

There is ^{no} ultimately ~~no~~ distinction between the sacred and the secular.

The triangle must be inverted to show that it rests upon its tip.

Manners of the court — grand, largesse
Manners of the gentry — scheming, conniving

The Insidious Urge to Display

It is good to be born in the Church but not to die in it.

The entire sacramental dogmatic of the institutional Church is a half-truth.

Everything must be turned upside down and/or around to see it correctly, i.e. emerging and merging from and into the Infinite.

Place, family and religion we are born into is no mistake but a gift of dharma suitable for us as an individual.

Animals are especially ornate and beautiful

flowers on the Tree of Life. The Tree is continuous from plants to animals.

Schweitzer's "Reverence for Life" is derived from Stoicism.

St. Paul is not a thinker but a doer and thinking only serves to help him see clearly what to do. Nothing lasting can be derived from "thought" or "emotion." Only activity without attachment — nishkamKarma — produces.

Instead of vagerie — Reverence for Life — have flowers — strong, vivid, alive — Francis.

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The institutional church has to be plundered of her spiritual treasures. ~~The~~ Lord does not mind this, for He wants us to take to our heart's content. But the institution does mind: The institution is set ~~mind~~ to preserve itself by whatever means necessary.

Yet to the spiritual in fact the institution contains a vast treasure of wealth: prayers, spiritual exercise, saintly models and an architypal government (Episcopal government).

All this has to be taken without excuse from an institution which demands allegiance in return. This allegiance will be misplaced and positively dangerous if it is only to the institution. Allegiance must be granted the institution as part and parcel of the full Church which is Creation. If this wide, full context or matrix is not immediately and constantly recognized we get schism, heresy and discord everywhere.

The lesson is particularly apt now that our Lord has taken human form in another

part of the world yet claims to be and of course is the same Lord who is worshipped everywhere at all times.

The institution is responsible for the parochial view of the Church. The Book of Acts states that the Gospel had already been preached to the ends of the earth by the time the apostolic period ended. This ~~is~~ completed preaching mission was one prerequisite for the Parousia. That done, where stands the Church?

Certainly she ~~is not~~ ^{was not} an institution at the beginning, though she was the Church. If the preaching mission to the heathen is completed by 100 AD, where does she stand vis-a-vis Hindus, Moslems, etc?

There is still some feeling that these people must be converted. But surely this is a misunderstanding. The institution has never ~~been~~ and can be expected never to be at true peace with the other religions. She wants to convert them, by which she ~~is~~ says bring them religion but by which she means bring them under

~~the~~ existing institutional hegemony.

As my priest once said, "Who's ever going to take apostolic poverty seriously when they look at ecclesiastical courts?" He was speaking mainly of the Vatican but his question applies to all "church executives."

The apostles did not convert people. St. Paul is furious when some claim baptism by one man and others by others. He feels the whole truth being mangled in this arrogant assertion. The Holy Spirit converts people and they are saved by Christ, not St. Paul. I can imagine his stark terror, agony and fury when men tried to worship him. It must have been unbearable, worse than torture.

The apostles preached, the Holy Spirit moved some to hear and some not to hear. And the job of preaching to the heathen or gentiles was finished by 100 A.D.

So where are we now? We have to get

along in brotherly love with those who worship God under a different name. But their God is our God, one and the same. We just have to get along and ~~be grateful~~ ^{be grateful} ~~appreciate~~ and learn.

We're not ^{practicing} the only religion God ever founded. Ours is not better, not worse. It too testifies to the Glory of God. What the Bible says is all true. But what the institution says about it's being the whole Church is not true. And we have to learn what is true.

We need the flavor of the Apostolic ~~era~~ ^{era} ~~period~~ with the substance of the Sai Era. We have entered on a new Era, ~~of history~~, the Sai (mother) Era. This Era emphasizes the family and the mother, provider and feeder, doer and ~~star~~ activator, nourisher and sustainer.

The Apostolic Era had no institutional Church. This came in the 4th Century, after the persecutions. People were free to live after the Spirit in the world, as

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Jesus said to, They could win it easily. They were not tied by ritual, finance or custom to any institution. They could be occupied in the world and witness by the sweetness and ~~so~~ kindness of their lives wherever they were. This is what Jesus intended. Not to be encrusted with worldly weight but to ~~be~~ bear whatever the world put on them, riches or poverty, it made no difference, so as to show in all that they did the love, patience, comfort, beauty, sweetness and mercy of God.

They were Franciscans. They were Christians. The name Christian was at first not an institutional referent, such as ~~Beatty that name came later.~~ ~~At~~ first "Senator," "Judge" or "Doctor," but meant "called by Christ Jesus to be His witness," as St. Paul ~~says~~ ^{says}. The terms of their life are very clearly set forward by St. Paul, but we haven't taken time or made the effort to think it through — or, like prelates, we

Think we know it all.

We don't know it all. We don't really understand the significance and novelty in context of the term "Christian." It means called by Christ to be Himself! It means called by Him to be Christ and to live His life as clearly set forth in the Gospels. Witnesser and Witnessee are identical. See Chardin.

Doctor, Judge, Laborer — These are specific tasks in society that persons are called to fulfill. They are necessary for the uplift and maintenance of society.

But Christian — that is an occupation of a different order altogether. It is a call to heaven and, ultimately, to Eternity and Immortality. It is not a worldly occupation or an ~~other-~~worldly occupation for both heaven and hell are here ^{on earth:} ~~in this~~ world. It is a call which explains this pilgrimage through the world and guarantees safe, successful passage. It is a guarantee and

mark of Divine Mercy.

There is society as we know it and there is also ~~the~~ Society of Divinity. As a writer I am a member of society. As a Christian, I am a member of Divinity. That is my true status here, along with each person who worships God.

God has many names, countless in fact. He answers to every name and He claims as His every form. The Name by which one worships God does not affect the kinship of worshiper and worshiper. This we have to learn as Christians.

We had better not use the name with an institutional referent because the Drama is more than the institution comprehends. We had better use the name Christian in its true sense:

A person called by Allah is a Christian because Christ and Allah are one and the same. A person called by Krishna is a Christian because Christ and Krishna are one and the same. Like

Baba, we must come to ~~where~~ ^{where} we answer to all ~~the~~ names and claim as our own all forms. What Baba does we must imitate for He is our guide. What Jesus does Baba does Krishna does. There is ~~maybe~~ a difference in emphasis but there is no difference in substance or in Person. There is always only one Person speaking to us and through us.

The institution will never learn this for it is not its nature. But individuals can, will and are for it is their nature. It is only because of its nature that the institution has to be plundered of its spiritual treasure. Like Krishna, we have to steal the butter, the essence of ~~the~~ spiritual life, and endure for a time the chastisements of the institution, His mother, until she learns that we ~~are going to~~ have a mission that will ultimately save her even though she doesn't see it ~~at first~~ or comprehend it.

A further meaning of religionless Christianity is: say your prayers in a closet. A religious person will become less and less visible to society. He is there but less and less people see him. He is tinct.

This is a pattern followed by a great many saints and sages. It is irrefutable.

The person can be anywhere, doing anything but the inner life is where he's really living. It was torture for Teresa to write about her experience. She said her life would have been more valuably spent spinning. She wrote under obedience.

The experience is discussed less and less. Daily living is done more and more so that if the person has any message at all it is his life and that life lies hidden in Christ, to be revealed only on the Last Day.

Religionless Christianity is ~~not~~ living in such a way as not to be seen by society to be living religiously ~~whereas~~ ^{and} in fact this is true. The patient is out of the hospital

and strong enough to Live. The Friend supplies the sustenance. Outwardly, life goes on in a closet.

We must not be proud of our religion. To be religious is to be taking medicine for a disease. The external practice of religion is a disgrace, but a necessary one. Religion is humiliating.

The goal of religion is Life. As one does this, as the goal is more completely reached, religion ceases and Life takes over. If we die in the Church we have not succeeded, nor has the Church in nurturing us to fruition.

The Life is more and more hidden. God knows. That's enough. Most people can rub shoulders with a ~~fully self~~ realized individual and never know it. But they also wouldn't get a chance because such a person shuns the public and crowds of any kind. He lives incognito, self-sufficient, a secret in full-view of everyone yet seen by a mere handful, all alike.

There is a mere handful of good people in the world. The rest are here to cure them.

The psychiatric and psychological professions are here to keep people from being contrite and thereby healed. They foster complacency.

The profusion of cults and followings today is a resurgence of Gnosticism. Only today the time is short and so there is no need to mount anti-heresy campaigns such as the Church did for so many years.

This is the major difference in approach between our time and the time of the Fathers. The End is close. Emmanuel.

Theologians have always said Anti-Christ would rise from within the Church. This is true. Only, Anti-Christ does not arise within the institutional Church as a foreign body. Rather, he is the institutional Church and has been there all along. All the institutional wrangles, past and present show this. The Protestant's identified the Papacy as the Anti-Christ. But this is a half-truth, that a ~~part~~ foreign body entered the

institution and that we can regain the original pristine purity of same. In fact the institution itself is Anti-Christ. Anti-Christ is the institutionalization of religion. It's that simple, right under our very noses.

Religion is a way of living that leads to life. It is not institutionalized. There ~~was~~ ^{have} never been nor will there ever be any rules telling a good man how to live. He makes his own way. That is his prerogative. And his duty.

Canon law is for criminals. A good man lives beyond them. They are not meant for him.

Italian Renaissance (charming) and Gothic (awesome) are the first architectural forms in the West of Europe that have been freed of Greco-Roman (imposing) influence. ^{The} Greco-Roman weed grows again in Britain, ^{France} U.S. and Nazi Germany. The freedom of the first two from Greco-Roman (i.e. fascist)

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influence, substantiates Chesterton's thesis about the effect of the "Dark Ages." They were in fact a great blessing, not in disguise.

A Christian ~~is~~ ^{is} too busy living the ~~apostolate~~ apostolic ministry to attend institutional services on any regular basis.

A successful priest is the one who can expect the least number of ^{Sunday morning} communicants ~~present on Sunday morning~~ from the largest parish role. He is like a doctor whose practice is ~~most~~ successful when his office is empty. If a Christian is to receive communion as institutionally defined, it will more than often have to be brought to him. He is, after all, ~~empty~~ on station in the world, providing light.

The institutional Church is a hospital. When you are well you leave it and go back on station in society. It is a prison. When you serve your sentence and are rehabilitated you reenter society as a useful citizen.

The first thing a priest says to his parishioners is, "I hope you never come back."

Some people treat the institution the way some people treat jails: three hots and a cot. That is, guaranteed room and board. They stay institutionalized for fear of making their way ~~as~~ a useful citizen.

No wonder I never made it in the institution.

It is good to be born in the Church, but not to die in it. One must travel beyond the boundaries set by ~~mind and~~ reason and the mind and merge ~~with~~ in the Infinite, Eternal Atma. When the Atma has a Name it is called God. Baba.

How did the Saints receive Communion while in solitude? Simple: There is no ultimate distinction between sacred and secular. All is sacred. The entire sacramental dogmatic of the institutional Church is a half-truth. Every solid is His Body, every liquid His Blood. All Creation is ^{the Church,} consecrated, holy, clean and pure. Our minds only make it seem otherwise. But our minds do not obstruct the facts. Truth has no seconds.

The analysis of society that proceeds from observable behavior is not profound. For example, the usual categories of hunting & gathering, farming and industrial do not really say much descriptively or explanatorily about society or social history.

The root causes and factors are not part of the variables in anthropology and sociology. The outside or observable behavior of men reflects the condition of their hearts. Styles and forms of society change according as the hearts of men are less or more contaminated.

There are a few basic factors, the rest are manifestations of internal corrosion or its cures. For example, filial piety, marriage, brotherly cooperation - regardless of circumstances - education, religious quest - these are basic factors of any society.

Then the 10 emotions - 5 positive, 5 negative - produce all the variety of form. These are faith, patience, humility, gratitude, love and their opposites, fear, anger, lust, envy, hatred.

As Jesus says, it's what comes out of a man that pollutes him. These emotions generate social forms and functions beyond the basics and they either help or hinder the basics.

Each person must sacrifice himself for something, either the positive or the negative emotions. The sacrifice is complete because the body starts deteriorating at birth.

Most people sacrifice themselves for worldly vanities. A mere handful, inspired by the Holy Spirit and blessed with an account of merit from previous births, sacrifice themselves for eternal verities. These few hold up and sustain the world by their deeds of truth and charity.

Anthropological and sociological analysis won't hold up. It doesn't reach deep enough, to what people are sacrificing for. Most people have never been in love, so they are at a loss about St. Francis. Schweitzer was never in love, poor man. So much yet so little.

Primary Fix

Sight in straight line

Below visible symbols

To the End

as mentioned

In between now and then

is static,

~~not~~ reality.

The source of trouble in biblical "scholarship" is unbelief in the Bible. Taking it selectively, according to externally derived criteria of validity.

The Bible revolves around the End.

The spaceships are advance guard in the cosmic battle foretold. They are signs of evil, not of good.

One of the commonest stances of a Christian is that what most people call ~~evil~~ ^{good} he calls evil and what most people call evil he calls good. He is not against them. They are against him, but they say he is

against them.

With what joy and confidence we can
look forward to The Day of Judgement.

I have been often accused of running from those who hate me rather than standing and fighting. For 33 years I have been doing this, especially for the past 6 years.

My feeling about this now — after having felt guilty — is to recall that my namesake ~~was~~ fled before his enemies for many years and for the same reason — Their jealousy of him.

But our Lord willed a time when he should be free of them and turn to fight the true enemy, the barbarians. He could not do this, however, until ~~the~~ our Lord had willed it, or events showed he did.

Then he established his throne for eternity. And the enemies were beaten.

So, God willing, it is with me. Though I have fled — to avoid superior strength — my strength will be shown ~~in~~ more superior and even everlasting.

It is all in my name. The name bears a story that must be played out in full. I am a puppet to The Dramatist.

The power of the Church is not in its Theology but in the lives of its Saints. These are a mere handful of its membership.

When someone starts taking its Theology seriously, the institution is very unhappy.

The mistake is not in our religion but that it is institutionalized, done externally without being done in the heart.

We must teach not ~~the lives of Saints~~ ^{theology per se but} the lives of Saints.

The change that is upon us is more fundamental and comprehensive than any of us has dared to believe or has power to imagine.

Schweitzer spent his life in an effort to reform us by philosophy and aesthetics. Others try ~~re~~ theology, science, the humanities. But he, as all of them, know at the end of all their travail that their effort is in vain. They have not reached deep enough or broad enough or specifically enough to

reestablish the right course.

This first came to me without terror when I contemplated again for the last of many times the fact that I developed light paralysis 2 months after entering public school.

Our school system is our basic social and socializing institution. It's what is changing and more. Beneath the schools is an unfathomable mystery that we cannot grasp but can only pray for.

The best my imagination can do is to ponder how our society would look if 5 emotions were not present in any member of it: fear, anger, greed, hatred, lust.

If we were to draw a scenario of Americans living without these emotions, we should be scratching the surface of the Sai Era that is upon us. We should be describing this Era to some extent. But still only superficially as with

The outer frosting on a many-layered cake.

Add abundance — which we do not have so long as one individual anywhere lacks anything — and virtue, peace and brotherly understanding — and still the surface is only scratched a little more.

We have to wait for more of the cake to be revealed.

Women truly have no place in the ^{governance} ~~affairs~~ of the church. They are ~~in~~ the ~~They~~ ~~beneficiaries~~ and ~~fundamental~~ ~~instruments~~ should not speak at gatherings thereof. Women are gossips. They teach men to gossip rather than to govern.

Great men attract great men. Weak men attract weak men. Like attracts like, a fundamental law. This is why a man is known by the company he keeps.

A new day is dawning in education, a day in which we ~~will~~ are taught equanimity as well as skill, poise as well as technique.

We are taught ~~that~~ ^{That} a Person causes everything and so nothing is foreign to us. This will reintroduce delight and attractiveness into education.

The old way is full of spurious explanations. We don't explain anything in terms of Bhagavatha, whereas, everything must be explained in these terms. Behind all events and occurrences is a story that unfolds concurrently in an infinity of directions but with a unity of plot. This story is Bhagavatha, God's deeds among men.

The new day is an opportunity to learn and enjoy the essential miraculosity of everything. We can no longer afford this plodding Rationalism because it is devoid of Truth which is beyond rationality.

Instead of Rationalism, let us teach syntax, grammar. Here there is enough

opportunity to expose the mind's silly tricks.

In place of history, as presently conceived, teach hospitality which, Bedouin-style, eliminates history. Hospitality shows up everyone for what their heart carries. Black looks very black against white, gray is easily seen as stained, white looks very white against white. White contains all.

There is one universal language: LOVE. War is not a universal language because it is not spoken in Heaven.

Education must teach the ^{Divine} Sport and Amusement that activates all that is, making everything miraculous. See Chesterton on Francis — jouleur and troubadour.

The last thing one wants to do is to set one's self off by manner of dress or living. There must be taken from the manner accustomed to by the

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poorest of the land. Then neither rich nor poor will feel embarrassed or demeaned by one.

To be distinguished by manner of deed or word or thought is impossible as long as each is true. True deeds are like rocks that enter a calm pool without kicking up a wake.

In the new day we ~~are~~ ^{are} free of the misunderstanding that surrounds India. How European and American ~~us~~ minds could have got so twisted - except by an act of God - I don't know. India's poverty is on account to our misunderstanding.

Both Schweitzer and Chardin carried the most outrageous and foolish misconceptions about India. With the creme de la creme this way, the poor mere academicians.

With India comes a decrease in the number of facts (ZONE language) and the end of art as a pursuit separate

from any other.

The computer chip is an advance toward ZONE, which, phenomenologically, is an advance toward point-zero. India helps us in the same way spiritually, mentally, physically.

Krishna makes the Bible sing and ring and swing like a triumphant Heavenly Carrillon.

Art, in the same way, is how any task is done when the heart is so filled with Sport. We don't do art, we simply do mightily whatever we put our hands to and it comes out quite un-self-consciously as what later generations call art.

Art set upon as such is a fiction. Kandinsky and Matisse were manual laborers set on decorating the European Interior. What they ~~had~~ produced we call art, but in fact, what IBM produces is equally art and what a housewife also.

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Try to get along with a car without a mechanic to fix it and a company to build it and that too is art, they being artists. Art is anything done well.

Art is properly a synonym for miracle. The new day in education ~~with~~ ^{is} teaching this by demonstration, precept and example.

What all the critics say about art, the nature of it, is true. But where they don't tell the whole truth is that art is miracle is Creation is God is unknowable is attractive is loving is loveable is Love.

Knowledge comes later, ~~discon~~ ^{non-dis-}continually. Love is an early stage of knowledge. Knowledge is gotten closest to by zero-logic. Art gives us an experience across the gulf between zero-logic and Truth, which cannot be reached by our effort but is a gift of The Almighty.

But even the experience of art, sublime and satisfying as it is, is nothing compared to the Glory that is to be revealed.

Water flows because it's living. The universe breathes. The gods are all sisters and brothers, ultimately subject to the will of Adam #2.

On the Sphere

The Copernican Revolution was an error of judgement that can and must be corrected. In our text books the geocentric view is treated contemptuously as a hold-over of superstition, that is, Christian theology.

In fact, geocentrism is correct, spiritually, mentally and physically. Heliocentrism is the first great breach with reality following the nominalist error and from it comes, by direct deduction, the random-billiard-game view of reality expressed in ~~most~~ evolution theory and the laws of thermodynamics. Astronomy, as we know it, and astrophysics also contain this error, to our great loss.

Geocentrism, with equinoxes, solstices and the whole celestial sphere, is assumed by the Bible and is the pattern of ~~at~~ life. The sphere, which nature is, is the fundamental metronomy, the shape of Truth. Bucky learned it right the first time.

All Teilhard needed to do was to insist on geocentrism. He did, but surreptitiously. His epistemology and cosmology are geocentric. All genuine approaches to truth are geocentric. The basic shape is the sphere. The basic number is 9.

Note: Masonry is hopelessly ~~wrong~~ ^{confused}, along with the majority of alchemy; there are 5 elemental principles, not 4. Also, the Kingdom is not of this world. Knights Templar were confused. Masonry is a straw house. Gnosticism is a joke.

Summary

This book has covered a great deal of space and time in a very short space and time. We often think in terms of long hours and days when God thinks in terms of long aeons. To us 50,000,000 miles is a great distance. To Him it is simultaneous.

I have always liked brevity. I have not spent time arguing or substantiating points. This gets into controversy and, furthermore, proof of any kind except the nod of experience runs counter to the thesis.

In Seminary and College I was frequently called down for not substantiating arguments, showing premises or assumptions, drawing clear lines to conclusions and all that. Finally, I said in exasperation to one Seminary prof who harrassed me to the limit of quitting Seminary, that assumptions and conclusions are the same for me and for everyone. That about did it for him, and to this day I consider it a miracle

That I was allowed to graduate. Another professor, who was at that time highly placed in the administration, stepped in somehow and I graduated.

But what I had said was true and what I was told to do was untrue.

I was told to treat God as having a second by which He could be proved, cajoled and, ultimately, judged. My answer was that subject and object are identical.

The whip against me was powerful because, like Teilhard, I was introducing a new epistemology into the philosophical mainstream. There is little wonder in me now that I have not suffered more rather than that I have suffered so much.

For, I have, with Chardin, set myself in opposition to an epistemology that has reigned supreme ~~most~~ during ^{much} ~~most~~ of Western history and has been used by laborer and philosopher alike with

critiquing art history we often say that an artist, such as Matisse or Kandinsky, had to fight all obstacles to introduce a new form, method or style. But this is not true. These men overcame overwhelming odds, yes, but not for a new style. It was for something old, namely the truth of inner compulsion, and the truth just happened to look like a new style.

Actually the "new style" was an expression of charm and beauty, which only come from within. The men were against copying and painting for a market, presumably known.

Kandinsky's work is Russian iconography rendered in ^{pigmented} color and form. It is no more "abstract" than a goose. What form or color is not Him? Is He "abstract."

Kandinsky's mother was a Mongol Princess. Was he at a loss for depth in heritage? The labels we apply to art, just as the labels we apply to people and things, have no ultimate descriptive power, much less

explanative power.

Now the point of this book is simple: everything is a priori and nothing is a posteriori. As Teilhard says, the whole logic — really illogic — of subject and object disappears when one stands, as one certainly can, and must, at the axis. For here subject and object are one.

Chardin did not introduce a new theory of evolution or correct an old one. His work does not depend on "science" as a foil, nor, for that matter, on "religion" as a base. Chardin is beyond both science and religion. He is held by neither. He is answerable to neither. Like Bonhoeffer, he stands at the axis and looks inside in contentment, knowing everything as himself.

Now this is not knowing as we commonly mean it. Chardin did not cognize anything as object. He experienced everything as subject the way Francis

did. For him there are no objects, only subjects and all these are manifestations of One Subject who has no second.

We cannot prove God or anything. There is one logical epistemology and that was enunciated by St. Augustine in the 4th Century: Credo ut intelligam, I believe in order to understand. There is no alternative, as everybody with any experience realized in the 11th and 12th Centuries.

This is basic epistemology, the only epistemology, and I have done no more than to restate it. I have not said more ~~nor~~^{or} less than St. Augustine and Duns Scotus said. If any man can challenge St. Augustine on any ground, let him come forward. Wiser than he men do not get.

I have not argued the point and will not for the truth cannot be justified by some "other." I have called

This epistemology zero-logic or, after ~~the~~ Hindus, non-dualism.

If anyone would like to see the markers, ~~for~~ⁱⁿ the Christian tradition, along the path ~~to~~^{of} non-dualism, I would mention primarily these (the order is not significant):

- Pauline doctrine of pleroma
- OT doctrine of divine responsibility for everything
- NT doctrine of election
- experience of Saints under persecution
- experience of love in action
- unity language of Jesus, St. John, St. Paul, St. Francis, St. Teresa, St. Augustine, St. Bonaventure, St. Bernard, St. Catherine, St. Aquinas, St. Ignatius, Bonhoeffer, Teilhard
- Teilhard: seeing, cult of Heart of Jesus, Fire, Love
- Bonhoeffer: religionless Christianity
- Augustine on election
- veneration of the Blessed Virgin

We do not know so much as we think we know. Indeed, we really don't know anything, ^{in order} for to know anything, in the sense of recognizing it, we would have to know everything and clearly we are not omniscient. One thing cannot be separated from another and since this is the only way we cognize, we cannot say we really cognize, not at all.

This may be a comedown, but it's true. Anyone who says "I know" is lying on the spot. Anyone who claims to have seen God is lying on the spot. The logic of Reality does not permit these activities except as delusions.

I cannot end this book with any stirring call to action. I don't want to. It is enough for me that it is written and that it stands on its own. It can be measured and tested by one yardstick alone, and that is, experience. For this I am grateful. What I have said is true. I can ask no more.

The Apostles, the Evangelists and the Fathers with one accord took the Old Testament prophetically.

St. Paul's message in the synagogues, St. Steven's message to the Sanhedrin is that the entire OT pointed to Christ Jesus and that it is fulfilled. The Fathers saw the OT as Christ in "shadow," veiled as a mystery but revealed in Jesus of Nazareth.

This has to sink in.

Modern scholarship is antithetical to the earliest Christian OT exegesis. Its starting point is 18th Century German rationalism rather than First Millennium history, namely the call of Abraham. This makes all the difference in the world.

Modern scholarship starts with philosophical and anthropological speculation and tries to fit parts of the Bible into a coherent pattern of answers.

Biblical and Patristic exegetes, on the other hand, start with facts, acts of God, and trace their pattern from veiled shadow to revealed light.

The point about these facts is that they occur in history but they come from eternity which is a concept and experience that modern exegetes do not handle at all. The acts of God are eternal and therefore typological with regard to time and space.

What is today called OT history is in fact a type in history of the soul's progress toward its own ~~Christization~~ Christogenesis. It is a type, correct in every detail, of Christogenesis (Teilhard).

OT history is Bhagavatha, the story of God's Incarnation for the protection and deliverance of His people. This story recurs in every heart that turns to Him and recurs in its entirety.

The story is eternal by its very nature. We must see it in history but not as

history.

This is a great misunderstanding of modern scholarship which takes ~~the~~ the story as history. It didn't occur then. It occurs now and forever inside each believer and also as the ~~past~~ ^{eternal} pattern of cosmogenesis (Teilhard).

To speak of OT history ~~as~~ as past is a great mistake. To remember it as then is a great mistake.

It is a story playing ~~on~~ ^{out} now, concurrently with itself an infinite number of times. The entire story occurs every moment.

History we usually think of as a record of past events. But the Bible has no such thought. History is the pattern of salvation that is all of note that ever happens. There is no sacred and profane history. Nor is all history, as usually thought of, sacred. The only history is God's actions; His Drama that He Himself

tells us about in the first person singular. These Acts of His last so that they can be remembered. Anything else does not last because it is not from Him so it is not remembered.

Only His deeds are present to us.
Only His deeds help us in any way.

What did all these Pharaoh's do? What did all the Assyrians do? The Bible selects out what God Himself did, directly in the first person. The rest is rubbish and forgotten. Where are the Stoics and Epicureans and Aurelians? Gone, dead, dry wood of the shallow ground.

But God's deeds remain and endure because they are architypal soteriologically. They happen in the same pattern from eternity.

Modern scholars take the Bible as past history, mostly contrived.
Fundamentalists take it as past history period. In fact it is all present

fact occurring as written in the microcosm of individual hearts and, simultaneously, in the macrocosm of creation.

This has to sink in. The intellect has to penetrate several layers of dirt and grime before it begins to grasp this ~~reality~~ ^{truth}.

All through the Fourth Gospel Jesus answers people in what sound like other-worldly terms. The Gospel itself however has the form of the major Jewish religious festivals. This apparent other-worldliness led some people to take it as a mysto-mysto book with a secret religion and all that. But such is not the case. Jesus speaks in eternal terms to people who are thinking only of temporal, spacial matrices. There is no secret to eternity. It is not irrational but the fact underlying and overshadowing all change and flux.

Jesus is constantly correcting our habits of thinking, not in an other-worldly manner, for there is one world, but as

from eternity which is our true source, goal and being. He is speaking to what we truly are.

The major festivals which backdrop the Gospels are the major periods of life. They all fit as a unit this one Personality who contains all things and is all things and who all things are, organically.

The Bible is Bhagavath, the story of God's aid to those He loves. Since He loves all equally it is everyone's story, but only those who believe know this and continue to the end.

This story recurs constantly and indeed is not finished. Christogenesis is a fact. The Incarnations of God are numberless and continue. The typology is given by the Bible complete, but the events, the deeds proliferate in astounding profusion. This is why the Roman Communion believes in the authority of tradition. Tradition, to them,

is also Bagavatha. And this is true. But tradition never supercedes the Bible in authority because all God's actions conform to the type given there. The Protestant Principle, sola scriptura, is a half-truth.

The events continue to proliferate, but the type is ~~fixed~~ ^{constant}. The marvel is how great the variety of events can be and still only elaborate the one type. But this is what happens.

The key to understanding between religions is the congruity of types amidst the profusion of names and deeds. God assumes many names and has many emphases, but all His names and deeds conform to a single pattern that He has chosen. We must look beyond the profusion of forms to the singleness of will and love that makes them.

The single pattern of all His deeds is, roughly speaking, envelopment which is

not a pattern as we usually think of them — for we usually think of pattern as planar — but which is a consistent activity of His. Envelopment is spherical.

¶ All of salvation is God's enfolding us in Himself so as to make us realize and experience the identity between us.

Sometimes He lets us think we can enfold ourselves in something worldly and that this will please us. But He is always there to wrap us up a few more times in Himself so that sooner or later we don't want anyone or anything else, He is such a comfort and satisfaction in every way.

The Bible shows us that He enfolds us, irresistably, as St. Augustine carefully insists, and also how he enfolds us, lovingly, as Sts. Paul and John assure us.

On Peace Inside

A discovery I have been granted is that I can be peaceful inside while chaos reigns outside. I find myself wanting to dive deeper and deeper into this inner peace so as to enjoy it. And although the outside looks more and more chaotic to me, and my external life a hopeless tangle that I could not possibly hope to unravel, all I can think to do is turn all this over to Baba and plumb the depths of internal peace and tranquility that He has granted me.

He has granted me a person, Mary, to share this peace with and all I really want to do is share it further.

This peace is indescribable and truly passes all understanding. It is more than and of a different order than any peace the world can give.

~~The~~ A Christian has to be a different kind of person. He has to be rooted in Eternity and draw his sustenance from

Eternity. He has to be brave enough to face down the tempests of the world, remaining calm and tranquil in riches and poverty, sickness and health, fame and calumny, until death releases him Home,

To live in the world but unbounded by it is a Christian's vocation. To live in peace and equanimity regardless of external circumstances is our calling. This peace is an internal mountain, fed by an internal stream of love, maintained by an internal reservoir of faith and detachment.

It is meant to be enjoyed.

I hope that He will establish peace and order on the outside. But I shall be content with internal peace if that is all He means to give me. It is already more than I ever hoped for and I am grateful.

There was a time when I billed myself as an artist. As I look back on it this was one of the more humorous periods of my life. I ran into more people than that I felt were absolutely insane than I ever have before or since. I must have been as insane as they were to be keeping their company.

~~I~~ I've seen business men and preachers pose. I've seen newspaper people and housewives pose. And here I was posing as an artist. I was on KPFA, the Pacifica Radio Station in Berkeley once when a fellow of my acquaintance walked into the sound room, interrupted the conversation, and started bad-mouthing some movie.

The artists I've met were the most jealous, suspicious, envious lot of God's Children I've ever met. And I was one of them, still am.

Most people who call themselves artists

are really commercial artists. They're fascinated with one gadget or another and like to play around. Their morals are frequently low but with a highly attractive sheen.

I think we were looking for a hidden treasure, all of us. I'm sure I was no different than they. The treasure was the secret of living.

We tended at the time to feel that this meant living apart from the main economic stream of the nation. This was true. Then we added living apart from the political mainstream. This was true. Then we added living apart from the so-called religious mainstream. And even this was true.

But there most stopped. I kept going. I added living apart from the legal mainstream, the academic mainstream, the agricultural mainstream, the social mainstream, the medical mainstream, and the artistic mainstream. No one ~~of~~

②

of my previous acquaintance went this far,

To this day I can't explain why all this. I feel it was a desire for simplicity, still not fully realized but far closer than it was years ago. I have never liked mess and disorder and that is how the artists I met lived. Even businessmen, I felt, with all their difficulties, tended not to be messy, not even in their personal lives.

But the so-called artists were. They lived the way Jackson Pollock painted and Andy Warhol looks.

It was a great pleasure when I saw pictures of Kandinsky and Matisse, elegantly dressed, impeccably mannered, treating art as a vocation rather than ~~as~~ a vacation.

Artistry is work, mostly manual labor. It is hard work, exacting in the amount and position of detail, ~~and~~ and it takes

a years of steady practice to achieve a satisfactory product.

When I played the organ for church people thought I just sat up there and played. They had no understanding of the technical, phonic and musical cooking that ~~was~~ precedes the serving up of music. Nor were they interested in learning. ~~Most~~^{Many} people do not live in such a way that they have to prepare for anything they do, in particular retired people.

They are content to get by without making any effort inward to more grandeur. It's a Jackson Pollock life in another area.

I am not that way, I have kept prodding and plodding on. There is always more to learn, more to experience, more to do. Here on earth have we no abiding resting place. We are here to labor, not for worldly vanities but for eternal verities. Worldly vanities can be had rather easily if one wants them. But they satisfy nothing in themselves.

Being eternal by nature, eternity is what can satisfy us. And eternity, although it is our nature, must be pierced through by ceaseless labor before we can taste its sweetness.

Teilhard describes evolution as "directed chance." This would be a description of spiritual exercise also. For we do not see all the practice and effort we must make — and at first we do not even see where we are going — but after a time, God's guidance becomes apparent to us and we see that, after all, He has all the credit because He got us where we are and keeps us on ~~a steady~~ an increasingly steady path toward Him.

He is the cynosure, the guide and point of charm to which we are inexorably drawn. Every step we take toward Him is matched by 3 steps He takes toward us. The arithmetic is convincing. Every step is guaranteed 300% interest. The best investment around.

I still call myself an artist, but more particularly a writer and philosopher, a lover of wisdom. My goal is to become a wise lover.

Art is a vocation, not a vacation. It is a calling with a specific and unified purpose. Art is ~~the~~ means God uses to remind humanity of its destiny, to uplift men to the high road of morality, justice and ^{self-}confidence and to build up the house of prayer and practice that will ensure prosperity and peace for succeeding generations.

Art trends and styles have very little significance in themselves. Just as each patient receives a different prescription from the doctor, each period has its own artistic styles and means. These are all divinely instituted and have the same purpose as different medicines.

Some "artists" aspire to a certain style. But they are ersatz artists. ~~the~~ The indwelling Holy Spirit motivates each person,

including artists, and gives them what to do by inner compulsion. Kandinsky says a painting can only be true if it is ~~thus~~ compelled thus ^{inwardly} ~~intensely~~. It is true or false depending on whether it comes from inside or outside.

This is actually true for any human endeavor. ~~endeavor~~. If it is compelled inwardly, it is a vocation. If compelled outwardly, it is a crime.

It is a mistake to consider art a vacation. It is a vocation, a calling. It is also a mistake to consider ~~art~~ art a job. It is a vocation, a calling.

We eat in order to live, we live in order to work, we work in order to glorify ~~our~~ God. Our food must be fresh and wholesome, our life must be clean and straight, our work must be enthusiastic and efficient, ^{the fruits of our labors must be} ~~our goal must be reached~~ without ~~delay~~ delay, renounced at the outset.

Eat to live, live to work, work to ^{glorify} ~~our~~ God.

Every so often I get an urge to detail where and how western philosophy went wrong. The urge usually lasts about 30 min. to an hour and then I realize that I don't really know where it went wrong and that it may not be of any use to know. This may be just doubt or it may be fact.

In any case, I'm going to put down a few landmarks which point in tangents to the highway of truth. My goal is to be succinct, ~~rather than complete~~

There was a lot of nonsense rambling around in the first 4 Centuries. Today we loosely call it Gnosticism which is about as descriptive as saying the ocean has water. The possible number of lies is roughly equivalent to the possible number of the mind's machinations - namely, just this side of infinity. Gnosticism is like that.

Basically all the tangents from Truth are speculative umbrellas for anger, fear, envy, lust and hate. Vast buildings can be erected by these emotions before anyone has

the strength to blow them down. In the early years of the Christian Era, it seems to me, ~~that~~ a lot of "philosophy" was a cover for lust and greed, but perhaps especially lust.

The most cogent explanation of the Dark Ages that I have seen is at the beginning of Chesterton's biography ^{on} St. Francis. Chesterton states that the Dark Ages were a time of purgation. The Greco-Roman world had seen sex in every aspect of everything and so nature and society had to be cleaned in the minds of man of this illusion. Actually, the minds of men were what had to be cleaned. St. Francis was the first poet of the new era, cleaned of sex and greed. He heralded the light of day as God and creation as his brothers and sisters, all the more vivid in being a poor little creature like himself.

This all makes eminent sense to me. I wish our books had said this in school. But such was not the Divine Plan for me.

After the Gnostics came the nominalists. Abelard et al said that if you don't hear it, a tree falling in the forest doesn't make a sound. The Church officially decided that this was nonsense and decided to call its position realism, which is apt as far as it goes.

My basic hunch, and that's all it is, is that since the early ~~part~~ Middle Ages, all philosophy falls into the realist or the nominalist camp, absolutely. In other words, I don't believe there's a third possibility. Any other possibility I would consider as basically nominalist.

The realist school was maintained by Aquinas, Bonaventure, Duns Scotus, Alexander of Hales, in other words, churchmen. The nominalist school became what we call "philosophy." ~~that vast horde of ramified indignity spawned by Abelard and the Scot.~~ Calvin upheld realism rather starkly and Luther, having ~~a~~ ^{an untrained} ~~poor~~ mind for philosophy, laxed his realist position ~~is not to be~~ unintentionally with nominalism. Luther never claimed to

be a thinker.

17th, 18th, ~~and 19th~~ ^{19th and 20th} Century philosophy is nominalism ramified out in splendid profusion, but still nominalism. The end of it came finally with Wittgenstein who showed how close one can get to realism and still remain a nominalist. The key to a nominalist is how his philosophy does not aid in sanctifying his life while the philosophy of a realist does.

I could be more specific with regard to individual concepts, but I don't see where it would help. The general outline of Western philosophy since the Mark Ayer is so clear to me that I'll just put it down here in simplest terms. If it is simplistic, I am at fault. If it is truly simple, think of how much effort can be saved the neophyte and how soon he can ~~decide~~ experience which camp leads to the Truth. What used to take a life-time might now only take a few days. A considerable savings.

~~The~~ An initial step to correcting nominalism was given by Heisenberg in his famous Principle. But we have to go much farther, for Heisenberg is still discussing the outside of things.

It was Chardin who brought our attention to the inside of things where in fact the warp and woof of Reality is stored.

In connection with Teilhard's work, an interesting and significant misunderstanding of it came to light during correspondence with Bateson. Gregory said Chardin was a red-herring across the track of evolution theory because he believes a matter has mind. This would make him a pantheist, which is what many churchmen believed. But Teilhard never uses the word mind to describe the inside of things. He uses the word consciousness and he means exactly consciousness.

The difference is profound and total. Consciousness is what is. It is Reality.

Mind is a particular ~~characteristic~~ activity assumed by consciousness in certain creatures and not in others. Mind is specifically that chatter-box of illusions and half-truths that sits between the cranial bones. It differs from the intellect which has the ability to pierce the veil of contradiction and irrationality and to grasp the unity which lies behind all diversity.

Consciousness is that unity. Consciousness is Reality and it has no second. The paleontological record shows its physical manifestations, but it is the same consciousness from rocks to the noosphere, God Himself.

This misunderstanding of Teilhard would indeed lead to serious difficulty. He is no mere Jesuit Hegel. It takes a purified intellect to understand Teilhard because he is talking about the Truth that the intellect is meant to penetrate to, namely, what has no second.

Until the intellect can grasp the meaning of ^{something} ~~it~~ having no second, the mind will overwhelm it with thives and thats. The person is lost in a ~~fog~~ of contradiction and antimony. The intellect is the tool we have been given for penetrating multiplicity and diversity, the instrument for attaining the Vision of Unity.

That Vision is sometimes ^{of} ~~of~~ a Person, Christ, and sometimes ^{of} ~~of~~ His ~~essence~~, Glory. Ultimately the Vision is nameless and formless. It is simply Truth-Consciousness-Bliss.

The intellect has to be trained through constant inquiry to understand that this Vision and experience of unity is what it must expect. The news is always better than what we could hope for. The fulfillment is always more than we can imagine. But we must use the intellect to search out the general area ~~of~~ in which fruit^{ion} can be expected. The mind will come along like a good trooper. As the sun controls the moon ~~and~~ ^{and} makes it shine, so the intellect can be made - and must - to control the

mind which is always weak and vacillating.

Chanting sacred songs, repeating the Name of God and meditation purify the intellect and strengthen it to penetrate the more easily and single-pointedly.

The heart of Teilhard's doctrine is the pleroma, the fullness of God in Christ Jesus and the fullness of creation in Him.

This is the heart of Pauline doctrine.

The Cross is central to Paul, but the pleroma is the ~~the~~ center of the Cross.

This fact is missed by nearly every modern theologian with the exception of Chardin.

The vision Teilhard had is the same as Paul had and the same as Arjuna had: the vision of all creation occurring in Krishna's Body. The Church is Christ's Body but the institution has ^{tried to} limited that Body to itself. In fact all creation is in that Body and that Body transcends even all creation. The play is much bigger than the institution has ever imagined.

This is what caused Teilhard grief. He saw beyond the ~~B~~ institution to the nameless, formless, infinite Consciousness. He furthermore had the paleontological record to back him up.

The institution's view of itself is nominalism on a grand scale; I am the Church and beyond me is nothingness. This is nonsense. The Church is not only on earth, it is also earth itself and everything else and still there is more to God than the Church.

There is a philosophical method behind this presentation, the via negativa, or, in Sanskrit, neti. Neti is not a straight negation but an expansion ~~at~~ beyond present conclusions.

We tend to discover something and then say "That's it, I've got it." But there is always more to it, whatever "it" is. So we say, "No, there is more to it than this or that."

Anselm's famous ontological definition —

God is that than which nothing greater can be conceived — is in the way of neti but is a premature halt. For once we conceive that than which nothing greater can be conceived, we have to say, "There's more to God than that," and we must keep going thus indefinitely, because ~~any that that is~~ ~~which is~~ conceived will, because of logical syntax, be a second to the conceiver, and God has no second. He is the conceiver, conceived and the conception all in one.

So the intellect must of necessity develop zero logic or the non-dualistic ~~method~~ ^{habit} of ~~thinking~~ operation.

With a lot of constant practice this habit of logic develops more and more securely so that after some years of practice the mind does indeed behave itself and the passions do indeed sublimate into patience, self-control, modesty, cheerfulness and courteous good humour.

Check list for an executive

I have been given this day to seek God in.

I am a loving father, patient and kind, to those under me.

In every man I recognize myself.

I may harbor anger, hatred, envy, lust and fear, but I do not act according to these emotions.

I ensure the welfare, body, mind and spirit, of all those accountable to me.

I ~~do not see more than~~ see one race, one caste, one world, one God.

In every man I recognize God.

I pray for the welfare, body, mind and spirit of those to whom I am accountable.

I am ever vigilant to correct the wrong-doer and to protect the innocent, regardless of consequences to my person.

I am striving to ~~bring~~ ^{establish} peace, righteousness, truth and love in the area of my responsibility.

I am always where I belong.

I can do no wrong.

I do not insist on my own way but lead by care and service to those in my charge.

~~I do not think of one job as more or less important or desirable than another~~

I regard every job as having equal importance and worth.

I give deference to everyone.

I love all equally.

Checklist for an employee

I have been given this day to seek God in:

~~#~~ I am a loyal son, resourceful and ~~useful~~ ^{True} to my employer.

In every man I recognize myself.

I may harbor hatred, anger, fear, envy and ~~greed~~ ^{lust}, but I do not act according to these emotions.

In every man I recognize God.

I strive to the utmost to work efficiently and enthusiastically for my employer.

I see one race, one caste, one world and one God.

I ensure the welfare, body, mind and spirit, of all those accountable to me.

~~#~~

I pray for the welfare, body, mind and spirit of those to whom I am accountable.

I am ever vigilant to protect the innocent and to correct the wrong-doer, regardless of consequences to my person.

I am striving to establish peace, righteousness, truth and love in the area of my responsibility.

I am always where I belong.

I can do no wrong.

I do not insist on my own way but treat everyone with humility and meekness.

I lead by care and service to those in my charge.

I regard every job as having equal importance and worth.

I give deference to everyone.

I love all equally.

Check list for a customer

I have been given this day to seek God in.

I am always where I belong.

I can do no wrong.

I give deference to everyone.

I do not insist on my own way, but treat everyone with humility and meekness.

I treat everyone with equal courtesy.

I regard every job as having equal importance and worth.

I recognize myself in every man.

I recognize God in every man.

I treat everyman as myself for he is myself.

I am ever striving to protect the innocent and to correct the wrong-doer, regardless of consequences to my person.

I am striving to establish peace, righteousness, truth and love in all my actions, thoughts and words.

I see one race, one caste, one world and one God.

I strive to ensure the welfare, body, mind and spirit, of all those with whom I communicate.

I love all equally.

Embrace mystery! is an attitude that would undoubtedly serve us well were we to adopt it. It is active and charged with expansion. It reminds me of Francis throwing himself pell mell around corners. Embracing mystery is the positive way to renounce the imperative to understand.

Embrace mystery! Mystery is a robust fact, an experience and a thing. It is not mystification (Chesterton) which is a frenzy for irrationality. Mystery is how Truth is to us. When we embrace it fully and joyfully we become as little children gleed with the precocity of life and attentive to ^{its} beauty. Embracing mystery frees us from ~~the terrible~~ stolidity of ~~the~~ mind while it also brings the mind ~~under~~ ^{under} control. It ~~gives~~ ^{gives} ~~reason~~ ^{reason} a domain in which it is comfortable.

For me the ^{German} ~~Brahms~~ Requiem by Brahms expresses the full depth of mystery. Whether Brahms knew it or not, this is what comes through. Every note expresses mystery, cuddles mystery, proclaims mystery and enjoys

mystery.

Mystery is no mere temporary horizon of cognition. It is the substance of cognition itself. It is exactly what we experience the minute we try to explain anything. Mystery is that aspect of our experience which we always know to be present and impenetrable yet friendly and infinitely attractive.

Mystery arouses no fear, causes no jealousy or greed. It does not foster anger, hatred or lust. It is infinitely ~~not~~ loving and infinitely loveable. Mystery encourages children to approach it unreservedly and gives them fruition in their hearts beyond compare.

Mystery is one ~~of the~~ quencher of spiritual thirst. By embracing it whole-heartedly we lose many of the impediments to spiritual progress, even most of the largest ~~of~~ obstacles. The quicker the mind is renounced, with all its debates, conclusions and plans, the easier the road, and embracing mystery is an easy way to

renounce the mind.

For example, when the mind is drawing a conclusion about this or that one can intercede in the proceedings and tell the mind that whatever conclusion it draws will be ignored. This is a useful procedure with dreams also. No matter what the dream, one rises and says to the mind, ~~the~~ "All of that is falsehood." If the mind persists by recalling the dream, one ~~is~~ can itemize the recounts, looking the pictures fully in the face and saying "lies." Then smile.

When someone is angry and beating us with words, we smile and say ^{with} ~~to~~ ourselves, "It's not me he's talking to."

The same when someone is putting the make on us sexually. ~~The~~ One can say "You're putting the make on me."

Always, silence and a smile are the easiest and most direct ways to embrace mystery. Mystery should occupy our attention constantly. Out of this quiet pool that

reflects the sun. God can pull the matters for our attention. Whereas, if the mind is agitated the pellucid waters become stormy and no longer reflect or identify anything ~~is~~ correctly. Confusion follows turmoil and mistakes follow confusion. Grief follows mistakes. It all begins with turmoil.

Embracing mystery is the only way to avoid turmoil—of any and all kinds. Mystery will keep out frenzy and hysteria when it is embraced dilligently.

Mystery is its own certainty. With the rationalists we tend to believe that mystery is confusion and hodge-podge or that it is impractical and other-worldly. But such is not the case. For mystery is no mistake and its certainty consists in not allowing the mind to draw a conclusion which, being of the mind, is passing anyhow.

Reading the rationalists is an arid experience. Reading the romantics is a tempest in a teacup. Reading the mystics opens one to the flow of Truth that is always

There flowing into us. What Teresa writes is pure God. What Bach and Brahms wrote is pure God. What Kandinsky and Cezanne painted is pure God. I remember when I discovered that Debussy's music is as substantial and eternal as Bach's. This was a lovely experience for which I am indeed grateful.

All the rational arguments and romantic passions cannot attract and hold us enthralled so much as one drop of simple mystery in any form. ~~The~~ mystery charms and holds us. It has a power to sooth and fulfill that nothing else has. Love is a mystery, and so is peace, grace and joy.

Embracing mystery gives one a certainty that is beyond anything expressible. Mystery is the substance of things hoped for and the evidence of things unseen. It is an easy way to calm the mind, by embracing it and avoiding conclusions. Mystery is the content and substance of the spiritual life.

Our prosperity is ersatz. It is succored by discord ~~was~~ rather than by peace. We have gone so long without harmony in all things that we forget now that harmony is our destiny and our heritage.

When I can read a daily paper without getting excited or exacerbated I feel I have achieved some detachment. The daily paper is a goad to frenzy, an attempt to divert our attention from all that is noble, genuine and sincere in our brothers and sisters.

Harmony is an attribute of dharma, righteousness. Righteousness is "the way of the Lord," the straight highway from which there is no deviation to right or to left. Dharma is more than doing good or thinking good. It is order, the way creation is designed to function. It is beyond human ken to know dharma because God is dharma and He is unknowable.

Since this is the case, we must give up dharma, knowing right from wrong, and act in a spirit of dedication to God. He will bring our actions into the pattern of dharma.

by means we do not know and cannot foresee. Action is essential. But action dedicated to God. Since we do not know good from evil — and to want to know is the original sin — we must not think in these terms. We think only of God and act vigorously and enthusiastically for Him. He takes care of the consequences.

This is the way of righteousness and harmony. Not knowing the consequences or fruits of our actions, we leave this entirely to Him, trusting Him.

We do need to weed the garden, pulling out hatred, fear, greed, lust and anger. When our actions are not tainted by any of these emotions they are like a rock falling in a pond of clear water that makes no ripple.

Prosperity is our heritage. By building our lives on harmony and dispassion, justice and sincerity, prosperity will bloom out as surely as seed in fertile soil that has received much rain.

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When all those who have offended and injured me arrive with me at the Tribunal, shaking in terror for what they know inside to have done, won't they be carried away in unspeakable joy when they hear the Judge accede to my petition that they be declared innocent? Would that they knew it already and went forward even now with high heads and confident gait!

(Today I will pardon. Tomorrow I will heal. Yesterday I will forget.

I have spent many years searching out half-truths and opening them to the light of day. I used to say along with Bucky Fuller that I had to ~~re~~learn everything I was taught and relearn what's true. But this too ~~refer~~ is a half-truth. For what we learned was not untrue but half-true, which is worse than if it were untrue.

Untruths, or lies, have no power. They fall of their own. But half-truths have staying-power. They go somewhere and do something and have effects.

For example, Cesar Chavez says the poor have rights that need to be respected by the rich. This is half-true. They also have responsibilities. Again, Chavez says political power is necessary to secure freedom. This is half-true. He does not let on that his goal is to annex the Southwestern United States back to Mexico. Again, he says freedom comes with political/economic power. He does not say that freedom is a spiritual ~~p~~ reality, not in any way a part of this world and its flux and change.

My life has been filled with half-truths. I don't know their origin and feel it would be to ~~be~~ no advantage to know.

For example, the Church is those institutions that dot our land. Together they are the Church. This is a half-truth. The Church is the heart of a believer, his home on earth. A believer resides in his heart where he has an Eternal Companion. The heart vanishes. The believer and his Companion or Best Friend remain forever. Indeed believer and Companion are one.

Half-truths are often embedded and transmitted in clichés, wise sayings and old wives' tales.

For example, "and never the twain shall meet." In the Reality of the believer, which is God, this is true. In the world there is mixture, in particular the mixture of cosmos and effort, male and female, negative and positive. From this duality come the five elemental ^{principles} ether, air, fire,

water and earth. The world is combinations and permutations of these five elemental principles.

Again, God helps those who help themselves. God also prods those who do not help themselves and helps those whose lack of knowledge ~~precludes~~ precludes them helping themselves. The half-truth here is the assumption of having said it all once and forever.

In truth, plus ça change, plus c'est la même chose, the more things change the more things stay the same. The Bible is read more than once. Worship is done more than once. Breathing occurs more than once.

Change succeeds only in preserving the status quo. And that is the secret of life - to preserve it. God alone has the power to create, preserve and destroy. What we want or hope for when we speak of having a change in things is always a pure gift of

supernatural grace mediated by miracle.

Again, a stitch in time saves nine.
Until stitching becomes an undoable activity because the Lord has decided upon it. There is nothing quite so immutable as Divine Will.

The term "political power" is a half-truth. The power men have is given to them by their Source and Guide. His Will is inscrutable. Power is the ability to accomplish good. The particular area ~~of~~ in which this ability bears fruit varies for the individual according to his calling. A judge has power in the courtroom but perhaps not at the piano bench. A trencher has power with his machine but perhaps not in an airplane cockpit. Power is means God gives to accomplish a calling. Is one power comparable to another? No, because the whole is an organic unit, working together to bring the body to a common goal, peace, love, truth, joy. One power is ~~not~~ ^{not} ~~comparable~~ ^{comparable} to another.

Perhaps half-truths arise from comparing rather than seeing and believing. I don't know. In any case comparing is an inexplicable and ~~irrational~~ unrealistic thing to do.

Teilhard says that a thing's uniqueness lies not in its individuality but in its personality. Since, going further, there is only One Person, He is definitely unique. Taking anything as other than, less than or more than Him is a half-truth. He is more than anything. Or, there is more to Him than anything nameable. So no thing, which is already Him, is comparable ~~or~~ to anything, which is the same Him. He is incomparable, having no second.

By fits and strains we edge ourselves closer to clear vision. Politics and economics are often compared as identical. The way things look to ambition is just this way. But when ambition is removed, politics is warfare on man's lower tendencies and economics is putting food on the table by daily toil at one's vocation.

The half-truth is a frequent explanation for history and art. The trouble about explanations of any sort is that they are incomplete. There is only one instrument in all creation that is capable of realizing the explanation of the smallest detail of creation. That instrument is the human body. Its *raison d'être* is precisely ~~to~~ to realize ~~it~~ within itself the Cause and Source of everything. This can be ~~done~~^{given} in an instant.

We are so lazy mentally! We get satisfied with seeing two or three connections in a series of causes when in fact the actual number is countless and the forward, backward and lateral ramifications have no horizon, no terminus.

Where do I come from? Where am I going? Who am I? These questions must be answered by every individual. Unless we dig deeply into the deepest recesses of the heart, half-truth will be settled for. Then there is trouble as if a beautiful, clear pond were continually

churned by a monster at its bottom, making the pond unswimmable.

As we get better at recognizing half-truths, we are warned by clanging gongs inside. Something grates and doesn't fit. Half-truths are contractive. Truth is expansive. After a while of constant practice a half-truth comes rolling up in full-view and we can see it so it doesn't have a lodging in us.

For example, some people will tell us about this or that and in the process use a vulgarity or a profanity. This is an immediate signal of half-truth, sometimes lies. If the person is sincere, the vulgarity or profanity indicates a half-truth which is ~~more~~ dangerous whereas lies ~~are~~ ~~not~~ merely bothersome.

The veneration that surrounds consecrated things in a church is a half-truth if the people do not understand that all creation is consecrated, sacred and holy.

The distinction between secular and sacred is a ~~lie~~ ^{half-truth}. Everything is sacred. What is it that we see everywhere but Christ's Body and Blood? Not to see this is sacrilege. Teilhard said this.

Teilhard and Bonhoeffer both had deep influence on my thinking in Seminary and beyond. Teilhard eventually fell shorter than Bonhoeffer in his writing — but that is comparing. Teilhard misunderstood Hindu philosophy. He did not comprehend non-duality as a principle of thinking. Bonhoeffer did naturally without apparently saying so. It remains to the present generation to overcome this misunderstanding and to bring the whole method of non-dualism directly into the Church, institutional and true, at every available opportunity. This is my purpose. To rid the West of antimony and logical discord is a task I and others at present unknown to me. ~~we~~ Have taken up.

This is a wholesale declaration of the nameless and formless into a huge system

of names and forms. Behind God is the Nameless, Formless Reality. When Reality has a Name and a Form it is called God.

The difference between non-dualism and what we ~~here~~ call philosophy is that one is experience and one is speculation.

Dualism inquired into leads to non-dualism.

Speculation happens when dualism is accepted as the end of experience. Thought never exceeds dualism. But experience does and ~~it is~~ experience rather than thought is our ~~ultimate~~ guide.

When we speak of "levels" of things we mean levels in things external to us.

But there are no things that are external to us. Levels indicate the depth or superficiality of our own experience and thereby of our own sight. We cannot manufacture levels of this or that (e.g. competence) without disclosing our own personality and the heights and depths it has achieved. And that is all. The rest is what clinicians call projection.

Much of this, I realize, is coming by in very general terms. But to one who has been inquiring about the adequacy of his categories and processes of thought, this should go deep in unraveling knots.

Religion reaches some maturity when it transcends name and form. For then the individual is experiencing the Nameless and the Formless in all things everywhere.

Another great influence on my mind was Gregory Bateson. This was 3 years before Stewart Brand picked him up and brought him back to the mainland. Gregory showed me that I was insane. He also showed me that he was insane and that the insane need a doctor, that they do not heal themselves by describing their insanity in elaborate detail.

The intellectual or academic half-truth is that brains are brawn. If this were the case, we would not invent computers. They

would invent us. The academician gets led around by his theories. The prettier they are, and Gregory's are the absolute prettiest, the more we tend to accept them without examination. A theory cannot satisfy spiritual hunger. No amount of explanation by logic can pacify a mind and a heart that yearn for fruition. The more intricate and elaborate the explanation — Bateson, Hejel — the more time we spend seduced by the intricacy and the less time we spend comprehending the whole in context. A true theory is simple and simple to understand.

For example, the elaborate arabesque of the Alhambra is set ~~against~~ ^{within a} context of blank waste — Andalusia Spain. Having grazed Southern Spain clean empty, the inhabitants reinstituted elaboration by human design. This practice got started farther east in the desert.

But the Alhambra is a unit, a simple whole, ensconced in plainness. So it is with thought and theories. They are parts of a whole which is ensconced in

plainness, namely die-mind. An inactive or dead mind is the best and easiest context for Divine revelation.

We buy half-truths almost ad infinitum: that things will make us happy, that life on earth is all there is, that peace and happiness must be postponed while we get on with earning a living, that age leads to senility and uselessness, that beauty is a beast, that nothing will ever work.

It's mental laziness that keeps us attached to half-truths.

Lastly, perhaps the ~~most~~ most facile half-truth is that we can see what's wrong with other people and things. In fact, the faults we find in others are faults we find in ourselves.

God's View - Man's View

It would be presumptuous for me to speak for God, but to speak of my experience of His attitude may be all the more truthful in being direct.

We tend to see ~~p~~ one another getting what we deserve on account of past misdeeds. This attitude is all the stronger in young people as well as in old. People of my acquaintance are frequently vengeful toward their brothers and sisters. Perhaps they are not so coarse as to seek vengeance themselves, but they sit on the side-lines, spitting hatred, and telling everyone that "Boy, when God takes up my cause He's sure going to clobber so and so."

There is no love in this attitude. We can easily see how foolish it is when it is presented to us in the abstract, but we can barely see it when we are upholding it in action.

There is no love in it. Who can be happy

when anyone "gets his due" — meaning punishment. Rejoicing, truly, is only possible when good is done.

When we want someone punished we want ourselves punished. Who is that person or that animal but ourselves in another form, with another name? Now who wants to punish themselves? Then, therefore, why should we want another, who is really us in disguise, punished.

Love your neighbor as yourself means ~~your~~ neighbor is myself, therefore I love him ~~because~~ and as and because he is myself.

What do we know about punishment? Do we know the true extent of the crime? Do we know the just punishment? Do we know if punishment is the most ~~socially~~ redeeming response? So why are we so quick to seek punishment?

We have a low opinion of ourselves, a lack of self-confidence, to be seeking our own punishment so frequently. We lack

love when we do this.

The best way to cultivate love, which is God, is to love the "other," the neighbor, because this attacks the fundamental illusion, that there is an other. Love is the only non-dual commodity in existence. This is why love is the quickest and easiest way to God.

Turning the other cheek to an offender is non-dualism in action. It is love in action. For the other cheek indicates that punishment for the offender does not exist and so the facts, identity in the bond of love, ~~is~~ held constant. The other cheek also says, "there is more to me than what you have just struck." ~~It also says, "these cheeks are not all there is to me";~~ It also says, "you have not offended me."

The other cheek overcomes the illusion of separation or difference. It nullifies the concept of punishment. It upholds the principle of hospitality. And, finally, it is commanded by God.

- One who seeks to offend is often enraged all the more when he learns that offence has not occurred. However, if God should open his heart at some time, he will be deeply ~~rem~~ moved to penitance and self-examination at the example of patient suffering he was graced to experience. Sometimes the bitterest enemy is made into the deepest friend when God allows him to see the depth of love we have for him during his persecutions.

God can open the heart. We cannot. One ounce of Grace can accomplish what eons of rational argument cannot. It is all in the Divine Will — Saukalpa.

The lives of saints testify to the power of patient suffering for love. A person mellowed by suffering and hardship, who has taken all in a spirit of learning and obedience, has built up character, that structure of personal habit that ~~the world finds~~ is more precious than gold and more sturdy than iron. A saint has completely removed punishment from his

spiritual, mental and physical composition. He ~~corrects~~ corrects and admonishes, succors and guides, but he never punishes. He is a hard taskmaster but he is never threatening to his charges. He ~~stands~~ upholds them, regardless.

God is this way. He is pure love, without any selfishness. He is pure self-less-ness. He looks for ways to pardon and never punishes anyone. Hardships and grief we bring on ourselves deliberately by ~~past~~ pernicious intentions. He, on the other hand, always wants to pardon and to save us from punishment.

He does not see us as different from Himself but as Himself. He thinks in terms of help and succor, not of penalty. Justice to God is not a bad guy getting punished but a bad guy repenting so that light can fill his heart with the capacity for good deeds. God wants to save all men. Justice

It is order, no mess.

God looks for the ~~good~~ good in us and

fosters it along until we are dominated by it. Goodness and love are stronger than darkness. So victory is assured, as He sees things.

We get upset at the bumps and slides along the path to peace. He merely laughs, picks us up, dusts us off, pats our back and says "keep on." We doubt His purpose and His power to keep us from grief. He has no such doubt. Nor is He offended by ours. He is a perfect Father and Mother.

He does not think of punishment but of help. He wants us to travel the high road of love, joy and peace so that life is a constant festival. He wards off evil, danger and punishment as a parent wards off wild beasts from her brood ~~offspring~~

For the protection of the righteous, for the ^{destruction of the} evil and for the establishment of truth, righteousness, peace and love, I ~~am~~ ^{He} Incarnated from age to age. — Baba

When I was working closely with Robert Theobald (1968-71) we had as a goal the development of a "synergy game." Robert wanted one, I set to work thinking it out,

The closest I came was an electrified globe with thousands of lights covering its outer surface. The players would try to match lines of light that they could control from either outside or inside the globe. This was as far as I got and although I enlisted the aid of several brainy people in different parts of the country, the idea was my own and my helpers served to alert me to what the game wasn't.

I was deeply amused and gratified last year to find that our Lord gave St. Teresa the lighted globe as a metaphor for the soul. This finished, in principle at least, what had been for me an unfinished project. I still don't know the form and method of the game as a marketable item — if indeed there is ~~one~~ — but I'm satisfied that we were on the right track. Robert felt that the lit globe was a breakthrough. It answers some

fundamental morphological considerations that remain buried in consciousness beyond human cognition.

This paper is an update on the project, a further sketch of principles.

We were looking outside when we should have been looking inside. This was a misunderstanding shared by all the advanced thinkers of the social change/futurist movement. Our eyes were glued to things moving about rather than to the calm, silent causes existing within. So we were deluding ourselves. We were getting farther and farther from the truth as ~~the~~^{our} speculative system of thought got more elaborate, and detailed. We utterly lost that salient characteristic of Truth: simplicity.

~~Then~~ Then Robert coined the term systemic thinking. Over this term we parted company, ~~for a time~~. He felt we knew what it was, that it was the wave of the future and that we were its most competent practitioners. Indeed, I felt ~~we did~~ none of this was true, that we

had a handle on a very big treasure, but that it was ~~hidden~~ mostly buried, beyond our competence and required careful exploration. So we parted company.

I dropped out entirely to search for what we had discovered, Robert became an ideologue which he remains to this day. Robert's Vedic heritage caught up with him in late ~~1970~~¹⁹⁷⁰ and forced him to choose between continued inquiry and resting on laurels. He chose resting on laurels. I chose continued inquiry and the vastly reduced standard of living that this society imposes on such activity.

Not until this year have I felt confident enough of the answers to begin again the projects we had to drop for lack of evidence. I couldn't be in a public forum preaching peace, love and social change when, as happened at The University of Nebraska, the first question was beyond my competence. I told the inquirer that this was the case and so I could not stay on the lecture circuit.

The synergy game and systemic thinking are the same thing. We were looking to the outside to use and describe them when in fact they occur inside. They are not related to relatedness or connection, the intricate spider's web we call the world. They are not concurrence systems or anything cybernetic. They are inside and therefore have to do with the soul's journey homeward.

We thought of them as dealing with geshalts, but we did not realize that the heart geshalts all creation, that macrocosm and microcosm are identical and function in parallel symmetry. Had we known this we would have sat down with the mystical literature right then. ^{In fact, I suggested this in several ~~papers~~ interface memos.} But, no, we had to part company and I went on a far flung inquiry to bring the whole thing to zero-logic or what ~~the~~ ^{philosophers} Hindu call non-dualism.

In fact, systemic thinking is none other ~~than~~ than ecstatic babbling such as the soul does when its Lover, God, allows it to feel so much friction as to believe itself identical with Him. The philosophical

category for dealing with this experience could easily be called systemic thinking. But one would not be a competent practitioner of same until one had practiced it, and that is a pure Grace from God. And anyhow, all thinking is suspended.

~~So you're either got it or you don't. You speak from experience or you're an ideologue, dry as dust.~~ I was fortunate to have the experience prior to reading about it. Indeed it was such a turn around for me that other people thought I was going insane.

But I had prefigured and forecast it in ~~my~~ writing during the Spring of 1971 and was not surprised but only thankful when it arrived in November of that year. God answers all sincere prayers, even quickly. The more sincere the more speed in answer.

Radial energy is inside things (Teilhard). We were looking for synergy on the outside. We contrasted it with entropy. But they do not exist in the same realm (outside) as we imagined. Teilhard schematized the ~~whole~~ ^{phenomenon} perfectly in his Phenomenon. Synergy

exists, but inside. Entropy exists, but outside.
Entropy is circumferential, as the scientists
say. Synergy is axial, as Teilhard says.
It is gross confusion of logic and therefore
of one's entire life to put them in the
same ~~extra~~ realm as two opposing
categories. It was a misunderstanding of
logical types.

Entropy behaves in ^{flat} patterns. Synergy behaves
in enfoldment or envelopment, ^{spherical}. Even
entropy pattern is not lost—as we are
finding out in astrophysics. But synergy is the
opposite of loss. It is gain made possible
by a simplification of expression for an
increased ~~complex~~ complexity of form.

In synergy the tendency is to express more
and more by less and less. Synergy advanced
the nervous system rather than either the
skeleton or the muscles. The activity is
internal and has progressively less and less
external manifestation. The ~~only~~ external
manifestation, for the unenlightened, is a
glowing face. The enlightened will also see
an expanding circle of surcharged peace, love

and happiness. But the one sure sign, immediately, is the lighted face, a sign of internal friction. The greater the light the deeper and broader the friction.

I wrote to Robert some years ago that the point of all our work was to seek God. The truth could not be more plainly put.

The synergy game and systemic thinking will be found along this path of internal inquiry. They are descriptions of the path and also of one's experience along it. The synergy game is probably a steady advance toward the center of the globe and systemic thinking is the cooperative, brotherly attitude that makes it all possible.

It ~~seems~~^{is} best to think of synergy as a without something rather than as a something. It is without penalty, without loss ~~or~~ punishment, without judgement. Synergy is best thought of as energy without penalty, give without take, activity without prejudice. Clearly this is not ~~in~~ⁱⁿ the same realm as the laws of science we inherited

from the 18th Century. These laws are not invalid, only incomplete, both in themselves (e.g. entropy terminates in some ^{now} vaguely recognizable ~~cosmic~~ recycling process) and ~~and~~ as regards another realm of activity, within the "scientific" one.

It is a Grace from God that all these "Laws" we inherited from the 17th & 18th Centuries are being given their true context. What undeserved misery ~~they~~ ^{we} have allowed them to cause!