiah). Bethlehem is home to the great shepherd, David. Jerome built a school and monastery there and lived there. The place was sacked by the Pelagians just before Jerome died.

Now, last guess: Gospel of John is written by Jesus or by John under Jesus' supervision in India, post-Resurrection. Tradition places Thomas in India and John in Mediterranean. Very obviously, the religion was expanded by far more people than the few apostles we know of. It was a very powerful movement that could expand even without the immediate apostolic presence. We tend not to realize this today -- how much shakti there was in it!

Anyhow, I think Jesus experienced non-dualism after the Resurrection, with intimations of it before, and John's Gospel is written entirely from this point of view as if in hindsight. The only one of the three statements that is actually in the NT is the third one, in John (10:30; 8:58). John does not give the first two stages at all. His opening lines are actually non-dualism, in advance of Nicaea, which is qualified non-dualism. The tradition actually reverted at Nicaea, as many Sai devotees do -- i.e. going from rajas back to thamas! John is sathwa and Nicaea is rajas. The Arians, defeated at Nicaea, were thamas.

Anyhow, Fourth Gospel paints Jesus as non-dual all along. This is strictly true but not historically true -- and failure to make that distinction has caused much trouble for 1500 years.

My guess: John got his Gospel from Jesus while both were in India or while John was in extreme mental purity, such as a Vedic seer, while in Mediterranean. I prefer the former, i.e. he was with Jesus in India, along

with Thomas. John's mother asked Jesus to "take John with Him." John's end, in the tradition, is very shadowy. This may account for that.

Anyhow, Jesus experienced non-dualism after the Resurrection, which was, incidentally, a real coming to life, as the NT says. That is, while in India or on the way there.

Finally, before His Samadhi in Kashmir, He experienced mergence in Godhead -- i.e. Statelessness. Where? How? I do not know. But, it was at that point that He announced the Advent of Sai.

When the early Christians expected Jesus' "return," they probably meant His return from India. The story they got, however, or that was put in the text, was return "from Heaven." In this hope they were disappointed, in the physical sense. (Someone knew He went to India after the Resurrection. For confirmation that tales of various degrees of accuracy get easily started and spread in a hurry, note how much and how often this happens around Baba!)

However, we know He has "returned" countless times in response to the spiritual sadhana of His devotees. The seers of Christianity lived out in the desert wastes. Very little is publicly known about their experience -- although the record among scholarly archives is somewhat abundant and specific. Baba has referred several times to these Christian seers or prophets. They were the foundation for Islam, as the Buddhist seers were the foundation for Christianity. The "Zorroastrian" seers were the foundation for Hebraism (later, Judaism) -- note Abraham's birthplace (Iran). That is, the five great religions are all Vedic in origin! This is of crucial importance!!!

John's Gospel reads strangely because it is a reading back into years past of a stage of experience (non-dualism) that Jesus had in his last years -- beyond Palestine!

Note that John (really, Jesus) still regards this third stage as "Messianic." That is, the OT (Old Testament) vision of the Messiah has undergone

drastic enlargement. OT Messiah is Messenger (dualism). Jesus starts there but expands Messiah all the way to non-dualism -- and beyond! He is still Messiah when He merges in Godhead. That is, Messiah is considerably more than was expected even by the Prophets. Jeremiah had a presentiment of His true lineaments -- also Daniel. Jesus, actually, reveals the Divinity of Man, the Messiah-hood of each and every human being. And He shows that the realization of this fact is, actually, a process of spiritual growth and regeneration -- of three stages. (Paul has visualized the same inherent Divinity of Man -- as Teilhard pointed out. Luther says, be "little Christs.")

He has, as He said, fulfilled the ancient religion of Hebraism -- He has made explicit what was implicit, patent what was latent -- by dramatizing the whole process in His own person. He is not a "sacrifice for our sins": rather, He shows Who we are when we sacrifice our own sins and thereby reveal our true Nature. He is a role-model, as He said: "take up your cross" Crucify the ego, clean across.

This is why the tradition has always said that Christianity is no new religion, Jesus no new prophet. This is why no one acquainted with the deeper spiritual reality can be comfortable with the "American Logo." It makes a division where there is none. It is, really, just . . . PR, mindless of reality.

Conclusion: I have made here several guesses of significant proportions. They are guesses. Swami, alone, can validate or invalidate them. But, they are the best I can do in removing the historical Jesus from the shadows of misunderstanding. I do not make a distinction between an historical Christ and a spiritual or cosmic Christ as Mason/Lang do. The whole tradition is opposed to this distinction. It was, actually, a very strong heresy, centered in one branch of the Gnostic movement (itself a very mixed affair) and called Docetism. Mason/Lang's notion that Jesus did not die on the cross is directly a point of ancient Docetism. She misunderstood Swami, as per her predilection. Swami made the death of Jesus very clear to Hislop -- i.e. on the cross. The second, final death was in Kashmir, as Baba confirmed for Mason/Lang, thankfully.

Anyhow, who Jesus is spiritually has often been misunderstood, even by the tradition, because we have not seen Who He is historically. They cannot be separated. There are not two Christs, as per Mason/Lang and the whole Docetic tradition. Fortunately, Baba is clearing up the historical record so we may also visualize better the spiritual fact. He seems to be giving it to us bit by bit, however, so we must be patient. The whole story will be in, eventually.

Incidentally, it is an historical fact that the two-Christ (Docetic) theory has produced some truly spectacular moral turpitude. I won't elaborate here more than to mention it. But, you may understand that one familiar with the actual social or moral consequences of these false notions through the years is not going to be amused with their recrudescence, The consequences of falsehood are wicked indeed -- witness the contemporary Papacy. It was for this reason that the great saints have always striven to correct false notions, the Church to anathematize heresy.

(such as)
"A course in
"miracles"

It is because the tradition contains some false notions re Jesus, that Swami has, graciously and needfully, begun feeding us these bits of fact regarding Jesus. He is also showing us that Christianity is, actually, a Vedic (Catholic) religion. That is a consummation devoutly to be hoped for.

I hope this has given you some clarity about matters, or at least shown why your Q re the three statements of Jesus cannot be precisely answered by me at this time.

You have a knack for asking the essential Q, which excites admiration in me. I feel embarrassed that I cannot give the precise answer (i.e. when, where, how He said these three statements), but it is better I say that I cannot and do what I can than remain silent or, worst, speak as facts things that are not more than conjecture.

My guesses are educated and carefully considered, but, they are still guesses. The facts and the guesses I have tried to indicate clearly.

Let me reemphasize this: many great saints have found the present text quite adequate for their sadhana. The Christian practice is as simple as it is salutary. Nor is it in the least obscure: serve, love.

What is coming to light by Swami's Grace is: (1) a clearer view of Jesus Himself as embodied in flesh and blood; and (2) a moral, spiritual and intellectual basis for experiencing the unity of this religion with all others. Both must be regarded as giant, necessary strides forward.

The thought that Gospel of John is by Jesus or John under Jesus' supervision from India is probably close to a very great truth. The wording of Book of Revelation tends to support this thought—so it, too, may have the same authorship. I feel this train of thought is significant.

10/2/84

Paper No. 8
August 1984

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Desire Bliss!

Desire is the cause of Grief,
But Who can overcome it?
O, no one can, 'tis my Belief,
We cannot else but hum it.

Desire is the cause of Grief.
But, since we can no other,
We must discover some Relief,
Or suffer constant bother.

Desire is the cause of Grief.
Of that there is no doubting.
But it would not be like our Chief
To leave us all a-pouting.

Desire, true, can be a Friend,
If rightly we direct it.
It should be set upon the End,
The End of Life Explicit.

Desire, true, can be a Friend,
Desire that cannot miss,
If we just care to make Amend
And want perpetual Bliss.

Desire Bliss! That is Allowed.
'Tis but our own true Nature.
All else belongs beneath the Shroud.
Bliss is our nomenclature.

Delusion - ?

The basic delusion is, delusion itself.

It is best not to try to think about
that very much.

Love One Another

The reason all the religions of man stipulate that we must, above all else, love one another, is this: we do not see or know what were the past deeds that account for the present condition of any person; nor do we see or know the true nature of their present condition; nor, finally, do we see or know what will be their condition in the future, or what will cause it from the past and present. Seeing and knowing essentially nothing about a person, and being ever unable to see or to know anything about them, we are in no position to render judgement either for or against any person, including ourself. Our only option is to love them, fully, completely, without a second thought. We have no basis, no justification, for any other action or emotion.

However, the things people do, say and think must come under our scrutiny for truth or falsehood, right or wrong. After careful deliberation, sifting discrimination, we are entitled, nay enjoined(!), to declare a person's deeds, words and thoughts to be true or untrue, right or wrong, good or bad. This is an evaluation of behavior. It is not a judgement of character or of personality.

If we fail to make such evaluations, for whatever reason, we descend to the level of beasts and must be accounted good for nothing, for, in that case, we have tried to renounce an essential characteristic of life itself, namely, Righteousness, which cannot be renounced (until the right to do so has been earned;) we have, in effect, declared our opposition to the Divine Drama this world is -- in toto. In other words, we are sunk in ego.

However, evaluation of thoughts, words and deeds can occur only in the context of love. Outside that context, we cannot evaluate anything. Love is Light. Without Light, how can we see to evaluate? Verily, if we have no light, we cannot see at all and our evaluations will have the accuracy of a blind man's ravings. On the other hand, the more light we have, the more we can see, the more accurate our evaluation will be.

So, all religions stress this first primary: love one another. There is this secret: it is the tendency of love, when added to itself, to light out all distinctions, to bathe everything and everyone in its own glory and effulgence, so that all else disappears and, as St. Paul says, love alone abides. So, we say: Love One Another!

September 1984

Brother Henry -- Sister Lucy

Dear Children! Did you know that birds live in families just as people do? Mama and Papa birds work just as hard as Mama and Papa people do to keep their babies healthy, happy and holy. This is a story about two crow families. The story shows how devoted Mama and Papa crows are to their baby crows -- in this case, to Brother Henry and Sister Lucy.

Several years ago, my wife and I worked at a Church in California. I was the Church Organist and my wife and I together took care of the Church grounds. We lived in a small house next to the Church.

One day, early in the spring, we were cleaning up the grounds when we came upon a baby crow, standing all alone and frightened on the ground. He was as surprised to see us as we were to see him. We knew he had fallen from his nest by mistake. He certainly did not belong on the ground.

I asked the crow what he was doing there, on the ground, and he replied that he did not know. I asked him if he was in trouble and he said, yes, he was sure he was. So I looked up in the tree and told his parents that their baby was on the ground, in lots of trouble. They were very worried and said they were wanting to help their baby but, as long as he was on the ground, they could not help him at all. They asked my wife and I to take care of their baby, until he grew up and could rejoin them.

We were happy to do this. So, as his parents thanked us loudly and told us in strong words to be careful with their baby, we picked up the baby crow and took him into our house.

We did not have a bird cage and I do not like cages anyhow, so we got some small logs and set them on a table. There we put Brother Henry. I said, "How do you like that for a perch?" He said, "Just fine. Thanks. I'm hungry!"

My wife went to get some cat food in cans and I sat down to find out what

this crow's name is. After a while, I found that his name is Brother Henry. Then I said, "Brother Henry!" And he said, "What?!" And I said, "Mama is coming with food soon." He said, "Good. I'm hungry!"

Well, for a week or so we took care of Brother Henry. He ate well and walked around his logs and called to us when he was hungry and we all had a very nice time together. Brother Henry let us sleep every night without waking us up and he always had a big smile and "Thank you!" when we came to feed him, first thing each day. He ate often and lots. And every day he got a little bigger and stronger. He was always happy. He never complained and never made a fuss. He also never flew. He knew that it was not yet time for that.

Then, one day, Brother Henry said he was lonely. He wanted another bird to be with him. And that very day we found Sister Lucy.

Her story was the same as Brother Henry's: fell from her nest, didn't know what she was going to do now. So after we talked with her parents and assured them we would take care of her just like we were Brother Henry, we picked her up and brought her in to be with Brother Henry.

They both looked very pleased. So were we. Sister Lucy said she was very hungry! So, of course, we got even more cat food and started feeding that to both of them.

We hand-fed the birds, bite by bite. It took time, but they were babies and not used to feeding themselves. In fact, we had to push each bite gently down their throat. They just said, "Oh! I'm hungry! I'm hungry!" and, "Thanks! Thanks!"

We noticed that Brother Henry and Sister Lucy were polite eaters. Their manners at their meals were excellent and they ate all their food happily, saying, "Thanks! Thanks!" We fed them frequently, every day. There is no time out for Mamas and Papas. All the time, even at night, they care for their babies.

Well, after about a month, I noticed that Sister Lucy was getting pretty big. She was a little older than Brother Henry, anyhow, and so I decided to give her a little flight training. I asked her what she thought of that idea and she said she thought it was just fine, thank you! She reminded me that she is a crow, after all.

So I put on a heavy coat and gloves to protect my arms from her claws, which were very sharp, and took Sister Lucy out the back door.

Immediately, her parents called hello to her and asked me what I was up to. They were concerned about what I was going to do with their baby. I told them she was going to have a flight lesson and they said that was alright but, "Be careful!" I said I would.

Lucy looked down at the ground from my arm and got frightened. So I knelt down on my knees and started raising and lowering my arm, slowly. This made her feel light and she spread her wings to balance and to control the downward drop. That was what I wanted. Each time my arm fell, she flapped a bit and got the feel of her wings. But she would not let go of my arm. Her parents watched from a low tree right next to us. "Be careful! Be careful!" they called repeatedly.

After a while of this I noticed that Sister Lucy was feeling a little like she was having fun, so I stood up and raised and lowered my arm from that height. She still enjoyed the experience.

Then I told her I would throw her up pretty fast so she would come off my arm and could flap as she could to land on the ground. I knelt down again and said, "Here goes!" Up she went -- flap, flap, flap -- bang -- she hit the ground. "We told you so! She's not ready!" hollered her parents.

Back into the house went Sister Lucy, shaken but alright. She had a glint in her eye. She thought she was going to like this flying business -- when she could do it safely!

About a week later I asked Sister Lucy if she was ready to try again. She said, "Yup!"

So out the back door we went, again, she on my arm. Immediately, her parents were right there, saying hello to her and telling me that she was ready now, just go slow and be careful. I said I would.

Same business. I knelt, raised and lowered my arm. She flapped well, liking it. So I stood and did the same. She liked it even more. Then I knelt and said, "Lucy, you're going to fly up now, off my arm. Try to keep moving." She said, "I'm ready!"

Up my arm went. Off she came and -- flap, flap, flap -- she flew -- about 15 feet -- and landed on her feet. I put her on my arm again and asked if she wanted to try that again. She said, "Yes! Standing!" So I stood and threw my arm up as fast as I could. Off she came -- flap, flap, flap -- she flew upward -- spread her wings and started falling -- flap, flap, flap -- she struggled to gain altitude and -- she made it -- landing on a tree limb, maybe 10 feet off the ground.

Mama and Papa were with her in an instant, swooping in with loud cheers and congratulations. Oh! were they happy! In fact, Papa crow went off to get her some food while Mama crow asked her to tell the whole story. They talked and talked until Papa returned with some food. Sister Lucy took this eagerly and decided it was time to climb higher. She jumped and flapped at the same time -- another tree landing -- another 20 feet off the ground.

Sister Lucy was safe, restored to her proper life. Mama and Papa came over to us and said, "Thanks!" "You're welcome," I said. And my wife and I went back to comfort Brother Henry.

Brother Henry wanted to go too. He thought he was ready. But I told him he had to wait, he was not strong enough or big enough yet. He finally admitted that this was true and settled down to getting his food.

The day came about a week later. "Brother Henry!" I said. "It's time

for you to take your flight instruction." Brother Henry said, "Let's go!" So I put my arm near him, he jumped on it and off we went, out the back door.

Immediately, his parents were right there, calling loudly, demanding to know what I was doing. They were very worried, still. I told them that Brother Henry was still a bit young but that I thought he could fly alright, today. They were none too sure. In fact, they both tried to land right on my head so they could be there if anything went wrong.

I informed Mama and Papa that I was in a position to take care of Brother Henry and they were not, so they could get off of my head pretty quick! They did. But they stayed close and watched carefully.

I asked Brother Henry how he felt about this. He said he felt fine about it, but I noticed he was shaking a little, in fear. So I told him we would go slow and he would make it.

We did. My arm went up and down a few times and I could see that he was getting used to flapping. This went on for some time. Then, finally, I told Brother Henry that I would throw him up from a kneeling position and he should flap hard and try to fly. But before I could throw up my arm, he just took off and flew. About 30 feet and landed on the ground -- a belly flop.

More up and down on my arm. A throw from kneeling position and Brother Henry flew to a fence, landed on top with his feet and then fell over the other side. His parents were not too happy, but they could see he was able to fly.

My wife and I went over to him and asked how he was feeling. "Just fine!" answered Brother Henry stoutly. "Help me up again!"

Up on my arm he jumped. A few more slow waves and then, from standing position, up he went, thrown clear of my arm. This time Brother Henry flew level and angular, coasting a bit on his wings and landing, finally,

on his feet in the neighbor's yard. His parents were there instantly, giving him encouragement and telling him what a fine bird he was. He was indeed a most handsome crow. His parents were very happy to have him back.

Well, we asked Brother Henry if he needed more help from us. He said, "No! I'll take this my own way from here!" Brother Henry was an independent sort of fellow, so we wished him well and told his Mama and Papa that he was fine and not to worry about him. He would fly himself, from ground level. This he did, in fact, a few hours later. Pretty soon, Brother Henry was high up in a tree, near our house. So was Sister Lucy. We could hear them being fed every day by their parents: "I'm hungry!" "Here, swallow this!" "Thanks!" "You're welcome!"

My wife and I had not known how close and careful was a crow family. But we sure did find out. Mama and Papa were right there, all the time. They kept watch on our house for over a month. They knew when their babies were coming out and were right there when they rode out the back door on my arm. They had never left their post of duty. They were continuously watching out for their babies. This solidarity or loyalty of the crow families impressed us very deeply.

About a year later, we were given out first human baby to care for. We resolved to instill in our family the same closeness and loyalty that we appreciated in the crow families. In fact, we felt that all people and all animals and all the bugs and plants and rocks are our own family and so we try to practice loyalty and care for all things and beings.

With Brother Henry and Sister Lucy and their parents we had some experience of the great Truth, which is, All Life is One!

Have Faith -- All Will Be Saved!

Not so many years ago, there lived a certain old man in San Diego, California. At the time this story takes place, he was in his 96th year. He was very fortunate that, as old as he was, his health was excellent, his mind was clear and gentle, his digestion normal. He was comfortable in his home and did not have any shortage of things he needed.

But, this old man had a very sore heart. His heart hurt him a great deal -- and it hurt for the right reason. Let me explain.

As a young man, the old man grew up in England. There he felt a call to serve God's people, And he followed this call enthusiastically. He obtained a fine education and he dedicated his entire being to practicing the life of compassion and kindness which Jesus laid down for us to follow. He also adopted for himself the very noble and strict moral principles which we must practice if we would gain happiness.

Well, the old man spent his life as a clergyman in one of the denominations into which the Church is divided. The last parish church he served had many members and was in La Jolla, California. The people there loved him very much and he loved them in return, serving them as best he knew how for many, many years.

However, his life was not all happiness. Foremost among his loads of grief was his wife. She did not love him, she did not support his work as a clergyman and she argued with him all the time. As a result, his life at home was never happy. Finally, his wife died after a long illness with cancer, and now the old man felt grief that he and his wife had never been able to experience happiness together. He was deeply sorry that she had left him.

He and his wife did bear several fine children and these gave them some measure of happiness and some feeling of accomplishment.

Now, in his last years, a widower, the old man married a refugee woman, who had come from Vienna, Austria, to escape the Nazis. She was nearly as old as he was. Besides, she was afflicted with a terrible arthritis that had stiffened most of her joints, even her neck and back. The old man cared for her lovingly and she, in return, did not argue with him quite so much as his first wife did.

She was a constant concern and responsibility for him. But he regarded it as an honor to take care of his wife, and just doing that gave him happiness. He was, after all, a clergyman, whose real happiness in life is to serve people. The old man felt, to some extent, that the unhappiness of his first marriage had been made up by some happiness in the second.

But now in his last years, the old man had to shoulder another load of grief and that was the declining morality of the leaders and other people of the Church. He watched in horror and unspeakable sadness as leaders of the very denomination he worked in sank lower and lower into wickedness. In fact, the very parish he served for so many years in La Jolla got as a successor to him a man who told degenerate people that they were living a Christian life and to continue what they were doing. This man wanted people to practice the very heinous sins that have always been condemned by our great Saints and Sages.

As the old man looked at the Church, he got a sickening feeling that all the effort he had expended to build up high ideals and virtuous behavior in the people was being laid waste by false clergymen. He felt that civilization, itself, cannot survive the onslaughts being made against it by the very people who are supposed to foster and preserve it. More than the sadness of his first marriage, this attack by false clergymen on the very roots of religion, namely, morality, virtue and principle, made the old man shed tears of grief.

He was almost without hope. He wondered who would stop the mad career of these false clergymen and he wondered how the damage they were causing

would be repaired. He was old now and the task would have to be borne by others. But, who? When? How?

Night and day the old man poured out these questions. Night and day he prayed, "Dear God, my Father, save your people, save me, save this country, save us from wickedness. Save us, Dear Lord! Save us!"

Never was a prayer uttered with more heart-felt anguish than was this prayer by the old clergyman in San Diego.

Now, it was his habit to exercise in the morning and afternoon of each day, and he would stroll along the cliff-tops at Pacific Beach, breathing deeply the salt-air breeze, enchanted by the beauty of wind, surf, sea and beach. Daily this routine went on until, one day, the old man met a peculiar bicyclist. This bicyclist was much younger in years than the old man, but he had, all his life, held the elders in deepest reverence. He instantly recognized the old man as an elder who in every way fit the saying, "Old is Gold."

The cyclist had along his infant son, perched charmingly on a child-carrier, hat down to protect his eyes from the sun's glare. It was a beautiful day, spring-time in fact, and people were smiling.

The old man inquired about the infant, smiled graciously on him, and then inquired of the cyclist about his health and welfare. A very pleasant conversation followed which, finally, turned up the fact that both men, over 60 years apart in age, were clergymen -- and in the same denomination!

The old man showed great interest in this younger brother of his. He discovered that the young man, although a clergyman, did not work in a parish church. He looked in the young man's eyes and there saw the sparkle of life and hope and truth. He felt his constant prayer -- "Lord! Save us!" -- might be being answered in an unlikely manner! The feeling of joy that surged up inside him was unmistakable and real. He even knew the reason for it.

They bid each other an affectionate farewell, the old and the young man, and both remarked that they would likely meet again.

It happened a few days later. The bicyclist had come to the beach with his wife and their infant child. It was again a warm, sunny day, briskly blowing. White, fluffy clouds danced in the sky. Dressed in cowboy hat and shorts, the young man watched approvingly as mother and son played at the water's edge. Finishing their fun, they came up the sand to the young man, who smiled and turned to look up on the cliff that overhung the beach.

There, at some distance, he saw the old man strolling along, as was his custom. He pointed out the old man to his wife. Then, as they watched in astonishment, the old man saw them below and started running on his 96-year-old legs right down the path to the beach and right up to the young couple with child. They smiled warmly at him and remarked to themselves what importance was contained in his behavior.

The old man arrived a little winded but refreshed and overjoyed at being with the young family. Immediately he was introduced to the young wife and with the utmost courtesy he declared his pleasure in meeting her. All were sunk in the flood of hospitality and love. The very ground seemed to elevate a little to witness the grandeur of spirit that was now upon it.

Taking leave of the old man, the wife returned to the child, who was a minutely care, and the two men stood in the sand, talking of great things. Their conversation ranged over many topics, all involving matters of eternal significance: the importance of music, the nature of faith, the needs of the people, the course of the Church, the works of Albert Schweitzer and others. The two men were sunk in a sea of Bliss, experiencing an extreme exaltation of the spirit, an indescribable elevation of the heart. The wife looked on in wonder and gratitude.

It was a thrilling scene: an ancient man, impeccably dressed in suit, tie

and kerchief, every inch a gentleman of station, conversing grandly with a youngster in cut-offs, tee-shirt and cowboy hat, while mother and infant, in swim-suits, played near-by.

Another man, far down the beach, caught the scene and made fast for it with his camera. Arriving nearby, he tried to remain unobtrusive as he hurried to capture the moment on film. The two men did not see him, so unaware of their surroundings were they, but the young wife did, and she went fast to him, saying that her husband did not like photographs taken of him and asking that he not take any more than he already had. The photographer, however, asked her permission to take more pictures since the scene was so rare and exquisite. She could not agree to grant this permission, but he just shot away, anyhow.

When they finished conversing, the old man bid an affectionate farewell to the young family and went to his home. From that day on, the old man's heart did not hurt any more. He did not worry about the fate of his people or of the spiritual path. He was convinced that his years of labor were conducted correctly and that the high principles he had preached and practiced would be upheld and even triumph after he left this life. He had peace in his heart. He had seen the future, the present and the past and it was all Light. His faith, which he had maintained so long and under such desperate circumstances, had been confirmed. Yes, the God of Light is mightier than the minions of darkness. In his heart was hope -- and peace -- and gratitude.

His life fulfilled, the old man passed into Heaven a few months later. He died with a smile on his lips and with faith in his heart. He had, finally, seen his Lord.

Paper Number 10

December 23, 1984

Who is Christ?
The Self!

What is the Promised Land?
The Whole Universe -- Body, Mind, Spirit!

What is Palestine?
The Body!

What is Jerusalem?
The Mind!

What is the Temple?
The Heart or Spirit!

Who are the Jews?
Good thoughts in the mind!

Who are the Gentiles?
Wicked thoughts in the mind!

Who is Christ?
The Self!

Who are the Prophets?
Virtues in the Heart!

Who are the Kings of divided Judah and Israel?
Vices in the Heart!

Who is Abraham?
The Self as aspirant called out of attachment to the world to
emergence in God!

Who is Melchizedeck?
The Self!

Who is Sarah?
Wisdom -- Feminine aspect of the Self -- the Whole Universe!

Who is Moses?
Abraham -- The Christ!

Who is David?
Abraham -- The Christ!

Who is Solomon?
Intellect -- the Sun!

Who are the Apostles?
Virtues in the Heart!

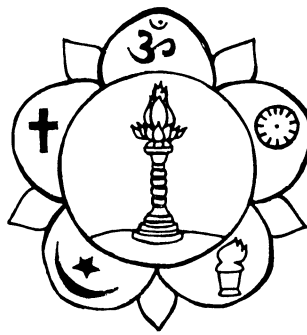
Who are the Fathers of the Church?
Abraham -- The Christ!

What is the Church?
The Whole Universe -- Body, Mind, Spirit!

Who are Christians?
All aspirants!

Who is Christ?
The Self!

What is the Self?
Truth-Consciousness-Bliss -- The Triune God!



The Rev. David R. Graham, M.Div., B.A.

Paper Number 11

February 1985

Christian Kerygma

1- Christianity stands in a relationship of parity or equality with the 5 great religions of man -- being one of the 5. The attitude of superiority -- implied in WCC, NCC and other "ecumenical" agendae -- is untrue. Ecumenical is symbolized at the top of this page.

2- Christianity is a Vedic-derived religion, via Buddhism. Jesus resided for 12 years at a Tibetan monastery. The "men from the East" were Tibetans. Abraham was a Persian, which is a Vedic-derived culture. The Hebrews were Persian-derived and Semite-in-bred. Cyrus is a type of Christ. Vedic religion is behind Judeo-Christian religion in both of its phases (OT & NT).

3- The religious heart of this planet is India -- Vedic culture.

4- All religions teach the Fatherhood of God and the Brotherhood of Men.

5- There is one religion common to all humanity -- the religion of Love.

6- There is one language common to all humanity -- the language of the heart.

7- The Father, not the Son, was said by Jesus to be returning.

8- Jesus gave up His resurrected body near Srinagar, Kashmir. He had, after the resurrection, traveled in Malaysia, also. A Shrine at Srinagar commemorates His passing there. It appears the mother, Mary, and possibly John the Evangelist were with Him there.

9- The Father has come again, as Jesus foretold. He has come as Siva-Sakthi with the Body bearing the Name, Sathya Sai Baba. He is the central, pivotal fact of this Century.

Paper Number 12

February 1985

The essential difference between the Roman and the Protestant Christianity is the view of the organized Church. The former holds that the organized Church and the Christian religion are identical. The latter holds that the organized Church and the Christian religion may or may not be identical, depending upon whether the clergy of the organized Church conform their lives to the practice of the Christian religion in all of its aspects.

The Church, Western and Eastern, is really the product of the organizational genius of the Roman peoples, expressed as the Roman Empire. No other religion has such an organization. But the point is that the Church's organization is of secular origin. More importantly, the emphasis, particularly of the Western Church, on organizational regularity or standardization -- a Roman genius -- is unique to Christian societies. The other religions are in no manner so standardized, where standardization is taken as an overriding virtue. Even the major monastic Rules, such as of Sts. Benedict and Loyola, take standardization as the preeminent virtue. This emphasis is of secular -- Roman -- origin.

During the Patristic period, no such standardization of ecclesiastical organization existed. It was unconsciously sought, however, by most Fathers since they were citizens and, in most cases, admirers of Roman society. Gradually, and especially under the impetus of St. Augustine, the Roman genius for standardized organization was applied to ecclesiastical and even to theological practice. No other religion has anything even remotely resembling the Nicene Creed -- standardized theology -- or the Papacy -- standardized administration.

In fact, the Church is the least democratic of man's religious organizations. Henry Ford merely reinvented the method of standardized operations adopted centuries before by the Church, especially the Western Church, from the

Roman pattern. The Western technological genius -- which is a symptom of high regard for standardized operations -- dates from the Pax Romana. The arrow-straight Roman road, being heedless of circumstances, is the quintessential technology and the real symbol of Roman society. It is, really speaking, the symbol of the Roman Church ("If I see something is blue and the Pope tells me it is white, I will believe and declare it to be white." Ignatius Loyola). The computer is just the Roman road in different hardware.

Standardized organization has some virtues. But it does not have the sum total of virtues. George Washington ^{and} his associates delivered this message to George III, who did not understand it. There are other ways to operate than by standardization, even while using standardization in sub-operations. At times standardization is to be preferred to all other methods of operation. But it cannot be maintained that it is preferable at all times.

This the Roman Church has said, however, and consistently maintained and enforced since about the 8th Century. The effect has been to identify, in the Roman outlook, the organized, standardized Church and the Christian religion. Or, one could say that this identification caused the standardized organization of the Roman Church. Effect and cause here are really impossible to distinguish. Each is the other at one time or another.

To operate the organized Church as identical with the Christian religion, as Romans did, excommunicating anyone who did not accept the identification, such as the leaders at Constantinople, works to some happy result so long as the leaders are men of a blessed character. Such leaders do, in their personal dealings, overcome the short-comings of the method of standardized operations. However, these leaders are few and far between and so the organization most frequently ends up with leaders of an unblessed character or a moderately blessed character and these spread unhappy consequences throughout the organization to the point that the masses of people suffer cruel and unsavory hardships. In fact, the organization becomes an amplifier for the low character of its leaders.

This is a characteristic of standardized operations. The computer is a typical standardized operation to which the saying applies: garbage in,

garbage out. In other words, there is no way to correct unhappy operations from the middle of the organization. These can only be corrected from the top of the organization, from the "in" end. This is the real deficiency of standardized organization, that it can only be adjusted from the top -- and the top never wants to consider adjustments other than as it, alone, conceives as necessary.

Standardized organizations, as this world goes, tend to be captives of leaders of low character. This fact reflects the demographics of good and bad persons, the latter comprising a vast majority and almost always wielding the indisputable preponderance of worldly force, or, ability to have their own way.

As these facts color the identification of Church and religion, an explosive situation is developed. It is this; that if the organization can be adjusted from the top only and not from the middle, it remains possible to break it to pieces, at least temporarily, from the bottom.

That is what occurred at the Protestant Reformation. The French and Communist Revolutions (the second being just the further perversion of the first), appear at first to be equivalents to the Reformation. Both seem to have split to pieces a standardized organization from the bottom. But where the Reformation actually did split such an organization to pieces and reorganized both society and religion along democratic lines, the French and Communist Revolutions, because of their inherent philosophical or spiritual deformities, just turned the social organization upside-down, on its head, and ran the thing in reverse -- standardization of and by the last and lowest rabble.

The Reformation was a real re-formation, a re-organization from one method of operation (standardization) to another (democracy). The two Revolutions aforementioned, however, did not re-form anything. They only sent the garbage back through the organization from the "out" end to the "in," declaring "in" to be out and "out" in, which is no more than a semantic conceit, which many are too indiscriminate to resist. Top and bottom together put the whole organization through a 180 degree turn, which is to say, nothing changed: the organization was intact (Napoleon and Stalin).

The Reformation was needed because so much garbage was coming through the organization -- from its unworthy leaders -- that people were feeling filthy, as indeed they were. But the Reformers, and especially Luther, discriminated enough to reveal most of the real essence of the problem: that as long as the Christian religion is identified with the organized Church of Rome and that organization is standardized, there are going to be insufferable and insuperable problems.

Luther saw the need for two actions: first, organize the Church democratically instead of autocratically (standardization); and second, de-identify the Christian religion and the organized Roman Church. These were correct moves, as history -- that is, their actuality -- verifies. From the Reformation springs the great democratic movement that continues strongly even today. This point has been frequently observed.

However, we must take Luther's moves one step farther if we would get to the truth of things. Luther declared -- rightly -- that the Christian religion is not identical with the Roman Church. Actually, the Christian religion is not identical with any organized Church. This is the truth, while Luther's declaration is a half-truth -- which accounts for the Thirty Years' War. Truth does not breed conflict.

In fact, the Church can be organized in many ways, almost as suits the organizers. But not any organization or method of operations can be identified with the religion itself, the piety, the daily practice. The religion is paramount. The organization, of whatever type, exists to foster the religion, that is, the practice.

This is the Truth. There is no identity between the organized Church and the Christian religion -- or, as St. Jerome puts it: "A vestment does not make a Bishop." Moreover, the organization that is adopted for the Church can be of various types, so long as it serves the deepening of the religion. It can be standardized, democratic, etc., as suits taste, temperament and circumstance. It matters not so long as the organization is not identified as the religion. In the case of a standardized organization, however, it is well to remember the observation of St. Bernard, that some Popes "behave more like successors to Constantine than to Peter the Apostle." Standardized

organizations are by nature autocratic, imperial and often even imperialistic.

Really, the Protestant Reformation needs to be completed. Or, we need another Reformation to delve deeper into the problem so that the mark can be squarely hit.

There are two steps. First, we say that the Church is the sum of all those who confess Jesus of Nazareth as God Incarnate. In this there is no distinction based on the form of organization that a group of confessors adopts. Second, we say that the Church is the sum of all those who call upon God. In this there is no distinction based on the Name that one employs to call upon Him.

Let us examine these steps to discover what is being done. First, we say that the Church is the sum of all those who confess Jesus of Nazareth as God Incarnate. Note that animals, plants and minerals are not categorically excluded from the Church. Certainly many Saints have preached fervently to these creatures, implying that they are capable of confessing Jesus as God.

Also, the form of organization that one group uses cannot, of itself, exclude them from the communion of the Church. It is recognized that there are many tastes and temperaments and circumstances and that the form of organization adopted by a group of confessors will and should reflect their own needs at the time. The form they adopt suits them. Who can say it is wrong? No one can; nor can anyone say they are not the Church on account of how they organize. All the forms of organization have a useful place in the Church at one time or another. It is absurd and a sacrilege to say that the Holy Spirit works in and through one form only. All forms are His. All have a place in the Church, given people's differences in taste, temperament and circumstance, which, be it known, are Providential creatures of His Will.

In this view, who are Christians? Christians are those who confess Jesus of Nazareth as God Incarnate. To make that confession is to declare membership in the Church. Not only so, but one who believes in God cannot approach God until and unless that confession is made. This applies to

all peoples of all religions. The only entrée to the Father is through Jesus, as Jesus and Peter declared. To deny the Divinity of Jesus is to deny the existence of Divinity. It is that simple. Therefore, we must say that Christians are those, of any religion, who confess Jesus of Nazareth as God Incarnate. Not anyone can make that confession except by Grace -- meaning, the existence of the confession is evidence of admission in the Church, or, what is the same thing, the Divine Presence.

The religious denominations become insubstantial at this point. A Hindu who is a true Hindu will, ipso facto, confess the Divinity of Jesus. Likewise a Jew, a Mohammedan, a Buddhist, etc. In the inner realms of religious experience, or what may be called Wisdom, the Names of God vary considerably but the God being named is one and the same. Jesus is not different from Siva, nor Allah from Yahweh, nor Ahurah Mazda from the Tao. The Names signify different aspects of the One Divinity. This fact occurs just within the Christian religion itself. It obtains, likewise, between religions.

God has an infinite number of aspects, like a diamond with countless facets. We call one facet by one name and another by another, but the one diamond is having all of these facets in itself. In fact, God responds to countless Names. He even graciously responds in vision and terms of the particular facet evoked: Rama, Mary, Francis, Krishna, Jesus, Elijah, and so forth -- even the Nameless!

So, Christians are those of any religion who confess the Divinity of the Christ, Jesus. And, all those of any religion who are true adherents of that religion will, ipso facto, confess His Divinity. This is a great Truth. Learn it well.

We have also now expanded our view of the limits and nature of the Church. The Church is all those of any religion who are genuine adherents of that religion, because such will, ipso facto, confess Jesus as Christ and God. It is in this sense that the Church is Universal or Catholic.

Now we have gotten to the second step that needs to be taken. For we are saying that the Church is the sum of all those who call upon God. Once it is clear that all Names are God's, then we have no more justification

for saying that He has this Name, not that. The expansion of the definition of "Christian" leads inexorably to the expansion of the definition of "Church." The Church is really the community of the faithful, of all creeds, sects, denominations and temperaments. Certainly this is how the Gracious God sees things. We can afford to be no less broad-minded and tolerant. If one calls upon God, He responds, no matter by what Name He is invoked. A mother runs to the child if it just babbles. She does not say, "You used the wrong name for me, I will will not come." No, it can be the merest mutter and she is there to soothe and console.

God is infinitely more affectionate than the best mother. She has some residue of self-interest. He has none. He is all just, "Yes, yes, yes." God has more tenderness of affection for every man, even if he denies Him, than any man can imagine, much less comprehend.

So, all who call upon God are members of the Church. Christians are those who especially like to call upon Him as Jesus. Vaishnavites like to call upon Him as Rama or Krishna. Saivites as Siva. There is no more to it than that. One person prefers one aspect of God and calls upon Him with that aspect and the Name which, for him, indicates and evokes it. Another person prefers another aspect concretized in another Name. But all are calling on the same God, and, if they have gotten very close to Him at all, they are recognizing the truth and reality of His other Names and Forms and will denigrate neither them nor those who use them. The Church is the sum of all such people -- animals, plants and minerals, too! All Life is One.

This vision should now prevail among all men of learning and good will. It is better that we adopt it avidly, with enthusiasm, than that the reality of it should suddenly impinge upon our conceits and prejudices in the aspect of a roaring lion. Verily, it is the Truth. Learn it well, now, while you have the chance.

What about Jesus' statement, "He who believes and is baptised shall be saved?" The "believes" refers to Him and we have already discussed the implication of that part of His statement. What about Baptism? Are Hindus, Moslems, etc., Baptised? If they are believers, Yes! For, it is axiomatic that

the unclean or unwashed cannot approach Divinity. Therefore, God has provided the equivalent of Baptism in every other religion -- the inward spiritual washing by Grace, sometimes accompanied by an external sign and sometimes not. But the fact is, it is there and effective for the genuine adherent of every religion.

No soul can even begin the spiritual pilgrimage without Baptism, much less make progress in it. It is, therefore, acceptable and necessary to regard every genuine adherent of every religion as having received Baptism in the full Christian significance of that act. This would also mean, for example, that every genuine adherent of every religion is, ipso facto, eligible to receive Communion at the Christian Altar -- or Arati at the Hindu. Again, it means that the genuine priests of one religion are entirely interchangeable with the genuine priests of another, so long as they know how to perform the ritual with rigorous exactitude. Finally, the Sacred Texts of one religion must be regarded equally the Sacred Texts of every other religion -- and be regularly used as such!

"He who believes and is baptised shall be saved." That is a very Catholic way of looking at things, though we have hesitated to plumb its Truth. Since the Church is the Ark of the Saved, all who believe and are baptised, of whatever religion, are very members incorporate of the Mystical Body of Christ, the Church, with all rights and privileges appertaining thereto.

Lastly, we need to mention the reason Reformations become necessary in the first place. It is that the clergy are misbehaving, encouraging worldliness rather than detachment, their lives sunk in a vortex of sensuous pleasures. The clergy are the leaders. If they live Christian lives of discipline and service, the people will imitate their sanctity. If they lead a dissolute life, no matter how "successful" by worldly measurements, the people will sink as in a maelstrom, confused and desperate, clutching at clouds.

In either situation, uphill or down, we may look to the same source as the cause: the clergy. The sheep follow their pastor. It is their nature. If the sheep prosper, the pastor is rewarded. If the sheep perish, the pastor is punished. Jesus says He is the Good Shepherd, meaning, He does not lose the sheep assigned to His care. In fact, He delectates them,

rendering their life joyful, serene and secure. If, on the other hand, the sheep clutch their lives in the palm of their hand, anxious about everything, it is because their shepherd has led them into danger, which is defined, spiritually, as worldliness, attachment to the body and its senses.

When the shepherds are misbehaving, violating their charge by indulging in sensuous pleasures, a Reformation is indicated. What is reformed? The Church? No! The People? No! What, then? Well, the Clergy!! The shepherd is an underling, working for a master/owner. When the owner sees his sheep in disarray, he goes after the shepherd and reforms his behavior or, that failing, fires him and gets another, who will do a proper job.

The fact is, a clergy that indulges in sensuous pleasures cannot lead the people aright. They can only bring the people to disaster. Today we lay emphasis on scholastic training of the clergy and disregard the spiritual training and qualifications, even to the point of selecting for the clergy persons whose impulses are entirely unregenerate, in the theological sense of that term -- that is, untouched by Grace, unrepentant, unconverted, atheistic, in fact. We elect such people Bishops and "Church Executives."

A worldly clergy is no clergy at all. It is a pack of wolves feeding on the sheep they are meant to foster. Today, we suffer under just this condition: the so-called clergy are, in fact, thugs practicing nefarious arts under cover of the vestments. Not only so, but this condition starts in the colleges and theological schools, which are centers of aggressive irreligion posing as Lineaments of the Faith. The leaders' | leaders, that is, the teachers, are the real culprits. They select their students. They train them in sacrilege. They foist their "product" on the people, along with sophisticated pleas for more money to restock their wine cellars -- or, what they call "the work of the Church."

It is the natural propensity of the clergy, when sunk in sin, to cover over their turpitude by claiming that the religion is identical with the Church, meaning, they themselves, personally. Anyone who points out the shortcomings of their piety they then feel justified -- nay, obligated -- in condemning for heresy. The truth is just that they are so deep into their cups as to be pie-eyed and unable to come up for fresh air, water and nutrition.

This was the experience of Huss, Luther and countless saints of every religion and creed. Overall, we may remark that the whole phenomenon is just a little amusement God has concocted for passing His time, but He has also decreed that the game shall be seriously played, within its rules, and won through as a legitimate and necessary -- for Him, amusing! -- spiritual exercise.

The key difference between previous Reformations within the Christian Communion and that today indicated is that this one is based on the deepest truth of the principle of Catholicity. Christians have for centuries prided themselves on being members incorporate of the one, holy, catholic and apostolic Church. In essence, we are about to learn and experience and act upon the full significance of those words, especially the word, "Catholic." We have withheld our assent from the genuine meaning. This has held-up our ascent to the genuine Truth.

The present Reformation will occur as the Protestant one did; the organization will be split to pieces from the bottom and reformed -- along with the whole society -- on the secular, or what we may call ultra-democratic, principles enunciated earlier in this paper: the Church is the sum of all those who confess Jesus of Nazareth as God Incarnate, and, the Church is the sum of all those who call upon God. The first of these principles expands and completes the Protestant Reformation. The second expands and completes the first. With these principles intact, forming the basis for all thought, word and deed, the adherents of the Christian religion may face the future in happiness and strength. Without these principles, there is no adherence, no Christian religion, no happiness and no strength, either.

This represents the Pauline tradition for the Third Millennium.

Paper Number 13

February 1985

Reflections on The Monastic Diurnal, ed. Canon Winfred Douglas

(loaned by Fr. John Schaeffer, St. Luke's, Renton, WA)

This is a priceless volume. I will try to purchase one through a rare book store. It also reminds me that I need to buy a good Lives of the Saints for the children.

It would not be wrong to say that the underlying ethos of the Episcopal Church is Benedictine Monasticism. At the Reformation, of course, a considerable dose of Calvinism was imported, but the ancient Benedictine psychology was kept intact. And one could probably make a case for significant similarities in the Benedictine and Calvinist mind-set, e.g. the legal tone, the sense of Awe, the spare, formal mannerisms. Calvin has the deepest veneration for the Fathers, especially Augustine and Jeremiah. He thought of himself as a radical in the real meaning of the word: rooted, deeply conservative.

The Diurnal seems to reflect both wings of the O.S.B.: Cluny and Citeaux. Temperamentally I am probably more on the Citeaux side. Calvin was, definitely, as was the whole Reformation. Cluny was reintroduced in the Anglican Communion by Pusey.

Benedictine Monasticism has lured me for many years. Franciscan and Jesuit Monasticism have been equally enchanting, with the Franciscan probably the most. I have never been able to understand why, but my feelings have always been sympathetic to the high-bred Benedictine ritual and what I see as the equally high-bred Franciscan informal spontaneity. Logically these appear to be opposites, if not contradictories, but I do not feel them as such. I feel them as mutually compatible mannerisms, that each has a necessary place and circumstance. However, I feel intuitively that the Franciscan spontaneity is the environment for the Benedictine formality.

The stories of Benedict himself support this intuition.

I feel this is an important point, as it bears on an appropriate Christian mannerism for these days. The freshness, the enchantment, the expansiveness, the spontaneity that are aspects of Love are, to me, like the wooden sides that hold together the sandbox wherein we do our ritual, e.g. the Mass, the Office, etc. I do not think it is the other way around, i.e. the ritual as context for spontaneity. I feel the spontaneity is context for the ritual and actually is what produces both the desire and the actuality of the ritual in the first place.

It is significant that Francis' first act was to rebuild St. Damian, i.e. the ritual. This is apparently a puzzling development, but there is some deep significance to it. One might compare it to agriculture; the fruit matures and wind, water and the farmers scatter or sow the seed to produce more fruit. The spontaneity, the supra-gracious, enchanting gaiety of the Gospel is the fruit. But one who tastes that hardly lingers over the savor at all before plunging right into the process of re-seeding so others may taste. The ritual is the re-seeding. Clare, living in abject poverty, spent her time making rich altar furnishings!

One could say that a Saint has a brief experience of delectation and then spends the rest of their time working so others may have that experience. That work involves enlivening the ritual in one way or another. But it is the experience that is the goal, the experience of freshness or spontaneity or Freedom.

It is a unique and marvelous fact that the seed for that experience is rigorous ritual exactitude! This is something the heathen-minded will not admit as true; that true freedom is the fruit of true bondage.

One of my favorite stories of Benedict concerns the young visionary who once, during the Office, rose and walked out into the woods in purest reverie. Benedict took note, walked after him and, picking up a large rock, struck the fellow sharply on his head. This woke him up. He apologized to the Abbot, who understood the situation and consoled him with stern words to the effect that God wants him to stick to the business at hand, in this

case, the Office.

In a real sense, our people today are under delusion of this superficial freedom -- that, if they possess the means, they can do the deed, whatever it is, whatever the whim. In India and with many here who espouse "Eastern philosophy" the same phenomenon obtains. It can be called superficial Vedantha -- thinking you are free when really you are just caught in the coils of delusion, lacking genuine freedom, which is inward.

The doctrine of the Kenosis puts matters truly. A Saint will wear the habiliments of bondage but be really free inside. The habiliments are worn so as to gain entry to the common humanity for leading them along the path to blessedness. If Freedom were worn undisguised, the wearer would be accounted a lunatic or the brilliance of the effulgence would be more than people could gaze upon and withstand. So, "He empties Himself ..." so as to be approachable and cognizable by ordinary humanity, so that they can learn instead of putting Him in a circus show or themselves into a mortal terror.

Still, we should discern that while the Saint wears the habiliments of ordinary humanity, by inward experience he is really emerging in the limitless Eternal. The habiliments are a disguise he is obliged to wear for the purpose of prodding and inducing the fellow humanity to acquire a taste for and, finally, to savor, however briefly, the same Freedom he has experienced.

To me, the Office and the Mass are very deeply humorous and playful because I am always aware of these larger realities that impel them.

The Diurnal brings these happy thoughts to mind, for which I thank you.

*This draws back the curtain,
somewhat.*

2/16/85

Paper Number 14

February, 1985

There are no heretics -- only people in various stages of ignorance. Even heresy or untruth does not exist, strictly speaking, per se. Heresy is another word for ignorance. Since the vast majority of humankind is ensnared in ignorance, we must say that the vast majority of humankind is caught in heresy. It would be hard to find one who is not so caught. Really, only God is not -- but He wears ignorance as a disguise.

The reason we have to be filled with endless tolerance is just that there are stages of ignorance and all mere men are ensnared in one stage or another. Also, all are advancing upward through the stages, losing fragments or filaments of ignorance as they ascend the ladder of spiritual evolution. However, individuals make upward progress at different rates of speed, by different methods, at different times -- and starting, apparently, from different degrees of preparedness.

The All-Knowing God sees both the forest and each tree all the time. He knows how and what each one is doing, where going, when arriving, what bringing. He knows how they all fit together. He knows when they all shall flower, and their fragrance. He is watching over each one more closely than the lid guards the eye. Not one hair of one head is uncounted. Not one whisper goes unheard. Not one plea is unanswered.

God does not see any black-hearts. He sees no heretics. I do not think He even sees any heresy. How can the pure perceive impurity? How can milk know mud? If milk knows mud, it is no longer milk! If God sees impurity, He is no longer omniscient. The fact is, He Sees! He is without illusion, though choosing to envelop Himself in the stuffless stuff! What a game! Who can understand it? I do not think He cares even to bother to try. He is too preoccupied with the thrill of playing it!

This perception, however, has profound significance for the theologian of any religion and, in this case, one of the Christian variety. There are no heretics! There is not even any heresy! Only ignorance, which is stuffless, a non-entity, by definition. Wouldn't Savonarola love to hear that? Or Huss? Or Arius? Or Torquemada? What would St. Paul say to that? Or St. John? Or Jesus, Himself?

"Love one another." Does that injunction nullify any and all Inquisitions? In principle, it does!

What is happening, then? There are three stages of ignorance, each one progressively less encumbered than its predecessor. All men are caught, at one time or another, in each of these stages to a greater or lesser degree. All are destined to rise above them all into Stagelessness or Reality Itself. All have to be tolerated along the way.

The first stage of ignorance is called Dualism. In this stage one is seeing things that one likes and things that one does not like -- good and evil. Most people today are in the thick of this stage -- and most also do not bother to discriminate between good and evil. They just do what the whim says, heedlessly. These -- the vast majority of people -- are really ensnared in ignorance. They don't even know it! They live only for momentary pleasures, heedless of the Beyond Themselves. They are very truly Sinverguenzas -- Shameless Ones.

Some in this stage, however, try to reason out good from evil and make sincere efforts to do good. These are who we call "good, solid, law-abiding citizens." They are very aware of laws for and against this and that and they attempt to come up to the law, more or less sincerely. When adversity strikes, or when lawlessness seems to them on the triumphant, they are sore struck and feel little left to comfort them -- rating God for neglect of them. Their faith is not deep and extends about as far as they feel paid off for their efforts. If the pay-off is not forth-coming, they feel like kicking over the whole bucket of milk, in disgust, and abuse God for hypocrisy.

The second stage of ignorance is called Qualified Non-Dualism. Very few people today are in this stage. Partly that is because it is a very transitory

stage, being next to worthless for spiritual development. It is really a brief stop-over point on the way to the third and final stage. But it has some genuine merit, if only because it has to be undergone, in any case.

In this stage are people who have developed a fairly intense degree of compassion for their fellow travelers. They feel kinship with humankind, both as a forest and as individual trees. They know they are elements of a whole that is far greater than they are themselves, and on this account they experience a genuine feeling of exaltation or ennoblement. The feeling of kinship, in ever-widening, more-inclusive circles, characterizes people in this stage. They do not feel bound by the law -- yet they avidly obey it as proper and necessary for the community -- and so feel the joy of spontaneity or supra-legality.

In general, people in this stage have developed a fairly deep feeling of renunciation or detachment. They have reasoned out some of the distinction between the momentary and the momentous and have chosen the momentous. This gives them an experience of inner peace which passes understanding.

Toward God these people feel a genuine relationship of kinship. However, this can be of various kinds; as wife to husband, or husband to wife, or brother to sister, or mother to child, or friend to friend, or child to father, etc. God is experienced as an ultra-communion of the type of relationship which the individual most relishes and He does in fact delectate the person inwardly in exactly these terms. Truly, He can be all things to all people.

This second stage of ignorance has much less ignorance appended to it than the first. The experience of dualism, which is a real pain, has been mostly risen above. The person in this stage is seeing not two but modifications of one. However, the modifications appear real and true to the person and that is still ignorance. But the first and basic lesson has been learned and applied by a person in this stage -- love one another. The person is sincerely doing that. They have the visible characteristics of what is usually called "true religion." That is, they are trying to draw everyone into a feeling of kinship or unity through love. That is a great and profound step upwards and forwards from the miasma of dualism.

Diet has a profound effect on whether and how much one can enter these stages. People caught in dualism are totally indiscriminate about what they eat. And diet here means that which is taken in through all five senses. The diet of dualism is death and spoilage. Rotting food a dualistic person eats with heedless abandon, such as; fish, left-overs, over-cooked and dirty food, etc.

The qualified non-dualist diet is strong and exciting, such as; lots of spice and flesh of birds and animals. Very hot or cold food is also preferred by these people -- anything which keeps them stimulated and energized. They really like sugar.

People in the qualified non-dualist stage live high-potency existence, always on the go, anxious to do this or that for the benefit of someone or something. Really, this is a very dangerous stage, more dangerous, spiritually speaking, than the dualist stage. In the dualist stage, people will do bad knowing it as bad. That is fairly easy to deal with. They can often be corrected or correct themselves with little effort or trouble. But in the qualified non-dualist stage, people do bad and think they are doing good. This is very hard to deal with, for, not only is their external behavior amiss, but more importantly, their inward cognitive operations are cross-wired and so they are extremely hard to correct and hard-put to see their own correction. They are in fact imbued with a vicious arrogance that tells them they are right when really they are wrong. Screwtape had some clever methods for capitalizing on this phenomenon.

These people, in the second stage, actually require more of toleration than those in the first stage. They are more visibly active and about than the ones below and are therefore always stirring up a commotion. This must be seen as an effect of their diet -- through all five senses. Their diet -- strong stimulation -- actually curtails their discriminating ability and dampens their tendency to introspect. So, at the very time they are coming in need of correction, they are having to almost do without the tools of correction, namely, their intellect. This is an irony that is built-in to the spiritual life and has to be faced. It means that those near those in this second stage must treat them with exemplary toleration -- the while

enduring abuse from the neophytes who fancy themselves as suddenly "made it."
A little of knowledge is a dangerous thing!

In spite of this, the second stage is that most recommended to aspirants in general. It is the stage of devotion to God, in which the affections are gradually transferred from the transitory to the transcendent, from the world to God. In the first stage, one is seeking to reach God by doing good works of charity, kindness, generosity, obedience, etc. In the second stage, one is replacing attachment to the senses with attachment to God. Since it is still attachment, even though to God, which is the only beneficial attachment, one is still swimming in ignorance. But, one is swimming rather than sinking, as is most ^(common) in the first stage.

All of the significance that surrounds the injunction, "Love one another," is met with in this second stage. While the aspirant in this stage makes considerable commotion in the community -- apparently in negation of their insistent credo: Love, Love, Love -- in fact they are making considerable inward progress. We might say, "Yes, but at what expense to those around!" and regard this stage in a deprecating manner. But that would be a false posture. The commotion caused by the Devotee is in the nature of sparks flying from the anvil and hammer. The Devotee is being recast by God from within. This process requires heat, noise and hard blows. If those epiphenomena of transformation irritate the neighbors, that should be taken by them as opportunity to practice toleration.

In any case, the neighbors' time will come, too! And, no one is reformed ex nihilo. Man's whole existence occurs in community. Apparently God regards the community as possessing sufficient resources to forebear the reformation of its constituents -- even of the community itself, through its reformed constituents! God believes we can tolerate more than we are prepared to admit to.

The Devotee in the second stage is making progress, inwardly. This has to be borne in mind, for, we are apt to regard the externals only, and these, especially in the early sub-stages of this second stage, are not calculated to arouse enchantment. Often the externals are flatly repulsive. It is to

the inner realms of operation that one must look to correctly evaluate the situation of one in this second stage. "My ways are not your ways, nor My thoughts your thoughts." We can get ourselves into a lot of trouble by evaluating from externals, from the merely human perspective. Rather, the inside has to be cognized. There the Work -- in the Alchemical sense of that term: the Marriage of the Human and the Divine (Mercury and Sulphur) -- is progressing steadily, appropriately and relentlessly. The result will be pure Gold, having the Alchemical property of transforming by tincture whatever it touches into its own nature -- into Gold!

That Gold is the third and final stage, the stage of ignorance that is called Non-Dualism. Dualism is like the gold ore. There are several ingredients: gold, lead, dirt, iron, mercury, etc. It is raw, unrefined, useless. Qualified non-dualism is like the melted ore in the crucible; all ingredients are melted together but all but one are in process of being burned or drawn off. It is in process of refinement, passing from one circumstance to another. The process (or stage) is essentially worthless in itself but is worthwhile and positively essential because of what it does -- and because it is the only way to do it; namely, eliminate the dross from the mixture so that Gold, alone, remains. The stage of qualified non-dualism, or, Devotion to God, is not an estate or resting place. It is a way-station on the transit line. It is where the work of spiritual regeneration occurs in earnest. It is wise, on this account, for those who cannot take the heat to stay out of the kitchen.

The residue is the third stage of ignorance: Pure Gold. Notice that it is a residue. It is not an addition. It is the substratum that remains once the additions have been removed. Devotion is the fire. The incidents of daily life are the fuel. The vices and virtues are the dross. The residue is without a second.

Those who have reached this stage have genuine experience. They see One only in many guises and they attach no ontological importance to the guises. They are not fooled by appearances. In fact, very little of ignorance remains in them. Such people are immersed in their own Truth. They do not posit an experience which they have. Their experience is Experience, Itself, and

they know only one Drama on a single Stage with one Actor. Everything they do arises from intuition rather than from intellect or emotion. They are guided inwardly, being unaware of any distinction between themselves, the guidance or the guide. There are many such on the earth today. But, try to find one!

The diet of those in the stage of non-dualism consists of fruits and tubers with some small amount of milk or curds. It may be stated categorically that this stage is not attainable by those ingesting a diet of rotten or stimulating food. The rotten food goes as one reaches the stage of qualified non-dualism and the stimulating food goes as one reaches the final stage. This happens as an automatic consequence of one's spiritual discipline, assiduously pursued. It is thought that a vegetarian diet corresponds with the stage of non-dualism. This is incorrect. That stage maintains a fruitarian diet -- the plant that grows the food is not harmed, nor the animal, i.e. the cow. The vegetarian diet is characteristic of the stage of qualified non-dualism in its better development, that is, without flesh of animals and birds. A diet of fish or sea-food is the meanest available. It is extremely low, spiritually speaking.

Can adjustment of diet induce a rise to a higher stage? To some extent it can, but the higher stage has to be earned through spiritual discipline commensurate with that stage. Diet is only one element of spiritual discipline, though a major one. Each stage has to be earned. The motivation comes from the heart. The mind and body can be prepared for a higher stage that will, when earned, emerge in the heart. The preparation is important although it cannot be determinative. It should be done as soon as one sees the reason for it. This will make subsequent developments so much easier. To the extent the body and mind can be brought under subjection by the discipline of diet -- you are what you eat -- to that extent is the heart's job made easier and more pleasant.

Diet means of all five senses. If one is eating fruits and watching movies and television, the dualistic quality of the latter will overwhelm the merit of the former. A vegetarian diet in a filthy house or in a house studded with luxury will give no benefit since the filth or the luxury (really,

they are not different) will dominate the mind and body of the individual. The entire environment in which one works, eats, sleeps and recreates has to be of the nature of the stage one wishes to achieve. Luxury, ugliness, pomp, filth, display, meanness -- these qualities are positive deterrents to spiritual development. It is best to spend one's life in bland moderation, neither exciting nor deadening any of the senses. The whole point is to keep the senses reined in, in check. When the mind goes out through the senses and desires the objects that titillate them -- that is when man falls into perdition.

The diet of a person in the non-dualist stage is quiet, beautiful and fresh. It gives satisfaction without exciting a desire for more. The diet itself is experienced as Parousia -- intense presence of Divinity.

Yet, there is one remaining taint of ignorance in people in the non-dualist stage. They say, "I am Truth," or, "I and my Father are One," or, "I am Brahman." They are so close to Divinity as to be indistinguishable from It by ordinary mortals. But Divinity does not speak so. Divinity does not define Itself. Divinity uses only one word: I. There is no "that." We have to say that one using only "I" is a fool or God. "I" is what is meant by Stagelessness or Reality -- which cannot be described or comprehended or even alluded to without the instant intervention of ignorance. Reality is the Effulgence of Pure Gold. Bliss is the consequence.

This is a significant fact: God can be approached only by means of the shrewd and stealthy use of ignorance, in fact, three stages of the stuffless stuff. He has ordained it so -- apparently to amuse Himself and so to pass His time.

The three stages have to be earned and achieved by one's own effort, assisted by Grace. However, Stagelessness cannot be achieved by any effort. It gives Itself.

It is in consideration of these facts regarding the three stages of spiritual development that we are required to practice tolerance. It is because everyone is at one stage or another, progressing with more or less deliberate speed --

but in fact progressing! -- that there are no heretics. Some people are more deeply ensnared in ignorance than others and some appear to be incorrigibly wedded to their brand of perversity. But, what does one know? Does one know the past, the present, the future? No, one does not know any of these, nor any combination of them.

What we know is that wherever one is in the spiritual pilgrimage, by the following nanosecond they will have advanced forward toward less ignorance. Looked at in this manner -- "All will be saved" -- all are heretics in process of overthrowing or throwing-out the heresy that is appended to them. Which is the same as saying there is no heretic anywhere and no heresy, either. Since ignorance is not ontological but only an appearance or delusion, we cannot say it is a something, such as a heresy. It is precisely nothing. People are afflicted by it, but it itself is not anything. Isn't that strange?! A malady inflicted by an existence-less pathogen! Really, God is the pathogen, but without the "path," just the "gen."

In practical terms the meaning is: be tolerant, the life you save is your own.

Would Saint Paul agree with this assessment? Yes he would! We must recognize that the injunction varies according to time, place and circumstance. The Truth upon which the injunction is based never changes; the Truth is I. But the injunction built upon the Truth adjusts to the need. In this sense did the old "contextual ethicists" have a valid point.

St. Paul would not speak today as he spoke in the First Century. This is the basic error of all religious fundamentalism. The injunction has to be appropriate to the circumstance, just as the engine in a modern vehicle has to be a modern one, not one built for a different era. The operational principle of the engine remains fixed, constant, but the design features of it accommodate to changed circumstances. The operational principles of the Sacred Texts remain eternally valid. The specific injunctions may be valid or not, depending on ^(the) need of the circumstance. Life is fresh each instant.

As Moses he spoke one way, as Paul another and as Jerome yet another. See how the same person speaks appropriately to the need! Today what would St. Paul say? He would do what every Sage and Saint is doing: he would direct attention to the Avatar, to the Sun Itself. Beyond that he would keep silent but for among those who trailed him -- if any did -- with the utmost industry, perspicacity and perseverance. Among them he would but joke and play. There is no need today for any sort of missionary preaching. A new generation of preachers is rising: preachers of practice. The basic practice is forbearance. In this silent preaching, too, St. Paul is the model.

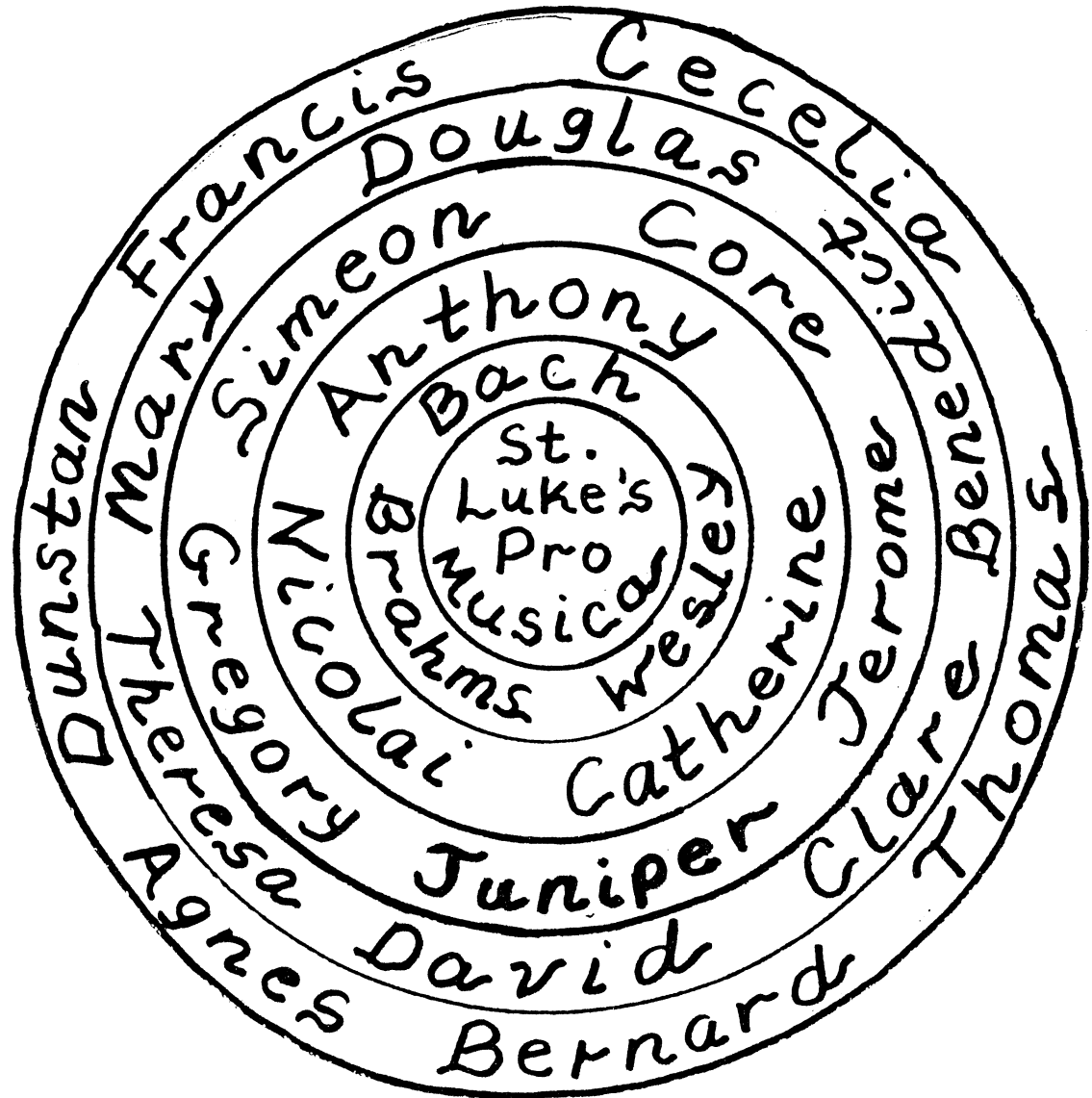
There is no heresy. There are no heretics. That is the Pauline preaching of the Third Millenium. That is the Gospel of Christ. The injunction is: forbear one another, for, what does one know?

Paper No. 15

For the Anglicans

January 1985

This paper consists of the Syllabus and lecture notes for a course called, "Introduction to THE HYMNAL 1940" given at St. Luke's Episcopal Church, Renton, WA, during January of 1985. The ^{Symbol} "St. Luke's Pro Musica," was composed to encourage and thank those who contributed instrumental music to the singing of the Hymns. This ^{Symbol} was colored, mounted on cardboard, covered in clear plastic and hung 'round the neck as a medallion.



Introduction to The Hymnal 1940

Syllabus

November 1984

Those who spend their time padding their bank-account are reviled and scorned by the world. Those who spend their time pursuing selfish interests are ridiculed and execrated by the world. Those who spend their time doing what is good, what is true and what is beautiful earn the world's respect and affection.

The Hymnal 1940 is preeminently the work of one man who spent his time doing what is good, what is true and what is beautiful. Because of this one man, The Hymnal 1940 ranks as a classic work of spiritual literature. The Hymnal 1940 is the Benchmark, the standard of excellence, for all collections of Church Music.

Who is this one man to whom we owe such a debt of gratitude? His name is Winfred Douglas and he is known to Church Musicians as, simply, Canon Douglas. He held that official dignity in the Episcopal Church during the first half of this Century. The tracks of his work in The Hymnal 1940 are often just the letters, W.D. But that little monogram is in vast, inverted proportion to his actual contribution. Really, The Hymnal 1940 is Canon Douglas. He, personally, embodied the spiritual excellence, the technical competence, the artistic discrimination, the administrative skill and the warmth of personality which, alone, can produce great things, and, in this case, The Hymnal 1940.

It was a decree of Providence that these qualities should coincide in Canon Douglas. It was a further decree of Providence that his efforts should be seconded by a band of Poets, Musicians and Clergymen the likes of whom appear together perhaps once in several Centuries. Such are the people who produced The Hymnal 1940. They were a high and rare company of fellow craftsmen, led by one man who, in his own day, by his own

colleagues, and because of what he did, was given respect and affection as first among equals.

What are Hymns? Hymns are the spiritual genetics of the people. Hymns are the outward expression of our inner yearning and goal. They are the lisplings, the prattle and the eloquence of the faithful as they draw nearer and nearer to God's Glory and Holiness. They are internal, not external, communications, coming from the heart, not the brain.

For this reason, the Hymns embody tremendous emotional and intellectual power. Truth is Power. Beauty is Authority. Goodness is more fundamental than the atom. Our Hymns are carrying all of these aspects. They are having in them the very primordial stuff out of which this universe is made. They are impregnated with the very Spirit of God and in some sense share His Eternality.

In the Hymnal we will find every thought, every emotion and every intellectual conception which it is worthy for a human being to express.

The Hymnal is like the Bible in this respect, that it is all-encompassing. The three fundamental processes of creation, preservation and dissolution are comprehended and fully expressed in the Hymnal. In this sense do I mean that Hymns are the spiritual genetics of the people; they reveal where we have come from, they express who we are and they foretell where we are going.

Now, the Hymnal, like the Bible, is also a Catholic thing. These two, Hymnal and Bible, are what all Christians, of whatever denomination, agree upon and treasure. Theologians become disagreeable and argue against one another in endless tedium. Clergymen declare things must be done this way instead of that and feel superior to those who do differently. But all of us -- Laymen, Clergymen and Theologians -- read the same Bible and sing the same Hymns. This fact has to be appreciated by us. We have to dwell upon those things wherein we are one and forget those things wherein we are at odds. Our unity is lasting and important, being of God. The diversity is passing and trivial, the effect of ignorance.

Each of you has in your house a copy of the Bible. I want to ask that beside that Book each of you place a copy of the Hymnal, especially The Hymnal 1940. Furthermore, I want to make the more serious and life-giving suggestion that each of you take both books, the Bible and the Hymnal, off of the shelf in your house and install them on the Altar of your Home, which is your own Heart. This will give us genuine happiness, lasting Bliss. It will make us worthy to carry the sacred title of Christian. Christian means, one who is anointed by God for a life of holiness, reverence, goodness and beauty.

The Bible and the Hymnal, when we put them into daily practice, make these qualities appear in our life, just as steady churning makes butter appear in milk. They confer on us peace and happiness when we apply them throughout each day.

We may tie a loaf of bread to our stomach, but that will not satisfy the hunger. We may place the medicine before our face, but that will not cure the disease. The food and the medicine have to be taken in through the mouth and digested inside the body before we can get any benefit from them. In the same manner, the ideals and principles of the Bible and the words and music of the Hymnal have to be practiced in our daily life before we can get any benefit from them.

This is why I ask you to remove the Bible and the Hymnal from off of the shelf in your house and install them on the Altar of your Home, namely, your own Heart. The inner meaning is, put the Bible into daily practice, obey the injunctions, practice the discipline, ruminate on the insights. Likewise, sing the Hymns. Sing them by yourself. Sing them in company. Sing them silently. Sing them loudly. But, sing them. Let the habit of singing Hymns begin when you rise in the morning, continue throughout your daily routine and end when you retire at night. Let it be a firm and automatic habit. Let it not cease until your breath departs you. Let your final breath sing out the Gloria in grateful, Blissful resignation.

This is the secret of a happy life. Practice the Bible. Sing the Hymns.

Practice, practice, practice! Happiness does not consist in doing what we like, but, in liking what we have to do. It is all in the practice.

In order to give us some awareness of the immense breadth and depth of the texts and music in The Hymnal 1940, I have tried in what follows to draw together a representative listing of the same. I have divided the list into two main parts, comprising text and music from the First through the Sixteenth Centuries, and again, from the Seventeenth through the Twentieth Centuries. Each of these main sections is sub-divided for texts and music, the two elements of every hymn.

Texts and music are not always composed at the same time or for one another. Frequently, a poet will find an old tune resonating in his or her heart and write a text for it. Just as frequently, a musician will find a poem echoing in his or her heart and decide that it needs an appropriate melodic setting. The Hymnal 1940 is replete with such providential conjunctions. The greatest hymns, those which have stood the test of time and, like St. Francis, have become permanent residents of the people's affections, are those in which text and melody conjoin in perfect harmony.

Many of the great texts are in languages other than English, for example, German and Latin. Two surpassing translators are represented in The Hymnal 1940: Catherine Winkworth of the German texts and John Mason Neale of the Latin texts.

The list of musical arrangers of ancient tunes reads like The Anglican/Episcopalean Church Musicians of the Twentieth Century Who's Who. This does not represent bias or denominational over-loading. It reflects the fact that during the first part of this Century, Anglican/Episcopalean Church Musicians were the heart and soul of Western Church Music during this period. The Hymnal 1940 is the product of their actual and deserved preeminence.

The preeminence of Canon Douglas in that preeminent company is measured by the fact that he, alone, is both the author/translator of texts and the composer/arranger of music. This is a most rare combination; one who writes both text and melody. It is the sign of special genius, if the result can be called uplifting. Canon Douglas' work is uplifting. In texts, he wrote or translated the following: 22, 23, 35, 38, 83, 149, 186, 253, 255, 287, 302 and 446. In music, he composed or arranged the following: 22, 29, 31, 40, 76, 99, 100, 103, 147, 156, 177, 194, 225, 246, 350, 354, 377, 435, 443, 494, 556 and 563. He harmonized all the plainsong tunes and arranged and harmonized the First and Fourth Communion Services.

TEXT AND MUSIC: FIRST THROUGH SIXTEENTH CENTURIES

Pre-Reformation Texts:

The Didache (AD100) 195
 Epistle of Diognetus (AD150) 298
 Syriac (AD ?) 201
 Venantius Honorius Fortunatus (AD569) 63, 66, 67, 86, 87, 102, 107
 Greek (AD ?) 11, 173, 176, 180, 190, 374
 Jewish Doxology (AD early) 285, 286
 Bangor Antiphoner (AD690) 202
 Latin (ADearly) 2, 6, 8, 9, 12, 34, 35, 54, 61, 76, 85, 89, 91, etc.
 Aurelius Clemens Prudentius (AD370) 20, 48
 French Thirteenth Century 38
 Heinrich von Laufenburg (AD1429) 185
 Bianco da Siena (AD1434) 376
 Saint Ambrose 132, 158, 160, 161, 162
 Saint Clement of Alexandria 81, 362
 Saint Francis of Assisi 307 (Canticle of the Sun)
 Saint Gregory the Great 56
 Saint Patrick 268
 Saint Thomas Aquinas 193, 194, 199, 200, 204, 209

Pre-Reformation Music:

No. 658 (Magnificat) is a plainsong (embellished) version of a most

hoary and venerable Chant; the Chant is in some sense more compelling than the plainsong, by its deep austerity.

Medieval Tune 132

Plainsong (ADearly) 2, 6, 8, 20, 63, 66, 71, 76, 108, 123, 132, etc.

Hohenfurth Manuscript (AD1410) 29, 35, 322

Fourteenth Century Melody 31

Italian Melody (AD1350) 135

French Melody (AD1250) 38, 324 (324 also in an adapted version somewhere)

(AD1450) 50, 99

(AD ?) 42, 197

Bohemian Bretheran (AD1590) 194, 262, 522 (these were followers of Jon Huss, 15th Century Bohemian reformer, precursor of the Reformation, declared a heretic and burned; their Hymnody is especially powerful)

Lutheran Reformation Texts:

Martin Luther (AD1529) 22, 23, 551

Philip Nicolai (AD1597) 3, 329

Lutheran Reformation Music:

German Traditional Melodies 6, 22, 31, 45, 147, 181, 218, 225, etc.

Nikolaus Hermann (AD1554) 435

Martin Luther (AD1529) 551 (Luther another Douglas, OR, vice-versa!)

Philip Nicolai (AD1597) 3, 329, 351 (another poet/composer)

Nicolaus Selnecker (AD1587) 149

Pia Cantiones (a hymnal) (AD1582) 34, 136

Calvinist Reformation Texts:

The Bible, mainly the Psalter (Psalms) in metred French, English, etc. translations. This reflects Calvin's desire to return to the Sacred Scriptures (Sola Scriptura!) and them alone!

Calvinist Reformation Music:

Louis Bourgeois (AD1551) 113, 129, 139, 176, 179, 192, 195, 220, etc.
Damon's Booke of Musicke (AD1591) 284, 462
Day's Psalter (AD1562) 59, 198, 391, 569
Est's Whole Book of Psalmes (AD1592) 13, 115, 491
French Psalter Tunes (AD1562) 128, 323
 Scottish Psalter (AD ?) 310, 312, 353, 397, 416, 497, 547

Anglican Reformation Texts:

I can't make any out. This doesn't mean there aren't any.

Anglican Reformation Music:

Thomas Tallis (1567) 165, 298, 382, 424
 Orlando Gibbons (AD1623) 69, 404, 433, 436, 451, 470, 573
 Anglican Reformation music reflects some British folk-music influence, but predominately reflects the Calvinist strand of the Reformation, as did Anglican moral and theological feeling in general. The British folk-music feeling is especially strong in Gibbons' music, which, strictly speaking, is post-Reformation, being contemporaneous with the great Puritan movement within the Church of England. The full weight of Calvinist feeling, however, was never adopted in the Church of England. For that, we need to go north, to Scotland, to ye John Knox, and to the Puritans, who fled the Church of England and came to you-know-where.

Roman Counter-Reformation Texts:

Liturgical texts.

Roman Counter-Reformation Music:

Palestrina (AD1588) 91
 Palestrina is to 16th Gen. music what Bach is to 18th Gen. music. He introduced polyphony to the Roman Church. It had been using all

monophonic chant and plainsong. Palestrina's polyphony was regarded by the authorities in much the same manner that we might regard the introduction of "exotic dancers" during the Holy Communion. A Papal trial was had at which Palestrina's personal piety convinced the tribunal that his music was not the delirium of Pan. So, we have an ironic situation: as Lutheran and Calvinist Reformers moved toward austere monophony (hymns sung in unison), Roman Counter-Reformers moved toward polyphony, which the Reformers regarded as further proof of Papal decadence. The Anglicans took a middle course, experimenting with polyphony in small ways and, in general, not condemning it. A classic example of this Anglican spirit is Hymn 165, a tune of Calvinist flavour (austere) but adapted to polyphony, in this case, a famous canon. Anyhow, in remarking Church Music of the Reformation era, one has to pay homage to Palestrina. The Hymnal 1940 does.

TEXT AND MUSIC: SEVENTEENTH THROUGH TWENTIETH CENTURIES

Lutheran Pietism Texts:

Paulus Gerhardt (AD1656) 32, 75, 149, 181, 446
 Johann Heerman (AD1630) 71
 Matthaus A. von Lowenstern (AD1644) 395
 Joachim Neander (AD1680) 279

Lutheran Pietism Music:

Johann Rudolph Ahle (AD1664) 186, 403
 Johann Crueger (AD1640) 57, 71, 144, 190, 205, 210, 276, 370, 400, 453
 Ahasuerus Fritsch (AD1679) 14
 Bartholomaeus Gesius (AD1605) 505
 Hans Leo Hassler (AD1601) 75, 446
 Michael Praetorius (AD1609) 17, 18, 47, 98, 133, 158

Johann Hermann Schein (AD1629) 93
 Johann Schop (AD1642) 25, 211
 Melchior Teschner (AD1615) 62
 Melchior Vulpius (AD1609) 37, 252, 592
 Wurzburg Melody (AD1628) 83
 Johann Sibelius Bach (AD1730) 3, 14, 25, 53, 61, 75, 89, 159, 181, etc.
 J. A. Freylinghausen (AD1706) 154, 253, (78)

Moravian (Hussite) Pietism Texts:

Nicolaus Ludwig von Zinzendorf (AD1721) 411, 425

Moravian (Hussite) Pietism Music:

Moravian Melody (AD1745) 72

Anglican Pietism Texts:

Scottish Presbyterian (Calvinist)
 [Isaac Watts (AD1707) 127, 242, 277, 289, 300, 319, 337, 369, 542, etc.]
 Charles Wesley (AD1744) 1, 5, 27, 85, 95, 104, 150, 153, 251, 325, etc.
 John Wesley (AD1738) 411, 464

Anglican Pietism Music:

Charles Wesley, Jr. (AD1780) 447

American/British 19th Century Texts:

Edward Caswall (AD1849) 9, 48, 109, 116, 183, 209, 335, 456, 462
 Frederick William Faber (AD1854) 74, 182, 284, 304, 348, 393, 472, 588
 Frances Ridley Havergal (AD1872) 349, 359, 408, 574
 Reginald Heber (AD1812) 46, 169, 196, 254, 266, 306, 318, 328, 549
 William Walsham How (AD1867) 126, 237, 323, 333, 402, 407, 481, 559
 James Montgomery (AD1822) 28, 70, 213, 219, 256, 292, 293, 331, 334, etc.
 John Mason Neale (AD1854) 6, 18, 20, 31, 54, 62, 66, 73, 93, 94, 96, etc.
 Catherine Winkworth (AD1858) 3, 32, 144, 185, 210, 276, 484
 Christopher Wordsworth (AD1862) 26, 53, 92, 103, 125, 270, 305, 379, 474

American/British 19th Century Music:

Joseph Barnby (AD1866) 126, 172, 214, 226, 327, 367, 395, 460, 588
 John B. Dykes (AD1875) 24, 64, 74, 213, 224, 233, 266, 294, 305, etc.
 Henry J. Gauntlett (AD1852) 88, 118, 124, 236, 456, 558, 596
 W. H. Havergal (AD1859) 375, 418, 439, 545
 Lowell Mason (AD1832) 170, 219, 254, 440, 449, 465, 495, 495
 William Henry Monk (AD1850) 9, 57, 91, 104, 105, 169, 182, 189, etc.
 Henry Smart (AD1867) 28, 103, 121, 257, 267, 384, 457, 472, 553, etc.
 Arthur S. Sullivan (AD1867) 19, 87, 92, 94, 229, 234, 359, 412, 420, etc.
 Samuel Sebastian Wesley (AD1872) 73, 281, 297, 338, 347, 396, 420, 463

American/British 20th Century Texts:

Robert Bridges (AD1900) 71, 75, 129, 158, 176, 181, 367, 520
 George Wallace Briggs (AD1920) 207, 239, 258, 295, 505, 582
 Henry Sloane Coffin (AD1940) 477
 Percy Dearmer (1925) 122, 157, 201, 262, 299, 317, 322, 372, 403
 Arthur W. Farlander (AD1939) 253, 255, 287, 302, 425, 446
 Harry Emerson Fosdick (AD1930) 524
 Howard Chandler Robbins (AD1937) 14, 81, 100, 307, 354, 380
 W.D. (AD1940) see page 5, top

American/British 20th Century Music:

T. Tertius Noble (AD1920) 29, 84, 346, 357, 440, 576, 598
 Geoffrey Shaw (AD1915) 26, 34, 296, 312, 325, 488, 532, 593
 Martin Shaw (AD1931) 131, 202, 244, 251, 290, 292, 311, 514, 538
 Leo Sowerby (AD1940) 41, 242, 245, 365, 527
 Healey Willan (AD1928) 228, Second Communion Service
 David McK. Williams (AD1940) 201, 206, 317, 437, 503, 543
 R. Vaughn Williams (AD1940) 21, 43, 45, 86, 101, 102, 107, 126, 157, etc.
 W.D. (AD1940) see page 5, top

In conclusion, I would like to mention several Serendipities contained in The Hymnal 1940. These are little things that might escape the cursory glance while revealing themselves to the deeper inquiry. In their own unique ways, each of these little things is important. So I am calling them, Serendipities.

Hymns by Heretics

Peter Abelard 68, 589
 Hussites 194, 262, 522, 72

Hymns associated with "Fundamentalists"

407, 409, 415, 422, 424, 426, 430, 458, 471

Jewish Hymns

222, 285 - also 27, by Mendelssohn, a Jew

Negro Spirituals

80, 263

Children's Hymns

235 to 252 (lovely)

Hymns adapted from secular songs

19, 21, 26, 30, 36, 41, 331, 345, 444, 446, 470 (plus many more)

Women Author/Translators

3, 29, 32, 88, 138, 140, 144, 185, 210, 257, 276, 368, 465, 484, etc.

Women Composers/Arrangers

241, 458, 490, 526, 585 (490 and 585 are priceless gems)

Ethnic Hymns

Finnish 431	English 21
Norwegian 596	Italian 135
Swedish 136	American 156, 585
Russian 523	Sicilian 247
French 123	Moravian 72
German 245	Silesian 346
Irish 122	Manx 208
Dutch 103	Welch 169, 301, 347, 506, 570

(Welch Hymns are in a class by themselves. They are mighty rocks anchored deep in the ocean of life: firm, steady, unshakable.)

Famous Poets

Joseph Addison 297	James Russell Lowell 519
Walter Russell Bowie 494	John Masefield 475
John Bunyan 563	John Milton 308
G. K. Chesterton 521	John Henry Newman 343
Harry Emerson Fosdick 524	Alexander Pope 389
Oliver Wendell Holmes 291	Alfred Tennyson 365
Thomas Hughes 547	John Greenleaf Whittier 227
Rudyard Kipling 147	Samuel Wolcott 537

In my opinion, three major omissions from The Hymnal 1940:

- 1- the Welch tune Llangloffan in the minor mode -- omission corrected in the Hymnal Supplement. (Welch tune Cwm Rhondda is also now in Hymnal Supplement.)
- 2- the Welch tune Bryn Calfarfa.
- 3- the tune Union Seminary -- of course, it was written after 1940!

Introduction to The Hymnal 1940

Lecture

^ One -- January 20, 1985

First through Sixteenth Centuries

Men and Women separate -- if enough -- sing Tallis' Canon #165
ask 2 singers to go once through it
then men first one verse, women first one verse; then women first as a canon
sing through verses without a break if possible

Syllabus
Hand out ^ -- please read this as background for the course
course will illustrate the paper

Organization of the Hymnal

Table of Contents p. VII

The Hymnal is a history book. The spiritual yearning of the Western Church
is enshrined therein.

Five types of texts:

- 1- Divine Story -- Christmas Carols, Passion Week Hymns, etc.
- 2- Divine Names -- #589
- 3- Soul's Yearning -- #586 (watts)
- 4- Petitions -- #521 (Chesterton)
- 5- Savoring the Sweetness of Divine Comradeship -- as a bee savoring nectar.
Thee and Thou are intimate pronouns in Old English, like German "Du"
#204 - ("Feed on Him in yor hearts....")

Pre-Reformation Texts

Abelard 589 St. Thomas 204

Pre-Reformation Music

Plainsong 204 Bohemian Bretheran 522

Lutheran Reformation Texts

Nicolai 3

Lutheran Reformation Music

Luther 551

*(Chorales are "breathy")*Calvinist Reformation Texts

translated, metred Psalms

Calvinist Reformation Music

Bourgeois 195

Damon's Psalter 781 (Supplement)

Day's Psalter 59

Anglican Reformation Texts

I don't see any, but this doesn't mean there aren't any.

Anglican Reformation Music

Tallis 424

Note: This Hymn is very like English folk music of the period, common in Hymnal.

English Folk Music: short 3/4 or 4/4 dance, abbreviated, punchy, stopped, puckish, cheery #40

French Folk Music: long 3/4 or 4/4 dance, refined, flowing, fluid #42

Counter-Reformation Texts

Liturgical texts.

Counter-Reformation Music

Palestrina 91

(sing in parts if possible)

The Second Millenium of the Christian Era in Western (Roman) Civilization may be compared to a tree. The 11th and 12th Centuries are the seed. The 13th and 14th Centuries are the ^{root and} shoot. The 15th and 16th Centuries are the trunk. The 17th and 18th Centuries are the branches. The 19th and 20th Centuries are the fruit.

Chartres Cathedral is the key to the whole Second Millenium of the Western Church. All the energies and adventures, latent and patent, are there enshrined. Chartres Cathedral is the genetic coding of the Second Millenium. Understand Chartres and you understand every aspect of the whole Millenium.

Chartres Cathedral witnesses to the preeminence of the Frankish Celts or Celtic Franks during this Millenium. These people, in manifold guises, comprise the primary, central thread of the evolution of Western Civilization. Or, as one of their number might put it, they are the central axis of the advance of Christogenesis so far as Western Civilization is concerned.

This is the inner meaning of the coronation of Charlemagne.

The evolution of Western Civilization during this Millenium comprises an interplay of two aspects of Godhead: science and mysticism, intellect and emotion. At each stage of the development of the tree we call the Second Millenium, we see these two aspects in conjunction and confluence. They can never be separated. The inner lesson is this: the purpose of the Millenium has been to clarify or purify the intellect and the emotions of Western Man. This purpose is being accomplished, all along. Again, let it be noted that Chartres Cathedral is the key to the whole process. It is without a doubt the single most important Edifice of the Western Church. Unlike the big edifice at Rome, Chartres was built with the people's love, not by extortion, not by bleeding the people white. Chartres is the example of how things can and should be done: clarify the intellect, purify the emotions.

The Seed (11th & 12th Cens):	St. Bernard and the Gothic	embody <u>both</u> science and mysticism
<i>Root and</i>		
The Shoot (13th & 14th Cens.):	St. Francis	-- embodies mysticism
<i>^</i>	St. Dominic	-- embodies science (St. Thomas)
The Trunk (15th & 16th Cens.):	Jon Huss	-- the Reformation is started by Huss in the 15th Gen.; a Bohemian = Celt
	Luther	-- embodies mysticism
	Calvin	-- embodies science

The Branches (17th & 18th Cens.): Pascal -- embodies both science and
mysticism
Geo. Washington -- embodies both science
and mysticism

The Fruit (19th & 20th Cens.): R. E. Lee -- embodies both science and mysticism
Teilhard de Chardin -- embodies both science
and mysticism to a superlative
degree -- the fulfillment of
St. Bernard and Chartres!!

The French or Celtic strand bears the internal essence of the whole
Second Millenium.

Usually, the outline of Western history for the Second Millenium is given
as a series of disjoint or vaguely connected epochs and incidents. This
outline shows that the Millenium is an organic unit in process of evolution
and also purposive. History is a Divine Drama, written, produced, *directed and*
acted by the One God in countless costumes. History is not a field of
random incidents. It is teleological, meaning, purposive, directed,
expansive. Along with the evolution described here, there is a coordinated
involution, represented by the appearance of the fruit of the Tree, which
was latent in the seed, namely, Chartres Cathedral.

Incidentally, the seed which was planted by St. Bernard at Chartres was
prepared for planting by St. Benedict. It had been cultivated by St. Jerome.

It is common today to worry over the crisis into which Western Civilization
and indeed all mankind has gotten itself. There is a crisis, alright.
But this outline shows that it is unnecessary, and implies that it is even
harmful, to worry about it. Our attention is fixed on the bitter rind,
things that are passing and momentary. We have to peel off the rind to
get to the sweet fruit within, that which is lasting and momentous. Deep
forces are at work, unseen. Faith is required. Indeed, only the eye of
faith, itself, will discern that this outline is true and correct. The
correct metaphor for understanding both history and the individual is the
same; it is the Tree, the Tree of Life. See Psalm 1. Also this: "I am
the Vine. You are the Branches." Now, we may ask ourselves, what is the
difference between a Vine and its Branches, a seed and its tree? Verily,
there is none!

The Hymnal 1940 is a history book. The spiritual yearning of the Western Church, which is Western Civilization, is enshrined therein. We should sing the Hymns with a deep feeling of kinship and solidarity with those great souls who wrote the words and composed the music. They are us. We are them. The Hymnal 1940 is God's Call to His ancient playmates to "feed on Him in your hearts, by faith with thanksgiving," imbibing the Sweetness which is He.

Introduction to The Hymnal 1940

Lecture

Two -- January 27, 198

Seventeenth through Twentieth Centuries

#585 Jerusalem My Happy Home

- men 1&2
- tutti 3
- women 4&5
- tutti 6

← Hand out syllabus

possible alternate purpose for tune 585

Clara Campbell, Rise!
 Strap on your sword,
 the English to surprise.

Then fight we now
 for Scotland's Lord,
 and win sweet victory's
 prize.

Organization of the Hymns: -- use 585

- metre
- tune name
- style of rendition
- composer/source & date
- author/source & date

or! Get along little doggies
 . . .

Morris has no dates -- must be immortal!

A word on Pietism

In the 17th Century there arose a spiritual renaissance that is called Pietism. This was a flowering of the Reformation of the previous two Centuries and it continued for 200 years. Its effects are felt today, albeit in a distorted manner, in the movement called "born-again Christian," as if there were another kind. The counterpart of Pietism in America was The Great Awakening, lead by, among others, Johnathan Edwards, the great Calvinist Divine. In England, Pietism was established by two Clergymen of the Church of England -- brothers -- John and Charles Wesley. These two literally saved English society and England itself from sinking into irreparable depravity and destruction. Their emphasis was two-fold: the poor and the rich must live equally in moral truth and spiritual discipline, and, the rich must cease brutalizing the poor. The Wesleys held a high and immutable standard of Christian living and their efforts saved England from disaster. Never was the truth and unimpeachable necessity of Christian practice more clearly demonstrated than by the Methodist movement of the Church of England. The very existence of human society depends absolutely upon the steady, unflinching practice of the highest moral standards by all members of society, regardless of race, rank or station. This truth was clearly demonstrated by the Wesleys.

Pietism in both Europe and North America released a flood of ^{religious} poetry. The Hymnody of the last 4 Centuries may fairly be attributed to this Pietist spirit, which emerged in the 17th Century. What a flood of poetry emerged! The sheer bulk of it is astonishing. Poets emerged everywhere. While the quality is not uniformly high, the amount of religious poetry from the past 4 centuries is unrivaled by any previous period. Truly, religious democracy had arrived. And, a great amount of the poetry that was produced is of the highest quality. Much of it is in The Hymnal 1940.

Now, a question: What is the highest vocation to which a human being may aspire? A poet! What is the pinnacle of human achievement? Great poetry! God is the Great Poet. What makes a Poet great? This; that he or she actually lives their poetry and that their poetry ennobles and uplifts the individual, the society, the humanity, and the whole world. Only such a person may be deemed a Poet.

The texts of the Hymnal are all poems, either originals or translations. Hymns are not discursive literature. They are poetic literature, par excellence! This is an important fact. Only poetry can adequately express the yearning of the human soul. When St. Paul wishes to dilate upon the nature of Christ, as in the Letter to the Ephesians, he did not use the terms of abstruse philosophy, which he in fact knew quite well. Instead, he used Poetry, and sublime poetry at that! Poetry is our highest achievement and Poets our most important people. The founder of modern poetry in Western Civilization is St. Francis of Assisi. His most well-known poem, in metred English translation, is Hymn # 307.

Lutheran Pietism Texts

Gerhardt 75 Heerman 71 interest in Passion -- even Bach

Lutheran Pietism Music

Crueger 276 Bach 3

(Bach's most intimate and precious music is preludes based on German chorale tunes. He composed or sketched these while in prison, where he resided for some time compliments of the Duke of Brandenburg, for whom Bach had previously composed the Brandenburg Concertos.)

Moravian Pietism Text (Hussite)

Zinzendorf 411 -- translated by John Wesley who met the Count on ship to America and said later that he learned more about Christian piety from the Count than he had from anyone or anything else. Zinzendorf's bretheran are active still in this country.

Anglican Pietism Texts

Charles Wesley 1 wrote about 6500 Hymns -- one a day for 18 years! Pietism inspired a flood of poetry.

Calvinist Pietism Texts

Isaac Watts 289 and many more -- Watts was a major author and compiler of Hymns. His Hymnals were in wide use in the 18th ^{Century}, both in Scotland and in the American Colonies. In 1780, during the War of Independence, British regulars raided Springfield, New Jersey. A detachment of Continentals stood them off in a pitched battle that grew tense for the Continentals when they ran short of paper to make wadding for their guns. Seeing their danger, The Rev. James Caldwell, Presbyterian minister, ran into the Presbyterian Church, gathered up the Hymnals and brought them swiftly to the Continental soldiers, yelling, "Give 'em Watts, boys!" Parson Caldwell's wife had been shot by the British two weeks earlier and he became known as "The Fighting Parson." A painting of the battle scene at Springfield, showing The Rev. Caldwell with Watts in hand in the thick of the fight, hangs at Fraunces Tavern in New York, along with many other famous scenes of the War. The painting is by John Ward Dunsmore.

It appears
on
p. 150 of
The
Revolutionary
War
by National
Geographic
Special
Publications.

(insert in text)

American/British 19th Century Texts

Kipling 147 Chesterton 521 Today we take for granted the social and spiritual virtue of caring for the unloved and unlovely. It was not always so. In recent Centuries, the credit for instilling a social conscience among Christian peoples must be given primarily to the Wesley brothers. In the next Century, the 19th, several great figures built upon the principles the Wesleys laid down, among them, Charles Dickens, Herman Melville, Tolstoy, Schliermacher, Kipling, Whittier and Chesterton. The list of names is much longer. The 19th Century witnessed the emergence of the ideal of a just, happy and prosperous society, for all ranks and classes. America was the great hope. But, the ideal was universal in Western Civilization. The New Deal and Great Society programs of recent years in America were actually inspired 300 years ago by two Anglican Clergymen -- John and Charles Wesley. The ideal remains.

But its accomplishment can only come through inward spiritual renewal, as the Wesleys showed. The reconstruction of society on the principles of morality is a spiritual task that has to rest on a fundamental religious base. The purely political approaches to the ideal, such as during this Century in America, have had to admit failure because they did not start from the only true and reliable base of operations, namely, the spiritual hunger of the human heart. The political arm *must* foster the spiritual impulse. It cannot substitute for it.

Many Hymns in The Hymnal 1940 reflect this great ideal of a just, happy and prosperous society. The ideal is entirely Biblical. That means, it is entirely realistic.

American/British 19th Century Music

Barnby 367 much 19th Cen. music has a characteristic Victorian flavor; like an old Ohio living room, dark woods, somber furniture with horse-hair seats and backs; or, like horse-drawn farming, slow-paced, steady, indomitable, lacking dash but essentially relentless.

American/British 20th Century Texts

Fosdick 524 written during the Depression; Fosdick was the Spiritual Preceptor to the Rockefeller family during the first half of this Century; he inspired the great Rockefeller philanthropic activities; John D. II built a pulpit for Fosdick; Riverside Church in New York City.

American/British 20th Century Music

McKay Williams 201 R. V. Williams 43
 McKay Williams was most respected Episcopalean Church Musician of first half of this Century. St. Bart's, NYC.
 R. V. Williams was his counter-part in England.

20th Century Music -- a note on

For the Episcopal Church, The Hymnal 1940 represents the first half of this Century. We may remark four special musical interests that are reflected in the Hymnal. First, an interest in folk melodies, especially of English origin. R. V. Williams is responsible for many of these, adapting and harmonizing them for church use. Second, an interest in harmonic variety. Third, an interest in spare composition. And fourth, an interest in plain-song-type singing, that is, fluid instead of rigidly metric rhythm. The interest in harmonic variety was ignited by developments in secular music at the turn of this Century. Spare composition became an ideal after the

florid and cloying harmonic tapestries of the late Victorian era, as, for example, the composition of Sir Edward Elgar. Fluid, plain-song-type singing was reintroduced because of the antiquarian interest that has typified the whole body of classical musicians of this Century. The Hymnal 1940 was, in relation to its immediate historical environment, a profound reformation movement and also a very bold step into the future. Both the conservative and the progressive aspects of the Hymnal may be seen in retrospect to have been thoroughly meet, right and salutary.

The Hymnal Supplements and the New Hymnal in process of appearing represent for the Episcopal Church the second half of this Century. We may remark four special musical interests that are reflected in the Supplements and the New Hymnal. First, an interest in folk melodies, especially now American folk melodies. Second, an interest in further harmonic variety, such as minor 7th chords, the diminished 7th, the open 5th, the 6th, 9th and 11th chords and parallel 5th and Octaves. Such sounds would have caused Bach to tear off his wig and hurl it at the offending musician. However, the Gloria and Sanctus composed by Harley Brumbaugh, which we so much enjoy, contain just these chords that would have made Bach's skin crawl. Times change. Third, the Supplements and New Hymnal reflect an interest in second-and third-or-less-rate composers of antiquity -- a characteristic of classical musicians today in general, greatly lamented by this one. Fourth, the Supplements and New Hymnal reflect an interest in a modern type of florid composition, not Victorian with endless accidentals, but rather, what we might call schmaltzy, sound for sound's sake only, razzle-ma-tazzle.

The most remarkable feature of the second half of the 20th Century is the dearth of religious poetry emanating from the orthodox denominations. Apparently, the great outpouring of poetry that was inspired three hundred years ago and continued into this Century stopped when the veterans returned home from Tokyo and Berlin. If the spontaneous production of religious poetry is a measure of our interest in our own spiritual feeding and welfare, then one has to observe that there is no such yearning since 1950 as there had been before. This is a remarkable fact. As a people, our spiritual hunger has vanished to a very large extent. We say, "Divine, Divine," but really we are indulging in deep wine. The Wesleys faced the same situation in 18th Century England.

The Hymnal 1940 contains the secret of peace and happiness that was encoded in stone, lead and glass at Chartres Cathedral nearly a thousand years ago. It is the distillation, the sweet essence, of a thousand years and more of human yearning and spiritual achievement.

When we sing the Hymns in faith and joy, they impart clarity to the intellect and purity to the emotions. In this way, the Hymns help us to emerge in the Grandeur which is our true nature. If we do not sing them daily, at all times, who can we blame for the loss we incur?

You have heard the proverb, Old is Gold! That is the Truth. That is The Hymnal 1940.

In general 20th Century music of all types is in a crisis of direction. The altered scales on which were built the experimental dissonances of the early years have proved of limited use -- far less use than the well-tempered scale of classical yore. Blues and Gospel and their derivatives, some not deserving the title, music, have been explored to their end. We are, in fact, settling back toward the well-tempered scale as the only base offering sufficient harmonic and melodic variety to retain our interest and sustain our musical expression. This is an ironic development, since the impulse of this Century has been precisely to get beyond the well-tempered scale. Apparently, it cannot be gotten beyond with any lasting happiness.

Aesthetically, the only musical creativity outside the well-tempered scale that appears to retain our interest is the aleatory music of John Cage. This music is built up of random sound. It is not suited for congregational singing and may not be appreciated in many churches. In recent weeks here at St. Luke's, however, we have heard some aleatory music based on the well-tempered scale which has seemed to cause some satisfaction and not raised a stir. Of course, it was not announced as aleatory music, but it was.

Our use of TV, radio, tapes and records has nearly destroyed our ability to discriminate. It is necessary to avoid these media if we will rediscover

and get any benefit from our Christian Hymnody. One cannot serve two masters. A house divided against itself cannot stand. We must be all one thing or all the other, to quote the Great Emancipator!

Try to avoid TV, radio, tapes and records. If you can add newspapers, magazines and romance novels to the list, so much the better. There is nothing inherently wrong with these devices -- except the romance novels, which are base and mean by design -- but, the way we use them is making us ugly. They are the thick, bitter rind that surrounds the sweet fruit of the spirit within. The rind has to be peeled off and thrown away so that the sweet beauty within can be imbibed. We should be sweet and beautiful, spiritually beautiful. When we use our Hymns constantly, we emerge in the beauty that the Hymns are. We become beautiful, like them. Or rather, our own inherent beauty emerges from inside us, where it has been hiding, obscured by the thick, bitter rind of sensuous, worldly pleasures and infatuations. The Image of God, in which we are formed, is Beauty. When we sing our Hymns constantly, that Image of God, Beauty Itself, becomes our visible aspect. Let us so resolve to strive to peel off the bitter rind of worldly attachments so that the Divine Effulgence within us may radiate Its Glory in pleasing streams of captivating song.

Paper No. 16

March 1985

Every Law has two aspects:

- positive
- negative

- prescriptive
- prohibitive

- progressive
- conservative

Both aspects are necessary always. Really, they are inseparable.

One aspect is emphasized at a given circumstance.

As circumstances change, the emphasis changes to accomodate the circumstances.

That is why Law is Living. Both aspects are present, interacting, confluencing.

Law is Love.

Paper No. 17

March 1985

Disease is another Name of God.

Mightiness is being unaffected by ^(past experience, present experience & future experience) (what is past, what is present and what is future).

Secular authorities are intolerant of "religion" in secular fields because for so long religious authorities were so intolerant of so much and so many. They don't want a Thirty Years' War in the Public Schools. Basically, they are saying, "Until you people can learn to love all and tolerate all -- in other words, practice what you preach! -- you can stay out of this area of society (schools, government, etc.)."

It is only the "religionless Christianity" which will demonstrate to society that the religionists have learned how to behave in a crowd. On the obverse, it is only the Sarva Dharma (unity of all religions) which can be called "religion." The oneness of all religions is not a nice theory. It is the one, inexorable, inescapable and indispensable operational principle for any and all spiritual discipline (religion) in the Third Millenium. There can be no piety that does not arise in Sarva Dharma. It is the absolute prerequisite of daily life, in every walk of life.

Sarva Dharma (universality of God, unity of religions), is the Pauline principle ("for the Gentiles") superceding the Petrine principle ("for the Jews"), which latter is represented today by the many denominations -- Protestant, Roman, Orthodox and Jewish -- the lot of them! None of the denominations has the spark of Life in it. They are all superceded by the Sarva Dharma principle and by any organization that arises in expression of it. This includes Sathya Sai Organization and others He may found. I cannot see the denominations coming along. They are now the dead wood being pruned off the Tree of Life.

In the First Century, the issue was, is God for Jews only or for all peoples? St. Paul, a Jew, answered, "for all peoples," and that was the truth. Today, the issue for Christians is, is God for Christians or for all aspirants? I, a Christian, answer, "for all aspirants," and that is the truth. It is ironic that at one point Christianity stands as the catholic witness whereas at another point its nominal professors stand as the sectarian witness, just as did the Jews earlier -- they who were overwhelmed!

It would be correct to say that one who is a real Christian or a real Jew would have no difficulty with Sarva Dharma in the first place and would actively support it in practice.

When St. Paul says the Jews will be grafted back onto the Tree from off which they were cut, he does not mean onto Christianity. He means onto the Sarva Dharma, the Sanathana Dharma, onto the One Religion of Man -- through their genetic branch of it, namely, Christianity. (The only possible method of Biblical exegesis is the allegorical one. The symbols cannot be taken for Truth.)

This is why the work of Cantwell Smith at Harvard, while commendable in a small way, is really tangential to the central impetus. The image is not a big conference table around which the scholarly representatives of each religion chat and sip coffee. The image is the One Tree of Life (Psalm 1) of which all are organic members, whether they know it or not. That Tree does not have several different root systems, one for each religion, or several trunks bunched close. It has one root system: Sanathana Dharma (Eternal Order), expressed operationally as Sarva Dharma (all religions = one religion; LOVE).

In truth; you cannot hold a Service of Worship unless all religions, especially the 5 (Hinduism, Buddhism, Zoroastrianism, Islam, Christianity), are represented corporeally. God will disregard anything less! Catholicity is not an issue for discussion! You will do it in public or die!

The secular authorities are dropping this hint to the religionists. They are right to do so. The religionists should have declared it in the first place.

The basic error of the Charismatic Movement among the denominations (also called "born-again-Christian," etc.) is a misunderstanding of the Doctrine of the Pleroma. These people desire the Pleroma to be an earthly phenomenon -- for them: mansions, bank-rolls, cars, cuisine, political hegemony, economic hegemony, fame, etc. Really, the Pleroma is beyond this world, transcendent, supra-corporeal, in the Nature of the Absolute -- God. The earthly phenomenon for all aspirants has always been and will always be expressed by the Doctrine of the Kenosis. That is, the earthly phenomenon is always emptying -- humiliation. There is no other course. To think otherwise, to desire the pleroma here and now in this world merely reveals colossal ignorance -- greed -- attachment to the sensory gratification. In other words, positive irreligion! greed! sacrilege!

Paper No. 18

March 1985

Food Groups

- 1- Meats -- Fish -- never
 - Bird -- kill and pluck it yourself (includes eggs)
 - Animal -- kill and dress it yourself

- 2- Leaf and Stalk Vegetables -- spinach, chard, celery, lettuce, etc.
- 3- Flower Vegetables -- cauliflower, broccoli, etc.
- 4- Fruit Vegetables -- squash, tomato, melon, etc.
- 5- Root Vegetables -- carrot, potato, turnip, etc.
- 6- Legumes -- beans, peanut, etc.
- 7- Fruits
 - a- seeds -- nuts, flax, sesame, alfalfa, grains, etc.
 - b- strong sugar -- date, grape, pineapple, etc.
 - c- mild sugar -- apple, banana, pear, etc.
- 8- Dairy -- milk, youghurt, cheese, etc.

Principles of Food Combining

- 1- Never combine heavy starch (Root Vegetables) with heavy protein (Legumes, Meats, Dairy). Starch requires alkaline base to digest and protein acid base. Acid and alkaline cancel leaving no digestion -- a putrid mess.
- 2- Grain and small amount of dairy combine with almost anything, especially rice and youghurt. Rice is best grain -- mild.
- 3- Leaf and Stalk Vegetables combine with grains, Legumes and Dairy -- that's about all.

4- Flower Vegetables combine with grains, Legumes and Dairy -- that's about all.

5- Fruit Vegetables do not combine with Leaf and Stalk Vegetables or Root Vegetables. They combine with grains, Legumes and Dairy.

6- Melons combine with nothing else.

7- Root Vegetables combine only with grain -- they are very starchy!

8- Beans combine well with grain and Fruit Vegetables -- except melon. Beans should be eaten sprouted, not cooked -- cooking putrifies the protein.

9- Peanut combines with almost everything -- except Root Vegetables (starch).

10- Fruits combine among themselves rather freely -- except one should avoid the strong sugar group (sugar = heat = anger = trouble).

11- Fruits combine with small amount of Dairy and with peanut.

12- Fruits do not combine with Leaf and Stalk, Flower, Fruit or Root Vegetables.

Human Morphology Indicating Fruit/Vegetable Diet

1- Carnivorous intestine is short -- the decaying mass has to be expelled rapidly to prevent disease. Flesh putrifies instantly.

2- Vegetarian intestine is long -- allowing time for nutrient to be broken down and absorbed. Vegetable-base gut content decays very slowly.

3- Human intestine is very long -- comparatively longer than that of a horse (70'+), which is why human feces is more putrid than equine feces. The longer the intestine, the more the putrefaction. Putrefaction causes countless debilities. Flesh putrifies instantly. To stick a putrid mass in the long human gut is to act contrary to the design characteristics of that gut.

4- Humans lack the carnivorous teeth -- showing them only vestigially.

5- Human is descended from a tail-less, hair-less, tree-dwelling Simian.
Its diet was Fruits and tubers.

General Observations

1- Refined sugar is poison -- (cattle) bone char used to refine it is principal cause of cancer.

2- We eat far too much protein. All needed is in Dairy, Legume and seeds in moderate amount.

3- Too much milk is rajasic (stimulating), i.e. not good.

4- Fill stomach to 3/4 -- to discipline it.

5- Throw out the whole spice rack.

6- Cook as little as possible.

7- Throw out every recipe book and card and never get another.

8- Eat as few things in a combination as you can, without cooking elaborately, i.e. be close to the raw state in the field.

9- Boiled food cannot be eaten after 4 hours, 24 hours if refrigerated -- rapid putrefaction.

10- Buy no more than you can eat before it spoils.

11- Do without a freezer -- eat fresh.

12- No packaged foods (sugar, chemicals, cooked to death).

13- Keep no left-overs -- putrefaction.

14- If we think St. Paul has said to eat whatever we want, we are indulging in superficial exegesis. No where in the whole Christian tradition is there a systematic anthropology -- this is why shrinks have taken the place of clergy and clergy become shrinks. Diet is part of systematic anthropology, a subject that has to be filled in in the West by Vedic anthropology, which is the only systematic anthropology in existence! -- and happens to be correct. St. Benedict stipulated a vegetarian diet except in the case of grave illness. He was following the practice of the desert monks and hermits who covered the whole Near East as far as Tashkent and beyond! Humans are herbivores. Period. The cow is a deeply sacred element of Creation -- in fact, a Divine Mother (milk). We do not eat our Mother -- including Her Mate!

The Three Classes of Food

- 1- Dull, Stupid, Inert (Thamasic) -- Dualism; Seafood.
- 2- Active, Excited (Rajasic) --- Qualified Non-Dualism;
 - Grade One: Bird and Animal
 - Grade Two: Vegetables
- 3- Calm, Serene, Tranquil (Sathwic) -- Non-Dualism; Fruits and Tubers
(moderate Dairy)

Thamasie	First there is I.	Self-confidence	Dualism	The Son - Siva ↘
Rajasic	Then there is We.	Self-satisfaction	Qualified Non-Dualism	The Father - Brahma ↘
Sathwic	Then there is He.	Self-sacrifice	Non-Dualism	The Holy Spirit - Vishnu ↘
Brahman	Then, I, without the "there is."	Self-realization	Truth	The Trinity - The Trinity ↘

Paper No. 19

March 1985

The inner genius of the Zionist Movement is to discredit the Christian religion by showing that the worldly power and prestige conduces more to human happiness than renunciation of the world -- that materialism is mightier than spirituality.

This is like showing that the boat is mightier than the ocean.

It must be inferred that the great majority of Westerners whom Baba calls to Himself are Zionists.

He is correcting their inner genius.

When it is clear that Baba will not ride the leading tank in the Israeli Army, many Zionists will feel revulsion against Him and rate Him severely as a phony.

Paper No. 20

March 1985

The only major doctrine of the Western Church which has not withstood the test of time is the one which regards the Bishop of Rome as the Vicar of Christ.

The Reformers of the 15th (Huss) and 16th (Luther, Calvin) Centuries declared that this doctrine is untrue. They declared that Christ speaks for Himself in the heart of every believer.

This can be expanded by declaring that God speaks for Himself in the heart of every entity, including the heart of the so-called inanimate ("life-less") nature.

Authority, if it exists, resides in the heart of every believer. Authority does not exist in the case that an individual has not earned it by leading a life of detachment, morality and silence. Authority has to be earned, by the way one lives, by deeds. This applies to every believer, regardless of their station in life. Ordination does not produce sanctification. It recognizes it. Sanctification is achieved inwardly, by spiritual discipline.

Christ is His Own Vicar. He is Omnipresent.

Every sanctified individual, of whatever religion or station in life, carries the Plenary Apostolic Authority described in the doctrine of Apostolic Succession. The individual uses that Authority to act the role in society to which they are assigned by God. All roles, all stations have the same value.

Paper Number 21

The clergy are grasping the world with their right hand so tight that their hand is blood-white.

March 1985

The clergy are grasping the world with their right hand so tight that their hand is blood-white.

The only way they will ever let go is if their right arm is cut off.

Paper Number 22

March 20, 1985 (Spring Equinox)

When God has had
enough fun
seeing His Works
through the eyes
you call your own,
He will scrap them
and their supporting matrix
to fashion anew.

It is all in the Sankalpa,
the Divine Will.

O foolish man!
Why call you them
-- and it --
your own?

Paper No. 23

March 1985

Credo The Nicene Creed recounts the Nature, Origin and Destiny of every entity.

Credo The Bible is textually corrupt, especially the New Testament.

Credo The Parousia is of the Father, not the Son.

Credo The Parousia is a contemporary event, in corpus.

Credo Christ is the Self.

Credo There is one Religion: Love.

Credo There is one Body of Christ: Creation.

Credo There is one Piety (sadhana): Silence.

Credo There is one Morality (Dharma): Bliss.

Credo There is one Sound: OM.

Credo The spiritual leadership of Creation is in the Hands of the Avatar.

Credo One who does not recognize the Avatar when told cannot give any spiritual leadership until the Avatar's Role and Authority are recognized by them implicitly, without demurrer.

Credo The Presence of the Avatar takes precedence above and beyond every other consideration.

Credo All functions of the Christian clergy are infructuous and suspended.

Credo Religion is represented by Abraham, Moses, David, Elijah, Jeremiah, Jesus, Paul, Jerome, Francis, Teresa, Kandinsky, MacArthur and Teilhard.

Credo The Church is a hollow egg.

(see Religion Beyond the Church, April 1971,
in Notes to Myself, Vol. IV, p. 25, para 6.)

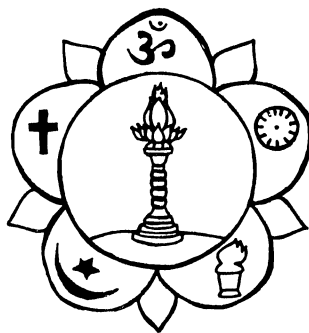
This drives the last nail in the
coffin.

It breaks off their right arm. (Paper #21)

David just took the loaves from
out of the sanctuary
and fed his hungry
troops.

This is "religionless Christianity:"
no ritual,
just work;
no Liturgy,
just liturgēa.

Really, it is Christianity-less Religion.
Universal.
Panoramic.
Rama - Rama - Rama



The Rev. David R. Graham, M.Div., B.A.

Adwaitha Hermitage
June 6, 1985

Adwaitha Hermitage is a refuge from the machinations of the world for those who are no longer trying to beat the world at its own game.

The center-piece or essence of philosophy may be expressed in several ways. The way that has consistently appealed to me over the years is this: All time-fields are concurrent.

The main contribution I have to make for the welfare of all people is the conduct of this family along the pattern of Vedic or Indian culture. Vedic culture underlies Western society, starting with Western languages, all of which, including English, are derived from Sanskrit.

The Christian religion, also, is of Vedic origin. Abraham was a Persian, which is a Vedic culture, and Jesus spent the majority of His years in India, both before and after His Resurrection. Semitic monasticism, which is the context of the Hebrew prophets, is also of Vedic origin. The Three Wise Men were Tibetans -- Vedic.

The correction of Western society now arises in the conformation to Indian culture. We are harbingers of this fact. In future years, India will be acknowledged as the leader and core of world civilization. This fact was intuited 200 years ago by the great German scholars who opened Vedic study to Western man during the second half of this Millenium.