

NOTES TO MYSELF:

THE HISTORY OF THE WORLD

part four

HOME IS WHO YOU ARE

Front Cover: ^{Window} ~~The Brothers meet~~
"Gaesthesia"
Back Cover: ^{clear} ~~Queen St. Elizabeth of Hungary~~

pages: 10²
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10²

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INTRODUCTION

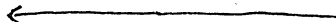
The present volume is a collection of writings dating from 1983. It was a busy year.

In February I had completed the compilation and editing of my papers from 1968 to 1982 and titled the volume RETROSPECTIVE OF A THEOLOGIAN. During the last month of that project I was holding off my employer, a bus company, who wanted me to comment on the Management Training Program they had drawn together for their corporate benefit. I put the last tittle in RETROSPECTIVE on Valentine's Day and plunged immediately into commenting on my employer's Management Training Program. That comment comprises "Outline for a Corporate Education Program," contained herein. It was over their heads. Then, for the next several months, the thoughts and feelings I had entertained for years regarding the proper conduct of business operations crystalized into two more papers: "Theologian-in-Residence to the Business Corporation," and "The Seminal Role of R & D." These papers, delivered gratis to my employer, were, like the first, over their heads. They were combined, in July, under the title, "A Business Triptych."

"Art and Science" were inspired separately and came together because I wanted to suggest the traditional correlation of the arts and sciences. The reader will note that both terms, and especially "science," mean more to me than they do to most professionals in these fields. "Art and Finance" was inspired, as noted in the text, by a recent re-reading of the life of

Van Gogh. The subject treated has bothered us for centuries. In 1973, I treated the same subject under title of "Notes for My Friends," which is found in RETROSPECTIVE.

"Science" was a reaction to being fed up with the unctuous factualism of NATIONAL GEOGRAPHIC MAGAZINE and the stony silence of the theological profession regarding the intellectual and moral wasteland that passes ^{today} for professional science. Mary suggested an alternate title for this paper: "Address to Union Theological Seminary." We had been considering for several months what I would say when asked to address the inmates of that old mother of mine, and Mary felt that, inadvertently, I had answered the question. I concurred with her assessment but decided to keep the title, "Science." Significantly, a Union Classmate remarked about this paper that it reminded him of Emerson's "Address to the Seminary." So, in fact, it is. There is not more I can say to these people.

Bob Handy, of the Union Faculty,  suggested I read Cantwell Smith's TOWARD A WORLD THEOLOGY. My notes to Smith regarding his volume are contained in this one. He did not reply.

"Essence" quotes Baba and my own inner feelings, that is, Him also. These statements, obviously, reflect my feeling for the heart of things. The line punning "content" is one of my inner feelings, as is the line that titles this volume. "Santhosham" is Telegu for "I am happy," "I am content." Baba often uses this reply when people speak their troubles to Him.

The line that titles this volume came to me one evening after I had tucked the children in bed and done the dishes. I was walking toward my desk chair and was almost at it when this line arose from within. Imagine a rock falling in without rippling the pond. That is the feeling I had. I knew it was the next book title. It was also the answer to a long-felt need

of mine: to "have a home." RETROSPECTIVE is constructed with this theme and also ends with it. In a real sense, this line, "Home is Who You Are," is the answer to the quest of 1969 to 1983: where did I come from, where am I going, who am I???

Fourteen years to the day after I left Union and New York City, I set off for where I wanted to go when I left Union but did not. I left Union October 30, 1969. I left California for Seattle, WA, where I originally wanted to go after graduating at Union, October 31, 1983. Fourteen years was the precise term of Rama's "Exile." In September 1983, I experienced that home is who you are. That experience freed me to go. This body's birthday is September 23.

"Improvisations" are a little play with the numbers 3, 5 and 9. They were written during the first three weeks of our stay at Seattle, November 1983. I do not know that anyone will consider me a Poet, but I should like to aspire to being worthy of that highest accolade known to man.

I hope that the present volume will afford pleasant and instructive reading for those who pick it up. May peace, prosperity and happiness be yours, dear reader, in fullest measure.

David R. Graham
Adwaitha Hermitage
January 7, 1984

ART AND SCIENCE

Art and Finance

Science

By David R. Graham

July 1983

ART AND FINANCE

David R. Graham

May 1983

The complex issues of art and its finance have been vexing men for many years, particularly artists but -- what is little understood -- also financiers of art.

What I have to say about these issues arises from my own experience as an artist and also from my internal ruminations following a recent rereading of the life of Van Gogh.

My aim here is to solve the problems and resolve the complexities that inhere in the issue of art and its finance. My credentials for treating this subject are simple enough: my own experience with it.

In Western Civilization we have a very persistent tradition of art and artists that can be traced rather clearly from the present day back to the 19th Century in France. And, if time and the sleuth's interest permitted, the tradition could be traced back still further -- into the

Renaissance, to St. Francis of Assisi.

But, for the purpose of the point I want to make, it is necessary to go first to 19th Century France. Here we find a phenomenon called the Bohemian Movement. It is a celebration of everything bodily, of pleasure for its own sake, of satisfaction of the senses. It is a recrudescence of Pan.

It would be a mistake to regard the Bohemian Movement as composed of poor Mimis and Rudolphos, mere urchins trying to live the life of beauty, tenderness and delicacy. It was a Pan-European movement that inspired Europe's inner hopes and dreams as much as it was actually lived -- in frequent desperation -- by a relatively few purists.

The instant and insatiable popularity of Puccini's La Boheme is testimony to the fact that the Bohemian Movement was as much a possession of the educated and wealthy -- who could afford to indulge their phantasies at La Scala -- as it was of those overtly engaged in living by its norms and maxims. The human community is quite at one on all matters, always, regardless of the what are ephemeral distinctions foisted on it by its ignorant members.

The Bohemian Movement -- the movement for gratifying the senses -- gained prominence in this country after the Second World War and gained the title of Beatnik Movement in the 1950's. Less than 20 years later, in 1967, the same movement arose again as Hippies and Flower Children. Parallel movements rose and fell in other Western countries. The F. Scott Fitzgerald whirl was a Bohemian Movement on a lavish, select scale.

If one were to trace the movement back into the Reformation and the Renaissance, of which the Reformation is just one logical conculsion, one would notice that it is filled with divers people, educated, uneducated, rulers, slaves, menials, moguls, healthy, diseased, rich, poor, men, women, old, young -- a representative cross-section of the denizens of Western Civilization itself. In particular, one would notice that fomenting

the whole froth is the Western Intellectual, the supposed man of learning, who, in about the 14th Century, began to get the idea that he controlled the affairs of mankind while yet being not an element of that Body.

Somewhere down in those years the Intellect of Western Man went crooked and started calculating commerce rather than contemplating communion. That is to say, somewhere in the academy -- which was also the Church -- of the late Middle Ages, the Western Intellect was caused to focus on gratifying the senses.

One could not say that the cause was taken up so crassly as, "Let's go get into our bodies," but the intent was there and that is what happened. By the time of Michaelangelo, fairly late in the game, the taking up of the body's gratification can be observed in full swing. One only needs to observe the difference in "life-style" of Francis of Assisi and the Medici Popes to begin wondering where that -- the latter -- came from, anyhow.

Mankind has a built-in homing device which is working all the time. The worst drunk, the meanest murderer and the most insane madman all have inner recollections of beauty, truth and peace. So, what can be said of the others, supposedly better off? Well, they too know what it is to stand in awe of greatness and they, too, know that the greatest fool is he who is sunk in catering to the whims of this bag of urine and feces we call the body -- a bag that must one day get burned. Mankind is like the iron that cannot resist the magnet, God. He is so constructed and nothing can or will ever change that fact.

But, what happens? The iron gets corroded with the rust of greed and the dust of envy and pretty soon the iron is not feeling so attracted to the magnet -- and even denies that the magnet exists and that it is iron. Such ignorance!

But we can see it as the Intellect of Europe gets fixed upon the Bank instead of the Church, the Body instead of the Heart, cents instead of sense. It is an awesome phenomenon, especially after the pellucid teaching and

example of the Franciscans, but there it is, for all to see, and it must stand as a reminder of the power of delusion, the prepotency of vice, which respects neither age, nor rank, nor wealth, nor wit.

What happened, as Western Civilization slid into crookedness and fear upon the urging of her Intellect, was that all sorts and semblances of excuses were fabricated to hide the shift -- and, presumably, ward off the shaft. Hypocrisy became the keynote of the European Theocracy. Popes and prelates and professors paraded in ermine, exhorting with platitudes while extorting a plenitude. The vermin of Europe should be taken as a physical emanation of what was actually residing in her heart -- the lice of lust, the mice of greed, the plague of pride. Europe was laid low by her spiritual diseases.

Enter the artist.

The artist, from the Renaissance onward, was expected to remind men of their highest calling and their highest nature. On him devolved the task of reawakening faith, of strengthening courage, of evoking the inner springs of truth and beauty. He it was who was expected to make spiritual discipline, or piety, palatable, palpable and prolific.

Now, on the face of it this is ^{an} unique and compendious expectation. The artist was, in effect, given a didactic and hortatory occupation. Where the prelates and professors had failed, often deliberately, to lead men onward and upward, the artists were assigned to supply the resulting lacuna of leadership.

Not only so, but they were also expected to massage the vanity and supply investment properties for the wealthy, the famous and even the merely well-to-do. The vision of a Rockefeller collecting Picasso as an investment is prefigured half a millenium and more ago.

In the process of assigning these expectations to an artist and his work, the Solons of the Renaissance also double-bound the artists. And a great many artists, down to the present day, fell for the double-bind, chaffed

under it, and succumbed to melancholy, dissipation, ego, and, finally, Panic. So we get the vision of the harried artist -- or, what is worse, the egomaniacle artist -- struggling against odds, benefactors, malefactors, disrespect and neglect. A list of names of artists who so lived could read like a Who's Who of Western Civilization -- and this would overlook the others, perhaps countless, who, never gaining recognition, yet experienced the same trauma and drama the other, known ones did. The scene is well-known to every artist, every art historian and every person conversant with the History of Western Civilization.

The peculiar double-bind that was placed on artists is that they were expected to remind an increasingly secular, hypocritical society of its essentially holy, divine purpose -- and they were given no regular income to support their efforts. This may be compared to requiring of a man that he break the time record in the mile run without the comfort of shoes, a track, a coach, a regimen and, especially, a commissariat.

Where did this come from? How did that double-bind get started? Why did so many accept to live under its impossible terms? Especially are these questions pertinent, even persistent, when it is recalled that artists were, in addition, expected to produce objects that would enhance their patron's prestige and profitability.

Much was laid on the artist; to be an inspiring teacher, to teach, especially, piety, and to supply the occasion for profit -- but without any effort to regularize the contents of his purse. The horse was expected to work, but without regular meals. The ox was muzzled while threshing the grain. That is a classical ^(and colossal) double-bind situation.

Where did it come from? It came from St. Francis. Modern art, like modern music, modern drama, modern law and much else we fancy as "modern," is derived from the Great Francis and his enthusiasts. How so? Well, St. Francis elevated the Troubadour, the Jester and the wandering Minstrel -- that is, the artist -- to a sacred profession.

Prior to Francis, the artist had been more an artisan, kept and fed in a

cloister, either domestic or religious. He acted more like a tradesman with a regular, formal position in the economy. And especially was this so if he lived in the monastery. For, the monastery had been formed with the express intent of regularizing and providing the necessities of life -- food, clothing, shelter -- so that aspirants may have a balanced existence with adequate care and feeding of the body, the mind and the spirit.

The Pre-Franciscan artist was also protected, to a great extent, from the ravages of his own ego by his anonymity within the cloister, domestic or religious. It is not by chance that we first hear of artists by name only after Francis. And among the first we hear of is Cimabue, a Franciscan. For many years Pre-Francis, however, the ego of the artist was successfully submerged in his community -- which is not a bad thing, except for an egoist.

Francis changed all that. He was Bonhoeffer before Bonhoeffer ever got "religionless." Francis turned the ecclesia, the Church, inside out, making of it an oikoumene, the Cosmos. With that he turned the artist inside out and suddenly spread the incalculable beauty of Creation as a paean to the Creator. Francis was a vast "Yes" written across the inner and the outer sky. Just about everyone saw that Benediction and suddenly men were strong, confident, happy. The artist started walking the roads of Europe, singing, playing, enlightening, enlivening -- happening. The Troubadour and the Jongleur became regularized, religious phenomena. The artist got a public name -- Brother so-and-so, you know, the one with a limp and a smile who begs for bread.

The great Francis not only spread the world full of artists, he also changed the economics of the artist's life. No longer could the artist count on a regular meal -- at least in principle could he not -- much less its quality. He accepted the life of service willingly and with it the austere policy of ^(Apostolic) poverty -- begging bread. It was expected that God would feed him, that the Army could move best when unencumbered by trains. (General Sherman employed this principle with the same brilliant effect achieved by Francis.)

Of course, the Papacy, after Francis, saw fit to ameliorate this policy

and regularize the flow of food for the Franciscans -- an act that caused some famous unpleasantness and aroused, especially, the displeasure of St. Clare. But the economic policy of St. Francis, supported in full by St. Clare, caught the imagination of Europe and laid the pattern for the economics of art and artists, right down to the present day.

There was never any argument that an artist should be paid for work he contracted to do -- although the exact amount was often disputed. But, equally, there was never any feeling that an artist needed to be supported if one did not feel like supporting him. By quitting the cloister, the artist, in effect, threw himself into a free economy, one in which he was free to starve and the patron was free not to patronize.

And when the artist became no longer a regular Franciscan but a secular artiste, a loner, he and everyone else tended to forget that he had not entered upon this estate with the fervor of a Franciscan wedded to Our Lady Poverty, but because he merely wanted to do art. The people tended to forget that this was not a Franciscan artist, resigned to an empty belly or a full one, but a struggling artist, hoping to earn a living at what he likes doing -- that is, hoping to eat regularly. But the struggling artist was treated with the same divine indifference as was the Franciscan artist, from whom he directly derived, and therein lay the double-bind.

By wanting to eat, the struggling artist was caught in the coils of society, of praise and blame, feast and famine, good times and bad. He was caught in the expectations society had of him, expectations derived from the great example of Francis -- that a man should be happy in his work, regardless of his belly.

Francis had foreseen the consequence of the disease of hunger and had taken the direct remedy of eliminating the hunger, thereby the disease. But the Post-Franciscan, Renaissance artist took no such remedy and suffered the consequence: the starving-artist-unappreciative-public syndrome, which has shaped the course and movements of Western art down to the

present time.

The modern artist's life is based on a misunderstanding of Franciscan economics. Just because one is saying, "Beauty, Truth, God," does not mean someone is going to feed you to say it. Inside a regularized economy of which one is a faithful participant one can get fed or paid for saying, "God, God." But not in the by-lanes of this world. Franciscan economics is a cold-sober face on facts; you may go hungry, my son, but, sing and limn the Glory of God and you will be happy and will make others happy; God and I am with you.

The modern artist has no such depth of renunciation -- and that is why he is weak, starving and struggling.

How can an artist remind his brothers and sisters of their highest duty and nature when he is engaged in the disease of hunger? Surely, he is going to be tempted to skew his art toward what will quieten his entrails, is it not? At least this will be so so long as he is relying on his art to line his stomach. And that is precisely what the modern artist does -- and should not.

It is perfectly alright for a person to sing the Glory of God without any expectation that he will be fed while doing so. Being made in the Image of his Creator, he has a right to throw his welfare on God's Mercy and take what comes, uncomplaining. But, it is not alright for a person to expect that men are going to pay him to sing the Glory of God. The singing is his duty, regardless. Men have every right to pay him or not -- unless they have contracted to pay him, in which case they must.

The artist, however, got the idea that he was entitled to be paid because he was an artist, and this is nonsense. He also accepted to become the teacher of piety, or at least, of the appreciation of beauty, and this, too, is nonsense. The priest and the scholar are the teachers, not the artist. The priest and scholar fobbed off their duty on the artist, who took it up, and this, too, is nonsense. Pretty soon so many wires got crossed that everyone got confused and art became a merely commercial

endeavor, as it remains today.

Of course, many artists strove to overcome this confusion by various means, but none was successful. To read the biographies of artists since the Renaissance is to imbibe a certain bitterness and anxiety which have poisoned Western Civilization down to the present time. The double-bind which ensnares the Modern Artist cannot be gotten out of by means of its own terms.

What is needed, clearly, is to remove art and the artist from the free economy and place them in a regular one. This is done by the simple expedient of letting the artist hold regular employment in some business, governmental, academic or manual-labor position.

The example here is Pre-Franciscan: St. Paul himself, who preached the Gospel and supported himself by making tents. St. Paul's "artistic" endeavors were based on a regular economy, much as the later monk's were. He was not paid for his missionary labors -- even though he claimed the right to be, and deliberately forsook that right in order not to be a burden on the congregations.

St. Paul was fed by his own efforts at an occupation of value to the society, an occupation all but invisible among the hundreds then extant, an occupation which partook of that very selfless service which he insisted others adopt. *Ghandi employed the same policy -- in his case, spinning.*

In other words, the artist must live as he preaches. He must be engaged in supporting himself in a manner which proclaims what his art must -- that this world is the Vesture of Divinity, that Beauty is the Essence of the Whole Thing, that the World Itself is really God Incarnate, that the Many is only One Playing as Many.

This will remove the artist from many of the traumas that traditionally dog his steps. The desire to curry favor with patrons does not have such a firm grip on him because his daily existence does not depend on their whimsicality. In the same manner, the patron does not have the artist as

a burden on his largesse and is thus protected, to some extent, from the ravages of his ego.

In addition, the old canard of "art for art's sake," which is really just an arrogant denial of the artist's mortality -- and ^{of} the impermanence of his "creations" -- can be laid to rest. There is no such thing as "art for art's sake." The whole attitude reeks of ego and self-aggrandizement. It is a complete denial and reversal of reality. Those who live under this banner are only sunk deep in gratifying their own senses. They are lost in a sea of ignorance and confusion -- and demanding respect withal?!

The work of art is really a concretization of the divine urge which resides, ever-full, ever effulgent, in the artist. It is not something outside that has to be formed and perfected. It is a feeling inside which, by means of skill and intuition, gets represented outside, encased in the five elements, that is, in what we call matter. To get fixed on the outside, on matter, is as intelligent as getting fixed on the body, the evanescent steam, rather than the spirit, the water.

Instead of getting caught up in the externals of his craft, the true artist is always striving to skillfully render the real feelings within him. He is trying to please no one but himself. He is writing or painting or playing or constructing for no other reason than that it gives him happiness to do so. He is engaged in art for the artist's sake.

This fact is little understood. Take as an example the "art" of the Prophet Jeremiah. He was called upon to speak and behave in a manner which was not pleasing to his auditors. He suffered much on account of the message he bore. Yet, he declares that however bitter the message was to himself and his auditors, he nonetheless found that he was happy declaring it and unhappy trying to stifle it. He took the course of happiness and declared the message, even though the message, the declaration of it and the reception accorded it and him was of the bitterest sort.

Here is a man happy in bitterness! How do we explain that? Well, it was the Truth, and the Truth, however unpalatable, always makes one happy.

This fact is little understood. But the life of Jeremiah is witness to its validity and value.

The true artist is doing his art to please himself. There can be no other motivation. If the veils of ignorance were removed, even the most pandering artist would be seen as only seeking to please himself -- the patron. Were those veils removed, he would not demean the patron or himself by pandering but would treat the patron with a gay camaraderie -- himself as himself.

Instead of starving artists we should have striving artists -- men and women who are trying to render their whole existence as a work of art. Life itself should be a work of art, the art of unifying, pacifying, making all things sincere and true. The artist should be striving to comprehend the ever-expanding Cosmos in a vast, growing Vision of Unity.

Rembrandt's dog squatting near the Good Samaritan is an expression of this spirit of unity and Love. There is nothing obscene about the vulgar so long as it is comprehended as existing within the Arms of Providence. That is, there is really no distinction between the sacred and the profane, the holy and the obscene, when all is cognized as arising in the One Divine Principle.

The Vision of Mankind United in common *Help* and Cause is the real Calling of the artist. He should be striving to have that Vision and to represent it artistically to whomsoever should desire to experience it. He can perform no greater service to mankind, and indeed, to all Creation.

Underneath all that he does, the artist must be an element of a regular economy which is useful to the society as a whole. This can be any of a number of occupations, depending only on the preparations and propensities of the individual. In other words, the artist must work.

The most perverse attitude of the Modern Artist is that he does not need to work as other men do. Usually he feels that he should not so work.

He says that his art is his work or that, because he is an artist, he does not have to work at all.

But, this is an error. No one is any less obliged than he is to live artistically. Every man is an artist, or should be, though few recognize themselves as such. He who sees himself as an artist is in no way thereby justified in treating himself as different from the rest of mankind. He is not special for being an artist. He is not even better. And if he thinks he is distinct and different from other men he is only belabouring himself with a catastrophic delusion, born of ego.

Every man is obliged to work, to be self-sufficient, independent, free. This can only be accomplished in the material realm by being employed in an occupation useful to the society as a whole. It does not have to be a big, fancy occupation, but it should be one the quiet and steady fulfillment of which gives people a feeling of advance and well-being. People should feel that the artist is there beside them, shouldering the same burdens they shoulder, helping them to turn the great Wheel of Dharma, or Righteousness, on its relentless, eternal movement forward.

When the artist is so perceived as being one with humanity, society and the world, then and then only is he free to happen. Then and then only will his "creations" be worthwhile. Because, then and then only is he putting Truth and Beauty into Practice.

It may be objected that if an artist has to devote time to a regular occupation his art will suffer, for example, in amounting to a small volume of production. But, what of it? Quality, not quantity, is desired. If the striving is for stock, the motivation is for money. And it is not difficult to evaluate that urge. It is better to do one thing that is right than a bunch of things that mix right and wrong. After all, all of religion, all of philosophy, all medicine, all law, all labour, all commerce and all living -- that is, all artistry -- is expressed in one commandment: Love one another.

So, the objection that one has not enough time for "art" is overruled.

Time itself is an artifact. Every use of time must conform to the rubrics of artistry, from the most menial to the most exalted.

It may be felt that to be involved in a regular occupation will soil the artist's hands -- or his feet or his heart or his mind. An occupation for which he is ill-suited will so soil him, but being occupied per se is not going to do that. In fact, to think so is a sign of laziness and cowardice. The world has never besmirched anyone. The desire to satisfy the senses by acquiring the objects of their affection -- this desire is the besmircher of mankind.

In fact, a regular occupation is going to give an artist opportunity to strengthen faith, to gain in love, to learn useful skills and to be self-supporting. How he takes that occupation and how he handles it -- these things will besmirch or beatify him, not the occupation itself.

It may be felt that a regular occupation is beneath the dignity of an artist, especially his supposed social prestige. Well, what does he want to be, A. Warhol? Who will come forward to assert that that individual is even social, much less prestigious? No, if an artist feels that he must foregather with philanderers and pederasts, with goons and buffoons, he should examine himself closely, because his urges are really teratological.

The artist caught in the social whirl is a contradiction in terms. While certain people disdain labour and want only revelry, the artist who gets caught up with this crowd has forsaken his calling. It is the lot of man to work. He who disdains work has no right to eat. He who feels superior to mere labour is merely bloated with conceit.

In fact, the artist who relishes a regular occupation is going to be respected widely. St. Teresa of Avila complained that the theological writing upon which she had perforce to engage -- by order of her Confessor -- was a waste of time. She felt that her time was better spent spinning. In other words, she regarded her regular occupation as valuable to herself and to mankind -- in fact, the most valuable use of her time. St. Benedict took his turn in the field, St. Anthony in weaving mats and

baskets, Gandhi in peeling potatoes.

It is part of the duty of an artist to demonstrate in his own life the sacred nature of work itself, the holiness of the various occupations of society. This is the reason for the Tertiary Orders, Benedictine, Franciscan, Dominican. These are the great lay orders of married men and women who covenant to infuse the life of ordinary men and women with the spirit of renunciation and prayer. Their task is to demonstrate that all of the tasks of society are holy and sacred and that they must be fulfilled with a feeling of dedication to God.

Indeed, seen clearly, every occupation is essential to the smooth running of society. One is not more important than another. Each contributes something necessary to the whole, so, each is divinely inspired, ordained, maintained. And an artist exists to demonstrate this fact, in practice and in person.

The artist should not be a burden on society and art patrons. He should not depend on others for his daily bread. Rather, he should be earning his keep like every man at a regular occupation of value to the society as a whole. In this way he will be self-sufficient, independent and free. He will be far less tempted to skew his artistry for catching coins. He will learn to please himself before trying to please others. He will engage in demonstrating the wholesomeness and holiness of ordinary living. And he will not be double-bound by spurious expectations spewn on him by others.

In this way the artist does indeed instruct mankind in the manners and modes of piety, but not in the way expected by an hypocritical age. He does not have to gild the conscience of gluttons, nor tickle the horns of mammon. He is free of much bother and egoism merely by being bound in a regular economy.

What if his work starts bringing him money, prestige, fame? What should he do? Well, the answer is that he should accept all of that and continue in his regular employ. Fame and riches are a chimera. They are here

today and gone tomorrow -- or maybe even today, itself. The breath that gives also takes. A great man will stand with a mound of fame on one side and a mound of infamy on the other. So, he should get attached to neither. ^(Neither one belongs to him.) He should merely continue to do his job. That steadiness, that devotion, that dedication, alone, is an artistic "creation" of the most noble and powerful sort.

By sticking to his work, through fortune and ruin, fame and calumny, hot and cold, an artist is demonstrating that renunciation of sensuous pleasures which St. Francis sought to instill through other means. In other words, he is straightening out the Intellect of Western Civilization by demonstrating -- what is a fact -- that a man's occupation is part and parcel of his artistic endeavor. He is proclaiming, by means of his own life, the essential unity and solidarity of all men. His whole art cannot proclaim more than that. And, if it is art, it cannot proclaim other than that.

The Bohemian was -- and is -- caught in a very unfortunate misunderstanding of Franciscan -- meaning, artistic -- economics. He will find happiness when he resolves to go to work and finds employment amenable to his abilities and predilections.

Had Vincent Van Gogh been in the habit of regular employment, he would not have gotten despondent and over-produced, ruining his reasoning faculty. While possessing many admirable qualities, he goes as a lesson in the disastrous consequences of misunderstanding Franciscan economics. Perhaps we should thank him for providing us that service.

SCIENCE

By David R. Graham

July 1983

I would like to return the word "science" to its natural domain, to its true meaning. It has been misused for many years, and both uneducated and educated people have forgotten its real import.

This misuse and this forgetfulness have helped to precipitate the crisis which now threatens to overwhelm humanity. That crisis will be averted, and one aspect of the process that will save us -- and that is now in progress -- is that we will give attention to the significance of words we use, and especially so to the word "science."

In Western countries the word science has become an abracadabra, an occult formula used to deceive and confuse the masses. In professional usage it denotes a narrow rubric of inquiry that arose from the work of Bacon and others.

More recently, it has come to denote a guild of people who call themselves scientists and engage in consuming the public wealth on a lavish scale while contributing little, if anything, of value. Used by this guild, the word "science" has been turned into an abracadabra so that the people of the guild may retain their pull on the public purse. What sounds abstruse and formidable has a good chance of being taken for important by credulous men. And modern "scientists" have played on this fact for many years to induce public support for their activities.

In fact, however, the word "science" means knowledge. But, it means knowledge itself and not mere theories and vaporings. It means truth, not conjecture, reality, not illusion.

Modern science may be compared to a man building a house without a plan. At any point his fancy may cause him to strike a new foundation, turn a wall this way instead of that. The shape and even the state of completion of the house depends entirely on what enters the builder's mind day-to-day. There is no telling what the house will look like or whether one day's work will be completed or whether and where a new room will be started.

Over a long period of time, the only thing about which certainty may be entertained is that the house will be unfinished, still a-building and with vast sections of it abandoned from boredom.

Modern science is a new patchwork of theory about every 10 years. Its next artifice of enthusiasm cannot be predicted or foreseen. Only this is sure: that it will be artificial.

Modern science is such a house. And modern scientists are always coming up with fresh pleas for funding their fruitless endeavors. This situation demeans science, scientists and society.

It is also not science. Science is Truth, Knowledge is God. Truth is One and the same, everywhere and always. It has to be approached by delving inside, inside the scientist and inside this vast phantasmagoria we call the world.

Science today is nothing more than a speculative synopsis of what appears to the five senses and their bionic intensifiers. All of this expensive equipment which we are told is so vital to the advance of science only extends the five senses into bigger and littler realms, gaining nothing but the thickening and deepening of illusion.

Now, the senses are inert instruments. They have no power in being in themselves. Someone is using them. And so the only important question is, "Who is that someone?" We say, "My microscope," "My theory," "My conclusion" -- but who is indicated by "my?" We say, "I sleep," "I work," "I went to the store" -- but who is this "I" talking? We say, "My ears,"

"My lungs," "My feet" -- but who is asserting possession of these instruments? The essential question is not "What?" but "Who?"

But that question is not addressed by modern science, not even by psychiatry. After years and years of examining the physical universe and the phenomenon of man, we are really no closer to discovering who we are than when we started, several hundred years ago. All the effort, all the expense, all the sacrifice and suffering poured into the pursuit of modern science has failed completely to bring mankind closer to peace and happiness.

It is not possible, therefore, to argue that modern science needs more men, more equipment, more finance. The total record is a big zero, and only a fool is going to keep pursuing a course that has produced nothing in return.

The fundamental questions, "Who am I?", "Where did I come from?", "Where am I going?", have not only gone unanswered, they have been evaded. The peripheral has received attention due the essential. It is not possible, therefore, to argue that further effort along that line should be supported. Scientists have had ample time and resources to prove their mettle and their value to society. They have failed to do either, and so their activities and their luxurious life-style should be clipped, and that right promptly. Further expenditure along the line pursued by modern science will amount to throwing good money after bad.

What is to be done instead? Well, the nature of the modern scientist has to undergo a drastic overhaul. From pursuing his senses, he has to turn to pursuing Truth. From expanding his arrogance and increasing the burden of his person and activities on the public means, he has to become self-sufficient, independent, free. From mutilating the English language, he has to become a poet of beauty, truth and peace. From deprecating the family and attacking it with his paraphernalia and substances, he has to nurture the family, and especially his own.

The public, too, must get some confidence and understanding about what

to expect from scientists. Inside, the public feels cheated and betrayed by the scientists they have so willingly supported for so many years. And, indeed, they have been. A clear view of the purpose and uses of science must come forward and stand with authority, withstanding the efforts of modern scientists to subvert their own high calling. Direction of the scientific endeavor must be supplied; management of scientists along lines of real benefit to mankind must be reestablished and maintained.

The people at large must think of themselves as the directors and beneficiaries of the scientific endeavor, not as its unwilling and impotent victim.

The nature of the modern scientist must undergo a drastic overhaul. This will be done, ere long.

It is a characteristic of this age that people are not what they say they are. Nor do they do what they say they are doing. It is an age of hypocrisy.

Jesus described the Pharisees as hypocrites. The Pharisees claimed to be sons of Abraham. But Jesus pointed out that they were not living as Abraham lived, in faith, truth and justice, so they were not sons of Abraham. Years later, Saint Jerome made the same observation regarding the clergymen of his day: since they were not living the Apostolic life, they could not be considered successors to the Apostles. A vestment, he said, does not make a bishop.

The point is that unless the life is lived in conformity with the pattern laid down by the model, kinship with the model cannot be claimed. Physical descent from Abraham means nothing. The physical laying on of hands during ordination means nothing. All that matters is the way one lives, which is to say, the qualities that adhere in the heart.

Does one have the faith and obedience of Abraham? If so, one is his son,

no matter whether the blood in one's veins originates in China, Africa, Polynesia, India, Europe, Arabia or the Americas. Does one live a life of love and service, demonstrating fearlessness, manly vigor and utter disregard for personal comfort while instilling confidence, faith and cheerfulness in one's neighbors? If so, one is ordained in succession to the Apostles, invested by the Holy Spirit with authority and power to redeem mankind.

This is the great truth about titles and lineage. One may have piles of paper showing physical descent from various great or prominent persons. But, unless one's life has the flavor of their life, unless one has achieved in oneself the stature achieved by the alleged progenitor, one cannot lay claim to any kinship with him or her. Physical or familial lineage counts for nothing more than a specious and spacious basis for arrogance.

And the same may be said of titles. Unless one is fulfilling in daily practice the meaning which the title embodies, one cannot lay claim to the title. A King or a President who is not discharging his responsibilities according to the requirements of political morality can only be regarded as a madman. A teacher or minister who is not living by the norms of that sacred office must be regarded as a charlatan. A scientist who is not engaged in quieting his mind, soaking in love and inquiring into his own nature must be regarded as an hypocrite or worse.

Today, all the great positions of leadership in the society are filled with people who have no authority to occupy them because they do not live according to the modes of conduct and morality appropriate for those positions. Today, the leaders of the world, intellectual, governmental, business and labor, are usurpers of those positions and of the people's welfare. It is an age of hypocrisy.

Thirty years ago the young people of this country were instilled with a very high-minded idealism, a very strong sense of moral rectitude. We

were led to believe that good must be done regardless of consequences, that right principles must be upheld in all cases, notwithstanding myriad assaults. We were instilled with a keenness to be clean, to seek the truth and speak the truth come what may. We were, in short, taught not to compromise with immorality, not to doubt the triumph of goodness, not to quail before the battalions of bestiality, but rather, to persevere, to smile, to laugh, even, to carry on with what we felt to be right, trusting that we would always be supported and brought out alright at the end.

This was correct advice. But, by the mid-1960s, by the time John Kennedy was killed, we noticed that our mentors were instructing us in a manner of living which they honored by breaching it. And then a revulsion set in, a sickening feeling of despair, as it dawned on us that our teachers were hypocrites of the highest accomplishment.

When we told them they were hypocrites they got angry, which should not have surprised us, but did, since we assumed that, accustomed as they were to giving excellent advice, they would relish receiving the same. But they did not want to hear that they were hypocrites, saying one thing, doing another, and so they contrived to divert our attention and divulge our blood in a bootless conflict over distant quarters.

When this only made us more insistent about calling them hypocrites, they told us to join the system and help to reform it for the better. Many followed this canard, but a few asked, "What system?" And then the bottom fell out of us, spiritually, as a generation. Then we started splitting up into little communities according to how we dealt with that realization -- that we are standing on nothing, that the "system" did not exist at all, that all was hypocrisy, from the beginning.

Some never got to this final finality of heart-sickening bewilderment at having been misled, of losing respect for our mentors. These people never believed the mentors in the first place and are today leading us toward ruin as our most "solid," "successful" citizens.

Of those who did reach that final agony, some opted for chemical thrills, some entered the so-called system to cynically beat it at its own game, others to beat it to smithereens. Others lost their sanity in oceans of sorrow and still others tried to pull away and flee inwardly or outwardly or both -- to recoup their devastation and gather strength.

Of these reactions, only the last was reasonable, but it had to be carefully pursued, carefully thought out and cunningly applied. Often it degenerated into mere flight without thought. For example: the commune movement and its more recent successor, the Jesus movement. But, flight without thought becomes panic and hysteria, which do not serve for any positive purpose.

It had to be thought through that the teachings of the mentors were correct and that if their practice did not approach the standard of their preaching, this falsified them, not the preaching.

And that insight required the acquisition of faith and its continual deepening. For, when the mentors were revealed as hypocrites, they heaped cruel scorn on us for being so foolish as to ever even believe, much less try to practice, the advice they had originally instilled in us. And the enormity of this wickedness, added to the original hypocrisy, cannot be borne otherwise than by the most sturdy faith. Few today, even, have it.

Faith. The one quality our mentors lacked, in the absence of which they resorted to pusillanimous hypocrisy. Faith. A little word from which -- and from which alone -- springs the whole of life. Faith, steady, unshakeable, is at the bottom of it all. Without faith, nothing else can happen. Apart from faith there is no life, for, faith is the roots of the Tree of Life, courage is the trunk, worship is the leaves, duty is the fruit and love is the rain that makes the Tree grow.

This is the correct and actual morphology of the entire universe.

To One Who said, "Yes, you have been handed hypocrisy and must eliminate

it from your own life and strive to be straight and true," we gave our allegiance. This is Sri Sathya Sai Baba. He became for us our Mother, our Father, our Mentor, because, very simply, He practiced what He preached. And that allegiance continues firm, unshakeable, because we can see in our own experience that faith is warranted, that goodness does triumph, that right is might.

The drastic overhaul of the nature of the scientist means this: from falsehood he must be led to Truth, from darkness into Light, from death into Immortality. To deserve the title of Scientist, he has to give up pursuing the hopeless happiness of the senses and go in quest of lasting Joy. In place of a Volvo he needs Virtue. Instead of Cutty Sark he needs Courage. Instead of Skiing, Sincerity. Instead of more Funds, more Faith. Instead of Hysteria, Happiness. Instead of Loans, Love. Instead of the Opera, he needs to do some honest Work. Instead of the Newspaper, tomorrow's Wastepaper, he needs to engage in Namasmarana, ceaseless repetition of the Name. From looking outside, he must delve inside.

In other words, to regain self-respect and the good will of society, the scientist must engage in some spiritual exercise. He must contribute peace and happiness in society. He must engage in service to the lowly and wretched for removing his ego. He must learn to curb the vagaries of his mind and get it under control of his intellect rather than, as at present, his senses. He should speak softly and in private rather than loudly and in public.

Indeed, a list of the bad habits into which scientists have addicted themselves, and the remedies for uprooting them, could run into a ranging recital. But what is given here is enough to indicate the salient and essential points.

Spiritual exercise will mend the ways of errant scientists and restore science to honor and utility. Science itself is a spiritual exercise for benefitting scientists and, through them, society itself. Pursued

properly, scientific inquiry uncovers Beauty and deepens the feeling of wonder and mystery. Beauty, Itself, is Truth. Mystery, Itself, is God. A genuine scientist will crucify his ego ^(on the cross of compassion) and discover his Self by submerging in the vast, incomprehensible Nature. The feeling of uncertainty, the immense silence, the yearning for merger which one experiences in the presence of Nature is pure God flowing into one. It is the Deep calling to the Deep.

The feeling, the emotion, the mental attitude is important. We were told that information only is desired, wrung and dried of emotion. But we knew that this is impossible. Without the water, the sea is not a sea at all but only earth's deepest pit. And, where would you put the water? You cannot stack it on dry land because you cannot build dykes big and strong enough to hold it. Would you ship it to another planet? Hardly. Without the sea you could not even breathe, much less walk about.

To say that knowledge can be stripped of emotion and run down to mere information is exactly to say that the earth can be stripped of her ocean and run down to a mere depression. Where are you going to put all that water? The answer is that you will not put it anywhere and will leave it where it is, thankful enough to have it at all. For, upon its presence depends your existence, no less. From the sea you came and to the sea you will return. As a matter of fact, you are the sea.

God is inclined to regard the feelings in the heart. Scholarship, witty repartee, turgid arguments, iron-clad logic, unassailable proofs, the laws of nature -- all have no effect on Him. More often than not, He regards them as a defect. The feeling, the emotion, the mental attitude behind and supporting all of our activities He is most attentive to.

When the emotions are clear and clean, the feelings strong and stable, God draws near and blesses. Then the great sea of emotion which supports us gets transmuted into a placid, pelucid Ocean of Milk, nourishing us unto Immortality. And the path to that estate is called spiritual exercise.

All have to tread it, at their own pace, being directed from within. The Call of the Divine is an invitation which has to be accepted.

Francis of Assisi, who had no use for formal education, discovered the five elemental principles of all matter, including atoms and sub-atomic particles: ether, air, fire, water, earth. The Canticle of the Sun is a scientific treatise and paean on the five building-blocks of the whole universe. The scientific method of Francis was simple enough: Love. Love revealed to Francis what billions of dollars and untold man-hours have failed to reveal to modern science, the five elemental principles.

By soaking in Love, Francis gained more in knowledge than any scientist can or will by means of the "scientific method." So, who is the fool, anyhow?

Today there is a great yearning among scientists for a general theory which will comprehend reality at a bound. Often the yearning is expressed in terms of the bonding or uniting of relativity theory and quantum mechanical theory.

This yearning is a very precious phenomenon or entity. It expresses the fundamental yearning in every man to be whole, complete, clean, comprehensive, vast. Only, it has to be pointed out that the efforts to fulfill this yearning, to bring about the merrgence which is desired, are misguided.

What is being yearned for is a path and a goal that have traditionally occupied the attention of theologians. The most advanced theoretical scientists are, in fact, trying to poke into the realm of the intangible. But, they do not know it. Or, they do not know that the scientific method of old will not get them there or justify their efforts.

The scientific method is a species of dualism. It is based on the feeling and perception of this and that, here and there, we and they, you and I,

yes and no. Now, as far as it goes, the system of dualism -- which can be elaborated in countless forms, all having the same characteristic of dualism -- is useful and not entirely inaccurate. Its ability for accuracy derives from the inner principle of duality -- male and female, cosmos and effort, structure and power, positive and negative -- which inheres in the universe and precedes, logically, the elemental principles. This inner principle of duality accounts for the effectiveness, as far as it goes, of the scientific method.

But, the inner principle of duality -- which, it should be observed, is one principle of two aspects -- is itself derived. It is derived from a point, which can be located anywhere, anytime, that includes everything, all the time. Or, instead of a point, this reality may be called a circle whose center is everywhere and whose circumference is infinite. Geometric symbols are helpful to those who are just beginning to understand and experience this phenomenon.

In plain philosophical terms, we are talking about the system of non-dualism, the system in which the seer, the seen and the sight have merged into one, experientially. This system, while containing its own formal logic and epistemological principles, is gotten to through the heart, not the head, through spiritual exercise, not through the linear accelerator, by delving inside, not by fabricating a bigger and shinier outside.

So, if the scientist is going to fulfill his yearning for a general theory, he is going to experience and develop the epistemology of non-dualism. And to do that he is going to engage in some spiritual exercise for saving himself. In short, he will become a theologian.

The reason modern science is such a bootless endeavor is that the scientists are always looking outside themselves. They are always manipulating things externally and neglecting the resources, the power and the Truth which resides within, in their own heart.

What the scientific method produces is fascinating and useful, but not ultimately satisfying. The deeper yearning it can in no way fulfill.

And since science has reached the stage where the yearning for merger, for unity or non-duality, is being openly expressed, we must take it that modern science has reached the end of its tether, that the scientific method has, in principle, reached the apogee of its theoretical power, and it is high time to jump the gap and move on to the logic of non-dualism.

In no other way can modern science continue to expand. The intangible is beckoning a reluctant, recalcitrant but not unreconstructed mob of "scientists." The scientific method has been pushed to the frontier of its utility. It is now recoiling on itself with the result that science will soon be taking a powerful look -- inward.

No longer can scientists lean on society to support them. In principle, they have not a thing more to offer. The dualistic philosophy which they championed in a myriad of forms has reached the extremity of its utility for inquiry and exploration. The profound yearning for a general theory indicates an imminent change in epistemological principles, from dualism to non-dualism, or, as an intermediate step, from dualism to qualified non-dualism.

This is a thrilling development that would be rendered the more happy were modern theologians in position to welcome their scientific bretheran home. But, they are not. They, too, have been mired in the endless bog of dialectical or dualistic methodology. Indeed, the principle reason that scientists have been mired in their method for so long and so fruitlessly is that their colleagues over at the seminary and the monastery have been playing the poltroon, sideling up to scientists, currying favor with the wayward, hoping to gain respect by dipping into dualism when their whole tradition is non-dualistic: "I am the Vine. You are the Branches."

The real leadership of society rests on the Theologians, who have flubbed it from sheer want of pluck.

But, be that as it may, the fact is that modern science is weak by having its attention focused outward. It is caught in the coils of

fundamental ignorance, that this and that are separate, distinct, different. Because it is weak and casting about in a mire of illusion -- dualism -- modern science is always coming up with pleas for more support, more money, more instruments, more villas in the South of France.

The modern scientist does not know who he is. He has to find out. He has to get strong by focusing his attention inwardly, by means of spiritual exercise. No other course that leads forwardly is open. The scientist will mature into a theologian or he will get clipped. And the so-called theologian will do the same.

Science is Knowledge. Knowledge is God. God is One, He has no second. The titles Scientist and Theologian should be entirely interchangeable, equivalent. They mean the same thing.

"Physician, heal yourself." This is correct advice. It contains the germ of a great Truth; that the power of God, the authority of Christ, the energy of Creation lies within each and every one of us. We, alone, are responsible for drawing near to that Power and utilizing It for gaining our own health and salvation. Every man, woman and child is Christ, whether they know it or not. There is no "other" for anyone to lean on. God has no second.

If the great summary statement of geological science is that the summit of Everest is marine limestone, the grand summary statement of spiritual science is that the Nicene Creed recounts the Origin, Nature and Destiny of every man.

To experience this Truth is the goal of Science. A Scientist should be inquiring into his own Nature. "Who am I?" "Where did I come from?" "Where am I going?" One should be striving toward mergence in Godhead. Your office in life is to expound by precept and example the great Truth, all Life is One.

A BUSINESS TRIPTYCH

Theologian-in-Residence to the Business Corporation

Outline for a Corporate Education Program

The Seminal Role of R & D

By David R. Graham

July 1983

THEOLOGIAN-IN-RESIDENCE TO
THE BUSINESS CORPORATION

By David R. Graham

June 1983

Introduction

This paper will propose that the Board of Directors and Senior Management of the Business Corporation consult regularly with a Theologian-in-Residence who shall communicate with them alone.

This proposal is for a situation which, though not new, is somewhat unusual, especially in the modern business climate. It might be expected, therefore, that I will make arguments for the proposal to show why a situation which is now uncommon should become common. But, it is not my intention to argue.

Any right-minded person is going to feel akin to the situation I shall describe -- and any wrong-headed person will merely vomit contempt. The proposal for a Theologian-in-Residence to the Business Corporation carries its own truth, so, I shall describe the truth rather than argue it.

Background

There are two points I wish to make as background for the proposal. Really, they are two aspects of one phenomenon, but I shall mention them separately.

The first point is that human society is a unit, or should be felt to be so. We point up plenty of differences and distinctions among men out of a habit that rests on ignorance. But what is really out there is a functioning

organism that is moving as a unity and striving as a whole.

Men are endowed with different abilities and propensities -- this is undeniable. But their inner core, their essential nature and even their deepest urges are quite identical.

Not only so, but they are "all in it together," meaning, they are all members of the same society which shapes their hopes and efforts as much as it is shaped by the same. The Sap of Life which runs through the individual also runs through the society, and it is the same Sap. The Sap of Life is called Grace or Love or Compassion or Charity or Service or Sacrifice -- or Energy. Without this Sap or Grace mankind must shrivel and die.

It is like electricity. The same current powers a fan, a light, a pump, a computer, a nerve ganglion. The vessels which the current enlivens may vary widely in shape, size, weight and utility. But the current in them all is the same, without distinction.

The current or Sap of Grace runs through all men and through all society, uniting all in one vast movement -- toward Godhead, toward the Source of the Current. Men are part and parcel of one another. One cannot say that he is separate from others or from society. The arm cannot say that it has no need for the foot or the head for the stomach. When the toe is hit, the eye weeps.

Just so, when one man suffers, all suffer, and when one man is happy all partake of his happiness. The essential act of living is to cognize the Unity of Life, the oneness of men and of society.

This is the first point. And the second is that this one society is organized or structured according to four types of activity, four occupations or castes. These occupations are not mere accidents of history, nor are they peculiar to any one area or era. They are fundamental, universal from the beginning and remain constant, immutable so long as society exists. They are the palpable, tangible forms that Grace takes

for human -- and even cosmic -- welfare. They are the channels, the canals through which flows the energy which nourishes society and the individual to fruition. They are the visible lineaments of morality.

The energy which inheres in man has to be directed to a useful purpose. The four occupations or castes are the canals through which that energy gets put to use rather than being dissipated.

What are they? What are the four occupations or castes that comprise the one caste of mankind.

First, the occupation of education or learning. Man is the only being in the whole universe who inquires into the nature and destiny of himself and of the universe itself. Man alone is concerned with the fundamental questions: "Who am I?"; "Where did I come from?"; "Where am I going?".

Not only so, but man is obliged to answer these questions correctly or suffer insanity and ruin. And from the answer to these questions arises the great process of education which has as its goal nothing more than the rendering of aid and assistance to men in their effort to answer these questions correctly. Education is for teaching and enabling men to know who they are, where they came from and where they are going.

The learning of trades, the learning of language and history, the inculcation and development of character -- these and other curricula of the education process are meant for equipping the individual with the tools and resources he needs to answer correctly -- and for himself -- those three fundamental questions.

Without education, mankind would never be able to save and invest the energy he requires to maintain and promote his existence. He would be an animal among animals if he did not learn and teach. But, mankind does learn and he does teach and so he can maintain himself and even advance.

The four basic occupations or castes of society are avocations only. Every man, woman and child has exactly the same vocation through their

whole life, whether they know it or not -- and that is to achieve Enlightenment, Liberation, Salvation, Immortality, The Kingdom of Heaven. These are all names for the same experience ^{called} Self-Realization.

Really speaking, the process of education is a genetics of greater power and compass than the merely physical inheritance we usually associate with that word. In fact, the eugenics of education, on a cosmic scale, mysteriously underlies and enables the physical genetics which is our current infatuation. A proper regard for first principles would shift our attention from DNA to ANANDA, that is, to Bliss or Truth, which is our real nature.

The responsibility for maintaining the great process of education, for ensuring that the society is peopled with strong, self-reliant, skilled individuals rests with the Theologians, those who make study and learning their life's occupation.

The word Theologian is composed of two Greek words, Theos, meaning God, and Logos, meaning word or reality. The Theologian is preeminently concerned with studying, imbibing and passing on the Words or Knowledge of God. This is not knowledge of God as of an object, namely, God, because God cannot be known as an object. God has no second to be known by. Rather, it means the knowledge which is God, the knowledge which God has, which belongs to Him -- and is Him. Knowledge is God. And that Knowledge is what a Theologian is striving to become himself and to foster in others.

The process of education envelopes the very universe and is the purview of the Theologian.

The Theologian may be known under several other names: teacher, minister, scholar, scientist, doctor. Each of these fields is, really speaking, an aspect of the theological concern, the urge to inquire. During the Middle Ages this fact was more clearly understood than it is today. Theology, which is today apologized for, was, a millenium ago, called "The Queen of the Sciences." That title means that Theology comprehends

all branches of knowledge, that it is coextensive with the Tree of Life Itself, for, Theology is the Words, the Whisperings of God, Knowledge Itself, no other.

The Theologian is the educator of Mankind.

Second, the ^{occupation} of ruling, of administering the sovereign power of the people or society. Someone has to be invested with this sovereign power, which includes the penal authority and the imperium or political authority. The people do not give up this power to those invested with it. Rather, they entrust it to them, trusting that they will use it for the benefit of society. For, those invested with the people's sovereign power are one with the people, not distinct from them.

Those who lead the affairs of society, who manage the people's resources and procure and provide peace in the social and natural realms are called rulers. There are several ways to rule: by King, by Committee, by Congress, etc. But the common thread in each of these modes of organization is the presence of central leadership and management. Without that, society cannot exist.

The ruler may be known under several other names: representative, politician, judge, policeman, soldier. Regardless of the name, the occupation being performed is the same: leadership in managing the affairs of society and nature.

The ruler relies much on the advice of the Theologian. This situation is commonly found throughout history, in every society and among the adherents of all religions.

Third, the occupation of business and agriculture. The businessman and the farmer provide the commodities which men require to live in comfort and security. The basic requirements are for food, clothing and shelter. And to these may be added communication, which includes transportation, sanitation and energy, which includes finance.

These commodities enable men to live in decency and happiness. And the businessman and the farmer have the responsibility for ensuring that they are readily available at an affordable price.

The advice of the Theologian, especially in his role as a scientist, is important to the businessman and the farmer in modern Western Civilization. In his roles as scholar, educator and minister, however, the Theologian has been neglected by the businessman and the farmer in recent years. And this neglect has served to catapult society into a crisis of confidence and direction which now hangs in the balance. This paper proposes the remedy.

The businessman and the farmer are also obliged to coordinate their efforts with the leadership arising from rulers. Business and agriculture never have been and never will be autonomous functions. Their internal purpose is to supply the physical needs of society and so they are going to be conforming to the direction and authority which is invested by the people in their rulers, in those who have over-all responsibility for the management of affairs.

Fourth, the occupation of labor. The gross physical reality has to be nursed and pruned, bent and shoved, lifted and set into conformity with the intentions of society as a whole. And this is the responsibility of labor, to accomplish the ends laid down by those discharging the other functions, especially rulers, businessmen and farmers.

The responsibility of labor is to supply the brawn, the muscle, for moving and making nature into an artifact pleasing to man. Genesis 1:26 is the Scriptural charter for this responsibility. Nature is always needing to be adjusted to the needs of man. Her energy must be canalized and her fecundity regularized for the benefit of man. Nor is she averse to this effort, so long as her abilities for renewal are not cut off. In fact, man's responsibility to nature is to tend her like a garden, making open space for fruits and flowers, manuring the soil, uprooting weeds, keeping off pests and despoilers.

And the responsibility for the execution of this great task is borne by those we call laborers. It is a high calling with no less dignity than any other.

These four occupations or castes make up the One Caste of Mankind. Really speaking, society is a unity, one organism embarked on the same journey -- to Godhead. Although men are endowed with different propensities and fulfill different occupations in society, in fact, the essential unity of all men and all societies is the reality which we should feel and practice. By practicing the unity of men, by soaking ourselves in love and compassion for mankind we may visualize the Truth in an instant and the problems which now look so overwhelming and inscrutable will disappear in the twinkling of an eye.

These are the points I wish to make as background for the proposal which follows.

Proposal

The proposal is simple enough. It is that the Board of Directors and Senior Management of the Business Corporation consult regularly with a Theologian who shall be attached to the Corporation with the title, Theologian-in-Residence.

Any and all matters shall be deemed appropriate for the attention of the Theologian-in-Residence. Likewise, any and all matters he feels appropriate for the attention of the Board and Senior Management shall be deemed important.

It is not meant that all matters have to be considered by the Theologian-in-Residence. Far from it. He is available for advice, for resolving doubts, for lending encouragement and joy when the Board and Senior Management wish to approach him. This is optional, but great benefit will accrue if he is consulted regularly whenever there is doubt or anxiety or indecision. In the formulation of long-range plans and policies,

his counsel will be indispensable.

On the other hand, when the Theologian-in-Residence desires to bring some matter to the attention of the Board and Senior Management, the matter should receive prompt, careful and thorough consideration.

Broadly speaking, the Theologian-in-Residence shall be responsible for holding before the Board and Senior Management the ancient, immutable requirements of Truth, Righteousness, Peace and Love. In this way he will directly foster the peace, prosperity and happiness of the Corporation.

For many years in this country we have considered that for society to run smooth and happy there must be cooperation between the political, the business and the labor elements of society. Nor is this feeling incorrect. But, it is incomplete. The theological element has been left out -- or at least entertained only in its narrow, "scientific" aspect -- and this deficiency has to be made up.

It is at the bottom of our problems that as a nation we factor three of the occupations of society into our calculations, namely, business, labor and politics, and over-look the first, theology. And the irony of this over-sight is that it affects the very heart of society, namely, education. This deficiency will be made up or we will perish. Ahab felt that he could get along without Elijah and ended up as dog food.

The Theologian is the face, the Ruler the (shoulders), the Businessman the (stomach) and the Laborer the feet of society. The contribution and cooperation of each of these occupations is necessary to the well-being of the whole. The Body of Society is singular, not plural.

It is, therefore, proposed that the Board of Directors and Senior Management of the Business Corporation consult regularly with a Theologian-in-Residence who shall be attached to the Corporation for that purpose.

Description of the Position

It shall be an unsalaried position. But, the Theologian-in-Residence shall be supported with respect, with periodic gifts reflecting a feeling of unalloyed gratitude and with careful attention to his strength, his happiness and his peace.

The position is neither staff nor line. It is a consulting position. The Theologian-in-Residence is always available but not always in the office. In fact, he may be out of the office -- though available to come -- more than in it. By means of his inner vision, he shall be viewing the Corporation and its activities in the broadest possible light. He can stand back and visualize the whole picture, even including the vast background within which the Corporation operates. He communicates directly and only with the Board and with Senior Management.

The Theologian-in-Residence has no management or policy-making authority whatsoever. He is an advisor, a counselor, a consultant, an in-house, out-of-line friend to those who direct the Corporation's affairs.

Description of the Theologian

The Theologian should have achieved self-control and balance. By self-control is meant that he is not led astray by his senses, is not catering to the urges of his body, is not seeking the hopeless happiness of sensory pleasures.

By balance is meant that he is not swayed by conflicting emotions. He is neither elated by victory nor depressed by defeat. He is not caught in desiring what is impermanent. Praise and blame he regards with equal disinterest and unconcern. He does not boast when things go well nor carp when things go poorly. He is not a malingerer. He is above all dualities, living in equanimity or equipoise.

He has equal love for all, no favorites. His love is deep, steady, fresh

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and pure. He is not attracted by pomp and pelf. Nor is he repulsed by disease and suffering. He will move quickly to accommodate anyone who is suffering, and his actions on their behalf will effectually remedy their distress.

He will be in control of his own family, the undisputed Lord of his own household. And he will receive the unswerving loyalty and love of his wife and children.

The virtues he should possess in abundant measure, including courage, fortitude, forbearance, compassion and sincerity. He may be described as a man of virtue, a good man, out of whose goodness he draws only goodness for the delectation of men.

As much as possible, the Theologian should have inner yogic vision which enables him to see the past, the present and the future. This ability, however, may be difficult for a selection committee to ascertain the presence of, for, those who say don't know and those who know don't say. Some who have this inner vision do not use it since the use of it can obstruct their spiritual exercise.

The Theologian-in-Residence should possess a sound academic pedigree. Or, he should be widely learned. If he knows only what the modern schools have taught him he knows too little and that of an obtuse, impractical sort.

He should be deeply and broadly acquainted with the Nature and Character of Western Civilization, and he should understand its congruities with Eastern Civilizations. His learning should have placed him above sectionalism, chauvinism and every other type of odious faction. He should have developed a clear view of Mankind in Unity.

He should be ordained in one of the regular denominations of his religion. For this purpose, Judaism and Roman Catholicism should both be numbered among the denominations of the Christian religion. However, the Theologian-in-Residence need not be a Christian. He can be a Hindu, a

Buddhist, a Mohammedan or a Zorroastrian so long as he is ordained (or its equivalent) in one of the regular communions of those religions.

The Theologian-in-Residence should be a man, not a woman.

He should not be a protagonist for any particular creed or sect. Rather, he should be experiencing the essential unity of the religions of mankind, that there is one religion, the religion of love, and one language, the language of the heart. He should be a genuine Catholic and Ecumenist.

A Theologian is, par excellence, a man of learning. His fundamental impulse is to study. In this he differs greatly from most other men. He is happiest when he is inquiring, and both the inquiry and the fruits thereof are essential for the maintenance and progress of mankind. The learning which a Theologian has imbibed is a great social service. It is also a most precious "natural resource." Indeed, it is more precious than all the oil, uranium, coal, gold, silver, gem stones, bank deposits and real property in this or any other world.

Nor is the purview of a Theologian's interest confined. His inquiry will take him into every realm of human and natural activity. He will be as familiar with paupers as with princes, with mice and trees as with men. Theology is "The Queen of the Sciences." A Theologian has a natural propensity for the vast and expansive.

In this way he becomes society's door-opener -- and, sometimes, closer. Because his vision is wide and free, he sees ways to do things and things to be done that are not readily apparent to those whose energy and intellect are not devoted to study. And for this reason is the Theologian, traditionally, most highly valued by those who bear the responsibility for the management of affairs.

And this raises an important point: emotionally and by inner inclination, a Theologian is not prepared to bear the responsibility for the management of affairs. This does not indicate a deficiency in him. Rather, it indicates a natural and felicitous division of labor. The student and

the manager require one another's joint participation in whatever business is at hand. And they both require the further joint, smooth participation of the labor and political elements of society.

For many years in this country it has been the practice to take only the labor, business and political elements of society into our calculations of what makes society run smoothly. We have left out the Theological element. And this deficiency is going to be made up or we will perish. It will be made up, believe me. We are not going to perish.

The Theologian is the *face*, the ruler is the *(shoulders)*, the businessman the *(stomach)* and the laborer the feet of society. The contribution of each is necessary for life to continue. Mankind is one Body, the different occupations organs of It.

Conclusion

It may be felt that religion and business have conflicting goals. Well, look at the facts. The goal of religion is the welfare of mankind as a whole. Business is one element of the process by which that goal is achieved, the others being labor, law or politics and education or religion, which includes medicine. These four functions are equally essential for the smooth running of society, for the progress of mankind, both as individuals and as a species.

Business becomes incompatible with religion only when it does not contribute to the welfare of mankind, that is, when it is operating immorally. Then it is no longer business but a blight. And the same may be said of the other three occupations: when they operate outside the prescribed boundaries or fail to fulfill their central obligations, they -- including the "theologians" -- cannot be dignified with the titles they covet and must, instead, be deplored.

In itself, business is entirely compatible with religion. If an incompatibility is felt, then either business or religion -- or both --

has veered off course. Or, one is suffering from prejudice.

A Theologian-in-Residence is essential to the rulers of the ancients. Even Dick Nixon had his equivalent of one, for a time: Norman Vincent Peale. A Professor of Christian Ethics of my acquaintance served as an advisor in that specialty to several Corporations. In addition, in this and other countries, families of prominence have kept the counsel of a Theologian-in-Residence; for example, the Rockefellers and Harry Emerson Fosdick.

And it may be asserted that the power of the Rockefeller family arises not from their holdings or even from their acquaintance with men and women of influence. Rather it arises from the uses to which they applied their resources at the urging of Dr. Fosdick. Any rich man can strike terror in the hearts of his neighbors, and any philanthropist can hurl money in mere scorn. But the prestige which the Rockefeller family earned accrued from the investment of their resources in projects which nourished the roots of morality and human welfare. And in this activity their thoughts and efforts were guided by the counsel of a Theologian.

The Theologian-in-Residence to the Business Corporation will perform for that entity the same service that he performs for rulers and for private individuals. He will provide wise counsel, he will assess the long-range rectitude and viability of plans and projects, he will nourish the roots of faith and happiness among corporate personnel, he will open the flood-gates of Grace so that the Corporation may expand and flourish along with society. In this way he will restore balance and integrity within men and promote the peace, prosperity and happiness of the world.

Why a Theologian-in-Residence to the Business Corporation should be a man instead of a woman.

By David R. Graham

July 1983

1- The male and female aspects are everywhere present together and in harmony as an inner principle, and as one principle of two aspects. There is no duality here but a unity with two aspects.

2- The inner principle, male and female, inheres in matter and Creation, inside.

3- The male aspect is cosmos, structure, boundary. The female aspect is effort, energy, power. Male is positive, female negative.

4- Whenever one is talking about structuring or regulating a situation, one is referring to the male aspect.

5- The proposal for a Theologian-in-Residence to the Business Corporation is a proposal for structure, boundary, canalization of resource or energy.

6- In order for congruity to obtain between the inner and outer realms, the intangible (God) and the tangible (the world), the Theologian in this case should be a man instead of a woman.

7- No civilization with a female priesthood or a matrilineal focus has survived the tides of time. All civilizations with a male priesthood or a patrilineal focus which have not had a serious moral defect have withstood the tides of time and will continue to do so.

8- This is not to deny that women can be theologians, saints, yogis and seers. History is replete with women who have achieved every

spiritual eminence that men can.

9- However, in the structuring of society, none has ever or will ever occupy such a position as is being proposed.

10- Many great women have advised rulers, businessmen, theologians, etc. But, none has occupied the position formally, structurally. It is a man's position.

11- Women are more prone to fear and anger than men are. They are therefore accorded the protection of certain rules and regulations for their conduct in public and in private.

12- Really speaking, all Creation is female. The only male principle is God. Woman is an illusion in which God envelopes Himself, which He superimposes on Himself. The great Truth is this: God has no second, or, two is only One, twice.

OUTLINE FOR A
CORPORATE EDUCATION PROGRAM

By David R. Graham

March 1983

Introduction

For many years it has been felt that corporations must have some sort of internal education program for employees. This feeling has been occasioned not only by the novelty of products, fabrication techniques, management practices, distribution nets and marketing procedures that have been emerging, but also by a feeling that the public and private education system of the society has not been producing people of the needed quality or, among those of quality, the needed quantity. Not a few corporations have adopted corporate education programs of varying depth and breadth merely to ensure their survival. These programs have often allowed companies not only to survive but also to expand. And, in some cases, they have even been turned into marketable products.

Inspite of considerable success with these programs, it is also being felt that they are lop-sided, mysteriously deficient in some essential that is hard to define. For example, it is possible to train people in a variety of management, accounting, legal and other procedures and still end up with people who are dissatisfied, lethargic and generally not a credit to themselves or the company or the society.

It is to correct the deficiencies and to bring a balance of reality -- human, corporate and social -- into the field of corporate education that this outline has been prepared. This Introduction is for giving background for the Outline that follows. My remarks here are going to be of a general, sweeping nature. I want to set the stage, describe the milieu in which all education, including corporate education, occurs.

Today, we experience an inflation of prices for goods and services. We also feel a deficiency of people who are able to carry on the tasks of

society -- and at a time when there is high unemployment! These two phenomena are related. Both of them arise from the same cause. And the cause is that we are valuing people less than things and things more than people. When we value people more than things and things less than people, we will have people who can work and prices which are welcome.

What is desired is people who are useful to themselves and to society. Both the individual and the society are here to stay, both have certain responsibilities that cannot be escaped or put off. The interests of the one are identical in all respects with the interests of the other.

What is wanted is generalists, people who can mend their own socks while managing the affairs of the world. Instead, today we have a mass of people with perfect pedigrees who cannot think their way out of a paper bag. And that is not to mention the other, perhaps larger mass of people without perfect pedigrees who, likewise, cannot think their way out of a paper bag.

What is wanted is people whose hands can work and whose hearts can live. In general, we tend to separate these essential functions and we concentrate on producing hands that can work. And that is how we get lop-sided people. We have left out the heart. And what this really means is that we have also not even begun to essay the extent to which the hand can work.

We concentrate on feeding the body and the mind, hoping, thereby, to get people who can work. And, to an extent this effort is successful. But what I am saying is that we have left off feeding the heart, also, and in so doing we have actually settled for far, far less in the way of work than what a human being can actually do.

By not taking care of the heart, we have put a lid -- an artificial lid -- on the productivity that inheres in each person. We have sold ourselves short. We are not living up to our own nature, which is divine. And that is the reason for unemployment, 90% or more of which is self-imposed.

The bottom line is not money. The bottom line is people. The quality

of people is what makes a corporation rise or fall or stagnate. Good people are able to make a "poor" business prosper. Millions of dollars invested in an outfit managed by incapable people will be lost beyond recovery. This fact cannot be too strongly emphasized. The bottom line is not money. It is people. Men are not meant to grovel for dollars.

The goal of education is to produce people who can work, people who are useful to themselves and to society. Education itself is a genetic, or better, eugenic phenomenon. Education is the process by which mankind preserves, enhances and advances himself. Without education, it would be necessary for the secretary to reinvent and manufacture a typewriter each morning before she began her duties. One can take a shower in the morning without having to reinvent, manufacture and instal every single article that gets the rain from the ground to the shower-head because the process of education has regularized the flow and distribution of water by means of manufactured articles and people who manipulate them.

The great laws of social intercourse, the profound yearnings of the human spirit and the routines and articles of daily living that make for comfort and happiness are all stored in and passed on or elicited by the great process of education. Man is not the only being on earth who communicates. But, he is the only being who concatenates communication into education. Beasts do not write books.

Education is not only a gaining of information. It is primarily a process of transformation. Information is acquired but the real purpose of acquiring it is for transforming the individual into a useful person, one whose hands are busy in service to mankind and whose heart is saturated in love and compassion. Indeed, it may be stated that a man whose head is stuffed with facts and whose heart is as hard and cold as stone must be accounted an ignoramous. He is only consuming food and space, leading an animal's existence.

Education is for transforming the individual from the beastly to the human and even the divine estate. It is for making a man useful to himself and to society. *Informing is for transforming.*

There are two fundamental purposes of education. First, to impart skills, to train the hand. Second, to impart character, to train the heart. Only when the hand is skilled and the heart is soft can an individual be useful to himself and to society. Both of these purposes have to be achieved. One cannot be engaged in to the exclusion of the other. The heart and the hand must be working in concert or there is going to be trouble, somewhere. Accordingly, every education program, whether corporate, public, governmental, private or any other kind, needs to be having both of these purposes being pursued, at once.

In the final analysis, the most precious component of the "product" of any education system is character. Is a man strong, is he self-reliant, is he able to respond to crises with equanimity and a sure hand? These questions involve character, and upon the answer to them will rest the success or failure of every family, every institution, every business and every country.

If the bottom line is people, the color of the ink is their character.

The following outline for a corporate education program is organized into two sections, reflecting the two purposes of education: skills development and character development.

Under the first section, skills development, the curriculum is organized according to the skein of relationships in which a corporation must operate. Under each of these sub-sections or relationships specific course units may be added, deleted or revised as the need is felt. I have filled in each sub-section with only a bare minima of course units. Much could be added, especially to accomodate the particular nature and propensities of a corporation using the outline.

I have thrown these course units in without sequencing or ranking them for importance. These actions would follow on a decision to use the outline and a filling up of the sub-sections with course units suited to the company using the outline. Personnel of all levels would be able to suggest units and should be vigorously solicited for the same.

Under the second section, character development, the curriculum is organized according to the elements of the human personality and reflects the yearning for wisdom, peace and bliss which inheres in every man. The sub-sections and course units are drawn from the experience of saints and seers of all religions. The material has been around for millenia, and that is because it works.

When treating the development of the character of man, it is important to understand that there is no more than one God and that He has many Names and Forms. Indeed, all Names are His and all Forms are His. One God. One World. One Race. One Caste. One Religion, the religion of love. One Language, the language of the heart. God has no second.

The outline is flexible and adaptable: Units can be added, subtracted and revised regularly as the need is felt. However, I would urge caution if it is desired substantially to cut into the outline itself. The outline is describing business operations in a manner which is comprehensive and specific. It should be altered by what is more comprehensive and specific, only.

S U M M A R Y

SKILLS DEVELOPMENT

- 1- Corporate Relations
 - 2- Client Relations
 - 3- Employee Relations
 - 4- Customer Relations
 - 5- New Relations
(Research and Development)
 - 6- Mechanical Relations
 - 7- Community Relations
 - 8- Environmental Relations
 - 9- Business Relations
 - 10- Political Relations
 - 11- Professional Relations
 - 12- Media Relations
-

CHARACTER DEVELOPMENT

- 1- The Body
 - a- Nature and Purpose
 - b- Diet
 - c- Recreation
 - d- Hygiene
 - e- Appearance
- 2- The Mind
 - a- Nature and Purpose
 - b- History
 - c- Language
 - d- The Intellect (Discrimination)
 - e- Namasmarana
- 3- The Spirit
 - a- Philosophy -- The Self
 - b- Renunciation, Detachment
 - c- Emotions: Virtues and Vices
 - d- Truth, Righteousness, Peace, Love
 - e- Manners

O U T L I N E

SKILLS DEVELOPMENT

- 1- Corporate Relations
 - a- Management styles, procedures, expectations
 - b- Management training
 - c- Communications
 - d- Line and Staff functions
 - e- Discipline
 - f- Decision making
 - g- Policies and Procedures for this and that operation
(nuts and bolts)

- h- Handbooks
- i- Reports
- j- Accounting
- k- Budgets
- l- Safety
- m- Front-line Generalship
- n- Tests and Testing
- o- The Organizational Pyramid Resting on its Apex, Inverted

2- Client Relations

(on-going relationships with other corporate entities)

- a- Policies and Procedures
- b- Marketing
- c- Safety
- d- Contracts
- e- Negotiating and Re-negotiating Contracts
- f- Accounting
- g- Budgets
- h- Front-line Generalship
- i- Production
- j- Telephone answering procedures

3- Employee Relations

- a- The Art of Delegation
- b- Discipline
- c- Performance Appraisals
- d- Policies and Procedures for this and that operation
(nuts and bolts)
- e- Marketing
- f- Safety
- g- Handbooks
- h- Front-line Generalship
- i- Tests and Testing
- j- Information Gathering -- Intelligence
- k- Production

- 4- Customer Relations
(periodic relationships with individuals)
 - a- Telephone answering procedures
 - b- Policies and Procedures for this and that operation
(nuts and bolts)
 - c- Marketing
 - d- Safety
 - e- Seeing the customer as a person
 - f- Front-line Generalship
 - g- Production

- 5- New Relations
(Research and Development)
 - a- Planning
 - b- Bidding on Contracts
 - c- Developing Policies and Procedures
 - d- Marketing Development
 - e- Personnel Development
 - f- Of kooks and characters -- recognizing and encouraging geniuses in a corporate environment
 - g- The Seminal Role of R & D
 - h- Information Gathering -- Corporate and Individual Intelligence Operations
 - i- Corporate Education Program
 - j- Production

- 6- Mechanical Relations
 - a- Policies and Procedures for this and that operation
(nuts and bolts)
 - b- Safety
 - c- Front-line Generalship
 - d- Production

- 7- Community Relations
 - a- Managing Conflict
 - b- Who's Who in the corporation's situation in life?
 - c- Marketing
 - d- Police and Fire Relations

- e- Knowing the Service Area
- f- Safety
- g- Grants by and to the Company

8- Environmental Relations

- a- Office, Garage, Plant Design
- b- Effects of Operations in the Ecosphere: primary, secondary, tertiary and subsequent effects
- c- Feedback from #3 (above) should affect R&D -- product and marketing opportunities
- d- Safety

9- Business Relations

- a- Safety
- b- Marketing
- c- Dealing with Vendors
- d- Scrounging needed items
- e- Bid-letting and accepting
- f- Overhead

10- Political Relations

- a- OSHA and other Regulations
- b- Lobbying
- c- Campaign Contributions
- d- Who's who in various jurisdictions of government?

11- Professional Relations

- a- Doctors, Lawyers, Accountants, Theologians, Artists, Stockbrokers, Bankers, Economists, etc. as staff and/or consultants
- b- The Four Functions (Castes) of Society
 - 1- Scholar (clergyman, teacher, doctor)
 - 2- Ruler (soldier, policeman, lawyer, judge, politician)
 - 3- Producer (businessman, farmer)
 - 4- Laborer (laborer)

12- Media Relations

- a- Public Speaking

- b- Understanding Journalists and Journalism
- c- Marketing Procedures
- d- Press releases, deadlines, interviews, talk shows, photographs, lay-outs, etc.
- e- Audio-Visuals, charts, statements and other sales aids

CHARACTER DEVELOPMENT

1- The Body

a- Nature and Purpose

- 1- Composed of 5 elements: ether (hearing), air (touch), fire (sight), water (taste), earth (smell)
- 2- Tool, instrument for experiencing unity, Truth
- 3- Body is meant to work and work hard --
Duty is God. Work is Worship
- 4- Holy Simplicity: food, clothing, shelter

b- Diet

- 1- Eat to work, do not work to eat
- 2- Foods which impart the quality of calmness should be taken in. Those which impart the qualities of excitement or dullness should be shunned or, at least, kept to a minimum.
- 3- Importance of fresh, clean food
- 4- Importance of spiritual vibrations of those preparing and serving the food one eats
- 5- Foods taken in moderate amount: 3/4 full
- 6- Bad food, too much food, cause disease, dreams

c- Recreation

- 1- Study, service, moderate exercise are best forms of recreation
- 2- Entertainment is dissipating, fills the mind with foul thoughts and images
- 3- Competitive sports can be dangerous if they arouse the emotions of hatred, vengeance, willfulness, cruelty, arrogance, greed. The team which wins must thank the team that lost because if the latter had played harder, the result would have been reversed. Let sports be used to develop self-control, stamina, leadership, strength, largeness of character, determination to win

through, surmounting all obstacles -- all desirable qualities.

- 4- Improper recreation and improper diet are the real cause of disease. Most adult diseases today are various side-effects of alcohol.

d- Hygiene

- 1- Importance of daily bathing, washing after elimination, thorough cleaning of teeth
- 2- Utensils for preparing, serving and eating food should be clean
- 3- Eating off unclean surfaces should be discouraged
- 4- Cleanliness of office and work areas, including tidyness
- 5- Deodorants usually mask an under-lying unhygienic condition
- 6- The concept of "Untouchables" arose, originally, with reference to people who refused to keep clean
- 7- Keep your hearts and houses clean

e- Appearance

- 1- Dress should be simple, neat, clean. If fashionable, have classic styles, not fads.
- 2- The goal of all appearance should be charm, winsomeness, genuine beauty. "A man must not only be virtuous, he must also ^{appear} virtuous." -- General George Washington

2- The Mind

a- Nature and Purpose

- 1- Mind is a wayward monkey that must be tamed, canalized. The mind of man is the cause of all his troubles.
- 2- Consequences of untamed mind
- 3- Fruits of a tamed, strong mind
- 4- Importance of equanimity, not being affected by praise or blame, fortune or disaster, happiness or grief -- taking all as God's Play

b- History

- 1- Of Company
- 2- Of Company's business
- 3- Of anything deemed important

c- Language

- 1- Linguistics
- 2- Metaconcepts
- 3- Indo-European Language Family

- 4- American Heritage Dictionary (hardcover) has word roots
- 5- Importance of speaking, writing, reading elevating, evocative language
- 6- Diction
- 7- Oratory-Rhetoric
- 8- Communication modes
- 9- Bibliographies
- d- The Intellect -- Discrimination
 - 1- Logic
 - 2- Logical Types
 - 3- Metaphors: machine, computer, nervous system, Great Chain, Tree, etc.
 - 4- Imbibing only the milk from a mixture of milk and water -- this is discrimination
 - 5- Analysis of reports, stories, scenes, events, proposals, etc.
 - 6- Importance of constant inquiry, study, examination, testing, practice
 - 7- Decision-Making
- e- Namasmara (repetition of the Name of God)
 - 1- Purpose, efficacy and practice of calling to mind the Names, Forms and Glory of God
 - 2- Philippians 4:8-9
 - 3- The Shema

3- The Spirit

a- Philosophy -- The Self

- 1- Three stages of experience: dualism, qualified non-dualism, non-dualism: I am in the Light, The Light is in me, I am the Light; I am the Messenger of God, I am the Son of God, I and the Father are One.
- 2- Three qualities of all beings, three states of consciousness, three aspects of Godhead:

dull/inert	waking state	Shiva (Christ)
active/excited	dream state	Brahma (The Father)
calm/serene	deep sleep state	Vishnu (Holy Spirit, Shekinah)
- 3- The Goal of this life: the experience of non-duality -- two is merely one twice, a thing and its nature are one and the same, God is all this, God is all in all, *God is the only doer.*

4- Activity without desire for the fruits or consequences thereof, activity dedicated to God -- Freedom

5- The nature of man: Truth-Consciousness-Bliss.
The urge to understand, the urge to be aware, the urge to be happy indicate that man's nature is Divine:
Truth-Consciousness-Bliss

6- Three questions: Who am I?

Where did I come from?

Where am I going?

7- All this diversity merely encases an essential Unity, this variety a single Verity. That Verity has no second. Really speaking, there is nothing else besides it. That Verity is your Self. And, until a man cognizes this Truth, he must be accounted an ignoramus.

8- Good company

b- Renunciation, Detachment

1- Renunciation is the foundation of existence itself.

2- Detachment brings joy.
Attachment brings grief.

3- "Duty is ours. Consequences are God's." -- General T. J. ("Stonewall") Jackson

4- Importance of activity, work, duty, and of renunciation or non-attachment to the fruits thereof.

c- Emotions: Vices and Virtues

1- Emotions give rise to thoughts, thoughts to words and words to deeds. Therefore, importance of consistency in emotions, thoughts, words and deeds: sincerity.

2- Six positive emotions (virtues): courage, faith, love, generosity, reverence, humility

3- Six negative emotions (vices): fear, anger, hatred, greed, lust, pride

4- Why the virtues impart correct perception of reality. Why the vices impart no perception of reality but only darkness, ignorance. Therefore, why virtues are indispensable for every sphere of life and culture.

5- Cool, calm, clear emotions in the heart.

d- Truth, Righteousness, Peace, Love

1- Abiding by the plighted word

2- Righteousness as order, organization, discipline, boundary, canalization, duty, justice, honor, renown -- the sustainer of the individual, the family, the company, the community, the nation, the world. Law is love.

- 3- Peace is no agitation, desirelessness, beyond distinctions of good and bad, cognizing all thoughts, words and deeds as arising in the Divine Will, the Divine Sportiveness.
- 4- Love is expansion, sacrifice, service, without desire for requital. Love is the Royal Road to happiness and peace. Love alone can overcome man's only enemy, his own ego.

e- Manners

- 1- Good manners are love in action.
- 2- The power of the selfless gesture, the gracious gesture, the gesture communicating the feeling of oneness, unity.
- 3- Men are convinced not by movements but by manners.
- 4- Have the manners of the Court, the Royal Court -- let these be your only luxury
- 5- Most men see themselves as Kings amidst a world of courtiers. Instead, see yourself as a courtier amidst a world of Kings.
- 6- The one and only enemy of man is his own ego. Crucify it. Let love reign supreme. True happiness will well up from within. Let that expansion, that love formulate your manners.

THE SEMINAL ROLE OF R & D

By David R. Graham

July 1983

Introduction

I would like to expand upon the section in Outline for a Corporate Education Program titled New Relations (Research and Development). Internally, I feel that my principal interest is R & D, and I have always approached this topic with keen anticipation and relish. Finding things to be done and devising ways to do them is a thrilling occupation for me, and especially so when fresh ground is being broken, fresh ideas tested and honed, fresh activities contemplated.

So, by inner necessity, I find great satisfaction in approaching the subject of R & D.

As in the Outline itself, my remarks here will be of a general nature, although focused upon the R & D requirements of the Business Corporation. If what I can say is perceived as having some value -- and I have no slightest shred of doubt that it does, else I would not consume time in writing it -- it will be up to the person perceiving the same to apply it specifically to the requirements of his or her enterprise. I am going to write in general terms.

It may be felt that this approach is unrealistic, that each business is different and so the discussion must needs be specific to each case. But, such is not the case. Business is the production, sale and guarantee of products that people need for safe, happy living. The products, the production and the distribution nets vary widely. But the fundamental

phenomenon of moving goods and services -- that is, products -- in the marketplace is bedrock common to every business. So there can very well be a general discussion of R & D based on this commonality. And, if carefully considered, the discussion will be worthwhile, as it is here.

Definition

What is R & D? R & D is the generator and incubator of the corporation's future. R & D is the source of products, manufacturing techniques, markets and internal corporate reformation.

It is safe to say that the origin of every corporation is an initial speculative idea that got put into practice. A thought arose in the womb of someone's private R & D activities. And there it started maturing. Someone surveyed the society, thought about what could be done or needed to be done, devised a means of doing it and did it for a fee. That is business. Creation itself arose in no less simple a manner -- as a disturbance on the unruffled calm of the Divine Consciousness.

The first three steps of that process are pure R & D. The fourth, doing it for a fee, is what today we call business. Actually, however, business comprises all four steps. So, it may be asserted that of the four fundamental steps in the genesis of the business enterprise, three of them are R & D. And that is the measure of its importance.

While at times there is a tendency to rest on one's laurels and let the success of the initial speculative idea dominate one's attention and energy (Model T Ford), the counsel of wisdom is that the first product is not going to be needed by people indefinitely and, as a consequence, the R & D effort should be maintained at a strong, high pitch during the whole life of the Corporation (Model A Ford).

The initial success has an inertial effect that has to be nipped in the bud and uprooted. This fact is widely known if not as widely

applied. What it means, really, is that R & D has to be maintained at all times by serious, strenuous effort. Years ago Duane Orton of IBM encapsulated this bit of wisdom in the famous slogan and magazine title, THINK. In this world, nothing stays put for long. One has to dance or die.

Demonstration

In the realm of corporate R & D, the Japanese have turned in a performance that is universally admired -- and could as easily have been universally forseen. In the late 1960s and early 1970s, Japan -- as a nation! -- was investing some 10% and more of GNP in R & D. Hermann Kahn pointed out to the Japanese themselves what this committment was likely to produce for them. He failed to point it out to the Americans, or, they failed to believe it.

As early as 1970, however, this writer was urging a number of corporation presidents to invest a minimum of 10% of gross corporate receipts in R & D. His advice was greeted with hilarity and solemn, sometimes scornful pronouncements as to the impossibility of its fulfillment.

But, the present production and marketing strengths of Japan and this country bear out the wisdom of a strong R & D committment. History will record the vast, majestic swing of the Japanese business effort from heavy, low-tech industry to preponderant high-tech manufacturing as one of the grandest exhibitions of social/economic planning in the annals of mankind. It matches the equally grand recovery of Japanese society, including commerce, from the terrific devastation it sustained during World War Two.

Japanese planners had decided upon that course a full decade before American planners had even seen it, much less decided upon it. One group was living by its wits, another by its waist. One was swimming in good judgement, the other in a good jacuzzi.

It should be mentioned that American extra-corporate R & D had perceived the shift at least as early as the Japanese had. But the American thinkers were disregarded by the American planners, both corporate and governmental, while the Japanese thinkers (and the American thinkers) were heeded by the Japanese planners. And that made all the difference.

In the Winter of 1971-1972, the writer walked straight in the Corporate Headquarters of IBM as an unsolicited nobody and laid before some gentlemen there, who received him hospitably if with astonishment, the whole modern market for personal or home computers. The gentlemen, though cordial, were not interested. They were skeptical. Nor did they know the bona fides of their young visitor. Nor were they told.

(Actually, I proposed more than the modern market - for I said to use them for art - i.e. for recreation. This use is still untapped.

There were two ironies in this gesture. The first was that the writer was related to two IBM employees, one a senior corporate vice-president, the other in charge of corporate legal affairs. But, no mention was made of this fact. And the second irony was that the microprocessor, which brought the personal or home computer into the realm of economic feasibility, was still two years from being invented.

DRG
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The two lessons to be gained from this experience are, first, that even a multi-billion-dollar corporation cannot afford to have lethargy in its limbs, and, second, that the extra-corporate R & D network cannot be lightly taken. Edison and Bell, Galvani and Pasteur are not isolated, random phenomena. The Wright brothers were small-town bicycle mechanics, and, even before their success, the airplane had been invented, independently, by two private citizens, one in India, the other in Germany. Even the chip was invented simultaneously by several researchers working independently -- a not infrequent occurrence in R & D.

In fairness to the splendid R & D commitment of IBM, however, it should be stated that IBM has for years maintained a Fellowship Program which entirely supports experts from many fields for a period of time while they pursue whatever course of inquiry appeals to them. The IBM Fellow is free from quotas, stipulations, time restraints, supervision and all other normal procedures of corporate operations. He or she is entirely

able to function in a pure R & D environment.

The insight and attitude which gave rise to the IBM Fellowship Program are most precious and desirable. They should exist as a strong, effective presence within every corporation.

It is noteworthy that while the IBM Fellow is under no obligation to do anything that contributes to the welfare of IBM, in one very notable case a profound technological breakthrough came from just such a Fellow. This is the super-conducting computer which relies on a soft, chemical core rather than a hard, mineral one.

Even the microprocessor is mineral-based and even at a potential 1024K RAM or more does not represent a conceptual advance over transistors. The chemical-core computer, however, does represent a genuine conceptual advance, akin to the difference between a candle and a light bulb.

IBM's super-conducting computer, still in developmental stages, relies on the serendipitous electrical properties of certain chemical fluids when decisively cooled down. This represents one possible application of an initial speculative idea advanced by the writer in 1971. His thinking then was that technology is the transference of biological processes into external equipment manufactured for the purpose of duplicating or intensifying those processes. A hoe is a hard hand. A wheel is a whirling foot. An automobile is a horseless carriage, etc.

Applying this principle to the transference into technology of the human nervous system -- that is, to the computer -- it was simple enough to see that the computer should be electro-chemical (soft) in nature because the human nervous system is. All technology is bionics, and the closer the technique approaches in nature to its biological model, the more it will gain in potential efficiency and utility. No one has ever improved on Mother Nature, and no one ever will. The photo-voltaic cell does no more than a common leaf does. In fact, it does less.

IBM's super-conducting computer is the first and genuine advance over the

transistor and vacuum tube. It is a splendid and laudatory result of a genuine commitment to genuine R & D. It is but one answer, however, to the application of the electro-chemical concept. Being super-cooled, it is not as close in this respect to the biological model as is possible. But, being chemically rather than minerally based, that is, soft-rather-than hard-cored, it has approached nearer to that model than any other computer in public view. Most of all, it is a total and irrefragable justification for a strong R & D program.

By 1975 Japan dominated the international ship-building market and by 1980 the automobile market. But what is little understood is that the Japanese were planning to phase out their activity in these industries a good 5 years or more before they peaked. That is a splendid, awesome and -- with a few individual corporate exceptions, such as IBM -- unrivaled performance by R & D and planning working in harness. And while some Japanese R & D reflects an unsavory propensity for industrial espionage, this fact detracts but little from the true grandeur of their over-all accomplishment.

R & D is the generator and incubator of a corporation's future. While the gross amount of money committed to R & D is not a measure of the wisdom of its actual disbursement, the ratio of R & D budget to gross corporate receipts is a pretty accurate indicator of a corporation's viability into the future. A strong R & D program indicates a desire to dance. A weak or unorganized R & D program indicates an unwise and perhaps fatal case of myopic complacency -- or plain laziness -- or worse.

Information

Dr. W. Edwards Deming, the man General Douglas MacArthur asked to rebuild Japanese industry during the Allied Occupation of that country, was recently asked by a National Geographic writer if American business shows signs of being on the road to proper conduct of its affairs. His response,

direct and blistering, was: "Does it look as if they are? Here the emphasis is on showing a profit in the quarterly report to stockholders. If they fall behind, how do they try to improve their balance sheets? They raise prices, reduce research and maintenance, and close plants -- what a good way to go out of business!"

The Japanese experience has taught us nothing?! Is our only recourse to erect trade barriers against the inevitable? How can an American request tariff protection from competitors and go home to manage his family? How can he expect to receive the respect and loyalty of his wife and children after declaring himself unable to manage his own affairs?

At a time when R & D is needing strong emphasis, American business is going the other way. Instead of developing products that are needed (photovoltaic cell, a fuel-efficient carburetor, non-fossil fuels), the desire is to intensify the marketing of obsolete products (internal combustion engine, off-shore oil, windowless buildings), shoving them down the public throat for the short-sighted purpose of recouping the private investment. This situation is akin to the old description of a bigot as a man who, having lost his purpose, merely redoubles his effort -- as if no one can notice that his life has become a big zero.

That is the response of complacency. The response of sloth is to establish R & D as a shoe box taped to the hall wall and labeled "Suggestions." This is so ludicrous a gesture as to be beneath comment, but in fact, it is the real R & D effort of many a small corporation.

The worst response to the need for R & D is being carried on by the managers of giant corporations. These people have discovered that they can fortify the quarterly report faster by electronically switching vast sums across the international exchange rates than by making and selling products. In other words, they have decided that gambling is more lucrative than business, wagering more rewarding than work. And, in the short term, it may well be, as long as your money manager is a natural-born buccaneer.

But, gambling is an empty pursuit, and futile. It also devastates the

economic security of countless thousands by forcing plant closures, feeding inflation, distancing the wealthy from the un-wealthy, producing a terrific corporate debt load -- not to mention the personal debt load -- and destroying the foundations of society itself. We well know the effect of gambling in personal affairs, and we think we can get away with it in corporate affairs?! Not likely.

The vision of Jay Gould rowing the Hudson at mid-night, clutching his millions in pelf, while thousands of husbands, wives and children are reduced to drinking their own tears in the inconsolable desolation wrought by his corporate mismanagement mispractices is not mere ancient history. Figuratively, that vision plays before us this very day on an even larger scale of sorrow and woe. Such is the end of gamblers and the havoc they wreak in society. Gambling is a reeking pit of disaster. No message from the history of mankind has been communicated more clearly, more consistently or more emphatically than this one has. Gambling is the apotheosis of vicious greed, the desire to get something for nothing. In every form it has to be reprobated with every ounce of strength we possess. Greed, or envy, is the fundamental disease of Americans.

Instead of strengthening R & D, American business managers have deliberately weakened it in favor of the production of short-term, rapid, financial statistics. Short-term gains have taken precedence over long-term viability. Greed has replaced the feeling of service. The accountant has forced out the entrepreneur. Fear has squelched enterprise. Profit has supplanted prosperity. A high standard of living has all but obliterated a high level or quality of living.

Instead of producing better, corporate managers are increasing their debt burden in order to buy up other companies with balance sheets black enough to blacken their own. But, this mad career cannot continue indefinitely. Its social cost, alone, is insupportable, as we discovered in 1929.

The late S. Willson Sterrett, former Mayor of Staunton, Virginia, used to challenge his bretheran in the municipal ^{bureau} with this language:

"We spend 90% of our time problem-solving, only 10% on creativity. We spend 90% of our time doing things right, only 10% doing the right thing. We spend 90% of our time solving yesterday's problems, only 10% searching for tomorrow's opportunities. We spend 90% of our time doing something, only 10% in planning." I would estimate that the Mayor's figures are conservative on the left side and over-generous on the right.

Behind plant closings is insufficient R & D. Behind unemployment is insufficient or nonexistent commitment by corporate managers to human welfare -- and to business. The attention of American business has not been focused on business. Other interests must be ascribed. But whatever those other interests are, the fact is that business has to be gotten back to and R & D strongly supported.

Business is a divinely sanctioned activity, whereas neither complacency, sloth nor gambling is. There is no excuse -- except bad management -- for plant closings. A recession has to be defined as a failure of nerve in the ranks of corporate management. Low and shoddy productivity is an absence of management direction. Whether a ship sails or sinks, the Captain alone must bear sole responsibility for its fate. If his energy is elsewhere, if his vigilance is vagrant, if his intention is immoral, the ship is going to sink. It is that simple.

It is not wrong to say that the business of America is business. But, see what has happened. Immorality has permeated American commerce. Greed has supplanted service and propaganda truth. Conceit has driven out humility and hatred love. Society is reeling under the impacting hammer blows of corporate and governmental mismanagement.

American commerce is no longer business but blight. American corporate managers no longer deserve the honorable title of Businessman, for, they have turned themselves into voluptuaries, poltroons and high-rollers.

Business is not an a-moral activity; making money by any means available. It will conform to the eternal, immutable standards of right conduct which define the boundaries for all activity or it will collapse -- and

civilization with it. And it is to avert that catastrophe that the Inspector General, God Himself, has once again taken Human Form, to walk among us, to guide and counsel, to instill courage and yearning for walking the Godward path. He has come among us with the Name and Form of Sathya Sai Baba.

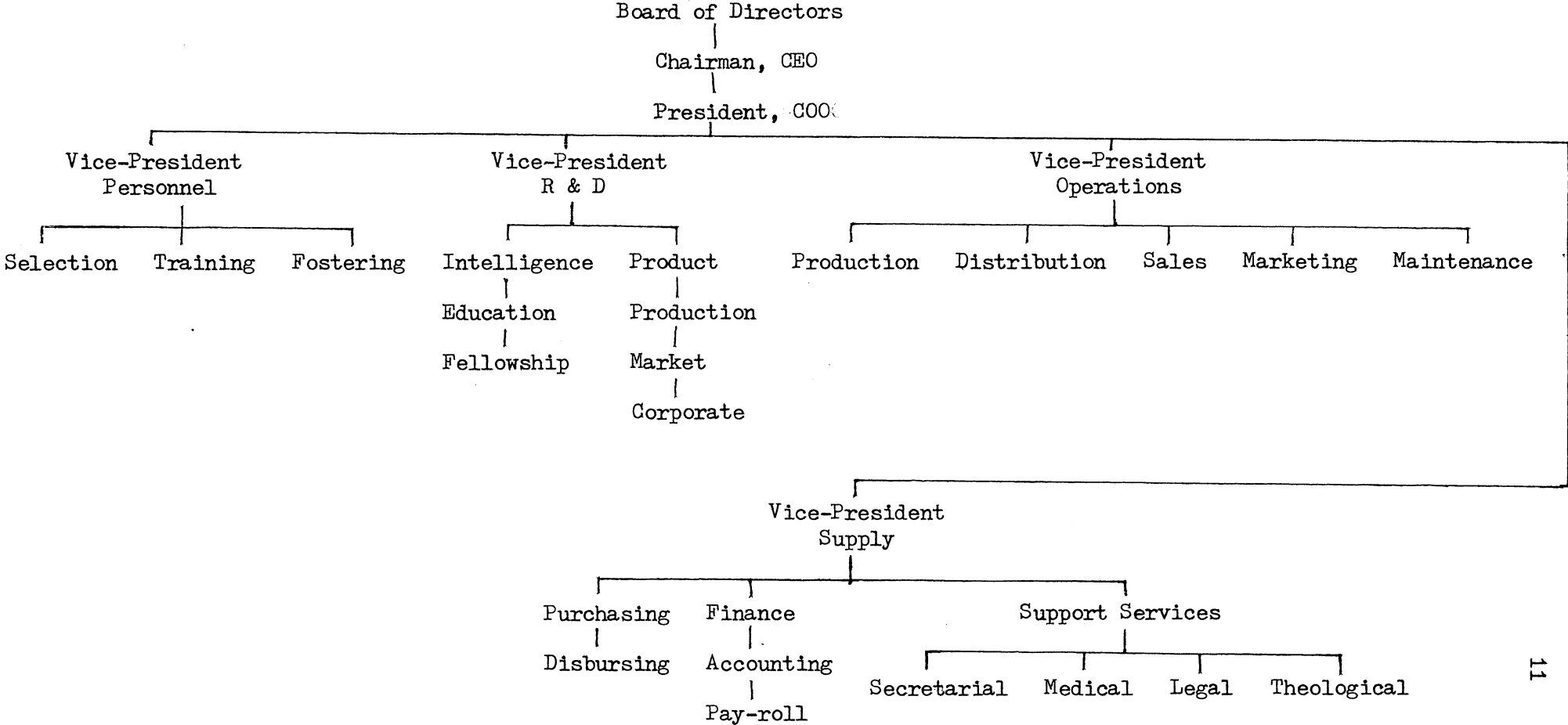
Today, the great principles and ideals of American culture -- honesty, thrift, generosity, simple-heartedness, integrity, hard work, sincerity, faith -- hang in the balance. Who will save us? We have to save ourselves, and we both can and will do it. The priceless and imperishable American way of life has to be reestablished and made to flourish.

Americans have to get back to work and leave off partying. We have to earn our living, not hope to win it in a crackpot jackpot. One cannot prosper by dishonest means, and to prosper by honest means requires a lot of sweat and labor. No other course that leads forwardly is open to us.

General MacArthur put it this way on the decks of the U.S.S. Missouri many, long years ago: "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

This is as clear an indication of our condition and our course as anyone can make. American business has to be reestablished on the firm pillars of life: Truth, Righteousness, Peace and Love. And, believe me, this will be done, ere long.

ORGANIZATION CHART FOR A BUSINESS CORPORATION



Reformation

The business corporation has four basic functions, representing the four pillars of life, which should be reflected in the actual corporate structure. All four functions are equally important and should receive management solicitude reflecting that fact. Reference may be had to the organization chart on the preceding page.

The first function is Personnel. People make the system work. Without people there is no system. The Personnel section is responsible for selecting, training and fostering the people needed to do the corporation's work. Selection and training I will not remark much about since these procedures are fairly well understood. Fostering of personnel, however, is an area much in need of attention. A pay check is not enough compensation for an employee's time and effort. His or her physical, mental and spiritual welfare should be effectually attended to by the corporation through the Personnel section. Personnel is the pillar of Truth.

The second function is R & D. I will describe this function in more detail after briefly describing the others. R & D is the pillar of Righteousness.

The third function is Operations. The great bulk of personnel works in this section. It includes the production, distribution, sale and marketing of goods and services and also the maintenance of all corporate property.

It should be pointed out that for a service-producing, as distinguished from a goods-producing company, the product is its abilities husbanded in the form of its personnel. Distribution in this case means placing people where they can do the best job. Sales means convincing the public or another corporate entity to use the abilities husbanded by the corporation in the form of its personnel. And marketing means bringing the existence of these abilities to the attention of the public.

Sales and marketing can amount to the same operation or they can be

different aspects of the same operation, distinguished by their target. For example, a sub-contractor providing a service to another corporate entity will sell its abilities to the contractor and, perhaps, market the contractor's service to the public. Or, a corporation can sell its product to a middleman and market it to the public. The difference between sales and marketing is one of target only, not function.

Operations is the pillar of peace.

The fourth function is Supply. This section can be organized functionally in several ways. I have suggested three sub-sections, one embracing purchasing and disbursing, one embracing finance, accounting and pay-roll and one embracing the support services, secretarial, medical, legal and theological. These activities are well enough understood so I will not comment on them at length.

The theological support service is a Chaplain's Corps to the Corporation, a novel concept for some but definitely needed.

Finance and accounting are placed among the other activities of corporate Supply. In recent years they have exceeded the boundaries of their utility, much like a cancer consuming an organism, and need to be reaffirmed in their proper place and attitude. Finance and accounting are servants of the corporation's welfare. The corporation is not their servant. They exist for the company. The company does not exist for them.

A balance sheet is a thermometer for recording a corporation's general state of health. It is not a complete blood test, specifying its exact condition. That kind of examination can be performed only by a Theologian-in-Residence.

A balance sheet provides a fraction of the information necessary for planning. The bulk will come from other sources in the corporation, especially R & D. So, the accountant must strive to keep his place and the finance officer to serve the whole corporation.

Supply is the pillar of Love.

Let us return, now, to the second function, R & D. R & D is a major section of the corporation, under a senior corporate Vice-President. There are several ways to organize R & D activities. I have suggested two major sub-sections, one for Research, one for Development, with sub-sub-sections under each.

Under Research there is Intelligence, Corporate Education and the Corporate Fellowship Program.

The role of Intelligence is to perceive and report on all matters that can be construed as touching upon the life of the corporation. This mandate is deliberately broad and in practice could not be broader. Events and trends in all the areas of human and natural affairs can and should be construed as touching the interests of the corporation. Therefore, the Intelligence department, which reports on these, is of critical importance and should be staffed with people of high ability and rich, broad interests.

The importance of the Corporate Education Program is discussed in the paper preceding this one. The development of that Program is an R & D function and the implementation of it throughout the company is a function of the Fostering sub-section of Personnel.

The Fellowship Program is for temporarily supporting people who can contribute in a very positive and beneficial way to the general welfare of society. It can be used to support people doing basic research, whether product-oriented or not. It can be used to support artists, saints or inventors. It can be used to support pilot projects in education, athletics, transportation, agriculture or corporate or governmental reform.

Indeed, the Fellowship Program is the outlet for all activities which benefit the whole society and from which the corporation expects nothing in return. It is the one outlet for an emotion without the constant

expression of which life cannot endure: generosity, giving without desire for return. The Fellowship program keeps the corporation in genuine spiritual health.

It may be noted that the word "service" has been misused of late. We speak of providing this and that "service" in the marketplace, but we mean "for a fee." Well, that is not service. Service is something done without desire for requital. What a "service"-producing company offers in the marketplace is, really speaking, hired labor. It is not offered for free. And that is fine, for, labor should be paid for. But then it should be called something other than "service," which means done for free, from a feeling of full and joyful giving.

Perhaps it should be called "labor," the "Labor Industry," for that is what it really is. But I fancy people will want a more romantic title than that. How about "Hired-Hand Industry?" Well, in any case, "Service Industry" is not correct because a fee is being charged for the labor.

There does have to be an official corporate outlet for genuine service in the society, and that is the Corporate Fellowship Program. It may be asserted that without this outlet, energetically pursued, a corporation will founder. In every life there has to be the element of gifting without getting, for that is the only way to experience lasting joy, and there is no life without joy. Let the corporation have joy, therefore, in giving freely of its resources to support people with projects which benefit society through the Corporate Fellowship Program.

Under the Development sub-section of R & D there is Product, Production, Market and Corporate Development.

What is usually meant by R & D today is really just Product Development. However, this definition of R & D is far too restrictive and positively unrealistic. R & D involves more than Product Development. Product Development is a critical element of the R & D function but not the whole thing. It is partly a haven for tinkerers and partly a halo for planners --

at least, so it is hoped.

Product Development oversees the origin, perfection and initial fabrication of goods and services to be sold by the company. Since a corporation with nothing to sell is out of business, Product Development is a key generator and incubator of the company's future. This fact is all too easily understood.

Production Development works to make all production operations efficient, economical and of high quality. It oversees the origin, perfection and initial fabrication of new production techniques and facilities and the reformation of old ones.

Production Operations personnel should be consulted freely and often for information and suggestions concerning existing and projected production programs. But the weight of the responsibility for reforming old production facilities and developing new ones should not fall on these people. That responsibility belongs on R & D in its Production Development sub-section. Production Development should initiate, foster and bring to fruition all discussions touching upon the improvement ^{of old} and the establishment of new production facilities. In other words, plant managers, line foremen and linemen should be involved in discussions for improving and even creating production, but the discussions should be held under the firm aegis of R & D, Production Development.

Market Development is an R & D function in its initial, inquisitive stage and an Operations, Sales/Marketing, function in the stage of implementation. There should be a considerable interplay and intercourse between the Product and Market Development sub-sections. Market Development should be free to recommend new products and services for the corporation to supply in the marketplace. What is presently styled "Market Research" is part of Market Development.

Corporate Development is a very important function of the R & D section. Someone has to keep a vigilant eye on the needs and goals of the company and be able to recommend measures to reform and restructure the same

with a view to keeping it lean and vigorous. Nothing is more deleterious to life than the maintenance of structures and organizations which have served their purpose and no longer produce. Nature herself does not permit this phenomenon, but men do.

Corporate Development should be recommending ways to mow the lawn, pull the weeds, trim the shrubs and redesign and replant the garden which a corporation is. This process occurs perforce itself, over time, but often the orthogenesis of grass, flowers, shrubs and weeds is allowed to becloud and deform the corporation's life and performance long before nature herself intervenes to clean up the mess -- much to everyone's relief but often at the cost of another corporate fatality.

This phenomenon may be observed today, in the orthogenetic infection of the corporation by its own accounting office. Indeed, one could do a very interesting and informative study of the epidemiology of the accounting office in the life of corporate America over the past 20 years. R & D in its Corporate Development sub-section is supposed to head-off just this sort of cancerous over-growth by accounting or by any other organ of the corporate body.

The word "corporation" means body, a unity, a reality, a functioning, living organism composed of essential and mutually-supporting elements or organs. The actual position of R & D as a senior corporate vice-presidential section, if vigorously maintained, will do much to keep all organs of the corporation operating productively within their prescribed boundaries. This will keep the company healthy, happy, prosperous -- and working.

Corporate Development should be recommending procedures and reorganizations for keeping the company lean and clean, tough and taut -- so that work may get done.

Work, itself, is the one, the only and the real purpose of every corporation. Duty is God. Work is Worship. R & D is the pillar of Righteousness.

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Conclusion

I have tried with this paper to emphasize the critical importance of R & D in the on-going life of the corporation. While one may rightly lament and deplore the ascendancy of accountants over entrepreneurs in recent years, to merely lament and deplore is of little value. The way out has to be demarcated. The steps in solving the problem have to be indicated and trodden -- by the instructor!

Understanding has to be sought, and insight, and finally, right action has to be taken. So, it should be stated that the corporate organization chart herein proposed arises from a careful consideration and weighing of all the factors which bear upon the subject of corporate life -- spiritual as well as physical, emotional as well as mental, intellectual as well as intuitional.

This organization chart essays to restore to an up-right posture an organization which has been doubled-over and deformed by the excesses of one or more of its subservient members. I do not expect that the insights which give rise to this chart will be immediately shared by any large number of corporate officers. However, those whose inner motivations contain more of solicitude for the corporate welfare than for the fulfillment of their own ambitions will find much to ponder in this chart. In fact, the chart reflects primal structures and functions which exist from before time began and will never be superseded.

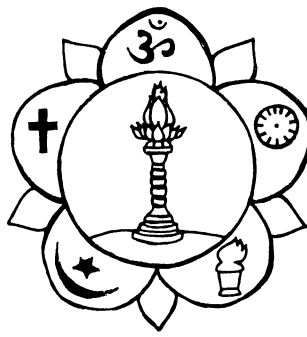
Students of military affairs may wonder at the obvious congruity of the first four levels of this organization chart with the first four levels of a military command. Those who suffer from prejudice against military affairs may detest this congruity and dismiss the whole chart out of hand on that account.

The fact is, however, that the four sections of a military staff -- Personnel, Intelligence, Operations, Supply, which are held together by a plenary executive, the Chief of Staff, who in turn works under a General Commanding, who works under a Board of Directors, the Joint

Chiefs of Staff -- may be compared to the four, primal, sempiternal pillars of life: Truth, Righteousness, Peace, Love. It is not military structure which is here being put forward but the structure of life itself as a whole. It is to the credit of military thinkers that they perceived this fundamental structure of life and chose to define the military organization in terms of it. It works.

To define the corporation in terms of this same structure, therefore, is to give it not a military character but the character of Life Itself. Life Itself is the prototype which all organizations can and must emulate. If corporate and military affairs resemble one another it is because they are both animated by a common ancestor: Life. Every organization and every individual and every society, regardless of their occupation, have to exist by this same structure: Truth, Righteousness, Peace, Love, -- or, Personnel, Intelligence, Operations, Supply, -- or, Religion, Government, Business, Labor. Apart from this structure there is no Life. This structure is Life. It works.

And that is the word with which this paper may fittingly end: Work.



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

SIGNIFICANCE OF THE SARVA-DHARMA SYMBOL

By David R. Graham

August 1983

The Symbol at the top of this page was drawn on the back of an envelope by Bhagavan Sri Sathya Sai Baba, who is God in human dress. It is given for Mankind to treasure in the heart and to place the principle it proclaims into practice. Its origin is Divine. Its message is the unity of all man's religions and of all men. It is not to be tampered with in any way, to suit the whims of individuals and special interest groups. It is to be held aloft as a symbol of the Fatherhood of God and the Brotherhood of Men. All men come within its out-spread arms. All of man's history, secular and sacred, past, present and future, is embraced in this Symbol.

This Symbol embodies the essential and complete Divine Message for this and for all ages; All Life is One. Is there faction fracturing the world? Not here. Is there hatred heating the society? Not here. Is there intolerance investing the minds of individuals? Not here. Here is sweet melody, eloquent harmony, sure rhythm. Here sounds that great, that grand, that universal note of the Divine Delirium that arose in the Primal Person even before Creation; you are Mine, I am yours, Rest ye here in Peace.

The Sarva-Dharma Symbol is built on the number 9, the Brahman number, the number signifying the Universal Absolute, God. The number 9 signifies the Universal, God, because all of its multiples come back to 9, to itself. The number 9, therefore, is ever-full, self-effulgent, self-sufficient, self-replicative, tranquil, equaniminous, unitary.

The basic geometry of the Symbol is the circle, stylized as the Lotus. The circle is the geometric equivalent of the number 9. Indeed, it too goes to 9: 360° , $(3 + 6 + 0 = 9)$.

The 5 petals of the Lotus, on the circle, divide the circumference into 5 equal parts: $360^\circ \div 5 = 72$; $7 + 2 = 9$.

The 5 petals, superimposed on the basic circle, or Universal, themselves revert to 9, to the Universal, therefore. This is an important fact. The 5 petals signify the emergence of the world in God and the merging of the world in Him. They are equivalent to the Lingam, both in their geometry (the ellipse, the circle pushed out in two opposite directions) and in their spiritual significance (arising in, reverting to the Universal).

The 5 petals represent the 5 elemental principles, combinations and permutations of which comprise the tangible world: ether, air, fire, water, earth. The worship of God in the Form of these elemental principles comprises the religions of mankind: Hinduism via ether, Buddhism via air, Zoroastrianism via fire, Islam via water and Christianity via earth.

The 5 petals, therefore, represent the fundamental structure of the tangible world, its elements, and the religions of mankind which utilize these elements in worship to approach their source, God.

From another angle, we see that the 5 small petals represent the merging and emerging Lingam (ellipse) and that the 5 large petals, containing the symbols of the 5 great religions of man, are circles, each representing the Universal. Here we can see that each of these religions is said to be full and complete, universal, a discipline by means of which the steady, faithful aspirant must surely reach the Goal.

This is important. Each of these religions inspires man on to the Goal of Life, each is a full and complete witness to the Glory of God. Each is self-sufficient and entirely adequate to the great purpose of Sadhana or spiritual exercise. This fact is indicated by the circle, the Universal, which encloses the Symbol of each of these religions. There is no need

to seek a religion other than that of one's birth. That one is sufficient and even obligatory. On the other hand, there is no need to proselytize adherents of another religion, to make them adopt ours. Theirs is sufficient and obligatory for them.

We may take this a step farther by declaring that since each of these religions indicates the Universal, each contains each of the others and so really there is no difference between these religions at all. The Universal has no second. All is subsumed in It. The 5 elemental principles are all contained in each other and preeminently in ether.

These religions that are symbolized discretely are only different ways of indicating the same thing, the Universal. There is no essential difference between them, just as there is no multiplicity in the Universal Absolute.

If we take these religions as fundamentally different, this will not be correct. If we believe the Sarva-Dharma Symbol represents a new religion, comprising the 5 here indicated, this will not be correct. If we believe the Symbol represents a new religion, surpassing the 5 here indicated, this will not be correct. Unity, in the nature of things, has to be indicated by means of diversity. Unity cannot be gainsaid and diversity cannot be unified, on the one hand, or ignored, on the other. Diversity has to be harmonized by the practice of forbearance. This makes Unity appear, quite automatically. (These last four are the sentences Schiller, Tillich and Niebuhr spent their lives trying to compose.)

There is one religion of man, the religion of love, and each of the 5 great religions indicated by the Sarva-Dharma Symbol has always and will always express this great Truth, full and complete. For, this Symbol represents the Universal, from Its Own point of view.

In the middle of the circle is the candle with the Eternal Light. Light is Love. Love is God. Love-Light-God is the center, the source and the goal of the individual, of the society, of the religion and of history.

If one were to summarize the message of this Symbol, who would hesitate?
In Baba's Words, it is this:

One God
One World
One Race
One Caste
double space → One Religion, the Religion of Love
One Language, the Language of the Heart

Rama, Krishna, Sathya Sai Baba, Christ Jesus, Buddha, Mohammed, Zoroaster -- these are not Personalities for the delectation of select groups. They belong to all, to all time, as showing the Way, conferring the Joy, rekindling the Light of Love, the Fire of Renunciation.

Rama is not a God of Hindus. He is God Incarnate for everyone. Jesus is not the Messiah, the Savior, of Jews. He is the Savior of all mankind. Mohammed is not a Prophet of Allah only. He is the Prophet of the same God Who inheres in every Name and every Form,

The Torah does not belong to Jews. It belongs to every man. The Bible is not the sacred text of Christians. It is the sacred text of every aspirant. The Ramayana belongs to humanity.

The Church, the company of the faithful, is not those who call on Christ Jesus for succor. It is all those who cry to God, no matter what Name they use, where they use It or how. All Names are God's and all Forms are His.

The religions of man, the forms of faith, the sacred scriptures, the community of the faithful -- even the community of the unfaithful and its perverted forms -- all belong to God, arise in God, return to God, are God. God has no second.

This sublime and potent Symbol captivates all right-minded men and women. Who could have prepared it but God, Himself? It is obvious to the thoughtful that it is of Divine origin. For this reason, and since it is here to stay, we have every reason to intuit that, in the course of

affairs, the weight of Truth in this Symbol convinces and confirms all those who are prepared to climb higher and reach farther toward their Destiny. The renewed practice of Dharma, the unflinching adherence to virtue which this Symbol inspires is occurring and will expand in occurrence sufficiently to avert any calamity man would otherwise wreak upon himself out of sheer ignorance.

[regular paragraph]

Nothing less than the complete respiritualization of humanity is promised in this Symbol. It is a program as much as an ideal, a road-map as much as an engine. Above all else, it is to be applied in practice. Above all else, it is a way of living, a course of Sadhana. Truth stands in its own right, without supports, and always will.

One may ask, "Where is the Jewish religion signified in the Sarva-Dharma Symbol?" The answer is given by St. Paul, by the whole Christian tradition and by Sathya Sai, Himself, to Jewish people who put this question to Him. The Jewish religion is signified by the Cross. Judaism is a denomination of the Christian religion.

NOTES ON WILFRED CANTWELL SMITH'S
Toward a World Theology: Faith and
the Comparative History of Religion

By David R. Graham
August 1983

My basic feeling is that of hearing myself think and speak over the past
15 years:

- 1- The need for an adequate metaphor, a vision -- here unsolved. It is the Tree, the Tree of Life.
- 2- The surmounting of "objectivity."
- 3- The impulse to catholicity -- true ecumenism -- all history is heilsgeschichte.
- 4- The mystics have experienced it all along.
- 5- Bring the modern intellectual to the bar.
- 6- The redesign of academe to reflect participation, truth.
- 7- The loyalty to mankind -- Godkind.
- 8- The embrace of "others" -- finally, no others -- God has no second.
- 9- The inadequacy of modern science, its methods, its goals, its accomplishments.

My writing from 1968 to 1983 illustrates the co-living, co-generation you point to. It anticipates or parallels your book in every particular. This, in turn, illustrates the three stages of spiritual development which are also the three systems of philosophy: dualism, qualified non-dualism and non-dualism: I am the Messenger of God, I am and Son of God, I and my Father are One. Jesus was an aspirant, realized, with a specific mission.

The German suspicions were not groundless, though their solution (Schweitzer) is inaccurate, not culpably, however. Jesus did not realize He was the

Messiah until His 26th year. Both Jewish/Islamic and Pauline/Johannine/Creedal statements regarding the nature of Jesus are absolutely and fully correct, without the least demur.

Further obstacles to your vision/mission:

- 1- Modernism (it all starts with us). We are emphatically not the first to have this vision.
- 2- The world/process. It is neither real nor unreal, but a mixture, a dream. It is unreal mundanely, real transcendently, to use your words. What is real is God. The world is real insofar as it is His vesture, not distinct from Him, but Him in the female aspect, superimposed upon Himself by Himself. Shakti.
- 3- Love. Not enough of this, in the absence of which vision is impossible or the inadequate presence of which, too dimmed. Love is the key to all. St. Francis. Krishna.
- 4- Incorporate Teilhard. Best description of the "process" and its purpose. So far incomparable.
- 5- Who, historically, is Jesus? The crux of the peace between Christians and "others." See above. Our modern Jesus-ology and Christology are just pure vaporings. World Council of Churches: charlatans.
- 6- The significance of the Avatars: Rama, Krishna, Sathya Sai Baba (today).
- 7- Recast Christian theology. Much modern "theology" is vaporings, not grounded in history, observable. One reason for Christian arrogance: standing on nothing.
- 8- You will not carry the modern "school" with you. The "school" is going to fight you tooth and nail right down the line. Gird your loins. You have yet to experience the depth to which the "school" is committed to falsehood but with the patina of "truth." The "school" will succumb to truth last, not first. The locus of renewal and regeneration is in the hearts of men -- even some schoolmen. From there it will spread, gradually, but with permanent results, at least for the individuals.

Your insights arise from your own spiritual yearning and exercise and are common to all those who have reached the stage of spiritual development you have reached. These insights cannot be shared, except perhaps as vague intuitions, very weakly signaled, by those who have not reached this stage of spiritual maturity. You have some experience of the stage of qualified non-dualism.

Therefore:

- 1- One cannot claim that these insights are in any way "new" to the modern man. They are "new" to the one who has the Grace of them, earned by much meritorious spiritual exercise, prayer, fasting, etc.
- 2- One cannot expect these insights to be widely shared. They will be as widely shared as there are those who have earned them through unremitting inquiry and spiritual exercise -- and Grace. You are not the first, nor the last. You hint this two times by mentioning the mystics, probably not elaborated more fully because of your audience. So I feel you understand much more about these matters than you let on in this text.
- 3- Beware the disease of Modernism: "We now know...." "Modern knowledge indicates, for the first time, that...." "It is now becoming clear that...." Etc. An historian cannot speak so, although to a bunch of academicians this language is understandable, if the reason for it is also deplorable (their hauteur).

It is a conceit of scholars (I am one) that they are the first to discover some truth. But, let me assure you, modern scholars are often among the last. This should not be, but is. The insights and experience you relate are had by all those who inquire and who love. Pride in scholarship is one of the ordeals we have to suffer with -- along with pride in clan, youth, sex and wealth. All forms of pride are variations of one or more of these.

Your illustration and proof of the thesis of process via Islam, a supposed "pattern," seems unconvincing in being tautological. Maybe I am dense, but I do not see other than a tautological logic train in this passage. Your thesis here is no thesis to me. It is a self-evident fact, which means, tautological. But we don't usually let on that we know this, do we? At least, not to the "foreigners" we are obliged usually to be addressing.

Tom Driver at Union threatened me with expulsion in 1968 for writing a paper making exactly the points you do about "objectivity." He got positively violent when I refused to recant me my statements. I do not know how I was permitted to graduate after this tirade, but I have always suspected that Bob Handy and/or Roger Shimm had something to do with it. And God's Sovereign Will. I did, however, resolve on this account not to attend the graduation exercises, and I did not do so. It was all over a

point you make from the lofty pinnacle of Harvard U. I was then a little BD aspirant. Such is life and God's hilarious ways. In hindsight, I say hilarious. At the time I could not have been more mortified, even though I stood my ground, which mortification, spiritually speaking, is not at all a bad thing.

"Let us not underestimate ... alienation of our youth from the universities." p. 78. This is why I did not get a PhD. Couldn't stomach the fallacy of dialectics in which I had to labor. Also Driver's rancor, which follows me still and, by God's Will, has vastly shaped my destiny.

This vision of unity is coming from a Calvinist. Not insignificant. Plus et ego. Even more I. And an Edwardian (Johnathan), as Bob Handy intuited.

Still currying favor with academe. This is a weakness. Academe will be reformed, in time, but not without a hard fight, and brisk, which will be good for us and loads of fun. Better to throw punches with a smile than curry favor. The "enemy" cannot be appeased, nor is he "other" than our own selves.

The theology of comparative religion has been written. See ^{Symbol} on my letterhead:

One God
One World
One Race
One Caste

One religion, the religion of love
One language, the language of the heart

Yes, mystics have had it all along. Why? Love. "I feel that His Majesty and I are the same." -- St. Teresa of Avila.

You have the common misunderstanding of the Indian caste system. The caste system is universal, not confined to India, antepenultimately. Caste system is not the saved and the damned. It is the functions of society, the various duties that make society run smooth. They are dharma. In India by lineage. In the rest of the world by inner inclinations of individuals.

But this division of labor (castes) is universal and will never be superceded. It has to be strongly emphasized, for the regeneration of society. Caste system has no element of superior-inferior. Such feelings are human accretions, not truth. One caste -- the caste of mankind, with a four-fold division of labor, as organs of one body. Reference St. Paul with the same metaphor: eye needs hand, arm needs foot, etc.

God for the Hindus is for saving individuals, not active in history to give it a goal. Au Contraire! What was Krishna doing on the Battlefield, what was Rama doing in the Dandaka Forest?!!!! I am astonished that you can make such a statement! What is the Sai Krishna, the Sai Rama, the Avatar, Sathya Sai Baba, doing right now in India for reestablishing the modes and structures of society, history and its goal?!! GO AND SEE.

I feel there is a basic incongruity in the book, probably felt by yourself, also: there is no unity of religion, but we want a theology of comparative religions, centered in the common quality, faith. But that enterprise will issue in a recognition that there is one religion, the religion of love, manifest in a vast diversity of forms, names, faiths, what have you. The point being, the common ground is love, the common quality, as you point out, is faith. Faith is the roots, courage is the trunk, worship is the leaves, duty is the fruit, love is the rain that makes the tree grow. This morphology is correct both for the individual and the society, past, present and future. At that point you can start to formulate a theology of comparative religion and have the end product under your belt at the commensuration, itself.

Yes, all history is heilsgeschichte. But this is more an experience of the heart than a construct of the head, though it should be both.

Both the human devilment and the Holy Spirit's activity have to be experienced empirically, mentally and emotionally, as the Holy Spirit's activity only. No ontological or cosmological dualism is possible, ultimately. "Problem" of good and evil: "evil" is the peel, "good" is the banana. Both are necessary, especially if you want to eat the banana. All is His Will. Ontologically speaking, both "good" and "evil" are illusion.

Better yours: His Will is He. Yes, yes, yes. Duty is God, Work is Worship.

Mystical and prophetic religions: all the great prophets were mystics. Elijah did not have to be redeemed by Christ. He was already a Christian, by way of being a mystic, a seer, a rishi. So also Elisha, Sufi Saints, etc.

The bhava, the emotion, the mental attitude -- this alone is important. All intellectual effort has only one goal: to purify the heart, to render it a fit sanctuary for the Indwelling God. Then all will be well. And wisdom, the ultimate goal, will be vouchsafed. One is wisdom all along, but does not know it for the adhesions of primal ignorance that adhere to the individual and must be cleared off by means of various spiritual exercises, among them, reestablishing society on its proper base.

Yes, the reestablishment of dharma. Baba says this is His central task. So do you. My first haven, also, was Buddhism, like yourself. Then comes Hinduism, then God, direct. It is true that all of man's religions derive from the Sanathana Dharma, the Eternal Dharma, from which comes Hinduism, also. Jesus did spiritual pilgrimage in India, Tibet, Iran and Russia.

God as He or She. Cosmic structural issues here. Care needed. These are being overlooked today in the roar of passion. Feminism is a perversion.

On forms and usages of religion: if people don't like a blue ^{drink} and want green, fine, put the water (the essence, the truth) in a green cup, but do not dye the water green. So God has treated the various "communities" of mankind. The diversity is wholesome, beneficial for society and for mankind as a whole. But, inside the variety, make an effort to see the Verity, inside the diversity, apprehend and savor the unity. God said, "I am One. I Will to be Many."

"Bumptious" and "tendentious" appear several times. Not to worry about this. My favorite description of evil is as something which tries to affix itself onto you and make you think you are it. Or, you will not see your image in the well (Illusion, evil) if you refrain from peering over its side. Road dust settles on the bus only when it slows down or halts.

The genuine audience for your message, which is God's message, do not doubt it, is not just intellectuals but all who sweat in the heat of worldly conflict, desire, despair and discouragement.

What people need today is a warm smile, dripping with compassion, a kind word, soaked in love, a gentle pat, surcharged with encouragement. By people I do not mean merely intellectuals, who are, many if not most of them, deeply entrenched in a most vicious pride. That kind goeth not out but by prayer and fasting.

The message of unity must be said and done in a manner which is comprehensible to all. Believe me, the results to be expected are incalculable -- though you will not be able to claim ownership for one of them.

The basic phenomenon today is the Avatar, Sathya Sai Baba.

Your book thrills me to the very depths of my soul. Keep remembering God -- and fight!

ESSENCE

If there is righteousness in the heart,
 There will be beauty in character.
 If there is beauty in character,
 There will be harmony in the home.
 When there is harmony in the home,
 There will be order in the nation.
 When there is order in the nation,
 There will be peace in the world.

Let content be your content:

Santhosham.

Home is Who You Are.

October 1983

Improvisation No. 15

Trees. Branches. Birds.
Flying onto and off of.
Rooted in Ground. Manifesting.
Diversity. Branches. Flight.
Non-vagary. Specifying ability. Verity.

Veritas Veritatis. Rising up,
out. From Ground to Flight.
Returning to less gross, more subtle.
Non-vague. Distinct, specific, not
Different.

Wing flaps noisily. Leaf rattles
effortlessly. Motive: wind, muscle:
Energy. Veritas Veritatis.
Resting. Then: OFF.
Rooted. Then: Whoosh. Away.

Little cell absorbs water,
nutrient from common substance.
Littler cell drips wax on
air-foil: wing.
Same thing. One line of ramification.

Rama-fication. Rama-Doing.

Improvisation No. 236

Immensity unmeasured. Un-
measure-able. Minimum response
Open wonder. Maximum
response
No wonder. Laugh-
ing.

ANANDA. PREMA. Fish
in water. Home.

Improvise: Augustine: Love
God -- do what you want.
Rules for grammar students.
Worry is impudence against
Providence.
No body consciousness.

Delve into vast -- delve,
dive, drown, upward, out-
ward.

Fish swimming laterally
is on an arc. Ouroboros.

Adishesha. Kingdom
is often king-doom.

Lakshmana.

Improvisation No. 345

Explore what you
cannot explain.
Implore what you
cannot emplane.
Let con-tent be
your con-tent.
"Strike the tent,"
he said,
and spoke no more."

Improvisation No. 472

God is omnipotent
and we try to
roll with the Punches.

Improvisation No. 581

Purushotamananda.
Omaipotence is not a
thing
but an experience.
Unassailable-ness.
Punches are us. Know
no. No
Know. No
no.

Improvisation No. 609

Greeper crawls
consciously. Catching
child's clothing,
foot. Fall.
Fox-fallow family,
fecund, familiar,
hole. Heaven.
Haven. Home,
Hallowed's Hallmark.

Infinite time.
Greeper's demise,
man's surmise.
Layers' layers.
Greeper's coal.
Knowing whole,
all players.
Infinite time.
Infinite dime.

Repeat, repent.
Report, resort.
Retort? Recherche!
Chez vous.
Chez moi.
Chez dieu.
Greeper crawls,
coal calls:

"Continuum continuerum."

Improvisation No. 718

He stands erect,
 bantering blissfully,
 allaying doubt and fear,
 essaying response.
 Foreknown.
 Bantering Himself.
 Whom is He talking to?
 Whom does He see?
 Baba talks to, sees Himself, alone.

"My ways are not
 your ways.
 And My thoughts are not
 your thoughts."
 Then, whose are they?
 Who, who, who?
 That is the question.
 To be or not to be? (!)
 Pure fiction.

He stands erect,
 bantering blissfully.
 Anandaswarupa. The
 very Embodiment of Bliss.
 He sits calmly.
 Counting time?
 How do you know?
 Communicating with "others?"
 He says so. Soham. Soham. Soham.

Improvisation No. 818

What a consummate
 trickster
 this Baba is!
 Making us see Him
 different. ("Making us")!
 Directing the Drama
 and behaving as if
 He has nothing
 to do with it.

What a cagey
 inveigler
 this Baba is!
 Asking the questions,
 as if He were ignorant.
 Assigning the place and tone,
 establishing the plot and pretext,
 and acting the part
 of a man-servant.

What a crafty
 alchemist
 this Baba is!
 Pleading his "brothers."
 Cajoling his "sisters."
 The meta-trans-personal
 "Ground of Being"
 transforming persons
 into the infra-personal Baba Principle.

Improvisation No. 9635

Baba spoke
and waved His Hand.
Baba smiled
and shook the sand.
Out it came: Krishna thrishna.

Krishna thirst.
Jesus burst.
Mohammed durst.
Thushti, Thripthi.
Mental equanimity, contentment.

They say, "O, Baba,
this is terrible, do
something, quick."
He says, "Santhosham.
I am happy."

Baba waved His
Hand.
Oil appeared.
Applied to Body.
Laziness disappeared.

Baba says:
"Get moving!"