

Blue Form

The Rev. David R. Graham
Adwaita Hermitage
August 13, 1986

[This work was composed and printed, originally, on a Panasonic Word Processor. Its overall and print-area dimensions were those of the Golden Section. Details are included at the end of this rendition.]

upwards	forwards	the	humanity,	horse	a	a	chariot	to
the	no	the	You	him	<i>omnia</i>	drags	<i>Labor</i>	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	<i>improbis</i>	after	<i>vincit.</i>	over	have	stones	right	heavy
look	of	gifted	divided	in	ever	mouth.	and	Ramanam .

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

Creeper crawl
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 soi.
Chez dieu.
Creeper crawls,
coal calls:
“*Continuum continuorum.*”

Let *content* be your *content*.

Home is who you are.

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.

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!
Indubitably!"

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 on instruments
Blind to scenery passing effortlessly
Sound muffled to distant rumbling
of engine-thrust.

Emerging in sunshine airplane climbs
 On war 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.

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.

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

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,

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

It is the comedy that draws
you. The ceaseless, senseless hilarity
of the Dance. Who can stay away?

Gradually, in this way, he focuses your
attention
on Him.
Your story becomes His story, only.

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,
are 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!

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

It is all in the Sankalpa,
the Divine Will.

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

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

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

Circle and Line
Point to Plane
Plane 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.

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.

Taxonomic symmetry?
Taxological synthesis.
Taxocogological 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

Spiritual life is
analogous Sherman’s March
Savannah.

Can’t take it
with you - Your
Manna.

Cut your own
Communications
Banana.

Forward striding
Who confiding? - Well,
Bandana.

No, Nandana

Says, “Get Moving!”
Bandita.

Free Association
Produces puzzling over
Jnananada.

No Association
Produces just
Nandanandana.

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.

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 Philistine.”

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 said,
“I am with
you always.”

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

Sai is He!

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, superseding 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.

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.

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!”

He stands erect
bantering blissfully,
allaying doubt and fear,
essaying response.
Foreknown.
Bantering Himself.
To Whom is He talking?
Who 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.

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.

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

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

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

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

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

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

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

- | | |
|-----------------------|-----------------------|
| 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 delusion is:

I am I

YHWH

The basic delusion is, delusion itself.

It is best not to try to think about

that very much.

Who is Christ?
The Self!

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

What is Palestine?
The Body!

What is Jerusalem?
The Mind!

What is the Temple?
The Heart or Spirit!

Who are the Jews?
Good thoughts in the mind!

Who are the Gentiles?
Wicked thoughts in the mind!

Who is Christ?
The Self!

Who are the Prophets?
Virtues in the Heart!

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

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

Who is Melchizedek?
The Self!

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

Who is Moses?

Abraham - The Christ!

Who is David?
Abraham - The Christ!

Who is Solomon?
Intellect - the Sun!

Who are the Apostles?
Virtues in the Heart!

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

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

Who are Christians?
All aspirants!

Who is Christ?
The Self!

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

The 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 of 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.

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

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

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

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

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

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

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

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

Credo: The *Parousia* is a contemporary event, *in corpus*.

Credo: Christ is the Self.

Credo: There is one Religion: Love.

Credo: There is one Body of Christ: Creation.

Credo: There is one Piety (*sadhana*): Silence.

Credo: There is one Morality (*Dharma*): Bliss.

Credo: There is one Sound: *OM*.

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

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

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

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

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

Credo: The Church is a hollow egg.

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.

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.

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 of 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 Sum, the
Sun will pun La Jolla in
Seattle.

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!)

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 Sankalpam must occur
regardless of importunities.
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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

God is One
Humanity is One
Nature is One

Life is One
The World is One
Creation is One
Spirit is One

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

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

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

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

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

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

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

Mind is One
Intelligence is One
Consciousness is One
Happiness is One
Truth is One
Righteousness is One
Peace is One

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

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

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

Spiritual exercise will mend the way of errant scientists and restore science to honor and utility. Science itself is a spiritual exercise for benefitting scientists and, through them, society itself. Pursued properly, scientific inquiry uncovers Beauty and deepens the feeling of wonder and mystery. Beauty, Itself, is Truth. Mystery, Itself, is God. A genuine scientist will crucify the ego on the cross of compassion and discover the Self by submerging in the vast, incomprehensible Nature. The feeling of uncertainty, the immense silence, the yearning for merger which one experiences in the presence of Nature is pure God flowing into one. It is the Deep calling to the Deep.

Love is One
Religion is One
Language is One
Matter is One
Race is One
Caste is One

The feeling, the emotion, the mental attitude is important. We were told that information only is desired, wrung and dried of emotion. But we knew that this is impossible. Without

water, the sea is not a sea at all but only earth's deepest pit. And, where would you put the water? You cannot stack it on dry land because you cannot build dykes big and strong enough to hold it. Would you ship it to another planet? Hardly. Without the sea you could not even breathe, much less walk about.

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

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

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

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

Francis of Assisi, who had no use for formal education, discovered the five elemental principles of all matter, including atoms and sub-atomic particles: ether, air, fire, water, earth. The [Canticle of the Sun](#) is a scientific treatise and paeon on the five building-blocks of the whole universe. The scientific method of Francis was simple enough: Love. Love revealed to Francis what billions of dollars and untold man-hours have failed to reveal to modern science, the five elemental principles. By soaking in Love, Francis gained more in knowledge than any scientist can or will by means of the "scientific method." So, who is the fool, anyhow?

Wealth is One
Poverty is One
Beauty is One
Scholarship is One
Yoga is One
Clan is One
Sex is One

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

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

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

The scientific method is a species of dualism. It is based on the feeling and perception of this and that, here and there, we and they, you and I, yes and no. Now, as far as it goes, the system of dualism - which can be elaborated in countless forms, all having the same characteristic of dualism - is useful and not entirely inaccurate. Its ability for accuracy derives from the inner principle of duality - male and female, cosmos and effort, structure and power, positive and negative - which inheres in the universe and precedes, logically, the elemental principles. This inner principle of duality accounts for the effectiveness, as far as it goes, of the scientific method.

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

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

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

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

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

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

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

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

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

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

But, be that as it may, the fact is that modern science is weak by having its attentions focused outward. It is caught in the coils of fundamental ignorance, that this and that are separate, distinct, different. Because it is weak and casting about in the mire of illusion - dualism - modern science is always coming up with pleas for more support, more money, more instruments, more villas in the south of France.

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

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

Youth is One
Energy is One

Effulgence is One
Periodicity is One
Everything is Two
Two is One - Twice

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

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

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

I am in the Light.
The Light is in me.
I am the Light.

I am a person (*homoiousion*).
I am an extension (*homousion*) of Divinity.
I am Brahman (*ousion*).

I am the Messenger of God.
I am the Son of God.
I and my Father are One.

Dualism
Qualified Non-dualism
Non-dualism

Siva
Brahma
Vishnu

Waking State
Dream State
Deep Sleep State

Son
Father
Holy Spirit

Destruction
Creation
Preservation

Thamas
Rajas
Sathwa

Concentration
Contemplation
Meditation

Body
Mind
Spirit

Self-confidence
Self-satisfaction
Self-sacrifice

Know no.
No know.
No no.

Karma Yoga (Works)
Bhakthi Yoga (Devotion)
Jnana Yoga (Wisdom)

Unconsciousness
Consciousness
Conscience

I am I

State - less

Category - less

Attribute - less

Name - less

Form - less

Self - Realization

Consciousness

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!

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.

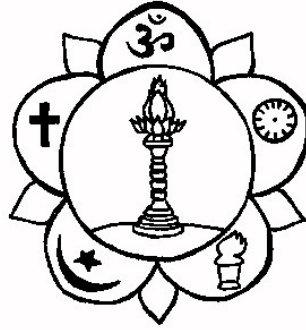
Specific philosophers reveal in their systems, the state of their own experience and should be honored for that, regardless of whether one agrees with them or not.

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 and 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 and forbearance.

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



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

It is called The Sarva-Dharma Symbol.

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

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

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

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

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

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

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

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

This is important. Each of these religions inspires man on to the Goal of Life, each is a full and complete witness to the Glory of God. Each is self-sufficient and entirely adequate to the great purpose of Sadhana or spiritual exercise. This fact is indicated by the circle, the Universal, which encloses the Symbol of each of these religions. There is no need to seek a religion other than that of one's birth. That one is sufficient and even obligatory. On the other hand, there is no need to proselytize adherents of another religion, to make them adopt ours. Theirs is sufficient and obligatory for them.

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

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

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

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

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

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

One God
One World
One Race
One Caste

One Religion, the Religion of Love
One Language, the Language of the Heart

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

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

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

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

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

This sublime and potent Symbol captivates all right-minded men and women. Who could have prepared it but God, Himself? It is obvious to the thoughtful that it is of Divine origin. For this reason, and since it is here to stay, we have every reason to intuit that, in the course of affairs, the weight of Truth in this Symbol convinces and confirms all those who are prepared to climb higher and reacher further toward their Destiny. The renewed practice of Dharma, the unflinching adherence to virtue which this Symbol inspires is occurring and will expand in occurrence sufficiently to avert any calamity man would otherwise wreak upon himself out of sheer ignorance.

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

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

Alice was skipping along through the forest one day when she came upon a great bear. The bear was chasing a donkey around a tree in a very playful manner when the two of them spotted Alice. It was some moments before Alice saw the donkey, for he was on the far side of a large tree. But she could see the bear.

He grunted at her and wanted to know what she was doing in the neighborhood. Alice said she was fixing to make a lovely bouquet of wild flowers to take to her mother and she was out searching for flowers.

She showed the great bear what she had collected so far and he laughed with amazement. Bears had never heard of picking wild flowers. Bit it intrigued him so he asked her if he might come along with her. “Sure,” she said.

Then the donkey, who introduced himself as “Donkey,” stepped out from behind the tree and asked if he too might come along. Yes, that would be fine with Alice and the bear because, after all, he and the bear had been playing together when Alice came upon them.

So now there were three of them, Alice, the bear and the donkey. And they went through the woods looking for wild flowers for a bouquet for Alice's mother. Pretty soon they came upon a rattle snake. He was enormous, about 6 feet long and very pretty. And the snake, who introduced himself as “Snake,” wanted to know what the three of them were doing in his territory. He pointed out to them the approximate bounds of his domain - it amounted to about 10 acres - and they explained their outing as a search for wild flowers for a bouquet for Alice's mother.

The snake thought that was a fine idea. In fact, he know of some special flower groves that lay a few paces beyond where they stood, and he offered to take them there. Then he too asked if he might accompany them, at least to the bounds of his domain. They all agree it would be a nice idea. So off they went.

The snake could travel much faster than the bear or Alice thought. He even surprised the donkey, who was used to seeing snakes while foraging for grass.

By the time they reached the flower grove - it was a patch to the legged animals - they already had a good-sized bouquet. But now so many flowers spread out before them that Alice could have dropped all she had and still picked an enormous bouquet.

The four of them sat together in the sunlight there admiring the snake's flower "grove." He told them that many years ago a group of hunters had come looking for bears and deer. They had cleared this area and would sit down-wind from it and wait for their prey to come wandering through. However, snakes populated the surrounding area and discouraged hunters from entering. So for a long time now this area had been forgotten by hunters and now it grows flowers. The snakes would come back to protect it if hunters rediscovered its whereabouts.

Alice promised to keep her peace about the clearing and the snake promised to help her find it again and again, as often as she needed wild flowers. The bear and the donkey were overjoyed.

So that day the snake made three other animals very happy, and each in its own way. Alice was happy because she had an abundance of wild flowers to give to her mother as bouquets. The bear was happy because he knew of an area of the forest that the hunters didn't. The donkey was happy because he knew of a place rich in food.

All three were happy together in the knowledge that this area would remain as it was because the snakes would see to it.

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

Credits

“Strike the tent,’ he said, and spoke no more.” Douglas Southall Freeman, *R. E. Lee*, quoting Lee’s final words.

“He sees and points the way. The power to do this he would fain lay aside, for it is a bitter cross to bear. But he cannot do so. Scorned and hated, he drags after him over the stones the heavy chariot of a divided humanity, ever forwards and upwards.” “It is the conviction that nothing mysterious can ever happen in our everyday life that has destroyed the joy of abstract thought.” Wassily Kandisky, *Concerning The Spiritual In Art*.

“The moral is to the material as three is to one.” Napoleon Bonaparte, quoted by MG Charles Willoughby, U.S.A., in *MacArthur, 1941-1951*.

“Duty is God. Work is Worship. An Upadesh of Bhagavan Sri Sathya Sai Baba.

Labor improbus omnia vincit. Spoken to St. Jerome by a Rabbi, to encourage the Scholar against demands he use the Septuagint rather than the Hebrew Bible to translate the *Old Testament*.

“Duty is ours. Consequences are God’s.” A saying of LTG T. J. “Stonewall” Jackson, C.S.A.

“War’s very object is victory.” “In war there can be no substitute for victory.” Sayings of General of the Army Douglas MacArthur, U.S.A.

“The Call of the Divine is an invitation which has to be accepted.” An Upadesh of Bhagavan Sri Sathya Sai Baba.

“[Private,] growl you may but march you must.” Quoted by Douglas MacArthur in *Reminiscences*. An old Sergeant of Douglas’ father, then-Captain Arthur MacArthur, U.S.A., spoke these words to a complaining private on a long desert march in the hearing and during the childhood of Douglas.

The Credit for this Stream of Sweetness belongs to Bhagavan Sri Sathya Sai Baba, Who is the Rama Principle, come again in Human Dress. Jai! Jai! Jai!

Word Puzzle #1, Key:

“He sees and points the way. The power to do this he would fain lay aside, for it is a bitter cross to bear. But he cannot do so. Scorned and hated, he drags after him over the stones the heavy chariot of a divided humanity, ever forwards and upwards.” Wasilly Kandinsky

Labor Improbis Omnia Vincit. Roman Proverb

“You have no right to look a gifted horse in the mouth.” St. Jerome

I intend to stand firm in the Faith, to hold on to that which is Good. What I have written is Truth. It will be a classic for many years to come. The Rev. David R. Graham

Ramanam.

Word Puzzle #2, Key:

War's very object is victory. Douglas MacArthur

Duty is God. Work is worship. Sathya Sai Baba

Duty is ours. Consequences are God's. Thomas Jonathan Jackson

It is ours to will, God's to accomplish.

The purpose of a footnote is to indicate that you speak by the authority of another. As if you have none yourself. As if there is another.

In war, there can be no substitute for Victory. Douglas MacArthur

There are no secrets.

Ego sum, nolite timere.

Hoc est Corpus meum.

En pasi panta Theos.

Venite adoremus.

Spiritus principalis.

Word Puzzle #3, Key:

The Liturgical Year no longer beats in my breast.

The moral is to the material as three is to one.

It is the conviction that nothing mysterious can ever happen in our everyday life that has destroyed the joy of abstract thought.

Word Puzzle #4, Key:

The Name Sathya Sai Baba is the Narasimha Incarnation for the Rakshasas of the Kali Yuga.

There are many who cannot believe, even if they want to. It is just their fate.

Blue Form was printed originally on paper cut to 12"x7.5". The pages were bound by plastic spiral at the top of the long side.

The printed areas were 6.25"x3.875", two or three per page, short side towards the long side of the paper. If these printed areas are joined long side to long side along the long side of the page, another 1:1.6 rectangle is formed, lying parallel with the whole page at 6.25"x10".

The word puzzles were printed on this 6.25"x10" outlined area, center and expanded to fill the space. Words are on careful axes.

The poetry were on the outlined 6.25"x3.875" areas with each line centered in the area.

The prose was on the outlined 6.25"x3.875" areas with words justified on both sides of the 3.875" margins, and lines just within the 6.25" top and bottom margins.

Stanzas of the poetry were separated by double spaces and these spaces occurred between units of poetry and/or prose so that never throughout is there more than a double space anywhere and it reads as a single unit.

In the present text, I used a 1.2 space between lines and a 3 space between poems and discourses. I don't want any cramped, miserly feeling. The feeling of graciousness is uppermost.

AMDG

