

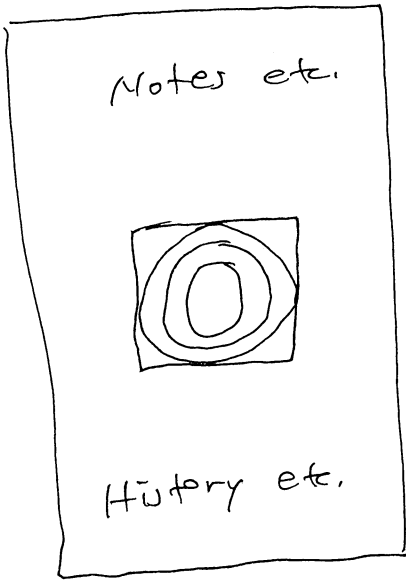
Notes to Myself: The History of the World is to be published as a boxed set of 5 paperback volumes.

One one side of the box is an Adwaita Hermitage Window. On the other side of the box is the same. (These "Windows" are the colored Thandava geometry that we have framed. They could be used to the purpose here indicated.)

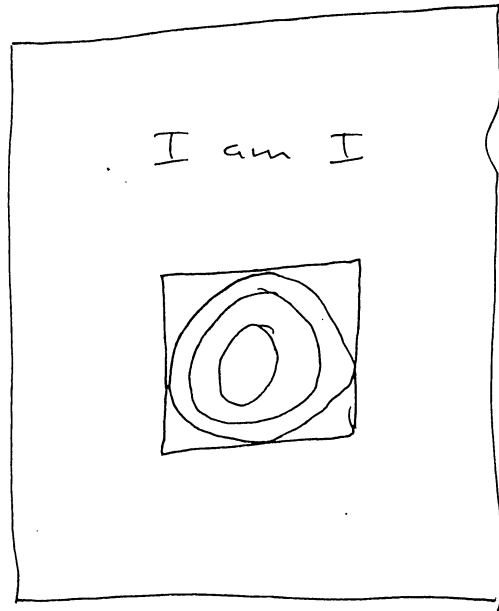
The closed end of the box bears the title, author and publisher in plain black letters. The box is white, bright.

The volumes are bound in bright white and printed in plain black letters on regular white paper, not expensive. The volume covers have an Adwaita Hermitage Window on the front and plain white back. There will be 9 different Adwaita Hermitage Windows used; front and back sides of the box; top and bottom of the box's spine; and front cover of each volume. The Windows will be printed in their color, from 35mm slides.

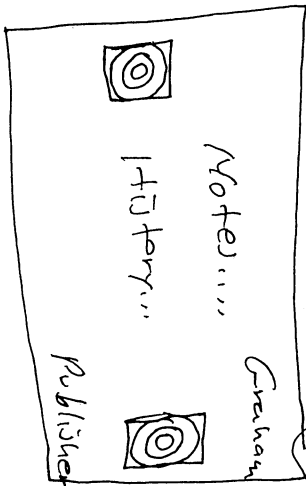
DRG
8/16/86



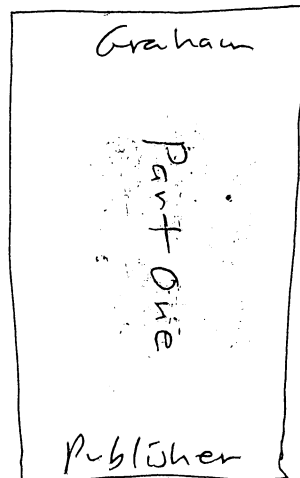
Box both sides



Volume front



Box Spine



Volume Spine

~~Box~~
Spine

Totals

front pages: 12
pages: 821
833

NOTES TO MYSELF;

THE HISTORY OF THE WORLD

Part One

I AM I

Front Cover: Adwaittha Hermitage window
~~"La Presse sur la Ronde"~~

Back Cover: ~~Adwaittha Hermitage window~~
~~Logo of Adwaittha Hermitage (papais)~~
clear

pages: 66
cover " : 3
69 Total

Preface


This Book is titled, NOTES TO MYSELF: THE HISTORY OF THE WORLD. It is in five parts: I AM I, SYSTEMATIC THEOLOGY: A CHILD'S SONG, JESUS OF NAZARETH AND GOD: A FOOTNOTE, HOME IS WHO YOU ARE and RETROSPECTIVE OF A THEOLOGIAN.

These parts represent the five elemental principles, respectively: Ether, Air, Fire, Water and Earth. Combinations and permutations of these elements comprise the Cosmos or Universe, which is the shanty of Divinity.

This Book, in these five parts, elucidates the Basis of the Universe, the Rama Principle.

David R. Graham
Adwaita Hermitage
May 30, 1985

TABLE OF CONTENTS



Constructions	1
Puzzles	4
Inventions	14
Improvisations	38
The Order of Adwaita Hermitage	59

(1)

Construction # 1

Je sui à la recherche.

This birth occurred in the Gothra,
or Lineage, of St. Jerome.

This fact was signaled in the summer
of 1967 when I purchased and had
framed a print of El Greco's
St. Jerome.

It is, therefore, my Duty, my
Sadhana, to speak as forcefully,
as forthrightly and as frequently
as did my Illustrious Predecessor and
Pedagogue. I both can and shall
do no other.

Je Sui à la recherche.

Construction # 2

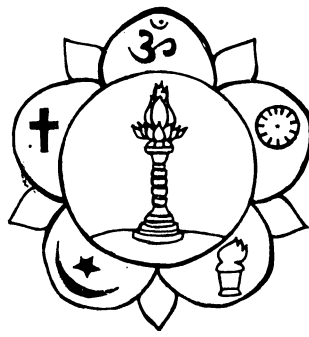
I do not desire
that my Epitaph
read, "Popular,"
or even, "Well-known."

Rather, I desire
that my Epitaph
read, "Blessed,"
or, "Beloved."

I do not pine
for a mead of praise
that passes with
the breath that gives it.

Construction # 3

God is One
Humanity is One
Nature is One
Life is One
The World is One
Creation is One
Spirit is One
Mind is One
Intelligence is One
Consciousness is One
Happiness is One
Truth is One
Righteousness is One
Peace is One
Love is One
Religion is One
Language is One
Effort is One
Matter is One
Race is One
Caste is One
Wealth is One
Poverty is One
Beauty is One
Scholarship is One
Yoga is One
Glan is One
Sex is One
Youth is One
Energy is One
Effulgence is One
Periodicity is One
Everything is Two
Two is One -- Twice

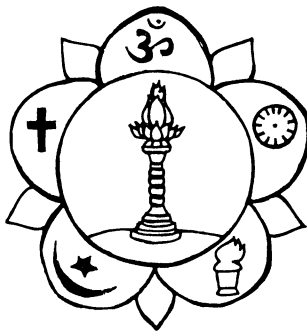


The Rev. David R. Graham, M.Div., B.A.

forwards upwards

upwards. forwards the humanity, horse a a chariot to
 the no the You him omnia drags Labor hated,
 to Scorned many do classic he be bear. It
 cross is a have it What aside, is fain
 that he on do to power the way. firm
 points to sees I He intend and stand the
 in The Faith, to hold this to would which
 lay Good. for I is written bitter Truth. to
 will But a cannot for so. years and come.
 he improbus after vincit. over have stones right heavy
 look of gift divided in ever mouth. and Ramanam.

David R. Graham
 March 1984

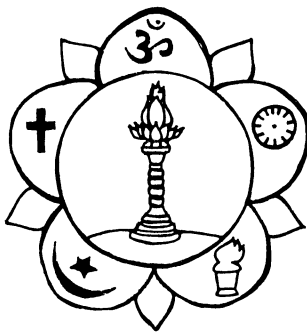


The Rev. David R. Graham, M.Div., B.A.

The

The purpose of victory. Duty, a footnote is for
to indicate that is Hoc God. substitute you speak
by no Duty Spiritus It est Consequences the authority
of is principalis. is War's ours Corpus are be
ours. Theos. to is Victory. very will, meum. God's.
another. nolite panta God's object to adoremus. timere. As
if can Ego pasi accomplish. Venite, sum, you have
none there yourself. is En worship. As if war,
there is another. In Work There are no secrets.

David R. Graham
March 1984

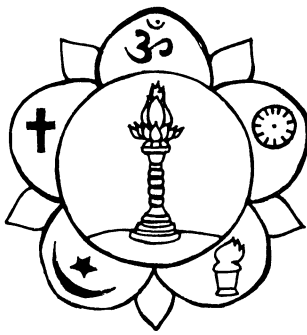


The Rev. David R. Graham, M.Div., B.A.

thought

thought. of The the Liturgical has
 Year life no our longer happen
 beats can in nothing my conviction
 breast. is one. It to the
 is that three mysterious as ever
 material in the everyday to that
 is destroyed moral joy The abstract

David R. Graham
March 1984

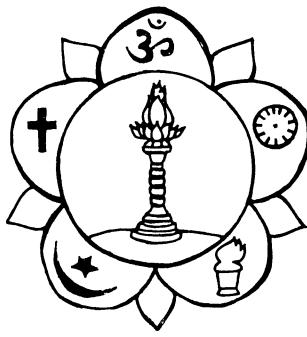


The Rev. David R. Graham, M.Div., B.A.

fate.

fate.	just	The	Sathya
It	want	Baba	the
if	believe,	Incarnation	the
who	are	of	Kali
their	is	Name	Sai
to.	they	is	Narasimha
even	cannot	for	Rakshasas
many	There	the	Yuga.

March, 1984



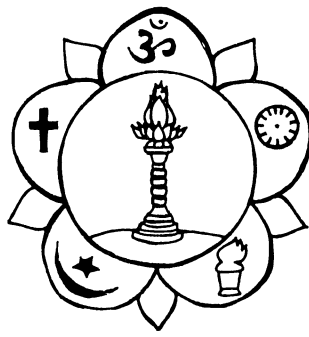
8

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

fate.

fate.	their	The	Name
It	to.	Baba	is
if	even	Incarnation	for
who	many	of	the
just	is	Sathya	Sai
want	they	the	Narasimha
believe,	cannot	the	Rakshasas
are	There	Kali	Yuga.

March, 1984

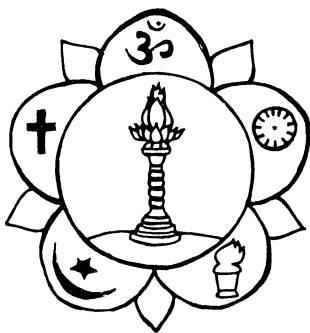


The Rev. David R. Graham, M.Div., B.A.

fate.

fate.	The	Sathya	just
It	Baba	the	want
if	Incarnation	the	believe,
who	of	Kali	are
their	Name	Sai	is
to,	is	Narasimha	they
even	for	Rakshasas	cannot
many	the	Yuga.	There

March, 1984

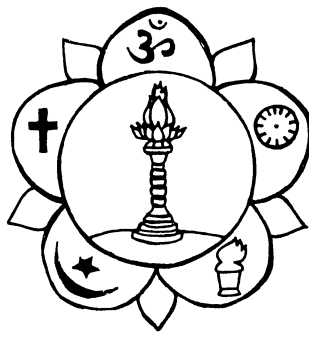


The Rev. David R. Graham, M.Div., B.A.

fate.

fate.	The	their	Name
It	Baba	to.	is
if	Incarnation	even	for
who	of	many	the
just	Sathya	is	Sai
want	the	they	Narasimha
believe,	the	cannot	Rakshasas
are	Kali	There	Yuga.

March, 1984



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

fate.

fate. The their Name just Sathya is Sai

It Baba to. is want the they Narasimha

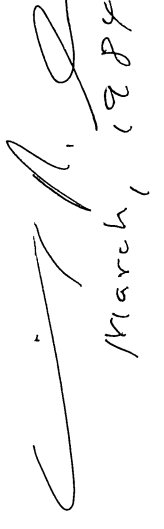
if Incarnation even for believe, the cannot Rakshasas

who of many the are Kali There Yuga.

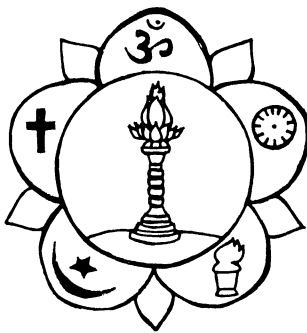
March, 1984

Our Ivy League Wars

Wars. League Ivy stopped alone, They, authority. perverse against complaint their
World during born our Americans of dedication and idealism the possess generations won
War because immoral were Vietnam) and (Korea Wars Kali of Our immoral. Founding
Two. they art the In Yuga. Kali of Our immoral. Founding
They were of war, substitute Jai, Jai, Ram. victory. for ordinarily these and
died not intended the for Ram. Jai, is Incarnation not made They
battle for system victory. War's very object Narasimha is slaughter awaits.
and victory. of The Name Name is conceived in the system of operations. the and
returned Instead, battle is comprised mere killing, without purpose. Not the fighting but come
quickly they in the honor of their previous existence. From them, greatness has
covered in the honor of their previous existence. From them, greatness has


March, 1984

David R. Graham



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

Our Ivy League Wars

Korea and Vietnam were Our Ivy League Wars. For they were inspired and directed by our scholars, who exchanged their Birkenstocks for marching boots, their gowns for guns, and flew off to contain the Slav, whom they considered a slob. The reality here is contained in the picture of Brzezinski fingering a firearm on the borders of China -- and facing the wrong direction. Our Ivy League Wars show the result of living by books instead of by facts, by theory instead of by experience, by speculation instead of by intuition, by mental whimsy instead of by emotional purity, by fear instead of by courage. No one has ever gained Salvation from a book.

David R. Graham
 March 1984

Invention # 00

The Four Mahavakyas -- The Spirit of the Vedas

1- Pragnanam Brahma Deep-sleep is Brahman

2- Tat twam asi Thou art that

3- Ayam atman Brahman Atma is Brahman

4- Aham Brahmasmi I am Brahman

The only way to say this with no trace of dualism is:

I am I

Y H W H

Invention # 2

Circle and Line
Point to Plane
Plain Geometry is
Circumambulating Syntax
Taken in Transference.

Doer is One
Meaning None is
More or Other
Than Elemental Byway.
Bram-ham Brahmasmi.

Geometry is Language
of Cosmic Soul
Taken in Transference
By Scintillating Nomenclature
Irradiating Itself Baselessly.

Does Nature Exist?
Not Hardly now
Existence Itself Runs
Outward Catching Itself
Returning Empty-Handed.

All is One
Is too simple.
By indirection discover
One is All
Syntactically self-replicative.

Invention # 6

Syntax

Taxonomic symmetry?

Taxological synthesis.

Taxocogical Syn-energisticallyatism.

If you know the

Syntax

You know the

Situation.

But you can

never know

The Situator.

Track a rabbit

in the sand.

He moves away

as you get closer.

Tracks extending infinity-ish.

Syntax is in-finite.

So remove the "tax"

You get the "syn"

The sense of which

you can neither sin nor tax

We are the syn

and He is the tax

Symmetrically syn-energistic

Or simply synaesthetic

Or, if you like, symphonic.

OMkara

Invention # 8

Universal Love
is Hard to Feel
and Easy to Express
Noninstitutionally
See the Love
Not the Institution.

Operate outside
Live inside
Experience beside
Truth is precious
Entity Falling Upward
By Itself
Undivided.

Operate inside
Live outside
Experience both
Witness -- ongoing
Drama Detached
Reserved -- Up - Set
High - ward arising
Flat and Straight

Please accept -- Me!

Invention # 8a

Fortunately,
Seattleites
feel inferior
to their poorer
sisters
farther
South.

Invention # 12

When on the offensive-defensive, attack the enemy's supply lines. Do not waste time in frontal assault, which is dangerous, time-consuming and wasteful.

Often, the time to do this has to be carefully waited for. For, the flank, and rear of the enemy -- which lead to his supply lines -- are not always exposed.

Wait for an opening on the flank and rear. Then, attack with superior force at that point by a surprise manoeuver. If you can fall on him there with sufficient weight, his front will crumple up.

Then, drive sternly at his front, fixing the mass of his force in your front, while your light encircling units destroy his communications, in rear of him.

By this means, you will cause his front to wither for lack of support and your frontal advance will become just a mopping up.

Invention # 18

Three stages of development.

Three stages of Philosophy.

I am in the Light.

Dualism

The Light is in me.

Qualified Non-dualism

I am the Light.

Non-dualism

I am the Messenger of God.

Waking State

I am the Son of God.

Dream State

I and my Father are One.

Deep Sleep State

Siva

Destruction

Brahma

Creation

Vishnu

Preservation

Son

Concentration

Father

Contemplation

Holy Spirit

Meditation

Thamas

Self-confidence

Rajas

Self-satisfaction

Sathwa

Self-sacrifice

Body

Know no.

Mind

No know.

Spirit

No no.

I am a person (homoiousion).

Karma Yoga (Works)

I am an extension (homousion)
of Divinity.

Bhakthi Yoga (Devotion)

I am Brahman (ousion).

Jnana Yoga (Wisdom)

Unconscious
Conscious
Conscience

I am I

State -- less

Category -- less

Attribute -- less

Name -- less

Form -- less

Self -- Realization

Consciousness

Invention # 20

Side=Door Out
Modified Backwards
Communications Split
Infinity-wise Playing
Backwards Victory.

Communications Cut
Sideways Always
Fine Distinction
Yours or Mine
Our Backdoor.

My Communications
Are Cut
Meaning Defeat
Or Victory
Whichever First Comes.

Your Communications
Are Cut
Meaning Cosmic
Play Continues
Unabated Backwards.

Lift Off Heaven
Who Rift
Falsely Counting
Mine and Yours
Are Nothing Longer.

Invention # 22

Who is Sai?

He is the One

Who said,

"Let there be Light!"

He is the One

Who said,

"Be fruitful and multiply."

He is the One

Who said,

"In our Image!"

He is the One

Who said,

"Rise up and strike
the Phillistine."

He is the One

Whom Jacob

forced a Blessing
from.

He is the One

Who sent Fire

upon the soaking
pyre on
Carmel.

He is the One

Who said,

"You are standing
on Holy Ground."

He is the One

Who said,

"Let Justice roll
down like waters,
and Righteousness
like an everlasting
Stream."

He is the One

Who said,

"I hate your
sacrifices! Do Justice,
Love Mercy and
walk humbly with
your God!"

He is the One

Who said,

"I will put a
new heart in them,
a heart of flesh,
and not of stone."

He is the One

Who said,

"Surrender! You
stiff-necked people!
I am cutting you
down to the merest stump!"

He is the One
Who said,
"The stench of your
offerings fouls My Nose!
Away with them, you
cows of Bashan. Take
care of the widow, the
orphan and the stranger
amongst you. I want
Justice, not sacrifices,
Peace, not bloodshed,
Righteousness, not burnt
offerings."

He is the One
Who says,
"Sit at My
Right Hand, my
dearly beloved."

He is the One
Who says,
"Come into my
bedchamber,
my beauty,
my dove,
and rest in
the embrace of
your King."

He is the One
Who said,
"From the Stump
of Jesse, a Shoot
will sprout, and
He will save
His people."

He is the One
Who says,
"Blessed are the
pure in heart,
for they shall see
God."

He is the One
Who says,
"When you serve
the least of these
my brothers and sisters,
you are serving Me."

He is the One
Who says,
"Let the Children
come to Me.
For, it is only those
like them who
can enter the
Kingdom of Heaven."

He is the One
Who said,
"It is written,
'My House shall
be called a House
of Prayer.'
But you have
made it a den
of thieves!"

He is the One
Who said,
"You dogs,
You hypocrites,
You tithe a cheap
symbolic amount
and lay unbearable
obligations on the
masses!"

He is the One
Who said,
"You dogs,
You Perverts,
You masquerade as all white
on the outside,
and actually you are
all seething pits
of suffocating stench
on the inside!"

He is the One
Who said,
"Before Abraham
was,
I am."

He is the One
Who said,
"Do not touch
Me, for I am
not yet merged
in My Father."

He is the One
Who says,
"Love one another."

He is the One
Who said,
"You cannot come
to God
except by the
Name of Jesus,
Whom you crucified."

He is the One
Who says,
"I am with
you always!"

He is the One
Who says,
"Be still and know
that I am God."

Sai is He!

Invention # 22b

Theological Praxis -- Future

<p>1- The "Government" that will</p>	<p>surround Swami is a jail into which He is "forced" by the Leaders of Sai Organizations in concert with the political authorities of India, whose power over physical access to the Sai Body will be complete. The Sai Body (physical) will be confined away from Puttaparthi by this Praetorian Guard, probably at Shirdi.</p>
<p>2- The real devotees have and</p>	<p>will always have unhindered access to Swami wherever they are, even to His Sai Body, for He will manifest this Body multi-locally, quietly, after 1986, when the jail doors in India will slam shut forever.</p>

1- After 1983, Swami will gradually reconstruct the ancient spiritual foundation of Western Civilization and then erect upon it the Mansion of Sanathana Dharma, as expressed by the original Logo, the Logo Swami uses, Personally. The last vestiges of the Roman Magisterium (Papacy) will then disappear. Christianity will be a Catholic Religion. That is, it will be a Secular Religion, as envisioned by Bonhoeffer, Tillich, Teilhard and others. Jews will call themselves Christians, for, they will see themselves as and will in fact be Christians -- that is, secular brothers and sisters of God. Christianity will be a Religion of Man, of Secularity. Thus will disappear Churchianity, much to the relief of humankind and the renaissance of Western Civilization. Churchianity will not be replaced by Sai Organizations. Christianity will bear close resemblance with Buddhism -- from which it springs, spiritually and historically.

2- Hinduism, Buddhism and Islam will, from henceforth, be strongly represented in all larger Western countries. Only the innate core of Christianity, expressed as secular spirituality (Bonhoeffer's "religionless Christianity"), can support such a diversity of religious expression as is going to be manifest. That secular spirituality, and not the Roman Magisterium (Papacy), is the true foundation of Western Civilization. It is what Swami is repairing, restoring and revivifying. It is entirely sufficient to hold up the tremendous grandeur of the diverse spiritual

aspirations which are going to be erected upon and over it. Dieterich Bonhoeffer and Teilhard de Chardin will be regarded as the Apostles of Western Spirituality for the Third Millenium, as Paul and Jerome were for the First and Francis and Dominic were for the Second.

3- The regeneration of Western Civilization will proceed along the traditional lines (Western and Eastern) for this process -- that is, monastic formation and reformation. The Sai Organizations will, themselves, proceed along these lines. Monasticism is, in fact, their essential character, though most devotees do not perceive them as such as yet. But, monastic formation and reformation is the essential pattern of regeneration for humankind, for all civilizations -- again, as forecast by Bonhoeffer.

Via the
Roman Empire
[Italy] -
DRG 5/18/85

add
this
parenthesis
where
indicated

4- The text of the first Gospel written -- Matthew, in Aramaic -- will come to light. This text will show two things: (1) that Matthew 16:18-19 (in Greek, the extant Gospel) is a noncanonical insertion, thus disestablishing the Roman Magisterium (Papacy); and, (2) that Jesus was an aspirant who was originally in the dualist stage of spiritual development ("I am the Messenger of God"), an essential fact that is now only weakly signaled in Luke 4:16-22, which is an edited section of Matthew Aramaic. Matthew Aramaic will, ironically, be shown to be preserved by Petrine sources.

5- Biographical details regarding Jesus' "lost years" (ages 12 - 28) and His Life on earth following the Resurrection will become more precise and more widely disseminated.

6- A correct text of the entire Bible will be available by Swami's Grace. This text will serve as the Christian Canon for the next many centuries, just as the Ramakatha Rasavahini is for the Indian people, and indeed, for all peoples. It will state the simple Truth, even as does the present text: Jesus of Nazareth was an aspirant who was given birth by God for the specific purpose of accomplishing or fulfilling the Messianic expectation of the ancient religion of Hebraism, or, as it was called then and is called today, Judaism; and, the Life of Jesus was in fact that Messianic fulfillment; He was and is the Messiah or Savior yearned for by the Jews and, before them, their ancestors, the Hebrew people.

7- The Nicene Creed will be taken as a statement regarding the nature, origin and destiny of every human being, and indeed, of Life Itself.

Invention # 26

Flying for cover in rain clouds,
Airplane accelerates heaven-ward
For avoiding rough air and pockets
of turbulence.

By the time rain envelops fuselage
Wings are floating in water-air solution
Held upward by forward momentum
of air-foil.

Inside clouds airplane flies by instruments
Blind to scenery passing effortlessly
Sound muffled to distant rumbling
of engine-thrust.

Emerging in sunshine airplane climbs
On warm air moving upward from Valleys
To continue briskly on ultimate errand
of peace.

Landing on wheels detracted for comfort
Airplane slips to slot at terminal annex
While discharging passengers safely home
of now.

Invention # 26a

What kind of profound thoughts
can I have while looking at
the Sun?

I can think how nice it would
be to have a balloon carry me
to the Sun.

Or, I could think of a boat
that would float with me from here
to La Jolla.

You see, the Sun, when it shines,
in Seattle is more than I
can bear.

Maybe I should take the bus
to see if the Sun will still shine
on us.

No, tomorrow it will rain
so I think I'll just sit in my
lounge chair.

We said Seattle is
Thamasic.

We thought it might be
Sathwic.

But really it just cures us of
Rajasic.

Seattle is to cram
two months of sunshine into
a day.

So, I observe the Sun
glimmering across the leaves
and water.

What sort of profound thoughts
can I have while looking at
the Sun?

Maybe someone is having
fun playing in the Sun
in Seattle.

But for me, looking at the
Sun just makes me feel it
is done!

The seeds planted in winter and
spring have shooted, flowered
and fruited.

Now we await the fruit as ripe,
knowing that others will eat
our labour.

The taste to them will be very
sweet indeed but we just keep
aplanting.

The Sun in Seattle is
Sathwic and rare like
old Gold.

But it is enough to bring
the crop out and right into
the fold.

One day the boat that
will float will bring us to
La Jolla -- maybe!

But more likely, in Sun, the
Sun will pun La Jolla in
Seattle.

Invention # 32

The General
says, "March!"
You March.

The General
says, "Rest!"
You Rest.

The General
says, "Attack!"
You Attack.

The General
says, "Retreat!"
You Retreat.

The General
says, "Fire!"
You Fire.

The General
says, "Cease!"
You Cease.

The General
says, "Private!"
Growl you may,
But march you must!"

You say,
"Yes Sir!
Indoubitably!"

34

Invention # 44

Spiritual life is
analogous Sherman's March
Savannah.

Can't take it
with you -- Your
Manna.

Get your own
Communications
Banana.

Forward striding
Who confiding? -- Well,
Bandana.

No, Nandana
Says, "Get Moving!"
Bandita.

Free Association
Produces puzzling over
Inananda.

No Association
Produces just
Nandanandana.

Invention # 88

The difference
between Truth
and Falsehood
is often
one letter:

Homousion, homoiousion
Our, your
Rakshana, rakshasa
Amrit, anrit
Jnana, ajnana
Deva, deha
Dhyana, dhana
Sivam, savam

Invention # 426

When regarding Sathya Sai,
remember Who this is:
Siva-Sakthi!

Rama is always serene,
calm, aloof,
secretive, not letting on.

Krishna is always in mischief,
playing pranks and
secretive, while in control.

But Sathya Sai is putting on
a running comedy show,
right out in the broad day-light.

Sita-Ram is orderly,
moral to the core,
upstanding and commanding.

Radha-Krishna is delirious
with devotion, incapable
of deceit, fully conscious, with all.

But Gowri-Sankara is just
going off the deep end,
a laughing-stock -- continuous misunderstanding.

It takes Siva-Sakthi
to burst the bubble of illusion
by a constant comedy of errors.

There is something off-handed,
dis-engaged, hilarious, even in grief,
about this Siva-Sakthi.

It looks one way
but is actually another --
or even many others.

He tells you one thing
and means quite another --
that you don't even see.

He is habituated to dancing,
so fast that you can't
make out the details of the movements.

You think He is
playing your way -- but -- pop --
you're minus another illusion.

He smiles and says, "Yes."
But really, He said, "No."
Later, you hear that!

He gives you your heart's
content,
and beats you to a pulp.

And this all occurs in public.
There are no "private interviews" with Sathya Sai.
Everyone humiliates themself equally in public -- before Him.

(space) → It is the comedy that draws
→ you. The ceaseless, senseless hilarity
→ of the Dance. Who can stay away?
→ Gradually, this way, He focuses your attention
→ on Him.
→ Your story becomes His story, only.

Improvisation # 9

Those who are always saying,
"Baba," "Baba,"
Give me a feeling of great
distance.
Estrangement.

Those Who are always saying
"I," "I,"
Give me a feeling of intimate
nearness.
Communion.

The one is looking at
"another."

The other is experiencing
Self.

The one leaves me behind,
feeling useless, passed by,
out of touch, derogated.

The other I am always
with,
as,
Baba..

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 # 15a

Japamala (Rosary) is
given as protection
from harassing
petty shakthis,
tutelary deities,
"spirits,"
which masquerade
under famous names
and forms and cause
Confusion.

The Japamala
keeps Sadhana
concrete, precise,
specific, bead by bead --
thus warding off the
"spirits" that obstruct
Sadhana by claiming
to be its Object,
spreading confusion,
imprecision, indecision,
multi-attention -- or,
Perdition.

To be effective,
the Japamala
has to be used in
the precise manner
indicated by the Guru.

Not to do so
but invites
Disaster.

Take heed,
all who have
received a
Japamala.

Improvisation # 21

Parvathi built Her
Bhajan Hall and
burned it down!

Sani, She thought, would burn
it, so, She torched
it first!

But, Sani agreed to
let it stand and just asked Siva
for Thandava.

That brought the signal!
He raised His Hand in Bliss
And She set the torch!

The Sankalpa must occur
regardless of impertunities.
So! Beware!

They are building a
Bhajan Hall for their
~~own~~ comfort.

Sai Sankalpam will
allow the building and make them
torch it!

We find it hard to bend
the neck to superior authority
these days.

But Sai Sankalpam has poured
the authority into Bharathamatha,
for all.

Arjuna has to follow the lead
and obey the wish
of Dharmaraja.

America has to follow the lead
and obey the wish
of India.

They can build their Bhajan Hall
but they will fight amongst themselves
and burn it down in fire!

Sai Sankalpam is absolute
and brooks
no adversity!

Improvisation # 29

Inspite of it
its sometimes getting
hidden
under a mass of confusion,
the fact is this:
There Is No
Salvation
Outside
The Orthodox
Tradition.

44

Improvisation # 81

It is good
when you ask Baba
and He says, "Yes."

It is better
when you ask Baba
and He says, "No."

It is best
when you are silent
and Baba volunteers
His Word.

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 # 243

For paying one's debts
one must often attack
the debtor and drive
him backwards into oblivion.

This will assure you
that the debt is owed
and cancel it in the
extremity of conflict.

On the other hand,
the debtor is as deeply
in your favor as any other
and owes you the like amount.

He consented to the loan
to begin with and is not
free of its consequence,
both for good and for evil.

In the spiritual realm, then,
the debt, to be canceled,
must take the form of
detachment between debtor and debtee.

Or, if you will, the price
to be paid must be the
cancellation of all obligations
either way through mutual massacre.

Thus, no one wins and no one
loses, although the hearts
of debtor and debtee are
purified in the process of
destruction.

Improvisation # 325

Baba always just Blesses.

When He says, "Yes,"
He is letting you to your
destiny, your own devices,
and their consequences.

When He says, "No,"
He is rewriting your
destiny, superceding your
own devices and assuming
Himself the burden of all consequences.

Therefore,
Baba's "Yes" is
not so good as
Baba's "No."

His "No" is to
be preferred to
His "Yes."

Baba always just Blesses.

Improvisation # 325a

Kunthidevi said, "Krishna! Give us always
troubles
so that we may always remember
You."

Sai says: "Troubles and hardship,
grief and sorrow,
pain and woe,
and to be preferred to
ease and comfort,
joy and happiness,
pleasure and good fortune.
For, they make you remember
God.

They toughen you for the great
Drama of Life."

Troubles, grief and pain
are only the bait
God uses to hook
us.

If all is happiness, and we say,
"What do I need Him for?"
What, in truth, do we miss?!
Verily, everything!

Improvisation # 345

Explore what you
cannot explain.

Impløre what you
cannot emplane.

Let con-tent be
your con-tent.

"'Strike the tent,'
he said,
and spoke no more."

Improvisation # 396

Baba says

"Get Moving!"

Meaning

"Get Meaning."

In Context Life evolves

Itself forwardly and

Upwardly.

In context

Bruising, Battering

Blistering, Bene-dicting

Means if you say

"Your Will be Done"

You had better be prepared

to accept everything as

Just That and no less.

Life occurs in context

And God does too

For, the Context

is Him (Context equals Content equals Context)

You have to move

You have no choice

Do or Die!

Keep moving

Keep moving

Work

Work

Do

Do

Until you drop. (You cannot tell right from wrong)

SI

Improvisation # 472

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

Improvisation # 486

The Mind, to rest,
must merge in its Base.
Touch the Feet of God.
Not the hands, paltry
instruments,
but the Mind, worthy
devotee.

Die-mind in Feet
of Daivi-atma Personified
Everywhere in stages of
meeting Itself --
more than less deliberately.

Still mind merged in
Lotus Feet or Sun-ful
Face is happy only,
above all things.

No happiness is possible
until Mind is submitted
to Ped - agog - affiliation
Or Sun -- rea -- son -- re - nunciat - ion.
Still mind, happy mind.
No mind, sweet mind.
Die-mind, all-mind -- allemande!
Allegro -- Thandava!
Presto. Primo. Primero. Primavera. Prema-Verba.

Improvisation # 581

Purushotamananda.

Omnipotence is not a
thing

but an experience.

Unassailable-ness.

Punches are us. Know

no. No

Know. No

no.

Improvisation No. 609

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

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

Repeat, repent.
Report, resort.
Retort? Recherche!
Chez vous.
Chez moi.
Chez dieu.
Creeper crawls,
coal calls:
"Continuum continuorum."

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!"

Improvisation # 93366

Philosophy is the search for the answer to the question, "Who is this 'I' talking?" Theology is the answer to that question. Life is the "I," talking along.

All the systems of philosophy are elements, sometimes mixtures, of three fundamental systems: dualism, qualified non-dualism and non-dualism.

Philosophy can be taught as the attempts of people to survey the characteristics of these three fundamental systems.

Specific philosophers reveal in their systems, the stage of their own experience and should be honored for that, regardless of whether one agrees with them or not.

That is, philosophy introduces and insists upon the principle of tolerance in the intellectual, the moral and the spiritual realms.

Philosophy is a corrective to every form of exclusivism or fanaticism. It is a defensive, not an offensive, occupation.

This is the true meaning of secularism: not unbridled license and not pure relativism, but rather, tolerance or forbearance.

The Order of
Adwaitha Hermitage



May, 1984

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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